

The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, August 31, 1916

No. 43

THE GOSPEL TO ALL NATIONS



Note and Comment

Things Coming on the Earth

AMONG the signs of his coming which Christ gave his disciples, he spoke of "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. Recent occurrences are surely bringing this fear upon men's hearts as never before.

Industrial strife, international war, death by fire and flood and earthquake, by famine, disease, and pestilence, are causing the hearts of men to fail them for fear in anticipation of the evils which are coming on the earth.

Industrial Strife

In the fourth chapter of the book of James is foretold the great accumulation of wealth in the hands of a few which is to take place in the last days. The fortune that John D. Rockefeller has accumulated is a striking illustration of the fulfilment of this prophecy. The public press tells of a balance sheet compiled on the occasion of John D. Rockefeller's birthday (July 9), showing his private fortune, exclusive of endowment funds and other benefactions, to exceed \$1,000,000,000. This balance sheet is said to be in the possession of the authorities of Cuyahoga County, and it is expected that an attempt will be made to force Mr. Rockefeller to pay taxes on holdings of more than \$300,000,000.

Some idea of Mr. Rockefeller's fortune may be gained by considering that to accumulate \$1,000,000,000 at the rate of \$100 a year would require 10,000,000 years; at \$500 a year, 2,000,000 years; at \$1,000 a year, 1,000,000 years; at \$5,000 a year, 200,000 years; at \$10,000 a year, 100,000 years; at \$100,000 a year, 10,000 years; at \$1,000,000 a year, 1,000 years; at \$10,000,000 a year, 100 years; at \$20,000,000 a year, 50 years.

Such figures are incomprehensible as a matter of fact. Professor Ely, of the University of Wisconsin, estimates that Mr. Rockefeller's fortune is equal to the annual income of over 2,000,000 American wage-earners. The whole wealth of the United States is approximately \$100,000,000,000. Mr. Rockefeller's fortune, therefore, is about one hundredth part of the entire wealth of the country.

The accumulation of great wealth in the hands of a very few gives such power to these few that laboring men have feared what might result, and they have organized great labor unions to protect themselves. As the result of the present increased cost of living and other factors, these labor unions are now making demands from employers which are resulting in numerous strikes. The garment makers of New York have refused to ratify agreements entered into with leaders of the Garment Manufacturers'

Association, and are again on a strike. This strike, together with a lockout, is said to involve 6,000 workers. Another strike recently occurred among the employees of the surface street cars of New York City. The number of passengers usually carried daily on the lines involved has been estimated at 2,500,000. This strike was attended with some violence at the beginning, but was brought to a close through the personal efforts of the mayor of the city.

As the New York strike was closing, a strike of the street car workmen of Philadelphia began. The lines involved are said to employ 4,700 men, though only a portion of these answered the call to strike.

A still larger strike is threatened, which would involve 225 railroads and 400,000 employees. The union of railroad employees known as the Four Brotherhoods found, on taking a vote of the members, that a large proportion were in favor of going on a strike. The government board mediators were unable to suggest any solution of the problem satisfactory to the parties involved. An appeal has been made to the President, and it is hoped that through his personal efforts the national catastrophe such a railroad strike would mean, may be averted.

As money becomes more centralized in the hands of a few, and the power of the unions becomes stronger, the stoutest heart may well fear what the future has in store for us.

War

None can picture the horrors which have come to the world through the great European war. It is estimated that 4,000,000 men have been killed, 8,000,000 incapacitated for further work in the war, and 5,000,000 languish in prisons or detention camps. Dangers on every side threaten the spread of the war to nations not yet involved. Even the United States, should it escape the European cataclysm, is in danger of war with Mexico at almost any time. The recent ordering of all the State militia to the border has brought a feeling of uncertainty to the hearts of the people, as they realize that none can tell what a day may bring forth.

Earthquakes

We also see about us many things in nature which bring fear to the human heart. Earthquakes and volcanic action are on the increase. Portions of the earth which have been subject to such action seem to suffer more violent shocks, and even places not thought of as subject to earthquakes are affected at times. When the very earth under one's feet reels, men's hearts fail them for fear. The cry on every lip is, "The end of the world has come!" Italy has lost thousands of men and millions of dollars

through volcanic action since the war began, and the public press (August 14) reports that Mt. Etna is again active.

Excessive Heat and Floods

The very seasons seem to have been altered within recent years. Chicago has suffered from such a heat wave as it never before experienced in all its history. Hundreds died from the excessive heat. Many other cities have added their toll to the list of deaths from heat prostration.

In several States severe floods have occurred, especially in Mississippi, Alabama, Louisiana, and Georgia, and recently in West Virginia. Property loss in this last State alone is estimated at \$1,000,000. Hundreds have been drowned in these floods, and thousands made homeless. It is no wonder that many experience a feeling of fear at the coming of any severe storm.

Disease

Notwithstanding the great increase of knowledge in medical science in dealing with diseases of both plant and animal life, we see from time to time new epidemics spring up which seem to be uncontrollable through human effort. Of these recent epidemics, the most alarming is that of infantile paralysis. Over seven thousand cases have occurred in New York City alone, and the epidemic has so spread in the State of Pennsylvania

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the Saints"

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HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 31, 1916

No. 43

EDITORIALS

Where Shall I Attend College?

THIS naturally is the question which will arise in the mind of many young men and women as they read the articles in this number, setting forth the needs of a college education, and the advantages offered by each of our colleges in the United States. We doubt not that every student would find his highest ideals met in the work he would be able to obtain in any one of these institutions. The managing boards of our colleges have put forth earnest efforts during the last few years to improve their equipment and strengthen their faculties.

Every college is prepared to do excellent work. While some one may in particular ways have special advantages over another, on the whole they measure up quite equally for the work they have to do. We cannot believe that our excellent college in Nebraska, which perhaps in its long history has sent out more students into the work than any other college in the denomination, is able to give students a better preparation for their life work than is Pacific Union College, in California, or Walla Walla College, in Washington. Nor can we believe that Washington Missionary College, even though located at the nation's capital and at the headquarters of our work, is able to afford any better fitting for labor in this cause than Emmanuel Missionary College, at Berrien Springs, Mich.

Each of these schools doubtless possesses advantages peculiarly its own; we believe that, on the whole, no school can boast over any of its fellows. Hence we feel confident that as a rule it is far better for the young men and women of this denomination to attend the school in their own particular territory than to be at the expense of railroad travel to attend some other college at a distance.

There might exist *special* reasons why some student should go outside of his own territory to attend school. Some parent might feel that his son or daughter needed the special conditions to be found in some particular school not to be found in another. We have known cases of this character. Against this we have nothing to say. We do, however, deplore any spirit which would lead

our young people to feel that there are one or two centers in this work where they must secure their education.

While we are glad we have reached a time when our vision is not hedged about by conference boundaries, and we can recognize the needs and merits of the work of God outside of localized fields, it is well for us to cherish the spirit of loyalty toward the institutions which the providence of God has placed among us. They belong to us particularly to nourish and strengthen. If we feel that they are catering to worldly standards or are lax in proper discipline; if they are weak in equipment or faculties, let us as a part of their constituency seek, at proper times and in proper ways, to set in operation those influences which will remedy these defects.

We sincerely hope that the time will never come in the history of our work when we shall feel that there is one great center where we must receive our education and training for the work of God. It surely would be unfortunate for us to give currency to such an idea as related to any college in the denomination, or even to permit such a sentiment to prevail. It could only mean the narrowing of our vision, the curtailment of the influence of our educational institutions, and the centralization of our work, with all the unfortunate circumstances attending the operation of such a principle. God designs that every one of our colleges shall stand in its own Heaven-given independence, fully prepared to equip men and women to go out and take an active, efficient part in the giving of this message to the world.

We have reason to rejoice that, including our medical school, we have six centers for higher education, in place of the one center which we had in the early part of our history. This is in harmony with the instruction which has many times come to us regarding the distribution of responsibility and the creation of many centers of light and influence.

As to where those should go who seek a medical education there is no question. We have but one medical school. Its advantages over medical schools of the world must appeal to every Seventh-day Adventist. Let us labor loyally for the

promotion of every branch and department of this movement. Our schools have been established in the providence of God. To them we should send our sons and daughters to obtain that Christian training which they cannot hope to obtain in the schools of the world.

Our schools need our support; they need our moral influence; they need our prayers. Those who stand at their head, the boards of management and teachers, are carrying heavy burdens. Let us pray for them, that God may give them wisdom so to carry forward their work that our schools shall be made like the schools of the prophets, enabled to give to our sons and daughters that training which will fit them to become coworkers with God in the salvation of their fellow men.

F. M. W.

The Authenticity and Power of the Word

CONCERNING the authenticity of the Word the psalmist says, "Thy word is truth from the beginning: and every one of thy righteous judgments endureth forever." Ps. 119:160. The margin reads, "The beginning of thy word is true," which seems to emphasize especially the unimpeachable record of creation. The Revised Version reads, "The sum of thy word is truth." Concerning the power of God's word, the psalmist further declares, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6-9. Not only were all things created by the word of God, but it is by this same word that they are upheld. Heb. 1:3.

Some scientists have found a fertile field for cavil and conjecture in the account of creation, and have scattered their infidel conjectures to the ends of the earth. But while the critics have died and their surmisings been forgotten, the Word of the Lord still lives.

The very libraries where these learned doctors sat and explored, dissected, and subjected to microscopical examinations the venerable documents of God's Book, were brought into being by the influence of the Book they were trying to destroy. These men reined the Word of Jehovah to the bar of their own reasoning, and pointed out what they were pleased to

call inconsistencies, discrepancies, and errancy, but their own influence waned, withered, and died, and they are now forgotten, while the circle of influence exerted by the Word continues to widen. The blessings of modern civilization are ours because of the power of the Bible.

It is by the power of the word of God that nature brings forth its harvest. "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." Gen. 1:11. The Hon. William Jennings Bryan has emphasized this great truth in the following words:—

"Last year as I was eating a piece of watermelon I was impressed with its beauty. I kept some of the seeds for planting, and I found that it took five thousand seeds to make a pound, and that very melon of which I was eating weighed forty pounds. I found that one little seed put into the ground, under the influence of the warmth of the soil, would gather from somewhere two hundred thousand times its own weight, and form a watermelon, the outside of which was green, with a lining of white, and a core of red, and all through the red, seeds scattered, every one of which was capable of doing the same thing over again. Where did it find its flavoring extract? Will any scientist tell us? Unless a man understands how a little seed can build a watermelon, he should not be too sure that he can place limitations upon the arm of the Almighty."

We should indeed be pleased to have the scientist who is exploring the Bible in search of things that are unscientific, explain some of the things that are suggested by Mr. Bryan. Where does the watermelon find its flavoring extract? When they have explained this they can explain where the apple and the peach and the pear and the flowers receive their flavor and perfume. When they have explained by science the thousand and one things in nature before which they stand dumb, it will be more proper for these Gamaliels of science to turn the power of their scholarly minds to the work of dissecting the sacred books of the Holy Scriptures. The late Mr. Hastings, speaking of the work of criticizing the Bible, says:—

"The work of criticizing such writings is not to be rashly undertaken. It is an occupation for men who speak the words of truth and soberness. These records are hoary with age. They have survived the wreck of nations and empires. They have been, and still are, regarded with reverence, not merely by ignorant and degraded races, the worshipers of idols and the regarders of fetishes, but by the most intelligent and intellectual peoples on the face of the earth. The only nations which at the present time stand in the forefront of the world in art, in science, and in literature, are the nations which have read and cherished these books. They have entered into the civilization, the literature, and the jurisprudence of the civilized world; and it is

impossible now to find a nation noted for art, invention, science, and progress, which has not paid reverence to these books."—*Higher Criticism*, p. 12.

What men need is an anchor. It is easy to cut loose from our mooring, but who can tell where we will drift, or what rocks we may strike and become wrecked? God's Word is an anchor to the soul, sure and steadfast. It pierces the darkness and uncertainty surrounding it, with rays of clear light, and beyond the storms and tempests reveals a place of rest for the weary. Blessed Book!

G. B. T.

A General Council, or Conference

As churches increased, it was just as essential that they should keep in fellowship with one another as that individual members in the local church should be united as one body. Independent teachers had gone out from Jerusalem to the regions of Antioch and Syria and Cilicia, teaching contrary to the faith of the body. The need arose for the churches to deal with the matter, and it was arranged that representatives, or delegates, should be selected to attend a council, or conference, at Jerusalem. Just as soon as believers multiplied in various places, so that all could not meet together in one place, the plan of delegate assemblies was introduced.

The brief record of this conference is found in Acts 15. It is summarized in the following words of the Spirit of prophecy:—

"The council which decided this case was composed of the founders of the Jewish and Gentile Christian churches. Elders from Jerusalem, and deputies [delegates] from Antioch were present; and the most influential churches were represented. The council did not claim infallibility in their deliberations, but moved from the dictates of enlightened judgment, and with the dignity of a church established by the divine will."—*Sketches from the Life of Paul*, p. 70.

Because it was an assembly engaged in God's work, there was all the more reason that its business should be done "decently and in order." Again the Spirit of prophecy says:—

"James presided at the council, and his final decision was, 'Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.'

"This ended the discussion. In this instance we have a refutation of the doctrine held by the Roman Catholic Church—that Peter was the head of the church. Those who, as popes, have claimed to be his successors, have no foundation for their pretensions. Nothing in the life of Peter gives sanction to those pretended claims. If the professed successors of Peter had imitated his example, they would have taken no authoritative position, but one on an equality with that of their brethren.

"James, in this instance, seems to have been chosen to decide the matter which

was brought before the council."—*Id.*, pp. 68, 69.

Because James was chosen as presiding officer, he was no more head of the general church than the presiding officer or elder of the local body of believers is head of the local church. The responsibilities of office in the work of the church, whether local or general, are not laid upon men as conferring lordship or headship over any, but as appointments to special service and leadership in the common work of the church. Christ is the head of every man, and the head of every church; because he is the head of the whole church, which is his body. Thus the plan of representative, or delegate, meetings was inaugurated.

"The entire body of Christians were not called to vote upon the question. The apostles and elders—men of influence and judgment—framed and issued the decree, which was thereupon generally accepted by the Christian churches."—*Id.*, p. 70.

The decisions of the conference were published by letter, and authorized representatives were furnished with credentials from the body to carry the word to those churches which had been disturbed by the work of the independent and self-appointed teachers. As the Spirit of prophecy says:—

"The four servants of God were sent to Antioch with the epistle and message, which put an end to all controversy; for it was the voice of the highest authority upon earth."—*Id.*, p. 70.

Thus equipped, Paul and Silas went among the churches in Syria and Cilicia.

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily." Acts 16:4, 5.

Others who went out from the conference must have done similar work elsewhere, for at the council there had been recognition and agreement as to assignment of general fields of labor. In behalf of the council, James, Peter, and John, upon whom the Lord had laid special burden for the work among the Jewish people, had given the right hand of fellowship to the apostles commissioned of the Lord to oversee the work among the Gentile peoples to the northward. Gal. 2:9.

We have this inspired record of the first general council, or conference, of the early Christian church. It represents the church in council to preserve purity of doctrine and gospel teaching, and establish harmonious action and coöperation among all the churches; and it shows that the churches truly connected with Christ, the Head, recognized the united decisions of the conference as of authority, under the word of God, in order that harmony and unity might prevail.

But already there were springing up in the church those who sought to bring in separation and error. Their spirit was one of independence and anarchy. These were not ready to accept the decision of the conference. As the Spirit of prophecy says:—

"All were not pleased, however, with this decision; there was a faction of false brethren who assumed to engage in a work on their own responsibility. They indulged in murmuring and fault-finding, proposing new plans, and seeking to pull down the work of the experienced men whom God had ordained to teach the doctrine of Christ. The church has had such obstacles to meet from the first, and will ever have them to the close of time."—*Id.*, pp. 70, 71.

These were the elements that led the way toward apostasy and the Papacy. The Papacy did not spring from any excess of zeal or loyalty to gospel order and recognition of the rightful authority of the church. It sprang from opposition to order and organization. It is the spirit that must have its own way despite the counsels of the Lord and of the brethren. Against every such influence that made for separation and division the Spirit of God ceased not to bear earnest testimony through New Testament times.

W. A. S.

Things Coming on the Earth

(Concluded from page 2)

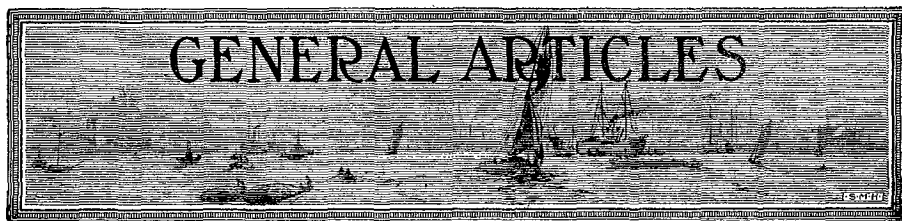
that a general quarantine has been established at its borders. A number of cases are also occurring in various other parts of the country. None can tell where the epidemic may next break out. Parents of children everywhere are in an agony of fear lest their own children may be victims to this dreadful plague. A striking fact in connection with this epidemic is the great increase, not only in the number of cases, but in the mortality rate. Nine years ago there was an epidemic of this same disease in New York, but of the 2,500 cases only five per cent died. Now not only has the number of cases increased, but the mortality rate is above twenty per cent, and of those who recover many are crippled for life.

Truly, in view of these dreadful events, one is led to think seriously of life and its meaning. The only hope of escape from the fear that is seizing men's hearts is a trust in God, expressed by the psalmist in the beautiful words found in the ninety-first psalm.

Let us, as his children, sympathize with those whose hearts are filled with fear; but let us hasten God's message of warning to all the world, in order that this time of sin and sorrow, pain and death, may soon end, and all God's children be gathered home.

L. L. C.

"THE inhumanity of man is our greatest sin."



The Connection Between Mrs. White's Visions and This Movement

G. I. BUTLER

THE Seventh-day Adventist Church claims to be giving the three angels' messages of Rev. 14:6-12. The visions of John the Revelator clearly foretold that in the last days, just before Christ's second advent, these proclamations would go forth to every nation, and kindred, and tongue, and people; and when the world should have been warned by these messages Christ would come in his glory to gather his people home, and to destroy those not in harmony with his law.

The language of Holy Writ demonstrates that these messages, though connected, are successive, the first one mentioned coming first in point of time; the second following the first, and combining with it; the third coming last, joining the other two. The proclamation of the third closes the series and brings Christ's personal advent.

The first message proclaims the hour of God's judgment, which began at the close of the greatest prophetic period in the Bible, the twenty-three hundred days. The period began in the fall of 457 B. C., at the going forth of the decree of the Persian king for the restoring and rebuilding of Jerusalem, and reaches to the fall of 1844 A. D.

This great time message went forth with mighty power. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The people thought at that time that by the cleansing of the sanctuary was meant the coming of the Saviour to cleanse this earth by fire. When Christ did not come as expected, the people were bitterly disappointed, but after careful study the true believers discovered that a mistake had been made—that the sanctuary to be cleansed was the temple of God in heaven, "which the Lord pitched, and not man." Heb. 8:2. That work is the last work of our great High Priest in the holy of holies, the final work of judgment, deciding, as it does, who are to be saved when Christ comes in glory. That work has been in progress since 1844.

The great disappointment in 1844 caused the popular churches to reject the doctrine of the soon-coming Saviour, and to cast out the believers in the advent faith. The cry went forth, "Babylon is fallen, is fallen," and fifty thousand believers left the popular churches. From that time the belief in Christ's soon coming has been rejected by the churches as bodies. Adventism has become very unpopular, and the churches that rejected the message have been far less spiritual than before. Much false

doctrine has been received. Respect for God's Word has greatly decreased, and while large numbers of excellent people are still connected with those churches, the churches, as bodies, are becoming less and less spiritual. Another cry of "Babylon is fallen, is fallen" is yet to go forth. Rev. 18:1-5. This will be just before Christ comes.

The third angel's message follows the other two, or rather joins with them. The truth of the first message still remains a glorious fact. The hour of his judgment has come, and its progress in the heavenly temple is yet a wonderfully solemn truth. The message of the second angel, "Babylon is fallen, is fallen," also continues to be a very sad and solemn truth.

The third angel's message has been sounding since the passing of the time in 1844. This message brings impressively to our view the preparation which must be made for the coming of Christ. If this message is fully heeded, those who fully accept it and live out its instructions will be prepared to meet him when he comes, and those who do not accept it will be found wanting. "The third angel followed them [the other two messages], saying with a loud voice, If any man worship the beast and his image, and receive his mark, . . . the same shall drink of the wine of the wrath of God. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

The "beast" is the power brought to view in Revelation 13,—the Papacy. And the "image" is a last-day power, in character like the Papacy, uniting church and state, and persecuting those who keep the commandments of God. It is really apostate Protestantism joining with Rome in the very last days of time, holding the same false doctrines held by the Papacy.

In other words, the Protestant Reformation was a reformation rejecting in part many false doctrines taught by the Papacy, but holding others of papal origin. The third angel's message is a solemn call, given in the very closing scenes of time, to reject every false doctrine and return to the pure doctrines of the Holy Scriptures. This is the full, complete, and absolutely necessary work of preparation for the coming of Christ. Our Lord left a pure apostolic and holy church when he ascended on high; he will have a holy church when he returns.

But in order to have such a church, he found it necessary to bestow the Spirit of prophecy on the remnant church. This is of supreme importance. "Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29:18. The commandments of

God and the testimony of Jesus Christ stand side by side. The Spirit of prophecy accompanied God's people when they kept God's commandments in the Old Testament church. It accompanied the New Testament church till John wrote the book of Revelation. The commandments and prophecy are seen together again when the divine message of the third angel is proclaimed as a preparation for the second coming of Christ.

When the third angel's message was due, just after the great disappointment at the ending of the twenty-three hundred days in 1844, God gave a true vision to his chosen agent, a young girl of seventeen years, and during her long life of service she was granted many other visions. Like Moses of old, who was laid to sleep just before Israel entered the typical Promised Land, so this noble mother in Israel fell asleep triumphant in faith in 1915. All through her long, godly life this great movement steadily grew and prospered under the guidance of this heavenly agency. In every important crisis endangering the progress of this movement, light from heaven was given through the Spirit of prophecy to guide it in safety.

Various crises have occurred. Misguided men have cherished unbelief; have left the work, often with bitterness. But their departure was their own great spiritual loss. The movement went forward. The loyal faith and support of our own people and their belief in this blessed gift in the church, have never yet failed in any crisis.

The writer, who has had over fifty years' experience in this cause, and has held the highest positions of trust and responsibility in it during portions of that time, firmly believes this movement could never have existed had it not been for the gift of the Spirit of prophecy, and any candid, intelligent person, knowing the facts, will be of the same opinion.

The Atonement — No. 11

J. O. CORLISS

Its Significance to the Work at Large

It is in place at this point in our studies to draw certain conclusions. The review of the work done in the earthly sanctuary revealed a regular system of service, which must have been intended to direct the faith of the Israelites toward a permanent plan of salvation. Indeed, the writer of the book of Hebrews points out that this system was the foreshadowing of Christ's work as priest in behalf of the world. Paul even affirms that the earthly sanctuary itself was built like the one God showed Moses when holding the interview with him in Mt. Sinai, at the same time that the divine law of the ten commandments was given to him. Ex. 19:18, 20; 34:1-4; Heb. 8:5.

The sanctuary presented to Moses as a pattern from which to build the earthly one, was built by the Lord himself. Heb. 8:1, 2. But Inspiration tells more than this. After speaking of the daily work in the first apartment, performed by the

underpriests, the account says that the high priest went alone once each year into the second, or inner, apartment of the sanctuary, where he offered blood for the errors (ignorance) of his people. Heb. 9:1-7. Then follows the conclusion,—that by all of this service the Holy Spirit signified that the way into the holiest of all, that is, the heavenly sanctuary, was not yet clearly set forth, but the earthly service was a figure, or shadow, of the heavenly in both gifts and sacrifices, until the better service through Christ should be established by the gift of his life and the offering of his blood for sin. Heb. 9:8-11, 22-26.

But how could all the daily and yearly services in the earthly sanctuary truly typify the service of Christ as high priest in the heavenly sanctuary? In other words, how could the work allotted to the earthly underpriests be represented in the heavenly service? Could angels serve with Christ in carrying out his purpose as the world's high priest? The question might better be put in some such form as this: If it were necessary for Christ, in preparation for his priestly duties, to become united to humanity in its common likeness, and so learn its needs and the appropriate remedy for supplying them (Heb. 2:14-18; 4:15), how could angels, who have never sinned and have experienced nothing of earth's sorrows, as the result of human weaknesses, be fitted to assist in the heavenly priesthood?

This need was happily provided for. When the Lord arose from the dead, his triumph embraced more than his own release from the grasp of the king of terrors. With him came forth from the grave many saints (Matt. 27:52, 53), who also were destined to be associated with him in his work for others. When he ascended on high, these were led in his train, to receive the gifts in store for them. Eph. 4:8. While the personnel of these risen ones is not revealed, it is fair to infer that they were all fitted, by their earthly experiences, for their heavenly work.

There is, however, much that we may know of these highly favored ones, as we read of their work after their resurrection from the dead. In a wonderful vision given on the isle of Patmos, the prophet beheld a sealed book about to be opened in the presence of the "Lion of the tribe of Judah" (the Lord Jesus Christ), which contained and enumerated the persecutions of men for righteousness' sake, and the sympathy felt for them in the courts of glory. When this book was taken in hand by Christ, among others who fell down in worship before him were "four and twenty elders," and they poured out their hearts before him in a wonderful song, saying: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:9, 10.

These "elders" were clothed in white (Rev. 4:4), the proper raiment of the

priesthood (Ex. 39:27), and were those redeemed by Christ's blood.

Another feature about this heavenly priesthood is worthy of consideration, and that is the number represented in the course of service. Looking back to the adjustment of the earthly priesthood in the time of David, who was a man after God's own heart (1 Sam. 13:14), the record shows that the arrangement was made according to the chief survivors of the two sons of Aaron, namely, Eleazar and Ithamar. Sixteen of these were descendants of the former, and eight of the latter. These twenty-four were made heads of the various departments of the sanctuary work, and their sons were divided by lot to serve in the various courses. The correspondence of this number, twenty-four, in the courses of the heavenly priesthood, is at least presumptive evidence that even the number of priests in each course of the typical services is preserved in the heavenly work.

The appointed day for Israel's atonement came after the yearly accumulation of sins in the sanctuary, and the work of that day was to cleanse the sanctuary of this aggregated sin-uncleanness of the house of Israel. Lev. 16:19. This was said to be the figure, or shadow, of the real atonement to be secured by Christ's ministration in the heavenly sanctuary. Heb. 8:2, 6, 11, 12. Whatever a shadow of anything discloses, must be real in the substance which casts the shadow. Therefore the real atonement must be the final summing up of the world's guilt or innocence, as was reflected in the typical service of Israel's day of atonement, in order to settle eternally the destiny of each individual case. So all the true confessions of sin, which are laid on Christ to be borne by him, he in turn, as the high priest, will lay on the author of sin, the real scapegoat,—Satan,—and have them borne by him into oblivion. But only those sins thus laid on Christ by confession, can he lay off on the head of their originator. So if any one does not choose to benefit by the heavenly plan, he must bear his own sins, and take the consequent results.

In a previous study it was seen that the cleansing of the heavenly sanctuary of sins there accumulated through confession, was announced to take place at the close of the twenty-three hundred symbolic days. Dan. 8:14. Investigation revealed that these days ended in 1844 A. D. This, then, without doubt, was the time when the closing work was begun in the sanctuary above by the heavenly High Priest. From that point forward the work of deciding the cases of all men for weal or woe has been going on, in preparation for the final issue of the Lord's second coming, to separate the good from the bad, and to take his own to dwell with him in glory.

All through the ages, this finale has been seen by the eye of faith. As far back as Enoch, only the seventh generation from Adam, it was prophesied of the two classes which will be recompensed at the second earthly presence of

the Master. His coming will be after he has laid aside his priestly garb, and ceased his mediatorial work in man's behalf. Then he will come to execute righteous judgment in accordance with the decisions rendered in the courts of the heavenly sanctuary.

This crowning event cannot be far away, since the closing work for mankind has been so long in progress. Already nearly an entire generation has come and gone since the time of the heavenly atonement began. But we know, from the assurance of the Lord, that the generation will not pass until all is finished. The end therefore cannot be far away.

Glendale, Cal.

Nearing the End — No. 3

T. E. BOWEN

THE prophet Daniel was given a view of world scenes taking place on the earth at the time when Jesus' work as high priest closes in the sanctuary in heaven, and he clothes himself with kingly robes. Daniel wrote:—

"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12: 1.

The Last Recorded Event Among Nations Before Jesus Receives His Kingdom

The last event among nations preceding the standing up of Jesus and the beginning of this time of trouble, is the planting in the holy land of "the tabernacles" of the Turkish government, not the final overthrow of that government. The coming "to his end" is thrown in here to carry to its completion the history of the king of the north, but this does not take place until some time later, when, during the sixth plague, this territory is cleared, preparing the way for the kings of the east to join forces at Armageddon for the last titanic conflict of earth.

"It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as his work there is finished, and his intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof."—*"Early Writings,"* p. 280.

It is not until the next to the last plague that the territory of the Euphrates is cleared of the nation ruling it. Hence it is very plain that it would be a false reckoning to look for the end of the king of the north to take place before the standing up of Michael. Neither is one to conclude that the moving of his palaces into the Holy Land gives us the exact time of Jesus' standing up to receive his kingdom. The next great event, it is true, is the standing up of Christ, but it may be some time after, no one

knows; for it must be remembered that no one knows the exact time for this particular event. It is not to be revealed. This one event the Father keeps within his own power. (See Acts 1: 6, 7.) Hence no one can say that when Turkey's seat of government is removed to the Holy Land, probation closes. The Scriptures give us no authority for saying this, but that this great event is at hand, and is the next to take place, the Scriptures do teach, and upon this we may firmly take our stand.

The Time of Trouble Comes upon the World Suddenly

That this time finally comes suddenly, the following quotations point out:—

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard some one say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken."—*"Testimonies for the Church,"* Vol. IX, p. 28.

This surprise at the suddenness of the falling judgments of God is not confined to the people of the world. Notwithstanding the fact that Christ has exhorted his people to be ready, to watch, this word is given us concerning some advent believers themselves:—

"When Jesus ceases to plead for man, the cases of all are forever decided. This is the time of reckoning with his servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. They longed not for his appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though his coming were yet in the distance. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary [and the third angel's message closes at the same time on earth], and they were unprepared.

"If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves!

How earnestly would they have watched! The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of his coming [from his priestly ministry]. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think he will come, and defer the preparation. 'Watch therefore: for ye know not.' Yet this foretold uncertainty, and suddenness at last, fails to rouse us. . . . The Master comes, and instead of their being ready to open unto him immediately, they are locked in worldly slumber, and are lost at last."—*"Testimonies for the Church,"* Vol. II, pp. 191, 192.

What It Will Mean to Those Who Cast Away Their Confidence

"I was shown a company who were howling in agony. On their garments was written in large characters, 'Thou art weighed in the balance, and found wanting.' I asked who this company were. The angel said, 'These are they who have once kept the Sabbath and have given it up.' I heard them cry with a loud voice, 'We have believed in thy coming, and taught it with energy.'"—*"Early Writings,"* p. 37.

The Lord Wants Us to be Ready

The Lord tells us these things in advance so that we may be ready. Worldly treasure is depreciating in value very fast. We are near the great year of jubilee. Satan tries to make the world appear very attractive to Seventh-day Adventists. We must not forget this. Especially about our young people are thrown visions of earthly glory with enticing allurements to secure their interest until God's work shall be finished. It matters little what it is,—dress, amusements, riches, pleasure, worldly gain,—anything to keep them from wholehearted service in the cause of God until the day of salvation is past.

Shall we not defeat the enemy? We can. These things are pointed out to us now, so that we may. The grace of Christ is sufficient. None need fail. But we have no time to lose. Several years ago this word was given: "The world is stirred with the spirit of war. [It is now stirred with war itself.] The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place."—*"Testimonies for the Church,"* Vol. IX, p. 14.

God grant we may be ready.

Takoma Park, D. C.

WE are to love all whom Christ loves. Not every one is beautiful, or a hero, or a saint, but love makes us gentle with rudeness, harshness, or unkindness, patient with faultiness, pitiful toward weakness. Whatever others may do to us, or fail to do, we must always love them and do to them what Jesus would do.—J. R. Miller, D. D.



THE WORLD-WIDE FIELD



Recruits for the Orient

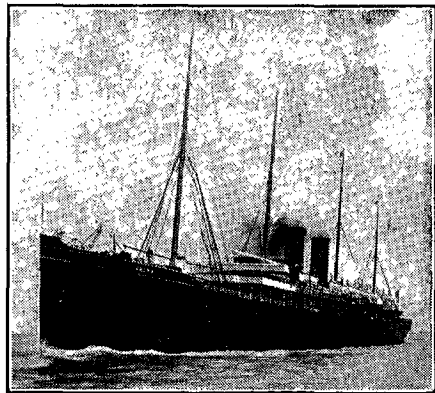
Our Largest Single Offering on the Altar of Missions

R. C. PORTER

TODAY, August 1, forty-two missionaries, besides seven children, are leaving San Francisco for the Orient. Nine more who were unable to secure passage on this steamer, will follow on August 9, from Seattle. This makes the largest company of our missionaries ever leaving America at one time. This means that we have reached the hour for a special advance.

If these missionaries who are now leaving for the Far East were given their choice between going to heaven to remain there in the bliss of its glory until the work closes, or going forward and meeting the experiences of labor and privation in the mission fields until the Lord shall return to bring them, with the fruit of their labor, to the kingdom when the work finally closes in triumph, I believe they would all choose to remain with the work until it is finished.

We cannot fully express our appreciation of the liberality of our brethren and sisters in the homeland in their contributions of their children and of their means to the work in the mission fields. In giving us your sons and daughters for these needy fields and in supporting



Steamship "China" on which the missionaries sailed from San Francisco

with your means the workers that go, you will be sharers in the reward when the work is over.

It costs about \$100 to meet the salary and expenses of a native worker for a year. Some in the homeland may wish to be represented in the mission fields by an evangelist who will be working in their stead. You can do this by contributing \$100 and requesting that a missionary be supported for one year.

Brother and Sister McWhinny were intending to go forward with our company, but upon the invitation of their home conference officers, they have decided to remain and take a year's further preparation in the Loma Linda Medical

College. While we shall miss them for the present, yet the year spent in training in the medical work will make them much more efficient for service in the field when they reach it. Every province in our field would be greatly benefited by having a thoroughly trained medical worker as a member of its staff. Now that the General Conference has authorized the erection of a hospital and the further development of the Loma Linda Medical College, every loyal Seventh-day Adventist should join in a united movement to make its work a success. In this way you will be aiding in training workers who will be better prepared to care for their own health and to be a help to the multitudes of natives who are continually seeking medical aid.

On the last mail before leaving, I received a letter from Elder B. L. Anderson, of South China, in which he says:—

"You will notice the total offerings from the field averaged 21 cents (Mex.) a week per capita. You will notice that the total expense of the mission is \$38,549.95 for last year, and that the total net receipts from the field were \$10,241.43, which is a little more than one fourth of the total expense. Adding the rental of foreign houses and the refunds to the net receipts, increases them to \$13,154.87, which is a little more than one third of the total expense, so that of every three dollars expended in the field, our Chinese brethren in South China have furnished one dollar.

"Good meetings were reported at Swatow and Amoy. Eighteen were baptized in the former place and thirteen in the latter. We have also been having good meetings here in Fu-chau. Last Friday about midday I assisted Elder N. P. Keh in baptizing sixty-nine persons. The membership of the Adventist church in Fu-chau now stands at one hundred and eighty-two. Of those recently baptized, fifteen were heads of families. With the exception of three women, the remaining fifty-four were students in the school. When these first applied for baptism, I hesitated; I wished there were not so many; but when I learned of their intelligent faith, I could not forbid them. Besides the daily devotional services in the school and their regular Bible classes and study course, and instruction in the Scriptures on the Sabbath, these students had had personal work done for them. Before the close of last year the twenty-eight students who had previously accepted Christ and were baptized into the church, were organized into a Missionary Volunteer Society, which had for its aim, 'Every member win at least one soul for Christ during this year.' The Lord of the harvest gave them souls. When I saw what

God had done for the intelligent faith of these students, I said, 'The Lord has done more than we had expected or asked.' One Chinese brother recently said, 'I have vowed before the Lord to give him \$1,000 during the coming year.'

Thus the work moves forward. Every passing month brings its fruitage. Soon the final "harvest home" will be sung and the laborers will receive their reward.

The photograph on page 9 gives a fair idea of the number of missionaries sailing, as all but seven are included; but we wish we might have had another picture showing the hundred or more



Elder R. C. Porter saying good-bye to Elder I. H. Evans

brethren and sisters who came to the boat to help us in every way possible, and to bid us farewell and Godspeed. Some of the most prominent among these were Elders I. H. Evans, president of the North American Division, A. O. Tait, M. C. Wilcox; Brethren C. H. Jones, H. G. Childs, H. H. Hall, James Cochran, L. E. Froom, and many others from the Pacific Press and the Mountain View church; Prof. M. E. Cady, of the Pacific Union Conference; Elders J. L. McElhany, E. W. Farnsworth, R. S. Fries, and others from the California Conference and the Oakland church; also Elder W. C. White, C. C. Crisler, and others from St. Helena. The churches of San Francisco, Alameda, Berkeley, and other bay cities were well represented. There were also a number of returned missionaries in the company,—Dr. A. G. Larson and family, Dr. Riley Russell, and Elder J. W. McCord.

The loyal company of missionaries sailing on the steamship "China" join me in sending to the readers of the REVIEW our parting greetings.



Farewell Missionary Service

J. L. MCELHANY

TUESDAY, August 1, the steamship "China" left the dock of the China Mail Steamship Company in San Francisco, and headed out through the Golden Gate, bound for the Orient. On board was the largest party of missionaries ever sent out by the Seventh-day Adventist denomination.

Some time before the hour for sailing, our people began to assemble until there

was finally a larger gathering of Seventh-day Adventists than has ever been together on the Pacific Coast on an occasion of this kind since the days of the missionary ship "Pitcairn."

All recognized that this was no ordinary occasion. Several representatives of the Pentecostal Church were there to bid farewell, with considerable ceremony, to one lady missionary. The Methodists also were present to see three of their missionaries depart. We were gathered to bid Godspeed to our company of forty-two missionaries.

This incident is indicative of the very spirit of the message. The time has come when we may expect to see many such companies hastening out into all

ter, president of the Asiatic Division Conference, gave the opening address, during which he very vividly portrayed the great needs of the fields in the Asiatic Division Conference. He was followed by others of the outgoing missionaries, who gave short talks in which they stated the reasons why they were willing to leave home, country, and kindred, and face the hardships of the mission fields.

We were fortunate also in having with us Dr. Riley Russell and Brother R. C. Wangerin of Korea, and Dr. A. G. Larson of the Central China Mission. As these workers related their experiences, and told of their sorrow at being separated from the work in their chosen

ries, Brethren W. C. White, C. H. Jones, A. O. Tait, R. W. Munson, and others spoke with deep feeling. They recounted the marvelous manner in which the message had spread throughout the world in recent years. Elder White spoke of the feelings that his father, Elder James White, would undoubtedly have had, could he have been in a meeting like that and listened to the wonderful reports.

Although the Midsummer Offering had been taken at the morning service, another liberal offering was taken at this meeting. "God be with You till We Meet Again" was sung to close the meeting. This meeting will stand out distinctly as an epoch-making event in the onward march of this glorious truth.



RECRUITS FOR THE ORIENT

(Sailing from San Francisco, August 1)

Left to right: Mrs. C. E. Weaks, Mr. and Mrs. W. P. Barto, Mr. and Mrs. R. J. Brines, Mr. and Mrs. S. G. Jacques, Mrs. C. L. Blandford, Mr. and Mrs. C. C. Morris, E. J. Urquhart and family, H. E. Parker and family, Mr. and Mrs. J. G. White and niece, Elder and Mrs. R. C. Porter, Elder and Mrs. R. F. Cottrell, Mr. and Mrs. O. B. Kuhn and son, Mrs. Lyman I. Bowers, Mr. and Mrs. Milton G. Conger, Prof. and Mrs. S. L. Frost, Miss Jessie Fulton, Mrs. J. E. Fulton.

Standing in the rear: Prof. and Mrs. H. O. Swartout, Dr. and Mrs. J. N. Andrews, Prof. and Mrs. O. F. Sevens.

Those who sailed, but are not in the picture: Mr. and Mrs. Irving Steinel, Mr. Lyman I. Bowers, Mr. C. L. Blandford, Mr. and Mrs. R. D. Loveland, R. J. Brines's baby daughter.

parts of the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Counting the overflow party sailing on the ninth of August from Seattle, the number of those going out at this time exceeded fifty.

On Sabbath afternoon, July 29, a union farewell service for our missionaries was held in the Oakland church. It was felt that an occasion marking the beginning of a new era in our foreign mission operations should be made the object of a special gathering. I cannot recall ever attending a more impressive or interesting service than this one proved to be.

That the churches of the California Conference take a deep interest in the cause of foreign missions, was again evidenced by the large crowd that filled the church to overflowing. Elder R. C. Por-

ter, president of the Asiatic Division Conference, gave the opening address, during which he very vividly portrayed the great needs of the fields in the Asiatic Division Conference. He was followed by others of the outgoing missionaries, who gave short talks in which they stated the reasons why they were willing to leave home, country, and kindred, and face the hardships of the mission fields.

All honor to those who are stricken on the battle front! As they come back to us for a little season to seek rest and health, we should earnestly endeavor to learn the lessons taught by their sacrifices, and seek to enter into their labors with them.

Following the talks by the missiona-

Items of Personal Interest Concerning the Missionaries

The San Francisco Company

THE following items of information regarding the personnel of this large company will be of interest:—

Elders R. C. Porter and R. F. Cottrell, with their companions, are returning to their field in China, Brother Porter as president of the Asiatic Division and Brother Cottrell as president of the Central China Mission field.

Brother and Sister J. G. White have been connected with the New England Sanitarium for a number of years, he as business manager and she as matron.

Mrs. C. E. Weaks goes to join her husband, who is general secretary of the publishing work in the Asiatic Division.

Dr. John N. Andrews is the grandson

of Elder J. N. Andrews. He took two years of his medical work in Loma Linda, completing his course at the George Washington University last year. Mrs. Andrews is the daughter of Elder and Mrs. W. A. Spicer.

Brother and Sister R. D. Loveland are medical missionaries, having taken their course at Loma Linda.

Prof. and Mrs. O. F. Sevens go to connect with the training school in the Philippine Islands. Professor Sevens was a public-school teacher in the islands at one time, and there learned the truth. He is a graduate of one of the Eastern universities, and spent some time at Pacific Union College.

Prof. and Mrs. S. L. Frost have been connected with the school in South Lan-

cast. He goes to take charge of the Missionary Volunteer work in the Asiatic Division.

Prof. and Mrs. Irving Steinel go out from South Lancaster Academy. He will take the principalship of the Philippine school.

Mr. and Mrs. Otto B. Kuhn will take up medical missionary work in China. Brother Kuhn has been one of the head nurses in the Washington Sanitarium for several years. His wife is a school-teacher, and spent some time in Bermuda.

Mr. and Mrs. M. G. Conger have attended school for several years in Takoma Park. Brother Conger received the degree of B. A. last spring, and his wife is a school-teacher.

Clarence Morris and R. J. Brines likewise graduated from the Washington

Missionary College last spring, receiving their B. A. degree.

C. E. Blandford goes out directly from the New England Sanitarium, accompanied by his wife.

Mr. and Mrs. S. G. Jacques attended school last year in Washington. Brother Jacques is a graduate nurse, and his wife is a sister of Prof. H. L. Benson of Japan, to which field they are assigned.

Mr. and Mrs. W. P. Barto expect to go to Sumatra. Sister Barto is a graduate nurse, a sister of R. J. Brines. They expect to take up teaching.

H. O. Swartout was science teacher in Mt. Vernon Academy.

Mrs. J. E. Fulton and daughter go to China to join Elder Fulton, who is secretary of the Asiatic Division.

Mrs. Lowry goes to Rangoon, Burma, as superintendent of that field.

Brother and Sister W. I. Hilliard are graduate nurses from the Glendale (Cal.) Sanitarium.

Sister Lena Mead goes to Singapore as a teacher.

◆ ◆ ◆

Pioneering Experiences in the Solomon Islands — No. 2

G. F. JONES

"THE light is to shine to all lands and all peoples." During those gloomy, unpleasant days when we first landed on the islands, this light of prophecy did shine in our hearts, and in spite of forbidding circumstances, it sustained us, and enabled us to look forward to a prosperous future for our work. We knew success would come, and now, after nearly two years of labor, we can see the light quickly penetrating among the different tribes of these islands. Instead of two workers, we now have three couples and a single man, four mission stations and two others waiting to be opened. The two motor launches already in the field cannot keep up with the work. Yes, "God's people have a mighty work before them that must continually rise to greater prominence. . . . The whole earth is to be illuminated with the glory of God's truth."

The Lord does not need so much that we plan as that we enter the fields, "for they are white already to harvest." Out here God plans and we work. When we first came, there was no way of getting natives to help us on our vessel unless we went recruiting amid great dangers; for recruits are obtained only by pointing a dozen rifles at the savages on the beach to protect the one who lands to make the bargain. The men obtained are taken to a government inspector, who sees that they are fit, properly dealt with, and "signed on" for two years' service, to be returned at the end of that time to the place whence they came. The recruiting vessel takes its men to the different plantations, where at present they get \$68 a man. They are then bound, under government regulations, for two years to be properly fed and paid. The men thus obtained are not nearly sufficient to supply the demands of the large plantations, so you see that if the Lord had not worked wonderfully for us in the beginning, we never could have moved our vessel from our first landing place, for we were obliged to have help to sail her.

After the steamer was gone, and the storm abated, there sailed into harbor with his cutter a very gentlemanly young man, a planter, who asked: "What can I do to help you? I will send four of my men on board to rig up your vessel, and will come myself." I thanked him, and said I should be glad to have his men, but that he need not give his valuable time, as I understood how to manage. I did not see him again for several days, but his men stayed with me, and I was able to rig up the boat, getting everything stowed away ready for sea.



RECRUITS FOR THE ORIENT
(Sailing from Seattle, Wash., August 9)

From left to right: Mr. and Mrs. Dallas S. Kime and child; Elder and Mrs. C. F. Lowry and two children, Mr. and Mrs. W. I. Hilliard, Miss Lena Mead.

E. J. Urquhart and his family, also H. B. and Mrs. Parker and children of California, accepted a quick call for service in China, and sailed with this large company August 1.

Specific work or a particular mission field has not yet been assigned to some of these recruits, but this will be done on their completion of the year's language study which all the new recruits are expected to take on reaching the Orient.

The Seattle Company

Brother and Sister Dallas Kime go from College Place, Wash., as medical missionaries to Singapore.

Elder C. F. Lowry has attended several of our schools; was pastor of the church in Memphis, Tenn., and with

When the young man returned, he came on board our "Advent Herald," and offered to pilot us anywhere we wanted to go, saying he would bring three men with him. This he did, and sent his own vessel back with the men who were not needed.

This is how the Lord planned for us. We could have done nothing without this help, while with it not a day was lost. We knew not where to go first, but the Lord knew where he wanted us to go. He sent this man to help and guide us. The Lord has blessed him for it, too; for he is much interested in the truth. He has since married, and bought a coconut plantation only one mile and a half from our Marovo Mission. About two months later, I was obliged to rush him in our swift motor boat to the steamer for Sydney, for he had black-water fever, and thus we were enabled to save his life.

O, if we only had several more workers, those who would be trustworthy, humble, and kind to the natives, to enter these benighted islands, from which calls are coming to us! How quickly the message would then go, and what joy it would bring to the hearts of God's people!

Marovo Lagoon.

South America

Now that our attention has been turned to South America by recent advance steps in organization of our work in that continent, some facts published in the *Religious Telescope* of March 22, 1916, may be of interest:—

"The total population of South America is estimated at 45,000,000.

"The pure Indian population is variously estimated at 6,000,000 to 15,000,000.

"The number of Negroes in Brazil is given as about 4,000,000.

"South America is twice the size of Europe, three times the size of China, sixty times the size of the British Isles.

"In Argentina, Brazil, Bolivia, and Paraguay the population is illiterate to the extent of fifty, eighty, and ninety per cent, respectively.

"Fifty years ago Japan was a pagan nation; but today there are three times as many teachers and three times as many pupils in the schools of Japan as in the schools of all South America.

"In Brazil, Uruguay, Ecuador, Venezuela, and Paraguay the population is illegitimate to the extent of eighteen, twenty-seven, fifty, fifty-eight, and ninety per cent, respectively. . . .

"Speaking generally, there are no doctors outside of the larger towns, but an appalling prevalence of disease."

Be pure; be strong; be wise; be independent. Let the world go, if it is necessary that the world should go. Serve the world, but do not be the servant of the world. Make the world your servant by helping the world in every way in which you can minister to its life. Be brave; be strong.—*Phillips Brooks.*



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.

Mother

THERE came a day when cattle died,
And every crop had failed beside,
And not a dollar left to show.
Then Father said the place must go,
And all of us, we hated so
To go tell Mother.

Behind the barn, there we three stood
And wondered which one of us could
Spare her the most—'tis easily said,
But we just looked and looked in dread
At one another.

I spoke: "I'll trust to Brother's tongue."
But Father said, "No, he's too young;
I reckon I—" He gave a groan:
"To know we've not a stick nor stone
Will just kill Mother!"

"Maybe a mortgage can be raised,
Here all her father's cattle grazed;
She loves each flower and leaf and bird—
I'll mortgage ere I'll say a word
To Mother!"

Upon his hands he bowed his head.
And then a voice behind us said:
"Mortgage? And always have to pay?
Now, Father, I've a better way!"—
And there, between the ricks of hay,
Stood Mother.

"I have been thinking, 'most a year,
We'd sell this place, and somewhere near
Just rent a cottage, small and neat,
And raise enough for us to eat,"
Said Mother.

"There's trouble worse than loss of lands.
We've honest hearts and willing hands,
And not till earth and roof and door
Can rob of peace, shall I be poor!"
She smiled. "And, it seems to me,
You all had better come to tea,"
Said Mother.

As through the sunset field astir
We three went following after her,
The thrushes, they sang everywhere;
Something had banished all our care,
And we felt strong enough to bear
All things—with Mother.

And listen: Once there came a day
When troops returned from far away,
And every one went up to meet
His own, within the village street.
But ere he reached our old milestone,
I knew that Father came alone—
And not with Brother.

Then through the twilight, dense and gray,
All that our choking sobs could say
Was—"Who'll tell Mother?"

But waiting for us, by the wood,
Pale in the dusk, again she stood.
And then her arms round Father prest
And drew his head upon her breast:

"The worst that comes is never death,
For honor lived while he drew breath!"
Said Mother.

Often, when some great deed is cried
Of one, by flood or flame, who died,
Of men who sought and won their fame,
While all the land rings with some name
Or other,

I think me of one warfare long,
Of Marah's water, bitter, strong,
Of sword and fire that pierced the heart,
Of all the dumb, unuttered part,
And say, with eyes grown misty, wet
(Love's vision, that cannot forget),
"All heroes are not counted yet—
There's Mother."

—Virginia Woodward Cloud.

The Mother's Part

THE future of the children lies largely in the hands of the mothers. "Children are what their mothers are," it is said; and it may be as true to say, Children are what their mothers make them. In one of the beauty spots of our nation's beautiful capital, I saw yesterday, slowly raising its marble whiteness against the blue bowl of the summer sky, what is to be one of the most stately and lovely monuments erected in honor of man. And I thought, as I looked at those perfect fluted pillars, any one of which would have represented wealth beyond their dreams to the boy Abraham Lincoln and his frail mother, of his tribute to her: "All that I am, or hope to be, I owe to my angel mother." And to those who remember, this gleaming pile will speak perhaps as loudly of the mother who lived only ten years of her son's life with him, but left her impress so completely on him, as of the Emancipator himself.

Many a mother has invested her life in her children—her time, her strength, her hopes, her plans, all that she had. And many a mother is doing the same thing today. If with this investment she keeps the lamp of faith and love to God alive in their hearts, if she sets high ideals before them, the investment must always pay, and pay well.

There are hundreds of Seventh-day Adventist mothers living in poverty, working daily far beyond their strength, denying themselves everything they desire, in order that their sons and daughters may have advantages that they never enjoyed. But not that they may gather to themselves, giving nothing again. No; they hope to see their children out in the great harvest field, taking some part in giving to the world the truth they love.

For the encouragement of such mothers, a number of our well-known workers have told how their mothers helped them. You will notice that one note sounds through all these tributes—poverty and self-denial and toil, hope and perseverance and prayer. The first of these *may* be yours against your will, the second may be yours *if you will*. Perhaps your choice for your children today may affect their whole future destiny. You may have no money to give them, but you can give them something better, a desire to gain an education, a willingness to work, a resolution that will overcome difficulties, and an unfaltering faith in prayer. Choose wisely, labor unselfishly, pray unceasingly, and many of you will have the joy of seeing your sons and daughters putting their young strength and courage into the Master's service.

MRS. I. H. E.

What My Mother Gave Me

My mother was a woman of strong faith and mighty in prayer. Her influence struck deeper than education; it powerfully affected my religious being. I became a Christian because she prayed. I cast my lot with Seventh-day Adventists because she prayed. I always wanted an education, and I suppose that desire was largely an inheritance from her; for she always encouraged my efforts to gain knowledge. Silver and gold she had none to give me for my education, but she gave me that which was far more valuable—a capacity to seek after God, and a desire to fit myself for his work. The formal education came after that, as a matter of course. I could not help getting it—some way, somehow. C. C. LEWIS.

An Educational Atmosphere

My mother had been a school-teacher before her marriage. She was therefore very naturally interested in the education of her children. I remember her efforts to have a district school established in our neighborhood, and of course remember my first start in the log schoolhouse across the road from our farm. My father was one of the first directors of that school; and my earliest experiences in board meetings were in the meetings of its board of directors, held in our sitting-room, where I, as a small boy, sat in the corner and listened.

There was an educational atmosphere in my boyhood home, which was an inspiration and an encouragement to me in seeking an education. Such an atmosphere should pervade every Seventh-day Adventist home. FREDERICK GRIGGS.

Mother's Sympathy Helped

As I was the only son in a family of six children, father was very anxious, as I grew to manhood, to have me take charge of the big farm he owned. But I had an unquenchable desire to obtain an education. Father refused to give me any financial help; but mother sympathized with me, and wanted to see my wish gratified.

When I was eighteen years old, I resolved to leave home, and attend the State normal school. I lacked \$135 of having enough to pay my expenses for

the first year. Mother had a well-to-do bachelor brother, and she persuaded him to give me a loan of \$135 at six per cent interest, with the promise that she would pay it back if I did not.

That one year at the State normal school enabled me to secure a teacher's certificate, and I taught a country school the following year. After that I was able to meet my own expenses by teaching and canvassing until I finished my college course.

Mother's sympathy, her persuasive pleadings in my behalf, and her prayers, broke down the first great barrier in my way, and started me on the road toward my cherished goal.

C. S. LONGACRE.

What I Owe to My Mother

To my mother, more than to all other human influences combined, do I owe a debt of lasting gratitude. From my earliest infancy she was the inspiration of my life. It was her early instruction which led me to give my heart to God. Well do I remember how night after night, after I retired to rest, I would hear her praying audibly in her room, remembering each one of her nine children by name.

Reared in a humble home, and lacking advantages possessed by others more fortunate, my mother sought to inspire me with the idea of making the most of my opportunities, and of preparing myself for a life of usefulness in the cause of God. She and my father sacrificed the aid I might have rendered the family, and encouraged me to devote my time and my earnings to secure an education, so that I might have a part in this work.

When I was absent from home attending one of our schools, my mother's frequent letters proved my inspiration, and nerved me for the hard problems I encountered. Later in life when as a colporteur and Bible worker, and still later as a licensed minister, I was endeavoring to gain an experience in the work of God, her continued letters were incentives to faithfulness and consecration, and the frequent assurance that I was the object of her intercessions gave me confidence and strength to meet life's trials and difficulties. She rests from her labors, but her influence lives on in the lives her labors blessed.

F. M. WILCOX.

Value of Mother's Interest and Sympathy

I wish that somehow the dear, anxious, praying mothers of growing boys could always be conscious of their influence for good over these boys. A mother's interest in a boy's welfare is a great help to him. That interest brings to her boy smiles, sympathy, encouragement, and such other help as she possesses.

I shall ever be indebted to the interest and sympathy of a fond mother in my earnest desire to secure an education. When I was four and a half years old, my father died in the Civil War, leaving my mother in poverty, with three small children to care for. The pension allowed by the government to aid the widows and orphans of soldiers was a

great help to us, but was so small that it little more than met our daily needs for food. The struggle for means to meet other necessities was long and hard.

As I grew older, the prospect of securing an education looked very dark, but knowing my needs and desires, my mother tried to save a little from her small pension to help me. When Battle Creek College opened in 1875, I wanted to enter, but we could not manage the finances. The deep interest my mother manifested encouraged me to hope that I might get through some day. The next year we had nearly one hundred dollars, and with this I left Iowa for Battle Creek. The money did not last long, but my mother's sympathy, counsel, and encouragement stayed with me through the first struggle. Somehow I fancy that her parting benediction has remained with me to this day.

Boys need more than money. That is important, but the mother-love expressed in words of interest, sympathy, counsel, and courage, helps boys to triumph.

A. G. DANIELLS.

The Education of Her Children a Primary Responsibility

My mother took active charge of my earlier education, not leaving it to chance or to the "teacher," as is often the case. To her the education of her children was a primary responsibility. She taught me the first and second grades at home, before sending me to school at six years of age.

Before taking me to camp meeting for the first time, she told me that while I was still in my cradle, she had dedicated me, her oldest son, in a special way to the cause of God as a laborer. This fact, and the way in which she communicated it to me, was, I am sure, an important factor in my conversion at the camp meeting soon after, and it gave direction to my efforts to secure an education.

Many times she told us of her own struggles in pioneer life, and the efforts she put forth to secure an education, in spite of the fact that she was able to attend school only six months. Her stories were an inspiration to industry and personal effort.

When I was old enough to work on the farm, it seemed necessary for me to drop my work during the busy summer months. My mother encouraged me to keep pace with my classes by studying evenings and attending school on rainy days. It did not rain often enough those days. But through my mother's encouragement and help, I kept up with my classes, even during one summer that I remember well, when I attended school only one day each week.

It was largely my mother's influence which led to the sacrifice necessary on the part of my parents to permit me, at the age of seventeen, to enter the colporteur work, and attend school at South Lancaster, Mass. Next to God, my mother helped me through all these struggles for an education, giving direction, words of encouragement, and inspiration to every effort, and remembering me daily, I know, at the throne of grace. E. R. PALMER.

Mother's Devotion and Encouragement

In a little white cottage nestled at the base of the Allegheny foothills, where they break into the valley of the Ohio, still resides the little woman who, more than any one else on earth, gave me an early stimulus to get an education—my noble mother. Always a pious Methodist from her youth, she sent me regularly to Sunday school, even when I had to ride three miles on horseback to get there. She started me to public school the first September after I was six years old, to a teacher who boarded at our house. When present truth began to be preached in that same district schoolhouse four years later, she took me to see the prophetic and commandment charts, and hear the wonderful prophetic stories and Sabbath truth told by Elders E. H. Gates, D. M. Canright, and H. A. St. John, who stayed at our house much of the time.

Before that winter was over, mother, my two younger sisters, and I were Seventh-day Adventists. A new inspiration had come into mother's life and mine—that I might be fitted for God's service. Though a soldier's widow, she had educated, by sacrifice, my older sister to become a successful teacher in the public schools, and now she longed for me to become a Christian worker, while she prayed for the conversion of my older sister and brother to the truth. She was rewarded in both.

One day the following spring, while for the first time I was driving a two-horse breaking plow in the field, at the age of ten, Elder Gates passed by. Doing faithfully the all-round work of a preacher in those days, he led me into conversation about plowing, and crops, and my youthfulness, up to the point where he said, "Some day you will want to go to our college at Battle Creek." The impression made by that remark was never lost by me, nor by my mother, to whom, leaving my team standing in the field, I went at once to carry this new idea.

It took eight years for that idea to come to fruition, but cherished in my mother's heart as the ideal thing for her growing boy, and wet with her tears, and borne to heaven in her daily and nightly prayers, the idea did not die. Through her sacrifices, my efforts to earn money for the purpose, and the interest of a dear aunt who still lives, I arrived at Battle Creek College in September, 1888. Whatever I have done for God during the intervening twenty-eight years, I owe primarily, under him, to the devotion and encouragement of my mother. I hope to be a star in her crown.

W. E. HOWELL.

My Mother's Influence

Among my earliest recollections is that of having an intense desire to go to school. I was the tenth child in our family. My older brothers and sisters of course were attending school; and without doubt the desire to accompany them and not be left behind, was a great incentive in the matter. Neither father nor mother had very much education;

but they had a great desire that their children should be educated, and every effort was put forth to have all the work out of the way; and as I remember, it seems to me that all the matters of the farm and home were run with reference to letting the children attend school when it was in session.

I begged so hard to go to school when four years of age that my mother gathered me up one day, after the rest had gone, and carried me more than a mile, and set me down on the steps of the schoolhouse. I went in, and was kindly received by the teacher and by the rest of the school. I enjoyed that day; and as it seems to me now, there never was a day in school that I did not really enjoy.

My mother always took a deep interest in my education; and although we were poor, and my parents could not help me after I had finished the district school, my mother always endeavored to encourage me in my work. Later, when I was attending Battle Creek College, seeking to get an education to fit myself for usefulness in the cause of God, she expressed her interest in the matter, saying that she would rather go to the poorhouse than have me hindered in gaining an education. I have always felt sure that she meant every word of it; and when I know what feeling there was about going to the poorhouse in old age, I can appreciate more what it meant.

My parents, knowing that they would be unable to leave their children any property to speak of, felt that if they could give them a fairly good education, it would take the place of houses or lands received by inheritance, and would really be a better start in life. I am sure that their idea in this matter is correct, that nothing can be left to the children that will be of more value than an education. Little things in early life shape the entire course that follows. Perhaps I cannot even now realize how much the influence of my mother had to do with starting my feet in the direction that I have gone ever since, and in which I have found the greatest of pleasure.

G. W. CAVINESS.

Window Cleaning

A GOOD way to dispose of the window cleaning in the home is to do the windows of one or two rooms each week. The work may be done in a very few minutes with a kerosene solution, with wood alcohol, or with ammonia.

The use of soap and water on windows makes difficult polishing.

Add one tablespoonful of kerosene to one quart of warm water. Wet a cloth in it, wring tightly, and wipe the window clean. Dry and polish with soft cloth or paper.

The use of ammonia or alcohol, pure, makes the most brilliant windows. As evaporation is rapid, it is a waste of the liquids to use large cloths when moistening the glass. For the same reason polishing must be done very quickly. One pane should be finished before another is begun. If the window is large, it is

well to finish a part at a time. Both alcohol and ammonia will mar the finish of the woodwork of the window, and one using them should be careful in this particular.—*Selected.*

Teach the Children to be Careful

IT is often a disastrous thing to take a child into a room where there is fragile bric-a-brac. Children have no appreciation of the breakableness of the pretty objects that they naturally want to take in their hands for play. They are attracted by color, delicacy, oddity of shape, or something of the sort.

But oh, how many broken pieces! How many mortified or exasperated mothers!

And yet the fault lies almost entirely with the mother of the child. It is quite natural for the child to want to touch an object, to finger it, to play with it.

A wise mother I know trained her child so that he never dropped objects. When he was a tiny little fellow, she began holding pretty objects up for him to look at, allowing him to run his little hands over them, pat them, and hold them for a moment. When he grew older, she played a game with him by pretending that he was an art dealer who wanted to sell pretty things to her. She pointed out the most fragile pieces in the house, and told him why they were so valuable, and so breakable. She showed him how to hold them, how to carry them, and then she allowed him to bring them to her. Not once—and she says this with a pardonable boast—not once has the little boy broken anything valuable.

The first time I visited her, I brought with me a lovely cup and saucer of fine ware for which I had paid a large sum when I was in France. Imagine my consternation when she called to her side her little boy of three, and pointed out to him the beauties of the gift, and then directed him to carry it over to the table and lay it down. I half rose from my seat to interfere, but she smiled me down.

"Little brother loves it as much as we do," she said softly, with her eyes fixed proudly on the youngster.

The baby carried the cup and saucer over to the table, then came over to his mother and sidled up close.

"A sunny tup," he announced.

"Not funny, dear," answered his mother, "but very beautiful. See the wonderful color," etc. Then she quickly pointed out the beauties of the cup and saucer again, and asked the baby to bring it to her.

Little Brother carried it over even more carefully. The dear little fellow brought it up to me, and said, in his quaint, babyish language, "Not a sunny tup, a beuffel tup."

By deliberately encouraging handling of rare objects, that mother was training unconsciously the senses of her child. He walked more steadily, he held things more surely, he used his hands more efficiently. And he prided himself on doing those things well.—*Selected.*

Our Colleges

Our Schools and Our Work

WE live in an enlightened age, intellectually speaking. The printing press, the telegraph and telephone, the means of rapid transit, have brought in an era of discovery, invention, and research which has made the world intelligent. Knowledge has indeed been increased during the last century, and this increase of knowledge has been confined not alone to material and temporal things. Knowledge of the Word of God has been increased. Today the Word is printed in about seven hundred languages, and yearly more than 15,500,000 copies of the whole and of parts of the Bible are sent out to a needy world.

All these conditions demand a high standard of education for those who would successfully take part in the world's work. Great issues are before the world. History is making as never before. The world's map is being changed. Back of this outward strife of men and nations lies an unseen but mighty intellectual force. The present great war finds its origin in the work of the schools of the Old World. For a quarter of a century certain great scholars have been teaching and writing a philosophy of war that has been most effective in the present national cataclysm.

There is no measure of the effect of the teacher upon any great movement. Luther recognized this power in the work of the Reformation. His work survived and in great part grew because of his appreciation of the effect of education on the child. In speaking of this, Painter says, "The necessities of the Reformation gave Luther an intense interest in education. The schools of the times, already inadequate in numbers and defective in methods, were crippled during the early stages of the Reformation by the excited and unsettled state of society. A new generation was growing up without education. The establishment of schools became a necessary measure for the success and permanence of the Reformation. . . . With Luther education was not an end in itself, but a means to more effective service of church and state. D'Aubigné says, "It was not public worship alone that the Reformation was ordained to change. The school was early placed beside the church; and these two great institutions, so powerful to regenerate the nations, were equally reanimated by it. It was by a close alliance with learning that the Reformation entered into the world." He further says that "Luther felt that to strengthen the Reformation it was requisite to work on the young, to improve the schools, and to propagate throughout Christendom the knowledge necessary for a profound study of the Holy Scriptures. This accordingly was one of the objects of his life."

What was true of the relation of education to the cause of the Reformation has ever been true of any great work of God. At the time of the removal of the Israelites from Egypt and their establishment in Palestine, specific direction was again and again given regarding the education of their youth. In the establishment of Christianity the early church

gave good heed to its duty, realizing the possibilities to its cause of truth from a properly educated youth. Mosheim says, "The Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and schools were everywhere erected for this purpose, even from the very commencement of the Christian church."

Without controversy the second advent movement is the greatest work God has ever undertaken for man, or men for their fellow men. Error is engaged in its last struggle with truth; and into this struggle error is throwing all the darkness of all the ages, and truth, all the light. This greatest cause of all times demands of its believers the highest equipment, physical, mental, and spiritual. No effort is to be spared to bring to a speedy issue this greatest undertaking of all times. In the nature of the struggle, truth will triumph, but it requires of all believers that they make it a quick triumph.

If the church of God throughout all time has had a duty to educate its youth for service, it has a double duty in this hour. This last message is to go to all peoples and languages. Young men and women, strong of body and mind, and of consecrated heart, can best endure the hardship of this pioneer work. But they cannot get their training for this work in those schools whose aim is worldward instead of heavenward. A preparation to carry the saving gospel to men is not the work of a moment. It is a matter of "precept upon precept; line upon line." It is a work of growth.

In the educational convention of 1906, held at College View, Nebr., the following resolution was voted:—

"That it is God's purpose to finish in this generation his work in behalf of mankind.

"That the primary object of our training schools 'is to afford young men an opportunity to study for the ministry, and to prepare young persons of both sexes to become workers in the various branches of the cause.'

"Today we face a great missionary problem. Notwithstanding all that has been done to finish this work, there are still vast fields unentered, millions of men and women unwarned, and many pressing Macedonian calls unanswered.

"In view of this situation, we feel deeply impressed that the time has fully come when we should put forth the highest efforts of which we are capable to place in the field the number of qualified workers required to finish the Lord's work according to his purpose."

In order to accomplish this end, it was recommended that an active propaganda be undertaken in schools and conferences in behalf of the work of foreign missions, and that the burden of this work be pressed home upon the young men and women who are preparing for service, leading them to take as their motto, "The advent message to all the world in this generation."

This is our work today as truly as when this resolution was adopted. It

was interesting to note that the enrollment in our schools the year following this convention was nearly twenty-five per cent greater than the year previous. God seemed by this token to set his seal of approval upon our declaration of purpose in the conduct of our school enterprises along the line of mission endeavor.

This work of educating for the ministry of God's word is not confined to our advanced schools, but is the fundamental work of every grade, from the first of the primary to the last of the college. Neither is missionary work confined to foreign lands. It is at our very door all the time. The possibilities of Christian help work in all its phases are immeasurably great. Such work produces workers for Christ. Our schools have done much in this sort of education. Its effects are seen in the body of men and women who are bearing the brunt of the work of this message in this and other lands. Almost without exception they have been in attendance at our schools, many of them all their school life. There they have found the inspiration for the service in which they are now engaged. It is the great duty of our schools and their high privilege to train for this service. May they perform this duty and improve this privilege to their full measure.

FREDERICK GRIGGS.

Distinctive Features of the Seventh-day Adventist Schools

I AM set a task that is both easy and difficult—to point out the characteristics of a Seventh-day Adventist Christian school that distinguish it from the secular school.

It seems an easy task because as a graduate of our first college, as an educational worker for twenty-two years since that time, and having had seven years' intimate touch with the innermost details of our educational system, I have breathed the atmosphere of the Christian school so much, and have felt and witnessed its power on young lives to such a degree, that it often seems to me that *all* its features are distinctive.

On the other hand, it is a difficult task to make these distinctions *apparent* to those who have not been in our schools as student or teacher, or who have not visited them long enough to catch the spirit of their instruction and daily life. Whatever distinctions exist, are spiritual at bottom. Spiritual things are spiritually discerned. The full discharge of my task in this article can be accomplished only by persuading the reader, as Philip did Nathanael of old, to "come and see;" or still better, as the psalmist exhorts, to "taste and see."

No pupil who comes to our schools from the public elementary or high school, finds any difficulty in discovering the distinctions, even before the first day is over. No teacher from the secular school who attends one of our college sessions, winter or summer, to come into closer touch with Christian educational matter and methods, fails to find and feel the difference before he has completed the first month. No parent who spends a week at the academy with John and Mary the first time they are to be away from home, leaves with any feeling that he has misplaced them if his first ambition is that they know God better and qualify for his service.

But I am set the task of pointing out *on paper* what some of the distinctions

are. It must be done briefly, and with the consciousness that it cannot, in the nature of the case, be adequately done.

The Bible

Any one would mention Bible teaching first. It is a distinction, and one of the first importance. "But," says some one, "the Bible is taught in other schools. My son is attending a Baptist college, where the moral influences are good, and Bible is taught every day." But how? Neither the seventh-day Sabbath nor the Adventist doctrines are taught, but the "immortal soul," the "millennium," and "every day a long period at creation" are taught. Take out the first two, and put in the last three doctrines, and what is your son?

"But," says another, "the teacher in my little girl's grade in the public school is a Christian; she sings in the choir at the Methodist church." Yet she is handcuffed and tongue-tied on teaching Bible if she wanted to. Moreover, she does teach fairies and water sprites and ogresses and mythical legends to account for the simplest phenomena in nature, God's own handiwork. Fill little Mary's mind with these, and give her no spiritual guidance other than the general moral standards of good society, and where is she?

"God's Word must be made the groundwork and subject matter of education." Subject matter: a Bible class in every grade from primary to college. The groundwork: every subject in the school tested by the Bible and the positive instruction based on the Bible. This is the Seventh-day Adventist educational policy in a nutshell.

History—Which Shall It Be?

Secular. "In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent upon the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice."

Seventh-day Adventist Christian. "In the Word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of his own will."

Which kind of history teaching will you choose?

Science—Which Shall It Be?

Secular. "Supposed conflict between science and revelation"—evolution of the earth through millions of years, instead of one week of creation; ignoring the effects of the flood; evolution of man from germs, mollusks, and quadrupeds, instead of being created on the sixth day; attempt to explain the phenomena of nature without recognizing God.

Seventh-day Adventist Christian. "The book of nature and the written Word shed light upon each other." "The power of God is still exercised in upholding the objects of his creation." "The whole natural world is designed to be an interpreter of the things of God." "The most effective way to teach the heathen who know not God, is through his works." "Only under the direction of the Omniscient One shall we, in the study of his works, be enabled to think his thoughts after him."

Which kind of teaching do you want Robert and Susan to have?

Languages

Secular. Greek and Latin taught exclusively from pagan classics. Modern languages include the reading of novels, myths, and legends.

Seventh-day Adventist Christian. Greek and Hebrew taught to understand the Bible in the original. Modern languages kept close to the life of the people, and legitimate selections of standard literature, and largely for missionary purposes.

I must stop, though not half through. Similar comparisons can be drawn in music, in philosophy, in geography, in literature, and even in prosy subjects like mathematics and commercial studies.

And this is not even mentioning the spiritual atmosphere maintained through daily devotional exercises, in and out of the schoolroom; special services connected with the Sabbath; the tone of dormitory life; work of prayer bands; missionary activities of many kinds; and above all, daily contact with the spiritual-minded teacher, in both instruction and personal counsel.

Reader, which kind of school do you want, for yourself or for your children—the secular school or the Seventh-day Adventist Christian school?

W. E. HOWELL.



Why Go to College?

WHENEVER God has given any one a great task to perform, he has always expected a thorough preparation for the work. As we think of the great characters in the Scriptures, we find this to be universally true.

If we are asked to name the greatest character of Old Testament times, our mind naturally turns to Moses, for he not only delivered the children of Israel from Egyptian bondage, but also organized them into a nation, and God gave to him the laws by which they were to be governed in all subsequent time. Moses was educated in all the learning of Egypt, the greatest nation at that time, yet, as always, though training was essential, it was not in itself sufficient. Moses had to learn to follow the divine guidance and not his own plans for doing God's work. After he had learned this lesson, God could use him and the ability which he had acquired. Of the books of the Old Testament, Moses wrote more than any other writer.

If we look for the greatest man in the New Testament, we naturally think of the apostle Paul. He had studied at the feet of Gamaliel, probably the greatest religious teacher at that time. He was thoroughly trained in the theological system of the Jewish church, and was well qualified as a leader of God's people. But Paul also needed the same lesson which Moses learned, the lesson of willingness to be led of the Lord. He had his own plans and methods, which had to be given up that he might learn what the Lord would have him do. Paul, like Moses, spent some time in the wilderness, learning to talk with God alone. It was Paul, who was learned in Greek literature and could quote the Greek poets, who was chosen of the Lord as the apostle to the Gentiles; and it is Paul who has left us the largest amount of writings in the Greek New Testament.

The preparation which God requires does not necessarily mean a college education, but it does mean that one shall

qualify himself to the best of his ability for the work God has given him to do. In the times in which we live, this preparation is usually best obtained by study at school. Education does make for success. While no college can give brains or ability to the young man who lacks, school training to the ambitious, industrious young person brings development of all his powers, and makes possible for him the service which God expects of him. In the book "Who's Who in America" are included the names of men "most notable in all departments of usefulness and reputable endeavor." A study made by Mr. Wm. W. Smith, chancellor of the Randolph-Macon system, and verified by the United States Commissioner of Education, shows 10,704 successful men, divided as follows with reference to education:—

Without education, none; self-taught, 24; home taught, 278; common school education only, 1,066; with high school education, 1,627; with college training, 7,709, and of these 6,129 were college graduates.

According to the last census there are in the United States 14,794,403 males over thirty years of age. These are divided by the United States Bureau of Education as follows:—

Class 1. Without education, 1,757,023.

Class 2. With only common school training or trained outside of organized schools, 12,054,335.

Class 3. With regular high school training, 657,432.

Class 4. With college or higher education added, 325,613.

Now, of Class 1, no notable is reported; of Class 2, one out of every 8,812; of Class 3, 1 out of every 404; while of Class 4 there is 1 for every 42. In other words, the high school training increases a young man's chances twenty-two times over the boy of only a common school education, while a college education brings a young man ten times the chance of a high school boy, or more than two hundred times the chances of one whose training has stopped with the common school.

A study of the educational qualifications of the Presidents of the United States shows that of the twenty-seven who have occupied that honorable position, nineteen attended college, and sixteen completed the college course.

Going back to the times of the Reformation, we find that the leaders were men of thorough preparation, and often even of outstanding scholarship. In our own denomination, there is scarcely a leader but received his training either in old Battle Creek College or in some of our more recently established denominational schools. Those who were hindered from finishing their course in school, without exception lament the fact, feeling that if their preparation had been more complete, their labors might have been more efficient.

The church which fails to offer educational advantages to its young people is sure to fail in its work for the Lord. In the words of another: "Show me a church that has schools, and I will show you a church that is growing; show me a church that has no schools, and I will show you a church that is dying." Governor Brumbaugh defines the school as "the creation of the proper environment for the development of a soul." D. Webster Kurtz says in the *Gospel Messenger*, "Heredity gives us possibilities, but en-

vironment . . . develops the capacities and directs them into worthy activities." The wise man urges all, in the words of Prov. 4:7, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." And Paul, speaking to Timothy, one of the most promising young men associated with the great apostle, says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. And Christ himself, in the parable of the talents, indicates to us what will happen to those who bury their talents in the ground.

Why go to college?—"In order that we shall be able to play the very best part that is possible in life, in order that we shall be able to use the talents that God has given us to the very highest point of efficiency," in order that we shall be able best to serve our fellow men, and in order that we shall do well the part that God has assigned to us in his closing work in the earth.

L. L. CAVINESS.

Seventh-day Adventists and Medical Education

SCATTERED throughout the writings of the Spirit of prophecy are a number of statements to the effect that medical missionaries will fill a large and important place in the closing work of mercy which God is carrying on in the earth. The idea is there set forth that this class of laborers will be permitted to carry on their work long after all others have been compelled to cease their efforts.

The colossal upheaval of the human race which at the present time is convulsing the world, is the greatest "pentecost of calamity" which has been visited upon the earth since the days when God destroyed the inhabitants of the world by the flood. There is a welter of war which verily is bleeding Europe white. On the battle fields, men by the hundreds of thousands suffer indescribable tortures. In the homes which they have left, there is sorrow so great that it cannot be pictured, want so terrible that it cannot be portrayed, and in many places, famine so awful that it makes the heart shudder to think of it.

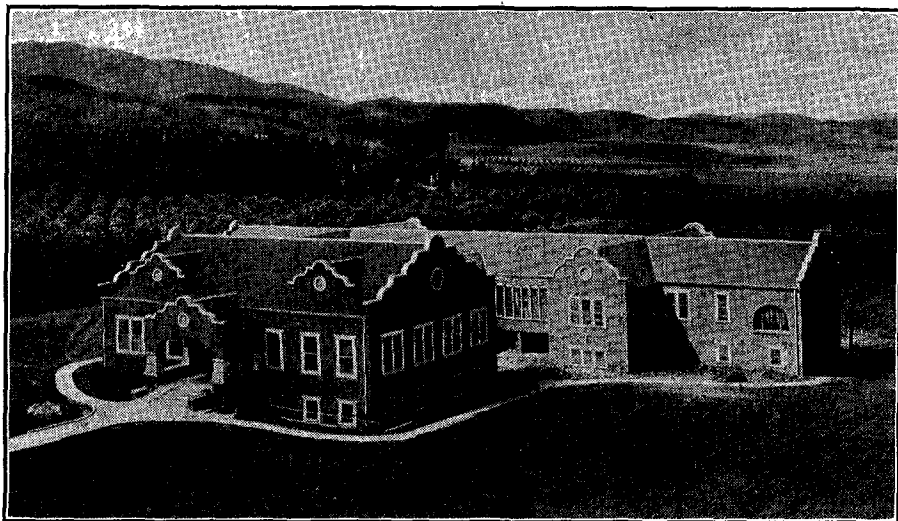
Such conditions will continue with but little respite till the Son of man comes again in the clouds of heaven. Viewed from one angle of vision, it would seem that, in a certain sense, these judgments are God's mighty call to his people to prepare men and women whose especial work will be to minister to the suffering and to heal the sick. Because of its woes, the world will permit laborers skilled in this line to follow their vocations even if their religious views are not in harmony with those of the majority of mankind.

Seventh-day Adventists have built up a more thorough and complete educational system than any other religious denomination on earth. Provision has been made for training the children and youth in our own church institutions, from their earliest school years until they complete the college courses; and the judgment alone will reveal the number of young men and women who have been saved to the kingdom of God by these instrumentalities. Few indeed are the Adventist youth in worldly colleges and seminaries.

Turning now to the training of laborers in medical missionary lines: For a long time the idea seems to have prevailed that such work would have to be done in institutions conducted by those not of our faith. Only in recent years has an attempt been made to conduct a Seventh-day Adventist medical college. The pathway of this institution has been beset with difficulties and discouragements. The educating of physicians is very complex, exceedingly costly, and is regulated by civil law to a greater degree than any other branch of learning. Only the faith which the Seventh-day Adventist people have in the Word of God and in the Spirit of prophecy could ever have led them to undertake such an enterprise. An unflinching faith that God is calling for medical evangelists and

of our faith. Thus we shall close a door that the enemy would be pleased to have left open; and our young men and women, whose spiritual interests the Lord desires us to safeguard, will not feel compelled to connect with unbelievers in order to obtain thorough training along medical lines."—*"Counsels to Teachers," pp. 480, 481.*

To those who are acquainted with the pitfalls and temptations which beset the Seventh-day Adventist youth in worldly medical colleges, this quotation will appeal with much force. In the first place, the Adventist student in attendance upon a worldly medical college is at once brought face to face with the question of Sabbath classes. Nearly all, if not all, the medical colleges of the land conduct class work and clinics on Saturday. In



HOSPITAL, LOMA LINDA, CAL.

physicians, and calling upon us to train them in our own school, alone will enable this institution to fill the place which God designs it should in the world.

The instruction which has been sent upon this matter is clear and plain, and the following words illustrate well the goal to be aimed at:—

"As pointed out about the time this school was founded, we must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to stand the examinations required to prove their efficiency as physicians. They should be taught to treat understandingly the cases of those who are diseased, so that the door will be closed for any sensible physician to imagine that we are not giving in our school the instruction necessary for properly qualifying young men and women to do the work of a physician. Continually the students who are graduated are to advance in knowledge, for practice makes perfect.

"The medical school at Loma Linda is to be of the highest order, because those who are in that school have the privilege of maintaining a living connection with the wisest of all physicians, from whom there is communicated knowledge of a superior order. And for the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law, of all who practice as regularly qualified physicians, we are to supply whatever may be required, so that these youth need not be compelled to go to medical schools conducted by men not

order to secure his grades, the student must be present at eighty per cent of all lectures and laboratory periods. In many instances, if he is not present on Saturdays, this is impossible.

Because of this many of our youth have compromised with worldly custom and broken the fourth commandment. They quiet their conscience by telling themselves that they will return to their allegiance to God when they shall have finished their course. But the seed has been sown, the twig has been bent, and the tree of their life is thereafter marked by a carelessness, if not by an utter disregard, of the claims of God's sacred law. Many times students will manage to get along with this matter during the first two years of their course, and then will be confronted with the alternative of breaking the Sabbath or leaving school. Can Seventh-day Adventists be clear before God and permit their sons and daughters to be put into the position where they are led into such almost overwhelming temptation?

Because of this state of affairs, many of our youth who started out with the intention of fitting themselves for the service of God, have not only abandoned this idea, but have given up their faith. Out of seventeen Seventh-day Adventist medical students who were classmates in the same school, only three are now keeping the Sabbath. Three brothers entered another medical school. Their mother was a most godly woman whose prayers had followed them from their earliest years that they might become laborers in the Master's vineyard. All three are today out of the truth. A letter received

not long ago from a Union Conference president states that every Seventh-day Adventist medical student in one of our largest cities is attending Sabbath classes.

Training in worldly schools is likely to place a wrong mold upon those of us who are physicians, and this, in turn, may bring in principles and practices to our medical work which are not in harmony with the mind of God. Warnings have been sent us concerning this danger:—

"This proposed school at Loma Linda must be molded by the *early spirit* of the message. . . . We are now farther from the pattern than when our medical work first started."—*Medical Evangelistic Library, No. 4, p. 32.*

"I was shown how that now in a special sense we as a people are to be guided by divine instruction. Those fitting themselves for medical missionary work should fear to place themselves under the direction of worldly doctors, to imbibe their sentiments and peculiar prejudices, and to learn to express their ideas and views. . . .

"It is a dangerous thing to catch the spirit of the world; the popularity which such a course invites will bring into the work a spirit which the Word of God cannot sanction."—*The Medical Evangelist, Vol. II, No. 2, pp. 1, 2.*

"Some have advised that our students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan."—*Id., Vol. I, No. 5, p. 6.*

There is great danger that the "popularity" which a medical course invites will lead our youth astray. The practice of medicine is about the only one of the distinctive lines of our work from which money can be readily and easily made. Because of this it is all the more necessary that our medical workers should be trained by men who will constantly impress upon their students the importance of the spirit of self-sacrifice which ever characterized the life of the Master.

NEWTON EVANS, M. D.,

Pres. College of Medical Evangelists.

PERCY T. MAGAN, M. D.,

Dean.

Walla Walla College

WALLA WALLA COLLEGE was opened Dec. 7, 1892. It is located on an electric interurban line about two and one-half miles west of Walla Walla, a city of 22,000 inhabitants, situated in the celebrated Walla Walla Valley, justly noted for its orchards and gardens. The climate is mild and healthful. Seven splendid mountain streams and countless spring brooks flow through the valley to water its luxuriant vegetation. From these sparkling and musical streams the name "Walla Walla" is derived, meaning "many waters." The college may be reached by two systems of railway: the Oregon-Washington Railroad & Navigation Co., and the Northern Pacific Railway. A macadamized road has been constructed from Walla Walla through College Place.

Buildings and Grounds

The college building is a substantial brick structure of four stories, at the rear of an elevated campus comprising about ten acres, and commands a pleasing view of the Blue Mountains lying to the east and south. Connected with the

main buildings are two brick dormitories with rooms and dining-room capacity for more than one hundred students. A little to the south of this structure is a neat and well-equipped normal building. A little to the north is the Walla Walla Sanitarium, a well-equipped medical and surgical institution built on the college campus, and conducted by the Upper Columbia Conference of Seventh-day Adventists. This institution is of inestimable value to the school.

Adjacent to the campus, extending to the west and south, is the college farm, a fifty-acre tract of fruit and garden land, which supplies the home with an abundance and variety of produce for the table. Just north of the college building a six-inch well has been drilled to a depth of six hundred feet. This fur-

tal, and moral natures, and to assist them in acquiring culture, refinement, and a Christian character.

3. To train laborers for the ministry, missionary teaching, and other branches of Christian work.

The Outlook for the Future

We believe the outlook for the college is the most favorable it has been during the history of the institution. This is not said because it is generally best to take an optimistic view of matters, but because we believe conditions are such as to warrant us in entertaining bright hopes for the future.

The college has an excellent faculty. The several members are well qualified for efficient work in their respective departments. They work together with the



WALLA WALLA COLLEGE, COLLEGE PLACE, WASH.

nishes in an ever-flowing stream all the water that is needed about the buildings and farm.

In connection with these important and necessary features, the college also conducts a food factory, a general merchandise store, and a printing office.

Religious Basis of Instruction

The college is under the control of the North Pacific Union Conference of Seventh-day Adventists. It is the purpose of the managers that the work in various lines of study shall be conducted in such a manner as to inculcate confidence in the Bible, and lead as many as possible to the practical enjoyment of a genuine Christian experience. Accordingly, the study of the Holy Scriptures and of history interpreted in the light of prophecy, is made a prominent feature of the school. Each day religious services are held in the chapel, at which attendance is required. Morning and evening worship is also conducted in the home. Sabbath school is held every Sabbath, and the weekly prayer meeting is of especial interest. The Young People's Missionary Volunteer Society is a strong organization. The Foreign Mission Band has a large membership.

Objects of the School

The objects for which Walla Walla College was founded are as follows:—

1. To serve as a training school for the education of young people from Washington, Oregon, Idaho, Montana, British Columbia, Alberta, Saskatchewan, and Manitoba.

2. To help young men and women develop symmetrically their physical, men-

utmost unity and feeling of good will. This means much for the upbuilding of the school.

The institution likewise has an excellent class of students. They have high ideals. They are earnest, enthusiastic, and loyal to the college, and to the principles for which it stands. This also means much for the advancement of college interests.

There is an educational awakening throughout our field. More people are interested in advanced learning, more individuals are favorable toward the college, more brethren are praying for the institution, and more prospective students are planning to attend the school than ever before in its history. An unusually large number of letters have come to the college during the summer, stating a definite purpose of individuals to attend the coming year.

The leading men of the denomination look with appreciation upon the work of the school. Their words of commendation are reacting favorably for the advancement of the college. They look to the institution for laborers, and are not disappointed. Those taking positions have performed their work in a creditable way. This, too, gives added impetus to the onward movement.

Probably the greatest reason for expecting rapid advancement of the college in the future is the fact that it is a part of a rapidly advancing movement. The work of the third angel's message is developing with great celerity. It is to be completed in a little while. In fact, it is to be cut short in righteousness. But it is a great work. Now, if the denom-

ination is to do much greater work during a very short time in the future than it is doing at present, it must increase its efforts with marked acceleration; and the college, as an important part of the great plan, must advance in its place in sympathy with the whole.

E. C. KELLOGG,
Pres. Walla Walla College.

Union College

A Record of More than Five Hundred Graduates

YOUNG men and women of today cannot hope to enter upon the duties of life and be victorious and eminently successful unless they have made for themselves, or have taken advantage of, opportunities for the receiving of a higher education. This fact is verified and emphasized by the statistics given in "Who's Who in America." In 1900 forty-six per cent of the individuals listed in this book were college graduates, while in 1914 seventy-two per cent were college graduates. This shows the rapidity with which college graduates are entering into the leadership of the world.

We have, however, a different work to do in the world; but it is a more important one, and should therefore merit as much or more effort in preparation. The world recognizes strong and efficient service. God's cause demands consecrated, strong, and efficient service. Union College was founded that young men and women might be prepared for just such service. In the accomplishment of this purpose in many lives she has been successful.

It has been old Union's privilege to train seven of the ten men at the head of our ten junior colleges, seminaries, and colleges. Three of the ten Union Conference presidents in the United States are former students of Union College. Aside from these this school has furnished a very large number of local conference presidents. Some of the teachers in all our colleges and in most of our academies received their training here.

If we should enter the mission fields of China, Japan, Korea, India, Africa, South America, or the islands of the sea, we should find men and women holding responsible places who received their ideals, their equipment for service, and their inspiration from this institution. Some who are in the New Hebrides, among the uncivilized and cannibalistic people of the world, belong to this group.

The great majority of the 545 graduates of Union College are engaged in the organized work of this denomination, and are using all their energy to bring the knowledge of Jesus and his coming to men and women who are in darkness. Their lives are consecrated to the giving of the third angel's message to a dying world. In all, more than fifteen hundred have gone out from the doors of this well-known college to assist in proclaiming the gospel of peace and in finishing the work. We meet them in every conference, in every land, at every camp meeting, and find them rapidly entering into the leadership of this great movement.

During the past year the debt of Union College was entirely removed. To look back upon the great work this school has accomplished under hampering conditions of debt, only emphasizes the possibility

that is hers in her new freedom. The board, faculty, students, and former students are praying that God will richly bless her endeavors as she moves forward in the training and developing of young people for his service.

The Bible department is the most popular one in the college, and a very large number of young men and women are availing themselves of the special opportunities offered for the training of ministers, Bible workers, and foreign missionaries. Having several returned missionaries on our faculty and in our student body is a means of great benefit and inspiration to our students. Last year we had the largest foreign mission band ever organized in Union, and we are looking forward to still greater interest the coming year. Though we have already sent out nearly two hundred into

City Library, and the libraries of the University of Nebraska. Lincoln being a city of many colleges, the last two libraries consist of books specially chosen for students and for research work, and the general testimony is that they are among the best libraries of their kind.

The acquaintances that one makes here, and the friendships that one forms during college life, will be an inspiration and strength throughout the years to come. Its value cannot be measured. Those who go from Union College to enter upon their life work, go forth knowing that hundreds of strong, energetic, pure, true men and women have the same hope and faith, and are praying for their success as they enter the work of the Master, whether in foreign or home fields.

The universal testimony, both from



Prof. W. W. Prescott, first president of Union College, meeting with Unionites at South American Union Conference, La Plata, Argentina

foreign fields, we know that many more are to be called into this service from this place in the near future. A large number have consecrated their lives to this special phase of the Lord's work.

The students who enter Union are an earnest and sturdy class of young people. Many of them earn their own way during either the vacation period or the school year. Last year forty-five earned all or part of their way in connection with the college, while more earned their way by canvassing. The inspiration, enthusiasm, and courage in this line of work enabled many of our students to earn their scholarships for the coming year in less than three weeks.

Aside from instruction in sewing, cooking, engineering, carpentry, etc., the college operates a printing plant, a commercial laundry, and a bakery. These departments provide a large amount of work for students. Last year the three together did \$31,812 worth of work. A new dairy barn and milk house, with modern conveniences and sanitary equipment, is being erected. A herd of high-grade, registered Holstein cows is maintained. This department is worthy the effort put forth, both from the financial and from the educational point of view.

The college is well equipped with laboratories and library. More than six thousand volumes have been specially selected with the needs of our students in view. We shall be able to add more than one thousand books this coming year. In addition to this, our students have access to the State Library, Lincoln

the one who has a college education and from the one who has been deprived of it, is that no sacrifice is too great to make and no task too hard to undertake in order that one may avail himself of the opportunities offered in one of our colleges this coming year.

Union College has had the honor of training hundreds of men and women for a noble and grand service in the Master's cause. Many are today planning to grasp the opportunities she holds out to those who will enrol with her for 1916-17.

It takes only *desire, decision, and determination.*

Young men and women need the power, inspiration, backing, and high ideals which Union College has for them.

Her high standing will become their high standing if they *desire, decide, determine.*

H. A. MORRISON,
Pres. Union College.

"EVERY time we do a thing carelessly, failing to put our highest thought and our greatest skill into it, we are lessening our ability to do good work. This is the penalty that unfaithfulness to duty carries with it. But whenever we put our best into our work, exercising care in the slightest detail, we are adding to our powers. This is the reward of fidelity to each opportunity."

"CHANNELS only, blessed Master,
Yet with all thy wondrous power
Flowing through us, thou canst use us
Every day and every hour."

Emmanuel Missionary College

The General Outlook

THE summer school of the Emmanuel Missionary College, at Berrien Springs, Mich., closed on August 3. This session was one of the best the school has ever enjoyed. There was an attendance of eighty-four, all but six of whom were teachers. Nearly every one was present from the first day to the last. The students and teachers did very efficient work. Several instructive lectures delivered during the school term were much appreciated. There was an excellent spiritual interest.

Immediately after the summer school a teachers' institute was conducted for three days by the college president, Prof. O. J. Graf, and the Union educational secretary, Prof. C. A. Russell. Prof. W. E. Howell was present and rendered excellent help. Many vital school problems were carefully studied. The teachers of the Lake Union Conference are desirous of having our schools conform to the light given us in the Testimonies. Following the institute, two days were spent in a principals' council. There are seven academies, one seminary, and one college in the Lake Union. At this council the leading teachers of these schools met for mutual study and planning.

The school work in the Lake Union Conference is progressing. Last year we had 132 church schools, an increase of forty over the previous year. In these schools we employed 145 teachers. Many more churches are desirous of having a school this year, but we are greatly hindered by the lack of teachers. There is a strong normal department at the college, under the direction of Miss Myrta M. Kellogg. It has been planned to strengthen this department for the coming year, and to secure, if possible, a large attendance. Many young people in the Lake Union who attend high schools or who teach in the public schools ought to take this advanced normal course at the college. Our need of educated workers in this Union is increasing every day, and our leaders are urging all our young people to attend our schools.

The Emmanuel Missionary College has an ideal location. Situated near a trolley line between two large cities, it is yet in a quiet country place. The college owns a large farm of 270 acres. We wish it were larger. The school ought now to secure more land. This, together with other enterprises, would give work to many students. Last year the students earned more than \$20,000 on their tuition. In this Union we have many young men and women of limited means. Such youth will find it possible to secure an education at the college.

The Emmanuel Missionary College stands for Christian education and gospel simplicity. The work of the college is fully up to date. The academic work is placed on the credit list of the Ann Arbor University, one of the best universities in America. The dean of the graduate school of the university has made an investigation of the college faculty, library, and laboratory equipment. As a result, the university has decided to accept the four-year college course, and to enter our graduates in the university graduate school. While this shows that the college is fully up to the standard in the eyes of the world, it is not our purpose to urge students to work for a degree at any worldly school. We wish to

train them only for the work of the Lord. The outlook for the college this coming year is very encouraging.

L. H. CHRISTIAN,
Pres. Board of Managers.

Training Workers for God

Emmanuel Missionary College is advancing into the fulness of its work this year as never before. True to its name, it is coming more and more to be an institution of learning in which God dwells, and which trains for service at home and abroad. This year there is being established a ministerial department, which aims to correlate closely class and field work in evangelical lines. The writer well remembers the time some



EMMANUEL MISSIONARY COLLEGE, BERRIEN SPRINGS, MICH.

years ago when the faculty of one of our training schools very seriously questioned the advisability of permitting the formation of bands by students for the purpose of learning to preach by preaching, while yet in school. That situation we meet no more, and we have reached a point in our progress where we consider the field work of great importance in a ministerial course. Heretofore this laboratory work in the science of soul saving has been carried on in a more or less disorganized way, yet with considerable success.

During the last two years hundreds of people in the vicinity of the college have heard the witness of this truth, several have joined our ranks, and the institution has grown much in favor with its neighbors,—all through the consecrated efforts of student activities in schoolhouses and homes.

Now it is planned to thoroughly organize and carefully direct this work, correlating the class work in Bible, history, and public speaking with the public efforts of student bands. Credits to apply on the ministerial and Bible workers' courses will be given to students who do acceptable field work. There are exceptional opportunities in the country near by to conduct series of meetings. In classroom and field a member of the faculty will have special supervision of this work.

Already well represented by its former students in all parts and departments of the home work, and having gone far in supplying recruits for the foreign fields,

Emmanuel Missionary College will this year give more attention to the inspiration and training of those who have distant lands in view. R. B. THURBER.

The Educational Outlook in the Lake Union Conference

The varied educational interests in the Lake Union Conference are showing encouraging growth. Never were our people more awake to the demands of the hour in the training of our children and youth; and never were there more urgent demands that they should be awake. The trend of modern education, and the growing sentiment in favor of military training in the public schools, to say nothing of the ever-increasing demand for

trained workers, are causing our people to heed the call which has been coming for so many years to place their children under the instruction and influence of Christian teachers in our schools.

Last year the number of church schools increased to 136. This year we could easily have 150 were it possible to secure competent teachers to answer the calls.

Nearly all of our seven academies were well patronized, one of these, Adelpian Academy, enrolling 120 students above primary grades.

Emmanuel Missionary College, our missionary training school, has enjoyed a liberal patronage. The pressing demand for normal-trained teachers is causing this department of the college to come in for a large share of attention. It is hoped that it will be filled to its capacity this year.

In our various schools there were enrolled last year 2,500 students. This represents about three fifths of our young people of school age. While this is encouraging, our hearts go out to the nearly 2,000 who are still in the schools of the world. What can be done to extend our school work so as to reach this army of recruits training for the world's work, and enlist them in the army of the Lord? This is our problem. "All the Children of All the Churches" is our goal, and we must never cease to pray and plan and work until the benefits of a Christian education are brought within the reach of all.

C. A. RUSSELL,
Ed. Sec. Lake Union Conf.

Pacific Union College

THE determining factor in estimating the success of any Christian college should be the depth of spiritual power pervading its work. Such a condition manifests itself in contentedness and happiness on the part of the students, and in their willingness to comply cheerfully with a few tried regulations and to assist in every missionary endeavor.

Viewed from this standpoint, the past year has been undoubtedly the best in the history of the Pacific Union College. A most cheerful spirit of coöperation has been manifest on the part of both students and teachers throughout the year. This has been shown in the fervor of missionary zeal which has been present in the student body. Everything pertaining to the advancement of the message has been entered into most heartily by the students, and they have rejoiced in every token of progress as reported from our foreign missions.

The prayer bands have been numerous and well attended. The Friday evening social meeting has been a time of special blessing and encouragement. The students engaged enthusiastically in the Harvest Ingathering campaign, and more than four hundred dollars was raised in this way for the support of our mission work. Those taking the ministerial course have held meetings in various churches within reach of the college, and the results have been very encouraging. The Missionary Volunteer Society held its meeting each Wednesday morning at chapel hour. This meeting was attended by the whole school, and proved to be very helpful to the students in learning missionary methods and in kindling missionary zeal. Thirty-one Standard of Attainment certificates have been given out in the society during the year. It has been the aim of those leading out in the spiritual work of the year to foster a steady growth in spiritual life, rather than to arouse a sudden but transitory flight of religious fervor which might be the result of sentiment rather than of a steady growth in grace and a knowledge of the Saviour.

The location of Pacific Union College is especially adapted to the happy combination of physical, intellectual, and spiritual training. In harmony with the light which has been given us through the Spirit of prophecy, the school is located in the country, far removed from the excitement and bustle of city life. Here the students, surrounded by the beauties of nature, have the opportunity of pursuing their studies under the most favorable conditions for the healthful development of their bodies. The fresh mountain air and the pure spring water, with good food and abundant exercise in useful labor, make for the best development of true Christian men and women.

Incidentally, these advantages are much appreciated by those students who find it necessary to meet part of their expenses by the labor of their own hands. During the past year our students earned \$25,000, which was placed to their credit for school expenses. At the rate of \$200 a student, 125 students in this way earned their schooling in the industrial departments of the college. Nearly two thirds of the students in the school homes

earned part or all of their expenses, and slightly more than one third of them paid their accounts in full in cash. Under these conditions the college can easily follow the light given in the Testimonies regarding the importance of discarding games of various kinds; for useful labor provides the necessary exercise.

In the normal department, which includes the church school grades, 45 pupils were enrolled; 180 students pursued academic work, and 100 were in the college department. Fifty students were graduated from the various courses at the close of the year, seventeen of these receiving degrees from the full collegiate course. The ministerial, normal, and premedical courses were well represented, and a smaller number of students completed the music and shorthand and

cific Union College is to prepare young men and women for places of active service in proclaiming the third angel's message to the world in this generation.

C. W. IRWIN,
Pres. Pacific Union College.

◆ ◆ ◆

Washington Missionary College

THE vision that appeared to the founders of Washington Missionary College was that of a great company of young people who, for want of proper education, were fast losing their hold upon God; of great cities unwarned because of a dearth of properly trained workers; and of millions of earth's ignorant, sin-stricken inhabitants perishing in far-off heathen lands without a knowledge of Christ. Obedience to this vision resulted



A DORMITORY OF PACIFIC UNION COLLEGE, ST. HELENA, CAL.

business courses. Our college has given special attention to strengthening itself for giving the necessary premedical studies for the benefit of those who wish to enter the College of Medical Evangelists at Loma Linda. Six of our graduates expect to enter the medical college this fall.

The new college chapel is now under process of construction. It will probably not be ready for occupancy until the fall of 1917. It will contain a commodious chapel with gallery, with seating capacity for an audience of six hundred people. The building will include commodious offices for administrative purposes, large library and reading-room, two study-rooms for members of the faculty, and ample space for the commercial department. The present temporary chapel can then be divided into recitation-rooms. These rooms will provide ample accommodation for many classes which are now compelled to meet in undesirable places. All the work, from the felling of the trees in the woods to the completion of the building, will be done by student labor.

As the Pacific Union College is situated near the Golden Gate, which is the natural port of departure for all missionaries going to the Orient, it is natural that much attention should be given to the foreign mission work. Ten members of the faculty have traveled extensively or labored in foreign fields. The Oriental fields and South America seem to be the natural goal for those students who contemplate foreign service. During the summer vacation ten students have departed for fields abroad.

In short, it may be said that the real purpose and aim of the teachers in Pa-

in the establishment of the college, and while its status as an institution carrying full college work dates but two years back, it has in this short time had a remarkable growth, far exceeding the fondest hopes of its promoters.

It has been the aim of the board of trustees and faculty to provide such facilities as would give a proper training in the following courses of study: Collegiate, ministerial, medical evangelistic, Bible workers', normal, commercial, and music; also a course in foreign mission preparation.

The ministerial and collegiate courses lead to the degree of Bachelor of Arts, and give the training necessary for an efficient ministry. The medical evangelistic course is designed to meet the needs of nurses who wish a better preparation for medical missionary work. The Bible workers' course trains for house-to-house work, and has proved a great blessing to those wishing to enter this important line of activity.

The great demand for competent teachers is to be supplied through the medium of the normal department. Plans are being made to conduct a strong normal school at Washington, and this course will be greatly appreciated by all who have the welfare of the children at heart.

The music course has been very popular. The advantages to a music student at Washington are great. There are many opportunities to hear the leading vocal and instrumental artists of the day, as well as the best symphony orchestras of the country.

Plans are being laid for a strong commercial department, which will be up to date in its equipment, and will fully meet

the needs of young people desiring a business education.

The foreign missions department appeals to a large class of workers, and has demonstrated its value to the cause of God by preparing a large number of young men and women who are laboring successfully in foreign fields.

Much attention is given to industrial education. There are strong courses in woodwork and carpentry, in printing, and in domestic science, including sewing, dressmaking, millinery, cooking, laundering, general housework, and domestic economy.

From the standpoint of location, Washington Missionary College enjoys many special advantages. It is at the headquarters of the denominational work. Missionaries often pass through Washington on their return from the most distant mission fields, and the students have an opportunity to gain from them, at first hand, knowledge of the greatest interest and value.

Moreover, the presence here at headquarters of our leading General Conference and North American Division men gives unique opportunities to the students to get acquainted with them, and with the various lines of work which they represent. These men not only give lectures from time to time to the whole body of students, but are often called upon to give informal talks to student groups in various lines of activity connected with the school, and thus come into helpful contact with our students in many different ways.

The advantages offered by Washington as an educational center are remarkable. The city itself is a great educating factor, being the governing center of the most extensive democracy in the world. The House of Representatives, the Senate, and the Supreme Court can be visited on various occasions, and many interesting and practical addresses heard. Washington is also a center for national and world-wide conventions, and the addresses given on such occasions are of great interest to students.

The national meeting of the Layman's Missionary Movement held here last spring was considered by many to be the greatest missionary gathering since the world conference at Edinburgh held six years ago. A number of our advanced students were admitted by special ticket, and arrangements were made by which they were able to get the full benefit of this remarkable gathering.

The Library of Congress, containing more than two million volumes and an excellent reading-room, is accessible to every student in the college. It has the third largest collection of books in the world, the National Library in Paris and the British Museum being the only libraries exceeding it in this respect. Moreover, our teachers have the privilege of drawing books from the Library of Congress, and of making use of them in their classroom work. Learning how to rightly use a library of this kind is in itself a valuable part of a liberal education.

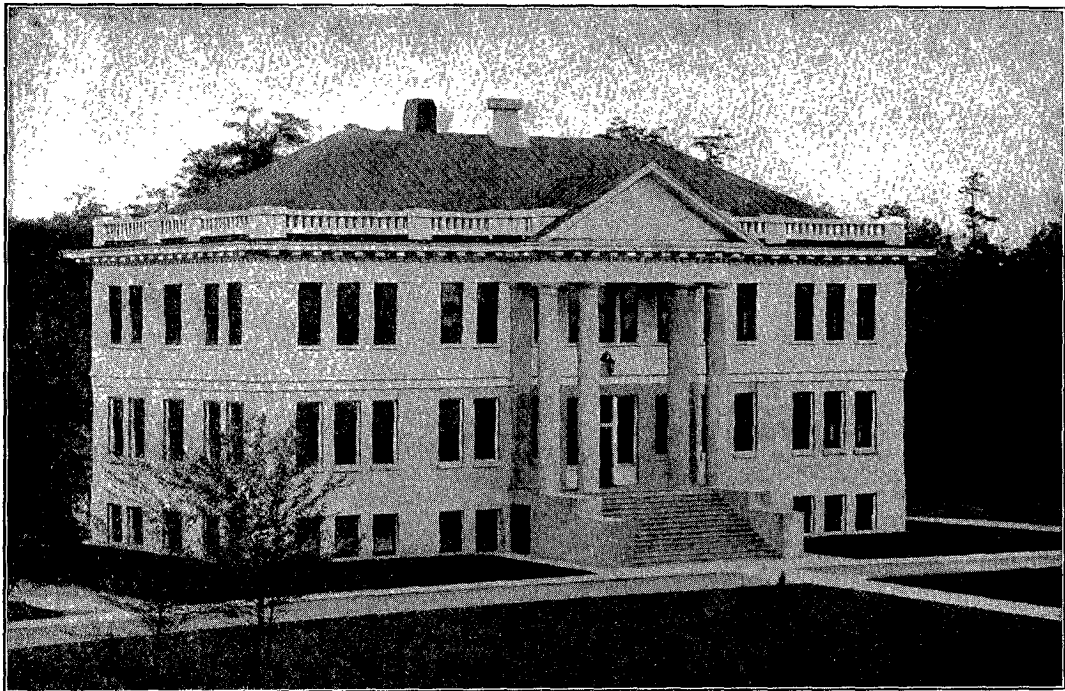
The various government departments afford not only excellent facilities for study, but have connected with them men of wide experience in their specialties, all of whom may be consulted by the advanced students of Washington College. For instance, a student doing advanced scientific work may often make arrangements for conducting his experiments in the government laboratories, and if he works out something worth while, the government will sometimes publish it for him. No government in the world is doing so much in certain lines of scientific investigation as is the United States, and all its varied facilities are at the disposal of such students of Washington College as are qualified to benefit by them.

The special privileges afforded by

about. He said, "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." Of course he expected us to know that it is impossible to lengthen the cords without strengthening the stakes.

While we carry on our work for the conversion of souls in the great cities of the United States, there is also another work of great importance to which we must give heed. We must drive certain stakes to which we may attach the cords extending out to distant mission fields.

Now one of these stakes, and a very important one, is our educational institutions. The education of our missionaries is as truly a part of our foreign mission endeavors as is their going to the field. Our schools are, so to speak,



WASHINGTON MISSIONARY COLLEGE, WASHINGTON, D. C.

Washington are not only available to our students, but are also convenient of access. For a five-cent fare a student may ride on the trolley car from Takoma Park to the Library of Congress, the Capitol, the White House, or the Treasury, or to the center of the shopping district. Moreover, the school carries on its work on Sunday, but Friday is an entirely free day, thus giving the students ample opportunity to see the interesting sights of Washington and do necessary shopping, or to work in the Library of Congress or the government departments, as they may see fit. Thus the facilities exist, and the college work is so arranged that its students can make free use of them.

With a record of two hundred and twenty to foreign fields in seven years, and thirty-eight graduates for 1915-16, Washington Missionary College ought to recommend itself to all as the gateway to service at home and abroad.

B. F. MACHLAN,

Pres. Washington Missionary College.

A New Administration Building The Educational Campaign in the Columbia Union Conference

THE Lord looked forward to the spread of his last message of warning over all the world, and gave us the method by which it is to be brought

the gateway to service at home and abroad. From the Washington Missionary College alone there have already gone out into foreign fields 220 missionaries. This college was planted in the providence of the Lord. After our work was established in Washington, through the movings of the Spirit upon the denomination everywhere, the Lord sent the following Testimony through his servant concerning the college here:—

"From the Washington Training College missionaries are to be sent forth to many distant lands. . . . The Washington Training School must be fully equipped, that those who come may receive a thorough education as evangelists, medical missionaries, and teachers."

There is prospect for a large attendance at the Washington Missionary College for the year 1916-17. Its capacity is already absolutely inadequate. The classrooms are too small, and there are not enough of them. Already the chapel has become so crowded that the students must be seated close to the platform, interfering with the passage between the chairs and the platform. It is even necessary to seat students out in the hall. Moreover, the normal work of the college suffers for lack of room.

The attendance of the church-school teachers of the Columbia Union Conference at the recent summer school surpassed that at any summer school ever held in the Columbia Union, and

still the supply of qualified teachers is insufficient. Increasing numbers of church schools are being opened, and these demand teachers. Shall we supply these demands? Shall we have a college provided with facilities sufficient to train these needed workers?

In addition, training in domestic science, in sewing, and in the use of tools cannot be given as it should be, owing to inadequate room. The brethren therefore decided at the fall council held at Loma Linda in 1915, to ask the Columbia Union Conference to present the college with a new building, at a cost of about \$25,000. The brethren throughout the field were to be solicited for \$27,000, \$2,000 of this to go for industries at Mount Vernon Academy. When this plan was adopted, a great burden rested upon the hearts of some of the brethren. They feared that, in their efforts to economize, their plans would not be sufficient for the improvements demanded.

So the committee, after discussing the situation, came to the conclusion that the matter needed further consideration. A joint council was therefore called, consisting of representatives from the General Conference, the North American Division, the Washington Missionary College, and the Columbia Union Conference Committee. Looking only at the bare demands of the case, the brethren recognized that in the plan for the \$25,000 building, they had not provided sufficient chapel room; and they had planned for an addition of only seventeen classrooms, when twenty-five would be the minimum with which the college could be operated.

They further noted that such important matters as making provisions for a good normal school, and teaching the girls to sew and cook, and the boys to handle tools, had been slighted. Therefore they decided to come before the brethren, stating the situation exactly, and asking from the Columbia Union a building worth \$43,000. Since \$2,000 was to be raised for industries at Mount Vernon Academy, this would make the new call from the Columbia Union \$45,000.

There are, however, two items of encouragement in the situation. Elder R. D. Quinn, representing the Atlantic Union, expressed his willingness that the quota of that field be raised from \$12,500 to \$17,000, in order to meet the demands for a dormitory. A second good feature was the report of Elder G. F. Enoch, who said that from his work of solicitation throughout the Columbia Union nearly \$25,000 had been raised already in cash and pledges; and he has not yet covered the field.

At the first place where this change of plan was presented and explained, a brother who had taken one share, immediately expressed his willingness to take two shares. When the situation was presented to the New Jersey Conference Committee, the brethren voted to raise their part of the money needed, which in the first plan was approximately \$3,600, and in the new is about \$6,000. Virginia has also expressed her willingness to double the amount expected from that conference, and word has come from other conferences, signifying their readiness to assist.

Now while we have presented this from the viewpoint of the foreign mission field, we must also remember that this same institution is giving us excellent workers for our conferences and our

cities. Shall we not nobly respond to the present demands, and rejoice in seeing the progress, under the blessing of God, of the work in which our contributions have had a share? The Spirit of prophecy has said:—

"A beginning has been made in proclaiming the third angel's message in the city of Washington, and in other cities of the South and the East; but in order to meet the mind of the Lord, we shall have to plan for the carrying forward of a far-reaching and systematic work. . . . In Portland, Maine; in Boston, and in the towns round about; in New York, and the populous cities close by; in Philadelphia and Baltimore and Washington, the Lord desires us to proclaim the third angel's message with power."

B. G. WILKINSON,
Pres. Columbia Union Conf.

Missionary Volunteer Department

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

The Bible Year

Assignment for September 3-9

September 3:	Psalms 137, 130, 80, 77.
September 4:	Psalms 37, 67, 49, 53.
September 5:	Psalms 50, 10, 13 to 15.
September 6:	Psalms 25 to 27, 36, 89.
September 7:	Psalms 92, 93, 123, 102.
September 8:	Ezra 1 to 4.
September 9:	Ezra 5 to 7.

This Week's Psalms

Of the psalms given in this week's assignment, Dr. Anderson says: "Written presumably by Asaph, Ethan, and others, during the time of the Babylonian captivity, most likely the latter portion thereof, during the reign of Belshazzar, who knew not Daniel, and under whom the persecution and distress of the Jews were the greatest. These psalms relate chiefly to the sorrows and afflictions of the Hebrew captives, mingled with exhortations, encouragements, and assurance of divine help and final deliverance from their persecutors."

Ezra: the Man and the Book

The name Ezra means *help*. The famous scribe and priest bearing this name lived in Babylon in the time of Artaxerxes Longimanus, and by this monarch was commissioned to lead a large company of captive Jews to Jerusalem. Not only was he given a liberal provision of silver and gold and other offerings for the house of the Lord, but a royal decree commanded that he should receive all needed assistance from the keepers of the king's treasures beyond the river. Ezra was a reformer. He desired not only to rebuild the temple and reestablish its services, but to see the laws and customs of the ancient faith observed in the daily life of the chosen people.

The book of Ezra contains a record of events that occurred about the time of the close of the exile of the Jews in Babylon. "It comprises accounts of the favors bestowed upon the Jews by Persian kings; of the rebuilding of the temple; of the mission of Ezra to Jerusalem,

and his regulations and reforms. Such records forming the subject of the book of Ezra, we must not be surprised that its parts are not so intimately connected with each other as we might have expected if the author had set forth his intention to furnish a complete history of his times."

Of the authorship and history of the book of Ezra and Nehemiah, Amos R. Wells says: "From the fact that the first part of the book of Ezra is written in the first person, it is thought that Ezra himself wrote it. Others think that both this book and Nehemiah were written by others, but contain extracts from the first-hand accounts of the two leaders. In ancient times the two books were united, and in the Vulgate they are called First and Second Esdras. They are written in Hebrew, with the exception of certain letters and other quoted documents in Ezra, which are kept in the original Aramaic, or Chaldee. Ezra covers seventy-nine years; and Nehemiah, after an interval of about twelve years, continues the story."

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

Kansas, Emporia Aug. 24 to Sept. 3
Wyoming, Bridgeport, Nebr. Sept. 21 to Oct. 1

COLUMBIA UNION CONFERENCE

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

LAKE UNION CONFERENCE

Indiana, Indianapolis. Aug. 24 to Sept. 3
North Michigan, Cadillac. Aug. 24 to Sept. 3

NORTH PACIFIC UNION CONFERENCE

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

PACIFIC UNION CONFERENCE

Arizona. Oct. 12 to 22

SOUTHERN UNION CONFERENCE

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



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*.



Requests for Prayer

AN Indiana sister who has nearly lost her sight requests prayer that her eyes may be healed if it be God's will.

An aged sister in Iowa who has suffered a slight paralytic stroke, and recently fell, breaking her hip, asks for prayer.

A sister in Colorado desires us to pray for the conversion of her husband and son, and that the health of her six-year-old daughter and herself may be restored.

A burdened wife asks our prayers for her husband, who is laboring under a dark cloud of doubt and discouragement. He is anxious to have again in his heart the peace of God, which he once enjoyed.



Address Wanted

MR. E. PUGH, Austell, Ga., desires to obtain the address of George T. Main.



Publications Wanted

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

J. A. Pateete, Star Route, Leach, Tenn. Continuous supply.

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

Mrs. F. E. Batchelder, 1242 Tenth St., Santa Monica, Cal. A continuous supply of *Signs, Instructor, Little Friend, and Life and Health*.

Edward Quinn, 7 Denwood Ave., Takoma Park, D. C. A continuous supply of *Signs and Watchman*; also names of interested persons, for use in missionary correspondence band work.

News and Miscellany

Notes and clippings from the daily and weekly press

—On August 9 a cloud-burst swept the Cabin Creek and Coal River valleys, near Charleston, W. Va., spreading devastation throughout the district. Seven towns are in ruins, and the loss of life is placed at 150. Property valued at \$1,000,000 was destroyed, and 5,000 persons are homeless.

—On the spot in the old Maryland statehouse, at Annapolis, where George Washington resigned his commission in the Continental Army, a wedding ceremony was recently conducted entirely in Esperanto—the first of its kind ever performed.

—Newfoundland, oldest of the British colonies,—by many erroneously thought to be a province in the Dominion of Canada,—is about to put into operation a most stringent prohibitory law. At the end of this year the law will be in full force, forbidding the importation, manufacture, and sale of intoxicating liquors as a beverage.

—It is announced that a cure for eruptive typhus, the disease which made such terrible ravages in Serbia, has been discovered by two Paris doctors. The physicians have described their discovery to the Academy of Medicine. It is a serum found after exhaustive experiments. Its use reduced the death rate from twenty-five to three per cent.

—Swift & Co., of Chicago, have announced the adoption of a pension system for their 30,000 employees. The company will supply all the funds, and the workers will not be required to contribute, as is the case in many instances. The pensions will run from \$140 to \$5,000 a year, and will go mainly to those who have worked twenty-five years or have been rendered unfit for work through accident.

—Harry McNish, a member of the Shackleton expedition into the Antarctic, is the first of that party to return to London. His story of Sir Ernest's trip across the open sea from Elephant Island to South Georgia in search of help, adds another epic to history. McNish believes the worst danger to the members of the expedition left on Elephant Island, whom Sir Ernest is now trying to rescue, is that they must believe their chief and his crew did not survive the rescue trip. McNish and three others decked over the largest boat Sir Ernest had on Elephant Island with sledge runners, box lids, and canvas. For two weeks there were constant storms, the sun not being visible for observations half a dozen times. One man was employed constantly with an ax cutting off the ice which formed on the boat, but even then the boat became so weighted that large quantities of provisions, and even the oars, had to be jettisoned to keep afloat. They even lost the sea anchor, but Sir Ernest kept up confidence, and finally they sighted the west coast of South Georgia during a snowstorm. The wind was blowing a hurricane, so they had to lay off the coast for a day before they could land, and then they reached shore only by sleepless industry and a chance turn of the wind. McNish has little hope of the rescue of the men left on Elephant Island.

"The Mystery Unfolded; or, the Seven Seals Opened"

By L. R. Conradi. This book is an exhaustive study of the seven seals of Revelation, unfolding what has been and still is a mystery to the majority of the world. The book is divided into 21 chapters, as follows:—

1. The Reliable Source of Light.
2. The Mystery of the Divine Will Unfolded.
3. The Mystery of Lawlessness.

4. The Mystery of Redemption.
5. The Eye of Faith Perceives the Substance of the Mystery.
6. The Mystery of the Gospel in Shadow and Type.
7. The Mystery of Christ's Sufferings Foretold by the Prophets.
8. The Mystery: Babylon.
9. The Mystery of the Kingdom of Christ in Figure.
10. The Mystery of the Kingdom of Christ Foretold by the Prophets.
11. Sealed unto the Time of the End.
12. The Lightning-Like Wheel within a Wheel, Full of Eyes.
13. The Mystery of God Manifest in Flesh.
14. God's Mysterious Dealings with Israel Unfolded.
15. The Mystery of the Incorporation of the Gentiles Unveiled.
16. "The Mysteries of the Kingdom of Heaven" Unfolded.
17. "Behold, I Show You a Mystery."
18. "The Mystery of the Seven Lamps and of the Seven Stars Unveiled."
19. The Seven Seals Broken by the Lamb of God.
20. The Mystery of the Woman and the Red Dragon Unveiled.
21. The Mystery of God Finished.

The book contains 350 pages, with 25 full-page illustrations. Beautifully bound in cloth; price, \$1.25.



The Home Circle Library

THIS library consists of the following books:—

Steps to Christ.....	\$.75
Gospel Primer.....	.50
New Testament Primer.....	.50
Gospel Primer No. 2.....	.50
Bible Child Life.....	.75
Best Stories.....	.75
Christ Our Saviour.....	.75
Friends and Foes.....	1.00
My Garden Neighbors.....	1.00
Friend in the Kitchen.....	.50
Making Home Happy.....	.75

A loose-leaf prospectus has been made containing sample pages and the first cover of each of these books, with a brief description of each. This will afford a very convenient way of showing these various books. The price of the prospectus postpaid is only 50 cents.



World's Crisis Library

A loose-leaf prospectus is also being prepared to contain samples of the following books in this most interesting series:—

The World's Crisis.....	\$.50
Armageddon.....	.50
The Shadow of the Bottle....	.50
Our Paradise Home.....	.50
His Glorious Appearing.....	.50
The Vatican and the War.....	.50
The Other Side of Death.....	.50

This will also be furnished at 50 cents postpaid.

Those who provide themselves with one or both of these prospectuses, and will devote such time to the work as is possible, will be granted subscription-book rates on each of the books contained in these two prospectuses. Write to your tract society secretary regarding it.



WASHINGTON, D. C., AUGUST 31, 1916

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We have a number of interesting field and camp meeting reports which were crowded out of this number. They will appear next week.

THE Pacific Press has already begun the shipment of the Harvest Ingathering Signs. A mail car loaded with this number left Mountain View for the Atlantic States on August 10.

ELDER J. W. NORWOOD, of Keene, Tex., has been a patient at the Washington (D. C.) Sanitarium for several weeks. He is very greatly improved in health, and hopes soon to enter upon active field work.

AN article on "The Organization of the Seventh-day Adventist Church," by Prof. W. C. John, used in connection with the September Missionary Volunteer program, was crowded out of this number, and will appear in the REVIEW next week.

WE are glad to note this word in a letter just received from Brother F. H. Conway, superintendent of the Hawaiian Mission: "Our evangelistic city effort was a success. Twenty have been baptized since Brother McCord came, and there will be several others in a few days." A full report will appear in the REVIEW concerning this effort.

THE relentless hand of death makes no distinctions. The youth as well as the aged fall prey to its cruel power. A telegram from Elder A. R. Sandborn, president of the New Jersey Conference, tells of the death of his son, George, at Boulder, Colo., August 17. George had done successful work in the ministry, and was a worker with bright prospects. May the Lord minister his comfort to the sorrowing friends.

REPORTS from the Boulder-Colorado Sanitarium state that the institution is enjoying an overflow in patronage at the present time, with quite a list of patients awaiting vacancies to secure accommodations. This same report might be given of the Washington (D. C.) Sanitarium. During the last year it has enjoyed the greatest prosperity of its entire history. We hope that this has been the experience of every sanitarium connected with this movement.

As we go to press, the following word comes from Elder R. C. Porter, dated from Honolulu, August 7: "Our missionary party, consisting of forty-two adults and seven children, are enjoying a very pleasant voyage. We reached Honolulu this morning. The first day out from San Francisco we experienced a very rough sea. This was a severe test to our seamanship, and most of our party succumbed to seasickness. Almost all rallied the next day, and we have since had a smooth sea and a delightful voyage. Brother Loveland came aboard suffering with malaria. Sister Steinel was suffering with acute inflammatory rheumatism. Brother Loveland has recovered, and Sister Steinel is much improved. The Honolulu church has prepared a splendid program and dinner at the park for our party. The outlook is that we shall have a very pleasant time."

WE are pleased to present in this number articles from the presidents of our colleges in the North American Division; also general articles on education, from Professors Frederick Griggs, W. E. Howell, and L. L. Caviness. All these articles will be read with interest. It is only proper that we should say that a telegram from Prof. E. C. Kellogg, president of Walla Walla College, apprised us at the last moment of the fact that he did not receive our request for an article in time to furnish one for this number. In view of this, we took the liberty to make up an article embracing the first two pages of the Walla Walla College announcement for 1916-17, together with an article by Professor Kellogg, entitled "The Outlook for the Future," which appeared in a recent number of the North Pacific Union paper. Similarly we were unable to reach Prof. O. J. Graf, president of Emmanuel Missionary College. Elder L. H. Christian and Profs. R. B. Thurber and C. A. Russell furnished articles in place of his.

PROFESSOR and Mrs. Frederick Griggs left Washington last week en route to Australia and the Orient. They will sail from Vancouver, August 30, on the steamship "Niagara," stopping for several weeks in Australia in the interests of the general work, and going on to visit fields in the Orient, attending the meeting of the Asiatic Division Conference to be held in the spring.

As we look into the faces of the young men and women who are going to the Orient, as portrayed in our World-Wide Field department, we are impressed with the fact that it is no ordinary spirit of sacrifice which prompts the fathers and mothers in Israel to lay their sons and daughters on the altar of missionary

service. Some of these young men and women doubtless are going from homes which need the cheer of their presence, and the material aid which they might render. Some are leaving parents and friends whom they will never see again in this world. They are going to a people who speak strange tongues, exposing themselves to trying climates and dangers by land and sea. Surely we should pray God to remember our brethren and sisters who have gone out from us into the great regions beyond. We know from letters which they write that their hearts often turn to the homeland. We who know these missionaries should remember them with occasional letters. This will remind them that they still have an interest in our thoughts and prayers.

Our Priceless Paper

MUCH has been said relative to the value of our church paper, the REVIEW AND HERALD. It is highly appreciated by those who are making thorough work in preparing to meet their soon-coming Lord. It is priceless to those who are spiritually minded and are anxiously laboring for the salvation of their relatives and friends. Never since its first issue have the people of God needed it more than just now. In these days of peril we need to read its Spirit-filled columns, that we may keep pace with the message it bears, and be prepared for that joyful meeting when its readers shall be gathered home.

WE deeply regret that so many Seventh-day Adventist families are content to do without it. The articles from the pen of the aged pioneers in the third angel's message are soul inspiring. We have reached a time that we have been looking forward to for years,—the loud cry of the message. The writer remembers hearing Elder Harrison Grant, one of our pioneer ministers, say, more than thirty years ago, "The time is coming when the Seventh-day Adventists' places of worship will be the crowded houses." Today, while he sleeps in Jesus, his words are being fulfilled. The Portland and Pittsburgh meetings as reported in the REVIEW stir every fiber of our being. The terrible scenes of carnage and bloodshed on the European continent are stirring the entire world. The very last prophecies are fulfilling, and the people are awakening as never before in the history of our work. In St. Paul, Minn., the people are writing to the editors of the daily papers, saying that they are perplexed, and asking, "What are we coming to? Is the entire world going mad?"

Now, just now, is the opportune moment to labor for those who are being awakened by the perils of these last days. Why not send the REVIEW for six months or a year to your brother, sister, or friend, who, perhaps, is imperceptibly backsliding for lack of spiritual food?

In the near future conditions will quickly change, and it will be too late to labor for our acquaintances. In the past, all great spiritual awakenings have been followed by persecution. It was so after the day of Pentecost. We are now entering upon a greater pentecost, and we know that a relentless persecution will surely follow. Let us faithfully endeavor to place the REVIEW in every home we possibly can.

E. HILLIARD.