

The Advent Review and Sabbath Herald



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No. 44

THE GOSPEL TO ALL NATIONS



ISAIAH

ROMANS



"The glowing scene!
 Nature's long holiday! luxuriant, rich,
 In her proud progeny she smiling marks
 Their graces, now mature, and wonder fraught!
 Hail! season exquisite! and hail! ye sons
 Of rural toil! ye blooming daughters! ye
 Who, in the lap of hardy labor reared,
 Enjoy the mind unspotted."

ADD TO THE
 ESTIMATED

JUSTIFIED
 FREELY BY HIS
 GRACE

I
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Special Mention

The Need of a Medical School in Our System of Education

SEVENTH-DAY ADVENTISTS conduct a system of schools with one great purpose in mind,—to prepare as speedily as possible a trained army of workers for service in the cause of Christ. The cause of Christ is of great length and breadth, and embraces all legitimate lines in the life and work of man. Christ was a medical missionary. He taught and he healed; and in doing this, he set an example for the church. It is the will of our Father in heaven that men should be well physically, as well as mentally and spiritually. Christ pronounces a special blessing upon those who minister to the physical need of the people.

A system of Christian education which does not provide for instruction in medical lines is manifestly faulty, and does not deserve to be styled Christian, for it lacks an essential preparation for working as Christ worked. True education qualifies its possessor for efficient service for others; and this service is most generally related directly or indirectly to bodily comfort. The saving gospel of Christ may be most effectively imparted to those who are relieved of physical suffering.

These principles relate to all grades of Christian schools. Christian help work—ministering to the poor and ill—may be and should be performed by little children as well as by those who are older. Teaching pupils to do this work and inculcating a love for it is a fundamental part of the duty of the teacher. But this ministry is not confined to that which children and youth can do, great and important as that work is. It involves a work for which special education must be obtained, but in and through which the same spirit of unselfish service must be shown.

During the last hundred years, and especially during the last quarter of a century, great advance has been made in the scientific treatment of disease. This great advance in medical learning has come about, in the purpose of God, not that men relieved from physical ailment may continue to serve self, but that they may serve others. Of this knowledge the devout Christian may well desire to possess himself in order that he may be of more benefit to his suffering brothers.

Christian help work and simple treatments are a necessary part of Christian education, and must be taught in all grades of all schools; but the more advanced work, because of its nature and expense, can find place only in schools specially provided for it. Hence the necessity of at least one good medical school in the system of schools of a Christian people.

Seventh-day Adventists have a system of schools because the schools of the world, or of any other denomination, cannot give instruction in which the spirit of our message finds place. We cannot obtain our ministers from the theological schools of other denominations. No more can we obtain from worldly medical schools physicians who can conduct their work in the spirit of that greatest of all medical missionaries—Christ.

Shipwreck of faith is a danger which confronts our youth, in general, in at-

tending those schools in which faith finds no special place in their teachings, and the danger is none the less, but rather greater, in attending medical schools operated without distinct religious motives. This has been demonstrated, for in these medical schools many a bright young person who otherwise would have been saved to our cause and to the kingdom of God, has met just this shipwreck of faith.

We conduct a system of schools to educate our youth for unselfish service for humanity. The possibilities for such service are very great in the medical work, and the possibilities for selfish gain are correspondingly great. The ideal which is held before the student during school time, generally becomes a fixed one for life time. Hence the further necessity of having a school in our educational system where those who are taking a medical course may have fixed for life, in mind and in heart, the ideal of unselfish service—a service which leads their fellow men to Christ. Our system of schools is manifestly imperfect without such a school. Rightly organized and conducted, it will reflect an influence upon all other schools that will vitalize the teaching of ministry for the sick and needy, and will thus be a great help in bringing and holding all our schools of all grades to their God-given work in making our youth efficient in the work and mission which Christ established when here on earth.

FREDERICK GRIGGS.



Shall We Tarry Longer?

JOSHUA, although selected to lead Israel after the death of Moses, did not have all the gifts that had been bestowed upon Moses. When Joshua entered upon his work, the Lord gave him the following charge: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them. . . . Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. . . . For then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua. I: 1-9.

Moses died on the borders of the Promised Land; but before his death he wrote much instruction, even giving detailed directions in regard to dividing the land, etc. The Lord told Joshua that his success depended upon carefully following the instruction which had been given by the prophet of the Lord before he was laid to rest.

It is worthy of note that the Lord told Joshua to be strong and very courageous in carrying out this instruction. While Moses lived, the people feared the reproofs from the Lord, delivered through his faithful messenger; but after he had been laid to rest, it required strength and courage to press forward and carry out the instruction which had been given.

The prophet of the Lord, whom God raised up to lead this people, has been laid to rest just on the borders of the Promised Land; but her instruction remains,—instruction for the prosecution of every branch of the work. In this instruction are found very definite direc-

tions regarding the equipment of our medical school at Loma Linda.

From a communication written by Sister White, Oct. 11, 1909, we quote as follows:—

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. . . . Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord.

"The representation of the great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive only such education as is in harmony with these divine truths. Some have advised that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with God's plan. God is our wisdom, our sanctification, and our righteousness. Facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by the instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick."—*Medical Evangelistic Library, No. 6, pp. 28, 29.*

The next year, January, 1910, Sister White wrote the following to a committee of our brethren who were appointed to attend to the interests of the school:—

(Concluded on page 19)

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

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TAKOMA PARK STATION, WASHINGTON, D. C., SEPTEMBER 7, 1916

No. 44

EDITORIALS

A Glimpse of the Work under the Apostle Paul's Oversight

THE apostle Paul's commission to the Gentiles led him to the regions now known as the Levant and southern Europe. Associated with Paul were other apostles, as Barnabas and Apollos, with many evangelists and other laborers. But as the chosen apostle to the Gentiles, the responsibility of general oversight fell to him. He certainly had that spiritual gift of "government," so important in administering a work in which many are engaged. He was an organizer, as testified by every glimpse of his labors given us in the very brief record. His writings, more than any others, emphasize again and again the organic unity of the church of Christ, and the importance of recognizing order and organization in gospel service.

As churches multiplied in all parts of his field, Paul was continually visiting them, or sending laborers among them, building them up in faith and unity. As the work grew, and particularly as disorderly and evil elements began to develop, it is plain from his epistles that the responsibility of his apostleship—laid upon him a heavy burden. 2 Cor. 11: 28. It was with him "daily."

As the churches increased in the different provinces, those geographically located together were evidently grouped so as to act together as a conference of churches. Thus, "the churches of Galatia," "the churches of Macedonia," "the churches of Asia," "all Achaia," etc., were given direction by the apostle as to concerted action to be taken, or sent salutations to churches in other parts. When the general fund was to be made up for the Judean believers, Paul wrote to the Corinthians: "As I have given order to the churches of Galatia, even so do ye." 1 Cor. 16: 1. The second epistle to the Corinthians shows that this instruction was for the churches of "all Achaia," of which province Corinth was the center. The churches were instructed to make up the gift, and to appoint individuals to go with it to Jerusalem. "Whomsoever ye shall approve by your letters, them will I send."

The Macedonian churches had the same instruction, and sent one of their number, "chosen of the churches," to join in carrying the bounty to Judea. 2 Cor. 8: 19. Thus each group of churches acted in concert, as one provincial or state conference organization, and had their chosen and appointed delegates or agents to look after certain work.

Again: we find Paul appointing ministerial laborers to the general oversight of provinces or conferences. Timothy was assigned to the province of Asia for a time, with instruction from Paul as to the ordering of the churches, the appointment of elders and deacons, and the care of the general interests of the churches grouped together in that province. See First Timothy. Titus was assigned to Crete: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1: 5.

As the one in charge of the work in Crete, Titus was asked to see that Zenas, the lawyer, and Apollos, when they should arrive, were sent forward on their journey, provided with means so that nothing should be lacking to them. Titus 3: 13. Those were not the days of bank drafts and postal remittances; but the instruction to Titus, and other similar references, show provision of funds available for the conduct of the work. As Paul told the Corinthians, the Lord who ordained men to the ministry of the temple in former times, had also made provision for their support. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 14. They were familiar enough with the manner of supporting the Lord's work in the former time, by tithes and offerings: "even so," says Paul, it was ordained that the work of the gospel should be carried forward.

While Paul acted with the authority of an apostle, called to the general oversight or "care of all the churches," he assumed no arbitrary authority over any. "Not for that we have dominion over your faith," he wrote, "but are helpers of your joy: for by faith ye stand." 2 Cor. 1: 24. Though evil men often represented him as self-seeking and arbit-

rary in his work, assuming authority not belonging to him, he was really servant of all. He counseled his associate workers, not as an overlord, but as a fellow laborer, a comrade in the common service. But as some one must lead out in all associate work, there was necessity in gospel effort for a directing supervision to keep all interests moving harmoniously forward. Hence ministers, like Mark, Timothy, Titus, Silas, Tychicus, Artemas, Crescens, and many others, were sent here and there, called to come and go, appointed to one field and then to another, all responding as the loyal soldiers of Christ that they were. They recognized the increased efficiency given to their labors by organization and union of effort.

The unity of the world-wide work was provided for in the supervision of the committee of apostles, ordained to lead out in and develop the work of the whole church. Paul's visits to Jerusalem to counsel with the other apostles, as well as his constant teachings, bear witness to his efforts to maintain union and coöperation between the churches in all the world. They were all members of the one body, Christ the head,—

"from whom the whole body fitly joined together and compacted by that which effectual worketh in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4: 16.

The member is connected with the head only as it is a part of the body. Independent of the body, the hand or foot would be severed from connection with the head. The head can move the finger or the hand only as the finger or hand is united with the body.

The gifts and offices set in the church were to preserve the oneness and compactness of the body of Christ, the church, even after the first apostles had passed away. The churches were "set in order" by the appointment of proper officers. This was an important part of the ministerial oversight, and as Paul appointed Timothy to attend to this in Asia, and Titus in Crete, he gave instruction as to the qualifications of officers.

The elders were ordained to take "oversight" of the local church, not as "lords over God's heritage, but being ensamples to the flock." 1 Peter 5: 3.

Careful selection was also to be made in filling "the office of a deacon," as assistants to the elders in the administration of church work. 1 Tim. 3: 8-15. The work of deaconess was also recognized. Rom. 16: 1, A. R. V., margin.

The church was an organized body, officered and equipped for harmonious and concerted service, every member having his responsibility and individuality before God, while this very relationship to God bound the members together in sacred fellowship with one another.

W. A. S.



Let Us be Careful

OUR greatest enemies are our own mistakes. Little inaccuracies of statement have done and are doing much harm in the world. Opponents of our message delight to point to any misstatement made by an Adventist, whether it be made through carelessness or through ignorance.

A good example of the current stories which are passed from one person to another without examination as to their truthfulness, is the one that Queen Victoria, holding a Bible in her hand, said that this Book was the secret of England's greatness. On investigation, all that can be found is that Queen Victoria once said that Christianity was the secret of England's greatness. Of course one may say that the two statements amount to the same thing, as Christianity is based on the Bible, but still Queen Victoria should be credited with what she really said.

There is a report quite widely circulated that D. L. Moody kept the seventh-day Sabbath before his death. This has been emphatically denied by his son. The facts of the case seem to have been that, having so much preaching to do on Sunday, Mr. Moody found that he needed some time for rest. For that reason he would do nothing on Saturday, in order that he might be in good condition for his preaching on Sunday. This, of course, is very far from any seventh-day Sabbath keeping.

Recently an attack has been made upon us, based largely upon our position concerning the origin of Sunday. Seventh-day Adventists have associated the Sunday institution with both paganism and the apostasy, and rightly so. It is well, however, that we be guarded in our statements, and that we have a clear understanding of the historical connection. It is well to remember that paganism is not one religion, but many; and because there are some pagan religions which have no fixed seven-day week with a recurring worship on the first day of the week, does not prove that no pagan religion had it.

There are two forms of paganism which are thought of in connection with

the Roman Empire, the old paganism and the new. The old paganism of the Greeks and Romans was a polytheism with a whole pantheon of gods, in which Zeus and Jupiter respectively, not the sun god, were supreme. The week, or period of seven successive days, was not introduced into the Roman calendar till after the reign of Theodosius (fourth century after Christ), according to the Encyclopedia Britannica (see art. "Calendar"). The Greeks divided their months into ten-day periods, and the Romans had an eight-day period, each ninth day being a recurring market day. There are places, however, in the literature of the late Roman Empire (first century before Christ) where Romans used the astrological week of seven days in connection with many of the Eastern superstitions of that period. The most important of these Eastern superstitions was the new paganism called "Mithraism," which spread over the Roman Empire in the first centuries of the Christian Era. As faith in the old polytheistic paganism waned among the Romans, this new monotheistic paganism spread rapidly, and in the middle of the third century seemed on the verge of becoming the universal pagan religion. Mithraism, in which the sun was worshiped under the legendary name of "Mithra," had many resemblances in religious rites to those of Christianity under the apostasy which gave rise to the Papacy. We quote from the Encyclopedia Britannica concerning this form of paganism:—

"The most interesting aspect of Mithraism is its antagonism to Christianity. Both religions were of Oriental origin; they were propagated about the same time, and spread with equal rapidity. . . . The struggle was the more obstinate because of the resemblances between the two religions, which were so numerous and so close as to be the subject of remark as early as the second century, and the cause of mutual recrimination. The fraternal and democratic spirit of the first communities, and their humble origin; the identification of the object of adoration with light and the sun; the legends of the shepherds with their gifts and adoration, the flood, and the ark; the representation in art of the fiery chariot, the drawing of water from the rock; the use of bell and candle, holy water and the communion: *the sanctification of Sunday* [italics ours] and of the twenty-fifth of December; the insistence on moral conduct, the emphasis placed upon abstinence and self-control; the doctrine of heaven and hell, of primitive revelation of the mediation of the Logos emanating from the divine, the atoning sacrifice, the constant warfare between good and evil and the final triumph of the former, the immortality of the soul, the last judgment, the resurrection of the flesh, and the fiery destruction of the universe, are some of the resemblances which, whether real or only apparent, enabled Mithraism to prolong its resistance to Christianity. At their root lay a common Eastern origin rather than any borrowing."

The new Schaff-Herzog Encyclopedia also says in its article on Mithra:—

"In theory, ritual, and practice Mithraism parodied or duplicated, after a fashion, the central ideas of Christianity. The birth of Mithra and of Christ were celebrated on the same day; . . . both regard Sunday as sacred."—*The New Schaff-Herzog, Vol. VII, p. 419, art. "Mithra," "Mithraism."*

Inasmuch as Mithraism had become at that time so prevalent in the Roman Empire, and the astrological, or seven-day, week was then known to the Romans, the decree of Constantine in favor of the "venerable day of the sun" is seen to have been intended not only to please the apostatizing Christian church, but also the believers in the new paganism, with its sanctification of Sunday.

Without question, the Roman Catholic Church found it easy to urge Sunday keeping upon those who may have been keeping Sunday as Mithra worshipers. Cardinal Newman (Roman Catholic) frankly acknowledges that pagan rites were frequently taken over into the early church. He says:—

"Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class."—*An Essay on the Development of Christian Doctrine,* pp. 371, 372.

Dr. Killen, in his preface to "Ancient Church," states the same thing:—

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies of which neither Paul nor Peter ever heard, crept into use, and then claimed the rank of divine institutions."

The apostasy which led to the formation of the Papacy began to work in very early times. Paul says that it was working in his day, "The mystery of iniquity doth already work." 2 Thess. 2: 7. It is not to be supposed that any of the apostles would think of adding aught to the commands of Christ as given to us in the New Testament, where we find no "Thus saith the Lord" for Sunday keeping. Paul did not establish Sunday, and he said, "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 9. The apostle John, though using the expression "the Lord's day," which is a term designating the true Sabbath (Isa. 58: 13), in no place speaks of the sanctification of Sunday; and he warns us in Rev. 22: 18, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

We are told in 2 Tim. 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Through the Scripture which has been given to us we "may be perfect, thoroughly furnished unto all good works." There is then no room left for Sunday keeping.

Sunday sanctification was added through tradition without divine authority, and assimilated the Sunday keeping which came from the paganism of Mithraism. We thus see that the Sunday institution is rightly associated with both paganism and apostate Christianity. There is no reason for any who follow the Bible, and the Bible only, to keep any other day than the seventh-day Sabbath, the memorial of creation, the day which was blessed and sanctified by God and kept by Christ and his apostles, and which will be kept in the new earth.

L. L. C.

Organization

As I go about, occasionally I find some who say they do not believe in organization. Others say they do not believe in any general organization; that it is dangerous and popish.

In what way is organization dangerous? Without it we have disorder, confusion, chaos, and this condition is dangerous.

I go to the station to take the train west. The great engine, with its long train filled with human beings, pulls in on time. The engineer descends from the cab, oil can in hand. I approach him and ask the schedule of his train. He says, "I have no schedule, or time card. This road has no head. We have no organization. I am as experienced as any engineer on the road. I know how to run an engine, and I take orders from no one. I recognize no man as head." I ask him if he has any information as to the trains traveling east. He says he has none, and does not expect any; that it is nobody's business how he runs his train, or where he passes the train traveling in an opposite direction. My curiosity being aroused, as I am to take this train, I ask him as to his speed regulations. He says, "I run as fast as I please. No one gives me any orders. I have no time-table dictating what time I am expected to reach a certain town, or whether or not I am to stop. I get there when I please, and stop or go by, just as the notion strikes me." After such a conversation, in the interest of my own safety I would conclude to walk, rather than travel on a road that had no head and no organization. A wreck is only a question of time.

We go into a great department store filled with merchandise of every kind. It has no head, or manager, no organiza-

tion; everything is in confusion. The man on the tenth floor, in the millinery department, concludes he ought to have on his floor some cooking utensils or hardware from the basement department. Without counsel he has some pots and kettles brought up and put on a shelf in the corner. The man in charge of things on the fifth floor, where carpets are sold, decides he would like to have a side line of perfumery or dishes, for those who might inquire for them, so he has some brought up. Hardware is scattered from the basement to the top. Shoes are sold all over the building, but with one price on one floor, and another price on some other. Jewelry is everywhere, and nowhere in particular. Each man is a law unto himself; he takes his orders from no one. No attention is paid to the financial plans adopted by the firm for paying bills or for collecting from customers; each salesman in the store puts in operation a plan of his own. You go in and make some purchases. One salesman puts the proceeds in his pocket; another has a cash register; still another has a different system of recording sales. How long would it take a business run on such lines, without any organization and with no one at the head, to go into utter bankruptcy? — Not long, to be sure.

How long would a government exist with no organization, and no system of doing business, either at home or abroad? How efficient would be the mail service with no system, no one at the head? Would letters reach their destination as quickly as they do now? How would Congress get on, think you, with no one to preside, and no rules for preserving order? Think of our foreign policy, with no Secretary of State, no systemized arrangement, nor any well-defined policy; but each man in each country refusing to take counsel from any one, and running affairs according to his own notion. The nation would be quickly ruined.

Further illustrations of the folly of having no organization are quite unnecessary. No one in his right mind would contend for a minute that secular business could possibly be carried forward without any organization or systematic arrangement for doing the work.

It is equally absurd to claim that organization in the church is unnecessary or dangerous. Without organization those who are aggressive, domineering, and tyrannical would come to the front, as in a mob. With organization, these elements are held in check, and the people in the body have charge of things. It is to be expected that these domineering elements would argue, from the fact that they are held in check, that there is despotism somewhere, but this does not prove it.

There is order in heaven. We read of "the armies which were in heaven." Rev. 19:14. An army is an organized

body of soldiers, becoming disorganized only when they are being routed. The ministers of God—the angels—are fully organized. The Lord desires the same system and order for his church. "God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14:33. Indeed, God is not the author of confusion, disorganization, and turmoil in the churches. He desires that just the opposite shall be seen—peace and order.

The kingdom of darkness is also an organized kingdom. We are told that we wrestle against *principalities*, and against the *rulers* of the darkness of this world. Having arranged his army of lost angels into organized rebellion, to destroy God's people, Satan would be most happy indeed if he could succeed in destroying organization from among the remnant, against whom his most determined efforts are being waged. Notice the following:—

"Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from Heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery."—*Testimonies for the Church*, Vol. 1, p. 650.

Here is another statement equally strong:—

"O how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the Word of God. We want to hold the lines evenly, that there shall be no breaking down of the system of regulation and order. In this way license shall not be given to disorderly elements to control the work at this time. We are living in a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine."—*Special Testimonies to Ministers and Workers*, No. 3, pp. 60, 61.

We are profoundly thankful for the simple, yet efficient system of organization which has been developed, by which this message can be advanced in an orderly way in all parts of the world. Suppose we should break up into fragments, and each church be separate from every other church, how, for instance,

could a strong, aggressive work be carried forward in foreign fields among the millions who are yet to be warned? Scarcely a church among us could supply the funds to support even one missionary. But when all are united upon a plan, then through an organized, systematic arrangement, the strongest and most aggressive work ever done by a denomination of equal membership can be and is being successfully carried forward. The same applies in the home fields and in all other lines of work. It is this systematic organization which Satan would be pleased to destroy. But he will not be able; it will stand till the end.

G. B. T.

◆ ◆ ◆ Devouring the Earth

Gigantic and World-Wide Preparations for War; Present Conditions Subjects of Prophecy

To speak of this age as a momentous one is to use an almost commonplace expression. The problems with which we have to deal are so colossal that the greatest questions of a few months ago sink into insignificance. We estimate national armies by millions in place of hundred thousands; our estimates of national expenditures are by billions in place of millions. The world is becoming so injured to suffering on a large scale, to direful disasters, to frightful holocausts, that ordinary accidents and casualties pass almost unnoticed. The unusual is becoming the commonplace; the startling appears as a matter of course. We forget the horror of yesterday in the greater horror of today.

It is well, of course, that human nature can thus adjust itself to changing world conditions. If it could not, the whole human family would be driven to desperation and insanity. But in this readjustment to the changing conditions lies a greater danger, the danger that we shall fail to sense the significance of the events taking place, and their relation to fulfilling prophecy and to the greater and more momentous events which they foretell.

The Desolation of the Earth

It is evident to the student of prophecy that these times to which we have come are clearly pointed out. The prophet Isaiah describes the general conditions which would result from war's fearful havoc and from other last-day agencies of destruction:—

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they

have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24: 1-6.

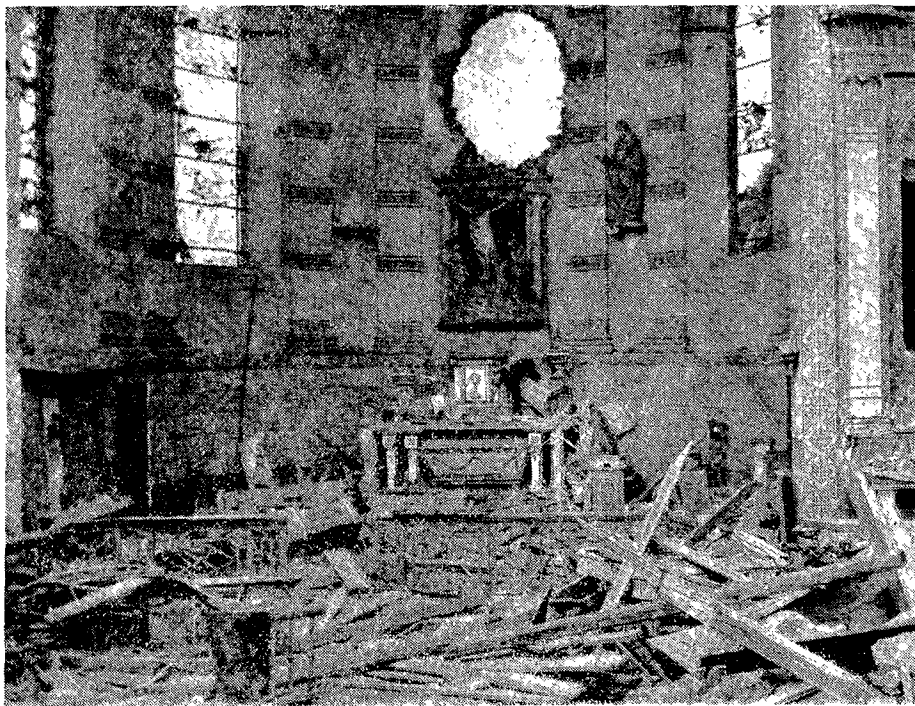
Incomprehensible Figures

To understand how strikingly these prophetic delineations are being fulfilled we have only to lift up our eyes and note the things which are taking place on the earth. For the last twenty-five months the nations of Europe have been engaged in such a warfare as the world has never before witnessed. In its vast proportions and far-reaching ramifications

this, they have expended \$10,000,000,000 more from their own exchequers, making a grand total of \$50,000,000,000 for two years of warfare, an amount equal to ten times the amount spent in the American Civil War. But these figures fall far below other estimates. The American Peace Society estimates that the nations of Europe have spent for war purposes, directly and indirectly, \$140,000,000,000.

War's Ravages

Nor do the loss in men and the direct expenditure of war funds indicate the sum total of national losses. There must be considered as well the great loss to



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THE INTERIOR OF VOORMEZELLE CHURCH, FRANCE, AFTER THE BOMBARDMENT

it affects practically the entire world. The estimate of the loss in life and treasure can only be approximately made. But the figures relating particularly to the expenditure of money are incomprehensible. Says the *Washington Post* for July 30: "No definite figures can be given of the cost of the great war in blood and gold, but the most reliable estimates present figures so vast that they become practically meaningless."

According to this journal, the total losses in men to all the belligerents since the war began, up to March, 1916, amounted to 13,033,000. This included dead, wounded, and prisoners. "As to the money question, figures are more reliable, but still vague. They present sums which are so beyond anything previously known to international finance, so impossible of any human comparison, that they become little more than a jumble of figures."

According to the editor of the *Wall Street Journal*, the belligerents have borrowed approximately \$40,000,000,000 in the two years of the war. In addition to

industry, science, and art occasioned by the withdrawal of tens of thousands of men from these pursuits to engage in the work of destruction. Thousands of mills which before were engaged in the manufacture of products of commerce have been turned into munition factories. Tens of thousands of homes have been desolated and family ties severed forever. Thousands of families have been driven out or banished; millions of men have been buried in unmarked graves; thousands of others have been sent home helpless invalids for life, gruesome relics so long as they shall live of the barbarous havoc which war wages. Some of the fairest and most fruitful sections of Europe have been turned into desolate wastes or into great cemeteries of the dead.

And the end is not yet. A deadly hate still possesses the hearts of the antagonists. It is a war to the death; a war gauged by human endurance, in which all the resources of genius, science, education, and wealth are contributing their fullest measure. No man living knows

what the end will be. We only know this, that the unparalleled situation constitutes a terrible sign of the times in which we live, a sign that we are in the closing days of earth's history.

And this war spirit is by no means confined to the nations of the Eastern Hemisphere. Every nation under heaven feels that in these times of stress and storm, when any turn of political fortune may bring into the field new adversaries or new alignments of opposing forces, there is great need for national preparedness; that no country is safe unless it is prepared to repel any probable invasion; that there must be an available army and naval equipment equal to any force which is likely to be brought against it. Hence we find among neutral nations the work of war preparation going steadily forward.

American Preparedness

This has been particularly marked in the spirit of preparedness which has swept over the United States of America. Aside from a few pacifists, this has become the rallying cry of every political party in the field. And Congress itself, prompted by administration influences and irrespective of party lines, has taken effective steps in meeting this nationwide demand. The program agreed to in both branches of Congress provides for "the building of one hundred and fifty-seven war vessels within the next three years, with four battle cruisers and four battleships included among the ships for 1917."

The *Washington Post* for August 16 reports Secretary Daniels as saying that the adoption of this program "will give the United States the second largest navy in the world, and that the appropriations are the largest ever made at one time by any nation."

The *New York Times* of August 16 reviews the whole program of preparedness which has been before Congress during the present session. Of the number of men authorized for the regular army and the funds required for their maintenance, this journal says:—

"The defense program, which approval of the navy bill by the House virtually completes, has been the most important achievement of the session, and has involved appropriations totaling \$661,418,000. In addition to the navy bill, it included reorganization of the regular army and National Guard, bringing the enlisted peace strength of the army to 187,000 men, capable of expansion to 220,000 men in time of stress, and providing a federalized National Guard which at full strength will number 450,000 men.

"For the maintenance of the reorganized army and militia and for supplies and equipment, Congress appropriated \$267,597,000. More than \$13,000,000 of this is for development of aeronautics, and \$11,000,000 is for government plants for the manufacture of armor plate. The army bill also carried an ap-

propriation of \$20,000,000 for a government plant to produce nitrate for use in manufacturing munitions.

Coast Defense Improvement

"Provision was made for the extension and improvement of the coast defenses, with appropriations aggregating \$25,748,050. To furnish needed officers in the army and the navy the personnel of the naval and military academies were enlarged, the former to 1,760, and the latter to 1,152. For the Military Academy a special appropriation of \$1,225,000 was made, the fund for Annapolis being carried in the Naval Appropriation bill.

"Congress also provided for the creation of a Council for National Defense, composed of Cabinet officials and citizen experts to coördinate the military, indus-

nation on earth. The ultimate expenditures under this bill within a three-year period exceed the naval authorizations of all nations of the earth for ten years prior to the outbreak of the European war."

Of this aggressive policy the editor of the *Washington Post* says in the issue of that paper for August 16:—

"The United States now enters upon a naval policy that cannot fail to command the immediate attention and profound respect of the world's greatest nations. The meaning of this legislation is unmistakable. Despite the imminence of a Presidential election, when the majority in Congress usually tries to hold



Boston Photo News Company

MILITARY BURIAL AT FRONT AFTER THE BATTLE OF VILLEN-AU-BOIS

trial, and natural resources of the country in time of war.

"In the navy bill the President is authorized, in the event of emergency, to increase the strength of the navy to 87,000 enlisted men. A Senate amendment providing for 6,000 apprentice seamen, in lieu of 3,500 proposed in the House bill, was approved."

According to the *New York Times* of the same date, the following provision has been made for the financing of the naval program:—

"For this unprecedented program of construction the bill makes available at once approximately \$110,000,000. In addition to this amount, the construction will cost eventually about \$488,000,000, making the total obligation of the government for new naval construction more than \$600,000,000."

"The Most Militaristic Naval Nation on Earth"

The words of Representative Kitchen, the Democratic floor leader, in opposition to this program of preparedness, are significant. According to the *Times*, he declared: "Approval of this building program means that the United States today becomes the most militaristic naval

down appropriations, the two parties have swept politics aside, and with patriotic zeal have made provision for the early protection of the New World. Within three years vessels will come into being which will be more than a match for anything that floats. The superdreadnaughts and battle cruisers to be constructed, together with the capital ships existing, and the submarines, aeroplanes, supply ships, and other auxiliaries provided for, will make the coasts of America safe. Whatever turn the war in Europe may take, however tempting the Western Hemisphere may appear, no foreign nation or combination of nations will seek war with the United States."

Our Responsibility

Shall we recognize the significance of these preparations, or shall we forget their fearful portent? The prophet tells us that these conditions that we see in the world, that these gigantic preparations for war which are going forward, will take place just preceding the coming of the Lord. Joel 3: 9-16. They should speak to us in clarion tones that the coming of the Lord draweth near. And realizing the significance of these ful-

filling signs, shall we be guiltless if we fail to pass on to our fellows the light which the Lord has permitted to shine on our pathway? Millions in the world are going down in darkness and destruction. God has made us the almoners of his grace, his sentinels, his gospel messengers. Woe to us if we give not the message, if we sound not the warning. By the preaching of the word, by Bible study, by the circulation of literature bearing upon these conditions, let us herald abroad the meaning of the events which are now taking place upon this earth. Only as we seek to deliver others shall we be able to deliver our own souls.

F. M. W.

◆ ◆ ◆ "Encourage Such"

UNDER this heading the editor of the Hanford (Cal.) *Sentinel*, in its issue of June 6, 1916, pays the following tribute to Seventh-day Adventists:—

"The Adventist camp meeting recently held in Hanford proved an unqualified success, according to those officials directly in charge of the session. Hanford people, regardless of religious predilections, should be pleased to note that this large gathering of ardent religionists has proved so successful and well worth while. It is a fine advertisement of the community in a quiet but effective way, and will doubtless cause the holding of similar camp meetings here in future. Hanford can well afford to offer every inducement to the Adventists or any other religious body to hold meetings in this city. Big men from all over the United States attended the recent Adventist session. It is very likely that these men will carry home with them excellent impressions of Hanford and the San Joaquin Valley. The indirect advertising thus secured cannot be computed, but it is, after all, usually productive of most lasting results. The Adventists here have set a splendid standard for successful and effective camp meetings."

◆ ◆ ◆
A CONFERENCE of 700 Indians, mostly Sioux, at Mitchell, S. Dak., passed resolutions that whisky is as bad for the red man as for the white man, and demanded absolute prohibition of the traffic. A committee of three officers was named by the conference to act as "field agents" in behalf of the State-wide prohibitory amendment now pending. Three hundred tepees were pitched, some of the braves coming five days' journey overland, from all over both Dakotas and Nebraska, to attend. The little Indian Presbyterian church was not large enough to hold the "delegates," so they erected a large pavilion of brush and poles, moved the organ outside the church, and joined an Indian choir in singing many hymns in Sioux. The meeting was "secret," not being advertised in advance, as is the custom of the paleface, and not a half dozen whites in Mitchell knew of the meeting beforehand. Celebrated Sioux orators addressed the gathering.



Bible Religion

C. P. WHITFORD

"PURE religion and undefiled . . . is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. From this scripture we learn that the person who has Bible religion will "keep himself unspotted from the world." Those who have Bible religion do not love the world, neither the things that are in the world. Do you ask me how I know that such is the case? I answer in the language of Inspiration, "If any man love the world, the love of the Father is not in him." 1 John 2:15.

What is there in this world that is displeasing to God?—"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:16, 17.

One who possesses Bible religion will not be controlled by the lust of the flesh, the lust of the eyes, nor the pride of life. In short, he will have no love for the pleasures that are so much enjoyed by worldly-minded people. His heart and affections will have been so changed that he will love the weekly prayer meeting, and he will love to talk of Jesus and his love.

It is quite possible for persons to be baptized and unite with the church who are not dead to the allurements of sin. They may attend church, but they also play cards, attend moving-picture shows, go to the circus and theater, and to many other questionable places of amusement. Have such persons got religion? If so, what kind of religion is it? They love the same pleasures they did before they professed conversion. Such persons are described in 2 Tim. 3:4 as being "lovers of pleasures more than lovers of God." It is true, they have a form of godliness when they attend church, and it is also true that they have a form of ungodliness when they attend the moving-picture show, and other places where worldly-minded people go for pleasure.

The person who has Bible religion will heed the admonition given in 2 Peter 1:5-7. He will add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. We are told if these Christian graces abound in us, we shall not be unfruitful in the knowledge of our Lord and Saviour Jesus Christ. Are the majority of those who profess to have religion fruitful in a knowledge of the Bible? Are they familiar with the teachings of the Word of God? Is the Bible the Book of books with them?

Reader, it means more to have religion, Bible religion, than many have thought.

It means to come out from the world and be separate. Jesus says: "If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you." John 15:19.

If you and I live the same life that Jesus lived, worldly-minded people will not seek our company nor shall we love theirs.

◆ ◆ ◆ Sharks

N. Z. TOWN

A FEW weeks ago people were horrified as they read in the daily papers the accounts of bathers along the Atlantic coast being mutilated and devoured by man-eating sharks. Great excitement prevailed, and widespread shark hunts were planned to protect the bathers. Hundreds of people have since stayed away from these ocean bathing resorts, for fear of being devoured by these man-eaters.

One can easily avoid being eaten by sharks by keeping out of the waters where they are; but there is another class of man-eaters from which it is more difficult to escape. They are found in every community, in every neighborhood, and, sad to say, in many churches.

Jeremiah describes the manner in which they carry on their work: "Report, say they; and we will report it," or, "as the American Revised Version puts it, "Denounce, and we will denounce him." Jer. 20:10. "Then said they, Come, and let us devise devices against Jeremiah; . . . and let us smite him with the tongue."

The psalmist prayed to be hidden "from the secret counsel of the wicked; . . . who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect." Ps. 64:2-4.

"I have heard the slander of many: . . . while they took counsel together against me, they devised to take away my life." Ps. 31:13.

The *Literary Digest* recently gave an account of a case which shows the result of the work of these human sharks:

"A young girl recently killed herself in an English village. The coroner's jury, however, brought in the verdict: 'Killed by idle gossip.' The girl had been guilty of nothing actually wrong, but 'the gossip disseminated by the women of the village blackened her name until she could bear the suspicious looks and spoken taunts no longer, and so ended her life.'

This sad event led to the organization of an anti-gossip crusade:—

"A society has been formed and rules drawn up. The entrance fee has been

fixed at a nominal sum, because the society desired to embrace all classes, both rich and poor. Our richer women are just as adept at robbing others of their character as are the women of the working classes who chat with one another from their respective doorsteps.

"The organizers are quite hopeful of minimizing the number of gossips, because they are convinced that the worst offenders talk scandal more from a matter of habit than through any really malicious desire to injure another.

"Members must take a vow to avoid either starting or spreading any unkind remarks about any one else, nor will they listen to a person who tries to tell them. To repeat what they have heard, even if known to be true, is equally as bad as to set the ball rolling. For the first ten breaches of this law a fine is imposed, graduating from a shilling up to the maximum fine of ten shillings. After ten slips, the women are to be blackballed as incurables. . . .

"If we pick up mud and throw it at a fashionably dressed lady and spoil her clothes, she can get redress through the law; no well-brought-up woman, however, ever dreams of throwing mud at her friends.

"If, on the other hand, we imagine that she is too flighty in her behavior, and, in order to strengthen our belief, we repeat all her trivial little indiscreet actions, we are flinging mud at her character; and she can get no redress unless it should happen to interfere with the earning of her livelihood, or can be proved a malicious act.

"Idle gossip does more harm than anything else in the world; and if the organizers of the anti-gossip crusade have only the perseverance and courage to make it universal, they will do inestimable good for the general happiness of the community.

"Charity, like all else, should begin at home, and those who cannot join the crusade should begin in their own family circle, and resolve not even to think ill of their friends, acquaintances, or those of whom they have little knowledge. When ugly tales are told them, these should be immediately forgotten.

"Before making a statement about any one, do not forget to let it pass the three golden gates: 'Is it true?' 'Is it needful?' 'Is it kind?' These form the motto of the anti-gossip crusade."

What a blessing it would be if such a crusade were started in every neighborhood! Let us pray that the good work may prosper and spread.

Takoma Park, D. C.

The Atonement — No. 11

The Weighing of Character

J. O. CORLISS

It will be generally conceded without controversy that the second coming of Christ ends the conflict with sin. The work of atonement must, therefore, be a preparation for that event. When "the voice of the archangel," and "the trump of God" are heard, as Christ de-

scends to earth, the dead in Christ rise from their graves, and are then joined by the living righteous, ever to be with the Lord. 1 Thess. 4:16, 17.

In this description of events there is no waiting for adjustment of cases. No time is then given for such a scene; for the text says that the change here mentioned takes place while the heralding shout of the descending Christ is heard in midheaven. Indeed, Christ does not actually reach the earth, but the transmuted ones are "caught up" to meet their Lord in the clouds. We are further told that this glorious change from mortality to immortality takes place "in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:52, 53.

Please look at the text for another point there mentioned. It tells us that the sudden change from death to life takes place in the *very act* of the resurrection; the righteous therefore are incorruptible when they come from the grave. This is positive evidence that the decision fixing the cases of the dead was made prior to the descent of the Lord to call his own from their tombs. That the cases of the righteous living have also been decided is shown by the fact that they are selected from among others to be caught up to meet the Lord in midheaven. But such decisions are not made without a judgment session, at which each case is carefully examined in detail, and so settled beyond dispute. This is clearly stated, as follows: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

Nothing can possibly be hidden from the scrutiny of the Judge on that occasion; for we are positively told that God will bring every work into judgment, with every secret thing, whether it be good or evil. Eccl. 12:14.

But how will such a minute account be made to appear in this final summing up? The revelator says that he saw the judgment in session, and that, besides certain books which were opened, another book was there, which was the "book of life." The dead, he says, were judged out of those things which were written in the books, according to their works. Rev. 20:12. One of the duties of ministering angels (Heb. 1:14) is to record the sayings and actions of people (Eccl. 5:5, 6), together with the motives which actuated them. These records are to be used in the closing work of the atonement, which fully decides the destiny of all.

When this time arrives, the angels, ten thousand times ten thousand in number, are called to minister in the presence of the Judge. Dan. 7:9, 10. As the case of an individual whose name has been registered in the book of life (Phil. 4:3) comes up for examination, the attendant angel of that one produces the record of his life. If this record shows the errors and mistakes all heartily repented of, the Saviour himself then pleads the efficacy of his blood in acknowledgment of the person under con-

sideration. The consequence is, the name is retained in the book of life, and his sins are forever blotted from the "book of remembrance." Mal. 3:16; Acts 3:19. But if it should appear that the life has been a careless one, carrying a record of neglected prayer, of not having overcome evil habits, of having had no more than a formal profession of religion, the Lord cannot confess the name before his Father. Nothing can then be done but to order the name stricken from the book of life, and the sins of life must be borne by the individual.

This is no fancy sketch; it is plainly taught by the Saviour's own setting forth of the subject. His statement is this: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

This, indeed, must be the order of events to take place before Christ returns to earth; for then every one is rewarded "according as his work shall be." Rev. 22:12. In order to do this, the decision of each case must have been rendered preparatory to Christ's coming, because at his coming his reward is with him to bestow on each one to whom it has been awarded. Indeed, the very object of Christ's second coming is to take to himself those who have benefited by his sufferings and death when here on earth. When he comes as "King of kings, and Lord of lords," it must have been previously decided who are his and who are not, that he may bring his reward with him to bestow on every one according as his work has appeared, in the examination preparatory to that greatest of all events.

Thus it is clear that the very design of Christ's second coming is to reap the benefit of his first advent, and take to himself those whom a prior examination has decided to be his. So when he comes to earth the second time, those who have passed the necessary test will be caught up to meet their Lord in the air, and so ever be with him whom they love. 1 Thess. 4:15-17. The nearness of this time, therefore, warrants the issuance of a world warning, that the living may prepare for their final examination in the court of high heaven. Accordingly, when the crucial time comes, the prophet's message is heralded forth: "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:7.

It must be quite apparent to all that such a gospel call to all the world for a thorough reformation in life and character, even after the judgment has set, is really an announcement that the last opportunity for human restoration to oneness with God has arrived. It also means that judgment has begun with those who, from the first, have been registered as God's children (1 Peter 4:17), and that shortly the examination will pass to the cases of the living.

The final work for man, as typified in the earthly sanctuary atonement service, began at the close of the twenty-three hundred symbolic days of Dan. 8:14.

which ended in the autumn of 1844 A. D., and the world at that date was brought face to face with the most solemn time in the history of the world. The judgment work begins with the dead, but at the close it must deal with the living—with men and women in all the activities of life. The final test demands a consecration which shuts the world out of every plan. This must be so, since these living ones, to be changed from mortality to immortality at Christ's appearing, will be taken from among their fellow men at a time when there is such trouble as never has been witnessed since the world began. Dan. 12: 1, 2.

This time is now at hand, as world events so forcibly testify. It must be that the last case of living candidates for eternal joys will soon come up in judgment. And how solemn will the end of it all be to every one concerned! No one will have escaped the scrutiny of the judgment; for the books of record will have faithfully revealed every secret motive. The insincerity of dealing one with another, though now hidden perchance from human gaze, will then appear in all its deformity; for nothing will then be concealed from the Judge of all the earth.

In view of this, and also in view of the fact that the great work of atonement is now going on in the court of heaven, it is a solemn thought that ere long the fiat will be issued: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly." Rev. 22: 11, 12.

All will be in one or the other of these classes when the atonement work for the world has ended. In which class will the reader be found?

Glendale, Cal.

Nearing the End — No. 4

T. E. BOWEN

"I SAW four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 1-3.

This work is now going forward in all the earth, and to us as a people is committed, the message that calls men back from false worship to "worship him that made heaven, and earth, and the sea, and the fountains of waters." This message is a call to all people to come back to the keeping of the commandments, including the true Sabbath, which contains the very seal of the law itself. Connected with this is the warning against the worship of that power that has set forth for its mark a false sabbath as the sign of its authority.

The Third Angel's Message Closes When Michael Stands Up

But a time comes when this work ends. The gospel will then be finished. This time is identical with the standing up of Michael, mentioned in Dan. 12: 1. Christ, the angels, and God's people on earth are busily engaged in giving the message in all the world until the Father summons his Son to him to receive his kingdom.

"I was pointed down to the time when the third angel's message was closing. The power of God had rested upon his people; they had accomplished their work, and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere."—*"Early Writings,"* p. 279.

Little do we now comprehend what it will mean to have the gospel come to an end. Surely it will do us good to stop occasionally and ponder what it would mean to us, to our friends, and to every soul, should there be no Saviour to whom we could go for the forgiveness of sins. That day surely hastens. It is probable that God's people, who are covered by the righteousness of Christ, will continue to pray to him with consciousness of their unworthiness; but those whose sins are not forgiven, will experience terrible anguish.

A World Famine for Hearing the Word

The prophet says, "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it." Amos 8: 11, 12.

"All heaven had united with Jesus, as they heard the fearful words, 'It is done. It is finished.' The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, 'Too late! too late!'"

"Those who had not prized God's word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to seek the word of the Lord. Said the angel, 'They shall not find it. There is a famine in the land; not a famine of bread, nor a thirst for water, but for hearing the words of the Lord. What would they not give for one word of approval from God! But no, they must hunger and thirst on. Day after day they have slighted salvation, prizing earthly riches and earthly pleasure higher than any heavenly treasure or inducement. They have rejected Jesus and despised his saints. The filthy must remain filthy forever.'"—*Id.*, pp. 281, 282.

"Some were denouncing God, and cursing him. Others rushed to the people of God, and begged to be taught how they might escape his judgments. But the saints had nothing for them. The

last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them. When the saints, and all heaven, were interested in their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life, but made no effort to obtain it."—*Id.*, p. 281.

God's People Covered by the Protection of Holy Angels

While the plagues are coming upon the impenitent, the people of God have the promise of divine protection and care. The prophet Isaiah saw this time, and wrote: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 20, 21.

But to share this special protection requires a previous preparation.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building."—*Id.*, p. 71.

This time here spoken of is the very time when Jesus leaves the heavenly sanctuary to go to his Father to receive his kingdom. This takes place in heaven, and is the coming mentioned in Mark 13, and in the other Gospels,—the coming of which no man shall know the day or the hour. Those who are not ready for this event, will not be ready for the personal coming of Jesus in the clouds to this earth some time later. It is on account of this that he admonishes us all to "watch." Those who are prepared when Christ ceases his work as priest, those whose sins have all been confessed and gone beforehand to judgment, will be ready to say, when they see him as he comes to earth to get his people at the end of this time of trouble, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

Therefore the day when Jesus shall rise up and proclaim, "It is finished," is in reality the end of the world so far as probation is concerned. Of all days, it, perhaps, is the most important. Although time will continue and many events occur upon earth after this, no change will take place in the character

of either the righteous or the wicked. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." "Seeing then that all these [earthly] things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3: 14, 11. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 35-37.

Takoma Park, D. C.

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Special Evidences that the Gift of the Spirit of Prophecy was Necessary for the Success of This Message

G. I. BUTLER

THE most important part of any building is its foundation. However beautiful and imposing its structure, if the foundation is unstable and worthless, its value is naught. The same principle is true of religious doctrines. Christ's illustration of building on the rock and on the shifting sand is to the point. Christ is the Rock of eternal truth; Satan and multitudinous errors are the shifting sands.

What was the foundation of the third angel's message?—The great fact of Christ's soon coming as brought to view in the first angel's message, which was to go to "every nation, and kindred, and tongue, and people."

The third message of the series was to be proclaimed to the true believers in the first message. These were scattered and discouraged by the great disappointment, yet they ever believed that the first message was of God. Great numbers had given up their faith in the movement, and had gone back to the churches and to the world; but the honest ones were to be sought out and given a knowledge of the truths of the third message. What was the strongest agency in convincing these believers of the truth of the later message and of unifying the work? We answer, unequivocally, the Spirit of prophecy as manifested in the visions given to Ellen G. Harmon (afterward Mrs. E. G. White).

For nearly ten years the work was confined to the gathering in of those who had accepted the first angel's message, and the most earnest of them received the advanced light. They knew by their own religious experience that God was in the first message. They would have had to throw away their whole personal religious experience to disown that mighty and glorious message. They knew that God had wrought mightily by his Spirit's power in their own souls, and in the conversion of thousands. They were experienced Christians.

They recognized at once in Mrs. White's visions the power of that Spirit which filled their souls with joy and

gratitude, and were drawn to this message by them. They saw very quickly that these visions were the same in spirit and character as the visions of Holy Writ. They soon learned, too, that the remnant church, the last church on earth, was to have the Spirit of prophecy, and they plainly saw that these visions were the manifestation of it. There was the statement of the Revelator, and here was the manifestation itself. What could be more convincing? These believers in the first message became the earliest believers in the third angel's message, thus forming the nucleus of what was to be the remnant church. In the experiences incident to the great disappointment they had proved themselves true and steadfast, and were thereby better fitted to lead out in the later movement than new converts would have been.

The third angel's message had to have a basis of doctrinal belief. That basis must be composed of solid Bible truths. It was to be a platform upon which God's true people could stand firm and united during the perils of the last days. Every tradition of the Papacy not sustained by the Scriptures must be discarded, and every truth taught by the apostolic church must be retained. A most thorough and careful investigation of the Holy Scriptures was entered upon. Day and night this study was continued with deepest earnestness and prayer to God for light. Gradually light broke in, to the great joy and gratitude of the earnest believers.

A great help in these investigations was the Spirit of prophecy. Visions of heavenly light shone upon the minds and hearts of the humble pioneers. Among the first of these truths to be made plain was the question of the sanctuary. This explained the great disappointment of 1844. During the first part of the first angel's message the believers supposed this earth was the sanctuary to be cleansed by fire at the coming of Christ. But upon further study the pioneers saw clearly that this earth could not be the sanctuary. The word itself means "a holy place, a sacred place, the dwelling place of the Most High." Surely this earth is anything but that. They soon found that the Scriptures teach that there is a sanctuary in heaven, a true tabernacle which the Lord pitched and not man, and that Christ, our great High Priest, ministers therein. The tabernacle, or sanctuary, on earth was merely a type of this glorious temple in heaven. Heb. 8: 1-4.

While these investigations were in progress and the true light began to shine on this great subject, in 1847 Mrs. White had a vision in which the whole sanctuary subject was opened up to her mind. She was shown the heavenly temple. Christ's ministry in the first apartment was portrayed; his passing to the second apartment, the holy of holies, was shown; the ark of his testament was plainly seen; and his last ministration, and the examination of the books of record connected with the final judgment work, were made plain. From that time until the present the subject of the

sanctuary has been one of the most important doctrines advocated by our people. The early believers, and all true believers, recognized the Testimonies as being very helpful in settling this important doctrine.

Another doctrine which is prominent in our system of faith is the seventh-day Sabbath. All believers in the first angel's message observed Sunday at first as the true Sabbath. Mrs. White herself believed in keeping the first day of the week, even after Elder Joseph Bates began to observe the seventh day. She at first felt that he made that subject too prominent. She did not see its importance. But in the vision in which she saw the sanctuary, she beheld also the ark, which contains the ten commandments. "The four on the first table," she said, "shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all, for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. . . . I saw that the holy Sabbath is and will be the separating wall between the true Israel of God and unbelievers."—"Early Writings," pp. 32-35. From this time Mrs. White was an earnest observer of the seventh-day Sabbath. Later, when the believers in this movement became organized and took the name of Seventh-day Adventists, they placed this institution among their leading doctrines.

These extracts will clearly show this agency to be very helpful in confirming the believers in the conclusions they had reached from the study of the Scriptures.

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LET us be content with what we have; let us get rid of our false estimates, set up all the higher ideals,—a quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or sorrow; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.—*David Swing*.

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"INTERCESSORY prayer is prayer in its highest form. It is utterly altruistic. It takes a man out of himself, and relates him in a vital, practical way to the life of the world around him. When a man prays continually for himself, it is easy for him to pass over from self-interest to selfishness; but when he prays for others, he is delivered from selfishness. And no man has a right to pray for himself alone, any more than he has a right to live for himself alone."

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"THANK God for the gift of his dear Son, and pray that he may not have died for you in vain."



THE WORLD-WIDE FIELD



A Visit to Gospel Village, Shen-si Province, China

FREDERICK LEE

HAVING received most urgent calls from the province of Shen-si for more than a year, Dr. A. C. Selmon and I decided to do what we could to answer them. After collecting the necessary articles for traveling, such as cots, bedding, clothes, canned milk, rice, grape nuts, and a few extras, we started on our journey April 17. We had heard that the trip was hard and dangerous, but we were prepared to undertake it in order that we might give the truth to those waiting people.

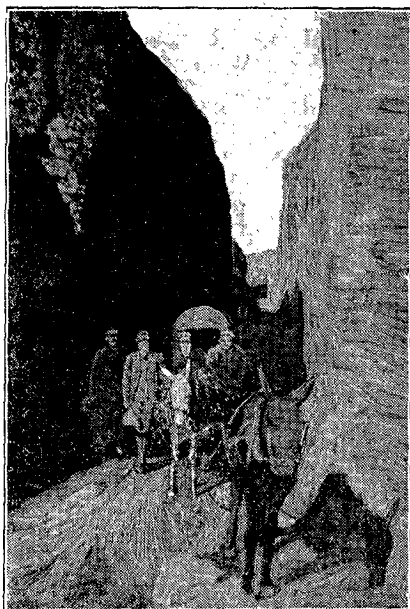
The first two hundred and seventy miles we traveled by train. We made three changes, the last change being to a freight train, but even this was better than traveling by wheelbarrow or cart. The next two hundred and thirty-five miles we traveled in a Chinese cart. As we had an evangelist and a cook along, we had to hire two carts. A solemn contract was made out by the carters to deliver us at our destination in seven days for \$20.

For three long days, from 5 A. M. to 7 P. M., we rode uphill and down vale. We should have enjoyed the fine scenery, but we were continually hidden from it. After two thousand years of traffic, the roads have been worn down into gorges from ten to fifty feet deep, and in many places even sink more than one hundred feet below the surface. At this time the dust in the road was five or six inches deep, and it often blew up in dense clouds, almost choking us. Most of the time we had to ride along with handkerchiefs tied over our noses and mouths, and goggles over our eyes. In most places these roads are wide enough for only one cart. Because of the narrow and winding roads, the carters have to keep up a continual calling to warn any carts ahead. Every little ways a place has been dug out where carts can pass. If they meet at any other place, one horse must be unhitched and fastened to the back of the cart to pull it to a place where the two can pass, as these carts cannot be backed in the usual way. We estimated that we traveled at least eighty-three miles below the surface of the surrounding country.

All through this country most of the people live in caves dug in the sides of the terraced hills. The first day we rode through a hilly country, which is well cultivated and well populated, but we saw no more than a score of houses. A cluster of trees at the mouth of the cave or on top of it, is the only thing to mark the places where people live. Out in the plains of Shen-si the people also live in

caves; but there they dig an incline down into the ground, where they excavate an open square. In the sides of this square they dig the caves in which they live. There are also air shafts running to the surface for light and ventilation.

Shen-si is the old kingdom of China, which was at the height of its glory in the days of Isaiah. Isaiah, looking upon this place in vision, saw some coming



This is the way we traveled for one hundred miles both ways. The road has been worn down this way after many years of traffic.

from the land of Sinim ("kingdom of Chin," Chinese version of Isa. 49:12). It is from this kingdom of Chin that China has taken her name, and there is no doubt that the prophet refers to this place. As we were following along this ancient road going to the place which Isaiah had seen in vision more than twenty-five hundred years ago, and out of which he had said some were to be gleaned for the kingdom of God, we

wondered if we were to be the first agencies in fulfilling this prophecy.

In the early days of Christianity, the gospel was no doubt preached even in this ancient province. Nearly all traces of it have been lost, but there is one record which still remains. It is the Nestorian Tablet, written in A. D. 781, and still preserved at the capital of this province. It shows that at that early date Christianity was in favor at court, and the tablet uses many phrases which can refer only to the doctrines of Christianity. Along with the description of the travels of a Syrian priest in China, are given in Syriac a long list of names of priests. There are also two tablets in this same place on each of which has been chiseled the picture of a man who looks very much like a Jew. The tablet says that the man is a Westerner, named Da Ma (Chinese for Thomas). It is said that this is the picture of Thomas the disciple of Christ, who brought the gospel to this place. Whether this be true or not, we can be sure that west China heard the gospel of Christ very early. But when Mohammedanism came in, Christianity was wiped out.

One year ago a canvasser from Honan went out to Shen-si and sold several thousand of our books and papers. Many people then became interested in the truth, and began writing to our station at Yen-cheng for more information. Then three men came this long distance, and attended our general meeting, held in November, 1915. After studying the message with us, they accepted the truth, were baptized, and returned to their homes to proclaim the message they had heard. Since then the interest has been increasing, and the calls for some one to come and teach them have been pressing upon us.

After being nine days on the road, we arrived at Gospel Village, and were warmly received. This is the name of the place where most of those live who are interested. We at once rented a place and began our meetings, holding four Bible studies each day. For eight days we had a regular attendance of forty-five adults, all of whom have been Christians for fifteen to thirty years. It was a great pleasure to stand before these people, turning from scripture to scripture, and see their enthusiasm grow



A company of inquirers near Gospel Village.



A few of those studying the truth at Gospel Village, Shen-si.

X An ordained minister, founder of Gospel Village.
V An ordained elder.

as different points of truth were brought out.

On the first Sabbath our Sabbath school was divided into seven classes of adults and two of children, with a total attendance of ninety-two. The truths which are so dear to our people in the homeland have the same effect upon these people in this far-away land of Sinim. We have had to step out by faith in coming here, for there is no one available at present to handle this interest, but we believe the God who started it will find some one to look after it, or do it himself.

As we were in the midst of our meetings, trouble broke out in the province, just seven miles away from this place. For some months northern Shen-si has been overrun with brigands. They have been gradually coming south, breaking into city after city. When we arrived at Gospel Village, they were not so very far away. But we had two weeks' peace, and during this time we had opportunity to give these people the principal points of the truth.

On the night after the Sabbath of May 6, the firing of guns was distinctly heard to the north of us. It began at midnight and continued till noon the next day. As this was market day in the village, there was great excitement, no one knowing just what was taking place, but all having many wild rumors to report. The truth was that two bands of soldiers were fighting each other inside a city seven miles away, one band having mutinied. The mutinous band and its officers were all originally brigands. Their chief desired Shen-si to proclaim her independence of Yuan Shikai, together with the southern provinces. But as the governor-general would not do this, these brigand soldiers turned on the loyal soldiers, and began slaughtering them. At the same time they captured the son of the governor-general, who was officer of the loyal troop. This they did in order to force the general's hand.

The next day all was quiet, but we heard that the brigands were being enlisted in a big army, which would soon march south to Singan, the capital of the province. The next morning things began to stir again. Three men on horseback came into the village, demanding horses and guns for the army. On their arms was a white band, on which was written, "The Army to Punish Yuan." They took all the horses they could get, and went away. During these three days of excitement we continued our meetings, taking up the signs of the times as our subject. Those who came were greatly impressed, and the Lord used the events of these days to convince our hearers that the end is near.

(To be continued)



CHRISTIANITY is not a drill; it is life, full, free, radiant, and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of perfection.—*Ian Maclaren.*

Progress of the Work in Haiti

ALBERT F. PRIEGER

WE have received many letters from the States making inquiry concerning the work here in Haiti. Most of these we must answer through the REVIEW AND HERALD. We hope those who are praying for the work here, and who gave so liberally to the Thirteenth Sabbath Offering last year, without which the work in Haiti could not have been carried on so successfully, are all subscribers to our good old church paper, and in it will find the answer to their inquiries regarding our work here.

Ten months have passed since my return from the United States, and the Lord has blessed the work of every one who has made any effort to seek for souls during this reconstruction period since the American occupation. The Lord has blessed in such a manner that I was permitted to baptize eighty-seven believers, making a total of ninety with the three baptized by Brother G. G. Roth at St. Marc. Brother Roth made us a visit, of which he gave a report in the REVIEW of June 22. Before me I have the names of twenty-four persons who have presented themselves as candidates for baptism, eight of whom took their stand during our visit into the interior.

Three more churches and one company have been organized, and five church buildings are in process of construction, also a church school building in Grande Rivière. The tithes and offerings for six months from January equal the amount paid during the entire previous year.

I wish there was space to relate experiences as we meet them. While passing through a village it was my privilege to meet the young man who was the only one saved out of that fearful massacre at Port au Prince, where the one hundred and forty in prison were shot. He was in a cell with thirteen others, and when the executioners entered, as the victims were shot down, they of course fell, and this young man dropped under the others, hoping thus to escape. After all had apparently been shot, orders were issued to bayonet every one, for fear that the wounds of some might not be fatal. Although this young man did receive a thrust in the side, inflicting a flesh wound, he never moved nor uttered a sound. After all was over, he was the only living one among them, and later he was rescued. He is not a Seventh-day Adventist, and has not yet given his heart to God, but his father was a very zealous elder of one of our largest churches, and did much to help the work. He died in 1909, leaving his wife, who is also firm in this truth.

Upon hearing this experience, the thought came to me, Who can tell if perhaps because of the faithfulness of the old pastor or the prayers of the aged mother, another lease of life has been given the young man, another opportunity of grace afforded wherein he may prepare to meet Jesus when he comes?

In every place that Brother Arioste Péan and I visited, there was a very good

attendance, especially of our own people, and every one consecrated himself anew to God. Wrongs were righted, sins were forgiven, and every one pledged himself to be more faithful in tithes and offerings.

As a result of Brother Péan's visit, previous to mine, five took their stand for the Lord and were baptized. Brother Gregoire Obas reports eight converts on the island of La Tortue, where he was the first man to carry this message. Brother M. N. Isaac reports two more converts at St. Marc, and the same number are reported by Brother J. J. Baptiste, at Limbé. While I have not yet received a report from Brother E. A. Curdy, who is looking after the building of a church at Port de Paix, I am hoping soon to hear good news from there.



Good News from Ceylon

A. G. DANIELS

THE letters that come from our missionaries hard at work in their various fields, often contain most interesting and encouraging information regarding the progress of the cause. The accounts they give of new openings for the proclamation of the message, and the wonderful experiences of individuals who embrace the truth, bear convincing evidence that a hand greater than that of puny man is in charge of this sacred work. The following from Pastor J. S. James, of India, is most interesting and impressive:—

"About four months ago we received at our office in Madras a request from some people in Jaffna, Ceylon, for copies of all our Tamil literature and the book 'Daniel and the Revelation.' We sent them the Tamil tracts and papers, but had to refer them to Lucknow for the English books. Later, the Lucknow office received an order from these same people for 'Bible Readings,' 'The Great Controversy,' and the American *Signs of the Times*. Shortly after this I got in personal touch with them, but as I could not make them a visit in the near future, I arranged for Brother E. D. Thomas to go over to Ceylon to see them, and find out something of their situation. . . .

"From what I have learned, these people in Jaffna heard the truth through two of our baptized brethren who were visiting their old home in that community, having come over from Kuala Lumpur, the capital of the Federated Malay States, where they had received the truth.

"The two leading characters in this company are both well-educated Indian men, and Brother Thomas says the truth has taken a firm hold in their hearts. One of them is a successful lawyer of some means; the other holds the degree of Master of Arts, and has had years of experience in educational work in Ceylon. From what he has written me of his school work I feel that he will be of great service to us when he comes to know the truth a little better. He has begged me very earnestly to come to see him, and I have promised to do so at my earliest opportunity. It is a thousand pities that we do not now have a capable

man in Ceylon to look after the many interests which are springing up all over the island. We ought to have two families there; one man to give his whole time to evangelistic work in the city of Colombo, and another man to look after the vernacular work in the island. I cannot help but appeal to you at this time especially, to consider this favorable situation and to do all in your power to supply the need."

The following is a portion of Brother Thomas's letter to Pastor James, telling of his visit to Ceylon:—

"You will be very glad to know that I reached my home safely yesterday, and found all well after two full weeks' absence from my station.

"Jaffna is at the northernmost part of Ceylon, thirteen hours by train from Colombo. I spent three full days with the company of interested ones there, which consists of a lawyer and his wife, a school man, two widows, and a boy about fourteen years of age. The lawyer is about thirty-five years old, and is a very clean-appearing man. Ever since he accepted this message, he has ceased his attendance at the courts on Sabbath. This has very much reduced his income. He and his wife are honest in their convictions. They feel anxious to have this message preached to the people in Ceylon. He is much inclined to give up his present prospects and begin canvassing for our English literature, such as 'The Great Controversy' and 'Daniel and the Revelation.' He desires to work among the educated Indians, and feels that he can do a good work for them. His wife is a noble woman, and loves the truth with her whole heart. They are the parents of fine, bright children. They are quite well to do.

"The school man is a graduate of Queen's College, Canada. He is a native of Jaffna, and has married an Indian lady who was educated in the Isabella Thoburn College, at Lucknow. He is the head master and manager of a school of his own, with three teachers working under him. He has several of our books and is very earnest in his study of them. The opposition he is meeting from his friends and from his wife and children, is making his way difficult at present.

"We organized a Sabbath school, and arranged for the Sabbath school donations and reports to be sent to us until other arrangements can be made. I am planning to write these people often and help them as much as I can. Today I have sent them some of our magazines. They feel very anxious to have a European missionary stationed in Ceylon."

This is but another example of how the providence of God leads out in the development of missionary endeavor. Somehow we seem unable to keep pace with the onward progress of the message. We have always had more openings than we could fill. This is still true, but these marvelous openings beckon us to greater efforts.

"If most people could trust God with tomorrow, they might tranquilize their souls and rest today."



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.

As God Wills

God is not in a hurry, dear. The work he chose for you
Can wait, if he is giving you another task to do.

Or if he calls you from your work to quietness and rest,
Be sure that in the silence you may do his bidding best.

You cannot be a joy to him if thus with frown and fret

You turn at each new call of his, to find new lessons set.

The old, familiar tasks were dear, and ordered by his hand;

But come and tread another way: it is as he has planned.

And yesterday he led you there; and now he wants you here;

And what shall be tomorrow's work, tomorrow shall make clear.

So patiently and faithfully let each day's course be run:

God is not in a hurry, dear. His work will all be done.

— Selected.

Why We Sent Our Children to Church School

MRS. T. E. BOWEN

IN connection with the educating of our own children, one statement from the Spirit of prophecy impressed us, and strongly influenced our plans. This thought was, However good may be the instruction and influence thrown around the children in the home, if they are surrounded by the worldly influences of the public schools, the home influence will not be able to counteract the effect of this worldly spirit.

About twenty years ago much was written by Sister White emphasizing the importance of gathering our children into little schools where they could be taught the Word of God in connection with their other studies. We believed these words of counsel. They were full of meaning to us, and we were willing to sacrifice many things that we might be able to pay the small tuition required to keep the children with consecrated teachers, who loved the Lord and the third angel's message, and had the children's welfare at heart.

In the little grievances which arose in connection with the church schools, we sought to uphold the hands of the teacher, taking for granted that the children were very liable to be wrong in their conclusions, although they might be sincere in believing they were right. We tried to cooperate with the teacher:

and with the blessing of God, our children have all learned to love the truth, and have given their hearts to the Lord, and have an interest in the message.

Had they not had the influence of our church schools, and later of our more advanced schools, but been thrown out into the worldly influence of the public schools, we know not how easily they might have drifted away from us and into the world.

We believe the dangers are even greater today for the children. All the avenues worldward need to be closed, and the ones heavenward kept watchfully open.

As we now look back over the experiences of the school life of our children, even though some seemed difficult at the time, we truly thank God for the help afforded in our church schools, and do not count the sacrifices made a hardship or a loss, but the rather, a wise investment, which we sincerely hope may yield returns many fold in the kingdom of heaven.

"Read Me a Story"

THE story told leads naturally to the story read. Few things entering into the lives of the children at home have a stronger molding influence on their characters than the stories that are told to them, read to them, and that later they learn to read for themselves. A great deal is said about the demoralizing influence of bad reading, but it is well to remember that the constructive influence of good reading is just as strong. It is the mother's part to guide her children into the realms of truth and beauty and knowledge that will lead them in later years to reject the evil, and choose only the noble and uplifting.

When we consider the influence that even one book may have on the life of a child, we hesitate to choose, among the great number of books published, those that we dare recommend. And if you have ever sat down with dozens of books before you, to choose those suitable for your own children to read, you will understand something of the magnitude of the task undertaken by those who plan the Missionary Volunteer Reading Course year by year. Last year, 1,708 Reading Course certificates were issued; and that means that this number of young people completed the reading of the books in either the Senior or the Junior Reading Course.

The Reading Course idea is not confined to our own denomination. Other churches are working out the same plan, under different names, providing courses for adults and for the youth and children, as well as special courses in Bible, sacred literature, and other subjects. The idea in all this educational movement is preparation for service. Fortunate indeed the child whose parents, looking toward the time when the child will take his place in the world as a living, molding force, sets before him such reading as will lead him to follow the motto of a certain royal house, "I serve."

Junior Reading Course No. 9

Have you, mothers of story-loving children, looked over the books selected for Junior Reading Course No. 9? This course contains three books—"Places Young Americans Want to Know," "Children's Missionary Story-Sermons," and "The First Book of Birds."

The first of these, by Everett T. Tomlinson, has 282 pages, is nicely bound in green cloth, and is well illustrated. The following list of titles gives an idea of the "little journeys" on which the children may go, with mother as conductor and guide, if they have this book:—

The Greatest Rock in America; The Capital of the Nation; Mount Vernon; The Oldest Town in the United States; The First English Settlement; Independence Hall; Concord and Lexington; Bunker Hill; Trenton and Princeton; The Oldest College in America; West Point and Annapolis; Yellowstone Park; The Yosemite Valley; The Grand Cañon; Pike's Peak; "Remember the Alamo!" The Crescent City; The Father of Waters; The Brooklyn Bridge; San Francisco and the Golden Gate; Ellis Island and the Statue of Liberty; Through the Great Lakes; Niagara Falls; The Thousand Islands; Lake George; "Where Rolls the Oregon;" The Skyscrapers.

"Children's Missionary Story-Sermons" is full of true stories just long enough for bedtime reading. Here is the beginning of one:—

"A Story About Stockings

"Little girls of every land are very much the same. Of course they have not the same color of skin nor the same dresses nor the same shoes, hats, nor books; but all over the wide, wide world all little girls have much the same hearts, for they are all children of one heavenly Father. When Fidelia Fiske first went to Persia, she soon found the little Persian girls as lovable as the little American girls she had left behind in her New England home. Of course everybody loved Fidelia Fiske. She had not only a beautiful name but a beautiful face, and hers was a beautiful life. When she died, a little Persian girl wrote to America, 'Is there another Miss Fiske in your country?'"

All normal children love birds, and the mother who reads "The First Book of Birds," by Olive Thorne Miller, to her children, will find their interest aroused in our little feathered friends in a new and personal way. They will realize that birds are not only beautiful to see,

and sweet to hear, and fun to watch, but they are great workers and helpers to men, saving much more grain and fruit than they ever eat.

These three books may be bought separately, at \$1, 90 cents, and 60 cents respectively; or the three will be sent, postpaid, for \$2.15 if ordered at the same time. They make a fine start for any child's library; but far better than having these books in a library is having the information they contain in the heads and hearts of the children.

Senior Course No. 10

For the older young people of the family, Senior Course No. 10 has four splendid books,—“The Advance Guard of Missions,” “Getting Acquainted with the Trees,” “Steps to Christ,” and “History of the Waldenses.” Every one of these books is a gem of its kind. “The Advance Guard of Missions” sketches the lives and experiences of a noble army of pioneer missionaries, and will kindle in the heart of every reader a deeper love for missions. “Getting Acquainted with the Trees” helps us to add to our love of trees some of the rudiments of knowledge about them. “Steps to Christ,” already in many homes, is one of those helps to Christian living that should be read and read again. And “History of the Waldenses” tells of the dreadful persecutions endured by these steadfast people through a long series of centuries,—persecutions which form “one of the most remarkable pages of the church's history.” Their steadfast adherence to principle may well prove an example to the Adventist youth of this time. The four books will be sent, postpaid, for \$2.15 if ordered at the same time.

The fathers and mothers, as well as the older young people, will find these books good reading. Why not join the Spare Minute Circle as a family this fall, and get the books of both courses for winter evening reading with the children?

“Information is the key to intelligent interest;” and information in missionary heroism, in loyalty to principle, and in a study of nature, will lead the minds of your children along the paths you would choose for them to follow in later years.

MRS. I. H. E.

Mignonette

SHE got on the cars at Evanston, carrying a great fragrant bunch of mignonette and an immense palm-leaf fan. Kindliness and good nature beamed from every line of her shining black face. She sat down beside a tired-looking woman with a baby, and the woman jerked her skirt aside and frowned.

A preoccupied merchant in the seat back came out of a brown study, and sniffed the air thoughtfully: then he caught sight of the mignonette, and his face lighted. “Thought I wasn't mistaken,” he said to the man at his side. “Ten years since I've noticed that smell before—I was sure it was mignonette; mother used to have it all along the walks at home.”

The black woman turned, smiling. “Hab some, marster,” she said. “Ah has plenty moah,” and she reached back a generous bunch.

Presently a sick child in the front seat raised its head and said, “Do you smell mignonette, mother? It makes me think of grandmother's.” The woman did not hear the words, but she caught the wistful glance, and in a moment she was waddling down the aisle. “You-all want some, honey?” she asked, in a voice that was a caress, and the child smiled his pleasure as his hand closed over the stems.

As she turned to go back, a girl bedecked in cheap jewelry and gaudy finery touched her arm. “Can't you spare me a little, auntie?” she asked. “I don't know when I've seen any”—she hesitated. “We used to have so much of it at home in the country.”

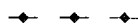
“Sholey, honey,” she said, and her voice was as gentle as it had been to the boy. Then as she divided what she had left, she added, “You-all bettah go back dar an' help tend ter hit, honey, fur mignonettes takes a heap ob seein' to.”

The girl turned to the window quickly; she may have been realizing for the first time how far her feet had wandered from the paths along which the mignonette grew.

As the woman sank heavily into her seat again, the baby reached forward chubby little hands, trying to get the flowers.

“Yo is gwine ter git der last, honey,” she said, beaming, and she put the stems into the eager fingers.

And then as she settled back she added, “Ah feel like Ah done jine de flower mission, an' Ah wish dat Ah had brung mo' dem mignonettes, folks is so crazy 'bout dem.” And from across the aisle I noticed that the face of the woman at her side had lost its frown, and that the silk skirt lay close against the faded blue calico unnoticed.—*Selected.*



Your Guest's Plans

I HAVE a friend who is a charming entertainer; her luncheons are delightful, and her conversation is really worth while. I can drop in to see her informally, too, and take “potluck,” knowing that it will cause her no inconvenience. It would seem that she is an ideal hostess, and yet there is something unsatisfactory about visiting in her home.

For a long time I could not discover what gave me this feeling, but I finally decided that she kept her guests too long. After a luncheon she would urge me to stay to tea and talk it over. When I ran in of a morning to return a book on my way down town, she would insist on my staying to luncheon, and going with her in the afternoon. If it was late in the day, she would urge me to telephone home, and stay with her for dinner.

This was not mere “gush” on her part, but a sincere hospitality as well as a desire to see more of her friends. She was so well informed and so original that I longed to accept these invitations; yet they always upset my own plans.

If I was late in getting home, or my house was in disorder all day, it was usually because I had been to Mrs. A's, and at last I got into the habit of avoiding her when I had particular work to do.

This was not an ideal attitude for friends; and as I thought of it, I remembered a neighbor I had in a distant city who possessed quite different characteristics. When I told her that I must leave at a certain hour, she not only allowed me to depart when I suggested it, but she kept track of the time, and saw that I did not miss my car.

"I hate to have you go," she would say; "but if you reach the bank, you will have to catch the next car." Or, perhaps, "It is too bad to break up our party, but I promised Mrs. Jones that she might leave at four o'clock."

The contrast between the two women set me to thinking, and led to a number of conclusions. A hostess should consider the plans of her guest whenever possible. A housekeeper can often spend two hours when she cannot spare a whole afternoon. By doing an errand on her way, she can save her car fare and an hour's time next day. These are considerations worth while, and should be regarded by the entertainer as well as by the entertained.

If a mother prepares luncheon for her children, it must be on time, so they will not be late for school; and if she has an appointment with dentist or dressmaker, she must make her other plans conform to these hours. No matter how greatly she enjoys her friends or values the inspiration of their society, she cannot feel satisfied when her work is disorganized and her engagements are broken or postponed. The hostess must realize this if she has any ability to put herself in another's place.

But the guest has a duty as well; and when she accepts an invitation, she should plan for that alone. The invitation of a friend is worthy of consideration, and the day's work should be planned in harmony with it.—*Flora Huntley, in Christian Endeavor World.*

Mother-Love

ELIZABETH WHEELER

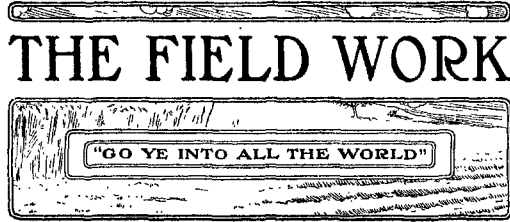
Come back from the silence, dear mother,
We would touch your soft tresses again;
Just a smile from your eyes, serene as blue
skies,
Would soothe every sorrow and pain.

Come back to the fireside, mother,
To the chair in the corner so still,
Where the workbasket stands, awaiting dear
hands,
Ever ready each task to fulfil.

Come back to the hearts you love, mother,
To the hearts that are longing for you;
The flowers so sweet miss the sound of your
feet,
And seem listening for you too.

Your Bible's close by on the shelf, mother;
Its leaves are too sacred to turn;
You taught us to love the Father above,
And never his pleading to spurn.

We know we shall see you again, mother;
When Christ comes to gather his own,
We shall see your loved face, transformed by
his grace,
And the stars in the crown you have won.
Waukesha, Wis.



From Battle Creek, Mich., to Newark, N. J.

WE were in Battle Creek fourteen months, and enjoyed our work in the Battle Creek church. We esteem it a privilege to have been with the brethren there in the Master's work.

During the time we have been here, one meeting has been held each week at the sanitarium. Twenty couples of young people have been united in holy wedlock, and fifty funerals have been conducted. Sixty persons have been baptized. We have held three hundred meetings and made about fifteen hundred calls. These experiences of joy and sorrow shared with the church, have woven into our life tender memories that can never be effaced.

Sunday night meetings have been held during the year, except July and August. At the close of one Sunday night service, eighty copies of "Armageddon" were sold by Brother D. O. Babcock, the treasurer, and his ushers.

Thousands of pages of literature have been distributed by the eight district missionary societies. The prosperity of the work is due to the faithful efforts of the church in its various lines of missionary endeavor—the academy, under Prof. W. J. Blake as principal, assisted by four other teachers, at a yearly expense of \$3,500; the young people's society, with Miss Frances Case as leader; and the Dorcas Society, with Sister Byron Sperry as president.

It is with thoughts of sadness that we leave this ever-to-be-remembered people to take up work in another field—Newark, N. J. This church is splendidly equipped—schoolroom, office, pastor's study, mission room, baptismal font, and a beautiful auditorium which seats four hundred. The members have done a noble work, have labored hard and sacrificed much. The church was built while Elder W. H. Smith, now of Florida, and Elder J. O. Miller, of the Chesapeake Conference, were here. Only one note of \$200 remained, unpaid when we came. That is now paid, and we are planning a jubilee program for the near future. We trust that many souls may be won to the Lord by this church.

G. E. LANGDON.

Western Canada

It was my privilege to attend the recent camp meetings in the Western Canadian Union, beginning with the Manitoba meeting at Minnedosa, June 15-25, and ending with the Nanaimo meeting for British Columbia, July 24-30. These meetings have been reported in detail by others, therefore it is not my purpose in this article to speak of each local meeting, but rather of the field as a whole. I think I have never enjoyed a series of camp meetings more than I did these.

The field is an interesting and fruitful one, and gives promise of a strong union

conference in the not far distant future. The country is comparatively new, and the population is made up largely of immigrants. Large numbers of people have come from the various countries of Europe to find homes for themselves, and have been joined later by their neighbors and friends, thus forming colonies of various nationalities, such as Germans, Russians, Bohemians, Serbians, Roumanians, Ruthenians, Swedes, Danes, Syrians, Italians, and French. Then there are reserves, where are to be found various tribes of the North American Indians in considerable numbers; not in their savage state, but civilized, living on farms and ranches, and making a living for themselves like other civilized people.

Among all these nationalities there are some who are waiting for the message of the third angel. This is evidenced by the fact that there were representatives from most, if not all, of them in attendance at some of these camp meetings.

At Saskatoon there were believers present in sufficient numbers to justify the brethren in providing for regular meetings to be held in the Serbian, Roumanian, Bohemian, German, and Swedish languages, besides in the English. It was indeed inspiring to hear the third angel's message being preached to so many nationalities within a radius of a few yards at the same time. It was my privilege to speak to a number of these through an interpreter, and it was plain that they have the same keen appreciation of the present truth as have our English brethren and sisters. It increases one's confidence in the final triumph of the advent movement in gathering out a people from all nations, to see how these brethren and sisters appreciate the message and how eager they are to carry it to their own nationalities.

A very encouraging feature of this interesting field is that the larger part of the population live on farms rather than in cities, and the major portion of them are on their own homesteads. Comparatively few are renters. True, towns and cities are springing up rapidly, but as yet they are small compared to the congested centers in older and more densely populated countries. The land is new and generally productive, and with the present high prices of all farm products, the farmers are experiencing marked prosperity.

This enables our brethren to pay a good tithe and make liberal offerings to the cause, which in turn brings prosperity to the conferences. Among those who have moved to Western Canada are a good many of our brethren from the States. Not only have these been a help and stay to the work, but in many instances they have formed a kind of nucleus around which have grown up churches and companies of believers.

The field is ideal for the sale of our literature. Many young people from our schools find it comparatively easy to earn a scholarship through the sale of

our large subscription books, and in this way not only pay their way through school, but at the same time place the truth in the homes of the people. In many instances these books have already borne fruit in believers who have been added to the churches and have become a strength and support to the cause. In some instances they have become active workers, and are reaching others with the message.

There is a great need of literature in some of these foreign languages in which, up to the present time, but little has been provided. Only a few months ago our brethren of the Alberta Conference got in touch with a missionary to the Indians away up in the north country. This man had learned of the message through our literature. The president of the conference and another worker visited him, and found him quite ready to accept all the light of present truth. He was at the Alberta meeting, full of earnestness and enthusiasm for the message, and returned home with a good supply of our literature, determined to give the message to the Indians. He made a plea for some kind of literature in the Indian language that would aid him in reaching that people for whom he has labored in his former connection, and whom he has learned to love. Thus the message of the third angel is moving on to the various nationalities of earth, and soon, perhaps sooner than most of us realize, God's saints will have been gathered out, and the word will go forth from the heavenly sanctuary, "It is finished."

It was very refreshing to note the spirit of harmony and unity that prevailed in all these meetings. In most of the conferences excellent camp meeting equipment had been provided. There were good facilities for dining, where the campers could secure good, wholesome food on the cafeteria plan at very reasonable rates.

At Lacombe an excellent academy has been in operation for a number of years. A ten-grade school building is now being constructed at Battleford in the Saskatchewan Conference, and will be ready for occupancy at the opening of school this fall. The brethren have been able to establish these institutions on the cash basis, so that neither the local nor Union Conference is harrowed with the nightmare of debt, and consequently can give their time and energies to the extension of the message. A most excellent class of young people from the various conferences are attending these schools, and give promise of becoming successful workers in the cause.

Elder C. F. McVagh, who has recently been called to the presidency of the Union to take the place of Elder H. S. Shaw, who has faithfully served in that capacity since the Union was organized, but found it necessary to retire for a time to recruit his health, has been cordially received by the brethren, and we foresee a bright future for the work in Western Canada. W. W. EASTMAN.

◆ ◆ ◆ "Into the Byways"

RECENTLY, while on the steamer coming to my field of labor in Central America, the prophesy of the famine not "of bread, nor a thirst for water, but of hearing the words of the Lord," came forcefully to my mind. Our vessel is the first that has come down the Pacific coast of

Mexico for several weeks, and it carried considerable mail.

As we entered the harbor of Acapulco, Mexico, we found an American man-of-war in the harbor.

As soon as possible after the official visits were over, the launch from the war vessel came up alongside, in charge of a petty officer. He made known the nature of his visit at once. They had run out of envelopes on the war vessel, and had none to use in their correspondence with the home folks. While he was arranging with the purser about this matter, the seamen on the launch asked if there were no papers or reading matter of any kind that they could have.

Some of the crew hunted up a dozen or more magazines and a newspaper almost two weeks old. These were eagerly seized, and the pilot hurried them beneath his seat, explaining that if the officer got hold of them, they would not see them till he was through with them. The newspaper was the center of attraction, as it was the latest they had seen. The officer soon came back, bringing a big supply of old magazines and newspapers, which he carried with the care he would have given to official documents. As the launch left, he was sitting in the stern reading.

The officer who had supplied the literature explained that this was the way on every trip. He said that as he was gathering up the reading matter, the petty officer had asked what was the latest paper he had. On being told, he begged that he might take it with him. The emphasis that was placed in the "Much obliged to you, sir," showed the appreciation. The boat was scoured for papers of every description, to furnish something to occupy the minds of three hundred sailors. How sorry I was that I did not have two hundred of our magazines to give them! But the opportunity is not yet past. These men will be just as hungry for literature next time they meet a boat.

So many of our people after reading our literature lay it away in the attic as too good to burn, but regard it as a nuisance about the place. In some of our homes there may be many papers that could be sent to needy places if a sufficient interest were aroused to wrap and mail them. These papers could be sent to the companies whose boats make long voyages, as they all have opportunity of disposing of reading matter advantageously. Or it might be sent directly to a war vessel whose whereabouts can be learned from the postmaster. Thus many who have not an active part in mission work can partake of its spirit and of its reward by mailing papers.

HENRY F. BROWN.

◆ ◆ ◆ Precious Seed Sown by a Colporteur

AMONG the good experiences related by our colporteurs at the annual camp meeting in New Jersey, was that of Brother Andrew Hansen. In Sussex County he has placed \$1,000 worth of our truth-filled literature in about nine months. Two persons are already rejoicing in the truth, and many others are deeply interested; so much so that the conference is sending a tent with two ministers to this territory. Brother Hansen is to be associated with the effort as tent master. As he knows where the in-

terested people live, he will be able to get them in touch with the effort quickly, thus saving valuable time and money to the work of the Lord. On his list Brother Hansen has one hundred names of people in this territory who are more or less interested in present truth, many of them having requested more thorough instruction.

I wish that you might have seen the satisfied and happy smile of our colporteur brother as he assisted in taking down and shipping the children's tent on the camp ground. The address on the tags was as follows: A. Hansen, Franklin Furnace, Sussex Co., N. J. Brother Hansen's happiness made me think of the satisfaction which will be the portion of the colporteur in the earth made new, when he greets again those whom he has been instrumental in winning to the Lord.

Brother T. H. Barritt, the former field missionary secretary, Brother T. D. Gibson, the incoming field secretary, and the writer, also took much pleasure in assisting in preparing this tent for shipment to this territory, where so far the "silent messengers" and the personal efforts of the colporteurs have been the only influence cooperating with the Holy Spirit in behalf of the truth. While we can report only partial results, we feel that the present splendid interest is a worthy testimony to the effectiveness of this branch of the great work.

Are you one whom the Lord has designed to use as the above-mentioned brother is being used? Why not let him have his way with you?

C. V. LEACH.

◆ ◆ ◆ North Texas Camp Meeting

THE camp meeting of the North Texas Conference was held on the Chautauqua grounds at Waxahachie, a town of some nine thousand inhabitants, about thirty miles from Keene, and also from Dallas and Ft. Worth. Camp meetings were held at Waxahachie in the early days of the message in Texas, the last one being about seventeen years ago.

The grounds were well suited for the meetings, a stream of water and many shade trees adding to the comfort of the campers. A large pavilion in which the meetings were held provided good protection from the heat. About three hundred people were encamped on the ground. This was a smaller number than attended the meeting last year, but the fruit harvest and other farm duties kept some away.

A harmonious and earnest spirit was manifest from the beginning. Elder J. W. Christian, the president of the Southwestern Union Conference, entered heartily into the interests of the meeting. His labors were much appreciated by all. Prof. C. M. Sorenson was warmly welcomed by his many friends in Texas who knew him formerly as Bible teacher at Keene Academy and as ministerial laborer in this part of the field. The writer enjoyed meeting with our brethren and sisters of the North Texas Conference and placing before them our foreign mission interests. We were thankful for the response made to the appeals for help. Several fathers and mothers spoke with deep feeling, of their sons and daughters who are laboring for the Master in far-off lands. These gray-haired supporters of our mission work are not sorry for the sacrifices they have

made. One father who said good-by on the camp ground to his second son, bound for the mission field, said: "I have a third son who is willing and ready to go. He is my last. I have given him to God, and I shall not say No when the call comes for him to go."

An effort was made toward raising the debt on Keene Academy. Arrangements were made for the sale of about a thousand copies of "Christ's Object Lessons," the proceeds to be applied on the debt of the academy, or rather of the Junior College; for the name of the institution has now been changed from Keene Academy to Southwestern Junior College, and it is planned as soon as possible to offer full fourteen grades of school work.

A good supply of various denominational books had been brought to the camp meeting, and fully a thousand dollars' worth were sold. Donations to foreign missions amounted to about \$1,500.

Elder J. I. Taylor, who has labored in Texas for many years, and has served the conference as president for the past three years, felt very strongly that a change of president should be made. Brother Taylor's labors have made for him a large place in the hearts of the brethren and sisters of the conference. Elder David Voth, of the Colorado Conference, was chosen president. He is well known to many in the conference, and he enters upon his work with the loyal support of all.

Many, both young and old, consecrated themselves to God. The outlook for the work in the North Texas Conference is encouraging. As ministers and people make the winning of souls their determined and constant aim, many souls will be won to the truth. J. L. SHAW.

The Missouri Camp Meeting

UPON my return from Russia, where I have labored nine years, I went to Washington, D. C., to see my family, whom I had not seen for two years. The committee of the North American Division Conference invited me to attend the camp meetings in the Central Union Conference. On the way, I held meetings in Chicago, Battle Creek, Berrien Springs, and Hinsdale. Especially was I pleased to see the fine company of young people in attendance at the summer school in Berrien Springs. The school had a splendid Christian atmosphere. The interest in spiritual things was indicated by the full attendance at one meeting I held at 5:30 A. M.

At Hinsdale I found Dr. David Paulson very sick. Upon his request, we had prayer for him. We hope that the God of mercy will spare his servant yet a little longer to his cause.

The Missouri camp meeting was held August 3-13, in the city of Clinton, where our German Seminary is located. Mr. Farris, a well-known banker of the town, gave us the use of a grove, in which was a large hotel. Here our meetings were conducted. Near the old, abandoned hotel are mineral springs.

Although it had not rained for a month and the weather was very hot, our people came to the meeting. It gave me great pleasure to meet many of our older brethren whom I had known years ago, and also to form new acquaintances. The meetings from the very beginning were full of life.

It was my privilege to give two talks on the work in Russia. The Lord has surely blessed his servants and his cause abundantly during these days of trial. We have only half as many workers in Russia as we had before the war, yet the work has not stopped. We must pray the Lord of the harvest to send forth more laborers into his harvest.

Elder F. W. Paap, from Washington, gave some very stirring talks on home missionary work. These were meat in due season. Confessions were made by some who had not lived in their homes as becomes those who are waiting for their Lord.

A recommendation was placed before the conference concerning the Harvest Ingathering campaign for missions. The plans involved the dividing of the conference into districts and placing in charge of each district strong, efficient leaders; the using of the individual goal card, the rally song, and the thermometer device, as means of strengthening the campaign; the setting of our goal for at least \$5 per capita; and the devoting of the whole month of October to this united effort to raise \$100,000 for missions. The plans were received with great enthusiasm.

A number of teachers from Union College were present. The young people under their leadership enjoyed a feast of good things. In a reunion meeting which was held on the ground, it was mentioned that the college has missionaries in nearly every land on the globe.

The colporteurs gave a very interesting report of their experiences in Missouri. The Lord has blessed these servants of his in cheering many a heart with the printed page. An institute followed the camp meeting.

It was also recommended that all the church officers and conference laborers join in a vigorous campaign to enlist at least thirty *regular* colporteurs of proper qualifications to give their whole time to this self-supporting missionary work during the entire year.

The secretary of the Sabbath school department read a paper on the work of this branch during 1915. The donations for the year amounted to \$5,414, or an average of \$104 each Sabbath, throughout the conference. The necessity of a daily study of the lessons was urged upon all.

On Sunday afternoon, August 6, some of the leading temperance workers of the city came out to give talks on this important subject. Our workers joined with them, and a rousing meeting was held.

Elder R. A. Underwood gave some splendid studies on prayer, and spoke in the conference with his usual vigor and earnestness.

According to the report of the secretary, ten ordained ministers and twenty other workers were engaged in labor in the Missouri Conference during 1915. The membership on Dec. 31, 1914, was 1,299, and one year later, Dec. 31, 1915, the membership was 1,365, making a net gain of 66 members, or two and one-fifth members per worker. We believe it would be well if the workers would set a goal as to the winning of souls. In the European Division our goal has been from eight to ten souls as a net gain per worker. Not that we dictate to the Lord, but we should work to a definite object, and let the Lord give the increase as he may see best.

A few changes in the conference were made. Elder J. S. Rouse, who has been the president of the conference for two years, was released for other work in the Union. It was with reluctance that the people gave him up. Elder D. U. Hale, former president of the Nebraska Conference, was chosen to take his place. As he has worked in the Missouri Conference before, Elder Hale was not a stranger to the people. The brethren telegraphed for him to come, which he did, and received a hearty welcome.

Brother M. L. Meehan, who has served the conference as secretary and treasurer for one and one-half years, was succeeded by Sister Alice Guthrie. Brother Frank Alcorn was put in charge of the bookkeeping and tract society work.

The campers were well pleased with a nice dining hall, which was conducted by Sister Meehan and her coworkers.

On Sabbath afternoon, August 12, we witnessed a precious scene in the little lake within the premises of the camp. Elders J. S. Rouse and J. H. Roth baptized twenty-five persons with their Lord. The most of these were young people. One young man, who a few days before nearly died from drowning, was among the company. I noticed when he left the water that he must have been reminded of his former experience, for his whole body swayed to and fro. It is well for our young people to be ready to meet their God. May the Lord keep those who have made a covenant with him true to his cause.

Meetings were also held daily in the German tent. Personally, I was glad to be among our dear people in a land of freedom where we could talk of God's cause and present the needs of our missions. May the choicest blessing of our dear heavenly Father rest upon the work and workers in Missouri.

J. T. BOETTCHER.

Field Notes

SIX persons were recently baptized at Hollis, Okla.

FIFTY-ONE persons received baptism at the Western Oregon camp meeting.

A SABBATH school of twenty members has been organized at Kamiah, Idaho.

ON a recent Sabbath four adults received baptism at East Killingly, Conn.

THE Southern Idaho Conference church now has a membership of nearly two hundred.

WORKERS report thirteen persons baptized and added to the church membership in Arizona.

ELDER R. C. HORTON reports the baptism of fourteen persons near Barryton, in west Michigan.

ELEVEN persons were baptized by Elder George Skinner at the Maritime camp meeting, in Eastern Canada.

SIXTEEN persons were baptized at the North Wisconsin Conference and camp meeting recently held at Spooner.

ELDER W. D. MACLAY reports the organization of a new church of twenty-three members at Belleville, Kans.

Shall We Tarry Longer?

(Concluded from page 2)

"The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations essential to prove their efficiency as physicians. They are to be prepared to stand the essential tests required by law, and to treat understandingly the cases of those who are diseased, so that the door will be closed for any sensible physician to fear that we are not giving in our school the instruction essential for the proper qualification of a physician."—*Id.*, pp. 30, 31.

God designs that we shall have our medical school so thoroughly equipped that no sensible physician can point to it as a place where inferior instruction is given.

Joshua had good success in the degree that he adhered strictly to the instruction given by Moses. We should be strong and courageous in carrying out the instruction of the servant of the Lord; and in proportion as we do this, success will attend our efforts.

We need an army of medical soul-winners for both home and foreign fields. We cannot hope to receive them from worldly schools. During the last score of years an army of our young people have desired to become medical missionaries, but instead of surrounding them by a Christian influence while obtaining their education, as we have those desiring to become ministers, teachers, or Bible workers, we have sent them out into the world, and the world has wooed them away from their faith. Instead of the army of faithful medical missionaries that we hoped for and greatly need, we have only a few godly medical soul-winners. Alas! many of our noble youth are lost to the cause.

As a denomination, do we not stand guilty before God for being so slow in carrying out the instruction given in regard to equipping our own medical school, "so that our youth need not go to these worldly schools"?

MRS. S. N. HASKELL.

Missionary Volunteer Department

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

The Bible Year

Assignment for September 10-16

- September 10: Ezra 8 to 10.
- September 11: Psalms 126, 85, 107, 87.
- September 12: Psalms 111 to 114, 116.
- September 13: Psalms 117, 125, 127, 128, 134.
- September 14: Psalms 84, 66, 129.
- September 15: Psalms 138, 48, 81, 146.
- September 16: Psalms 147 to 150.

Post-Davidic Psalms — Sixth Group

The psalms in this week's assignment "were written presumably by the sons of Korah, Ezra, and others, on the return of the Jews from their captivity in Babylon, in the reign of Cyrus, king of

Persia. They recount the mingled emotions of joy, sorrow, and anxiety which possessed the minds of the returning exiles; they refer also to the building and dedication of the second temple, and to the glorious triumphs connected therewith."

The Praise of Prayer

"The one hundred and seventh psalm was written, in all probability, just after the close of the captivity, when the Hebrews had come back to their dear country. And if we are seeking a theme for it, we can find none so appropriate as 'The Praise of Prayer.' For this is the theme with which it is concerned, and the spirit with which it is filled. One after another the beautiful pictures of praying men and their great deliverances rise in the psalmist's verse. We see the divine mercy flowing down to meet the human supplications; and the refrain which comes back again and again is this:—

"Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses."

"The first three verses of the psalm refer especially to the restoration of the Jews from Babylon. If any one ought to have a deep and lively sense of the divine goodness, it was the people whom Jehovah had 'redeemed from the hand of the adversary, and gathered from the lands' of their dispersion.

"Then the psalm takes a wider sweep, and begins, in the fourth verse, to describe the power of prayer in the most varied scenes of human life, and the readiness of God to deliver those who call upon him from every form of trouble."—*Henry van Dyke.*



The Organization of the Seventh-day Adventist Church

A World-Wide Organization

THE growth of this church from a small company of believers in Washington, N. H., to more than 125,000 members distributed all over the world, has developed, by the blessing of God, through the organization given to us by the Spirit of prophecy.

The smallest unit of the church is the *individual*. A group of individuals associated in a common faith, for the worship and service of God, constitutes a company of believers, to be united into a *church* when suitable officers have been selected and ordained.

With the common purpose of meeting together to search the Scriptures, to meditate upon the sanctity of God's law, to study and prepare for Christ's second coming, and to hear devout exhortations from the elders of experience, the brethren and sisters in Washington, N. H., nearly forty in all, formed the first Sabbath-keeping company, in the year 1844-45. From this company and those who were raised up shortly after, arose leaders whose labors kindled many beacon lights, which eventually developed into hundreds of churches in this country; and as the message was carried across the seas, new churches were brought into existence in many distant lands.

The growth of the number of churches made it necessary to organize convenient groups of these into *conferences*. As a rule, the local conferences follow the

boundaries of the individual States, although in some cases it is necessary to divide a State into two or more conferences. The first conference organized was the Michigan Conference, Oct. 6, 1861. As the conferences increased in number, it was found advisable to bind them together to secure full cooperation. This resulted in the organization of the *General Conference* in 1863. The conferences which composed the original General Conference were Michigan, Wisconsin, Iowa, Minnesota, New York, and Ohio.

The continuous and rapid growth of the local conferences resulted in making the work of administering the General Conference more and more arduous; so eventually the local conferences were regrouped into *Union Conferences*. The first Union Conference was organized in 1901. This was followed by others, until the United States and Canada were organized into twelve Union Conferences. Similar organizations were created in Europe, Africa, Australia, and South America. The local and the provincial missions were also grouped into *Union Missions*.

The growth of the work in Europe made it necessary to combine the Union Conferences under one general organization similar to the General Conference. In 1905 both North America and Europe were administered by two vice presidents of the General Conference. In 1909 the Asiatic Division was formed, and a third vice president elected to administer its affairs. This step was followed in 1913 by the setting apart of North America, Europe, and Asia as *Division Conferences*. South America became a *Division Conference* in 1916.

This division makes it easier for the General Conference to look after the pressing calls of the unorganized fields, missions, institutions, and other general interests which are continually increasing as the work grows.

At present the Seventh-day Adventist Church is organized as follows:—

General Conference

I. North American Division

1. Atlantic Union Conference: 7 conferences, 1 mission, 174 churches.
2. Central Union Conference: 5 conferences, 264 churches.
3. Columbia Union Conference: 8 conferences, 221 churches.
4. Eastern Canadian Union Conference: 3 conferences, 1 mission, 56 churches.
5. Lake Union Conference: 7 conferences, 385 churches.
6. Northern Union Conference: 4 conferences, 228 churches.
7. North Pacific Union Conference: 6 conferences, 203 churches.
8. Pacific Union Conference: 8 conferences, 1 mission, 175 churches.
9. Southeastern Union Conference: 5 conferences, 104 churches.
10. Southern Union Conference: 5 conferences, 102 churches.
11. Southwestern Union Conference: 6 conferences, 130 churches.
12. Western Canadian Union Conference: 4 conferences, 71 churches.

II. European Division

1. British Union Conference: 1 district, 5 conferences, 1 mission, 67 churches.
2. Central European Conference: 5 conferences, 4 missions, 152 churches.

3. Danube Union Conference: 3 conferences, 2 missions, 106 churches.
 4. East German Union Conference: 1 district, 6 conferences, 1 mission, 203 churches.
 5. East Russian Union Conference: 3 conferences, 4 missions, 117 churches.
 6. Latin Union Conference: 1 district, 2 conferences, 4 missions, 49 churches.
 7. Levant Union Mission: 5 missions, 34 churches.
 8. Scandinavian Union Conference: 1 district, 5 conferences, 3 missions, 105 churches.
 9. West German Union Conference: 1 district, 6 conferences, 2 missions, 192 churches.
 10. West Russian Union Conference: 3 conferences, 8 missions, 60 churches.
 11. European Division Missions: 20 missions, 99 churches.

III. Asiatic Division

Asiatic Division Mission: 9 missions, 79 churches.
 Australasian Union Conference: 6 conferences, 11 missions, 138 churches.
 India Union Mission: 5 missions, 14 churches.

IV. South American Division

Austral Union Conference: 2 conferences, 2 missions, 47 churches.
 Brazilian Union Conference: 2 conferences, 6 missions, 32 churches.
 Inca Union Mission: 3 missions, 9 churches.

Miscellaneous Unions

South African Union Conference: 3 conferences, 11 missions, 34 churches.
 West Indian Union Conference: 3 conferences, 102 churches.
 Northern Latin American Missions: 8 missions, 27 churches.
 Miscellaneous missions: 2 missions, 2 churches. W. C. JOHN.

Colporteurs' Summary for July, 1916

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1916	VALUE 1915	NO. COP.	VALUE 1916	VALUE 1915
ATLANTIC							
Maine	9	819	\$1514.35	\$2202.00	2721	\$272.10	\$175.00
N. New England	19	1751	2570.75	853.20	2245	224.50	206.30
Massachusetts	16	796	1130.00	1071.25	5852	585.20	715.70
S. New England	11	718	827.20	516.75	2875	287.50	94.30
E. New York	17	1572	2568.85	3941.82	4113	411.30	135.20
W. New York	20	2165	2063.25	2768.70	3405	340.50	116.40
Gr. New York	10	977	955.35	656.55	6850	685.00	763.80
Totals	102	8798	11629.75	12010.27	28061	2806.10	2206.70
COLUMBIA							
Ohio	28	3514	3284.05	3843.30	4014	401.40	279.90
Virginia	10	1655	2587.50	2403.85	675	67.50	331.50
Chesapeake	15	1104	1183.05	1638.95	783	78.30	155.30
E. Pennsylvania	18	1155	1022.55	3091.60	4599	459.90	133.80
Dist. of Columbia	8	634	1146.10	262.65	2405	240.50	6.00
West Virginia	14	1593	2858.50	1976.78	1506	150.60	31.10
W. Pennsylvania	19	3141	3627.10	971.10	1760	176.00	49.80
New Jersey	3	104	79.50	939.50	2550	255.00	405.50
Totals	115	12900	15788.35	15127.73	18292	1829.20	1392.90
CENTRAL							
Colorado	13	1379	1442.60	1747.75	580	58.00	98.30
Kansas	30	3701	3418.50	2401.60	821	82.10	118.00
Missouri	10	1729	2432.70	2137.35	2520	252.00	179.70
Nebraska	22	3325	4617.30	2331.45	125	12.50	14.10
Wyoming	5	782	1300.70	1805.10	20	2.00	21.00
Totals	80	10916	13211.80	10423.25	4066	406.60	431.10
EASTERN CANADIAN							
Ontario	15		6587.25	1737.04	1394	139.40	257.50
Quebec	4		746.85	54.10	102	10.20	5.00
Maritime	2		809.95	1057.00	1925	192.50	20.00
Newfoundland			1.10	.25	25	2.50	
Totals	21		8145.15	2848.39	3446	344.60	282.50
LAKE							
Indiana	26	2366	3905.05	4175.30	237	23.70	36.20
S. Illinois	23	2427	2465.65	2560.15	885	88.50	251.30
N. Illinois	21	2219	2180.90	1762.25	1860	186.00	273.50
S. Wisconsin	41	4916	4684.90				
N. Wisconsin	12	1271	1299.55	3312.25	2803	280.30	242.50
N. Michigan	13	1069	888.30	1265.25	1460	146.00	21.00
W. Michigan	12	834	691.40	1391.85	29	2.90	115.20
E. Michigan	19	1503	1192.60	1273.00	1676	167.60	285.00
Totals	167	16605	17308.35	15740.05	8950	895.00	1224.70
SOUTHERN							
Mississippi	25	1555	2666.20	2149.10	480	48.00	113.50
Kentucky	10	1495	2220.85	1709.60	476	47.60	131.00
Alabama		1162	1174.60	1776.60	415	41.50	98.00
Tennessee River	8	879	1192.20	871.70	1230	123.00	138.50
Louisiana	8	335	744.60	1051.30	850	85.00	95.10
Totals	51	5426	7998.45	7558.30	3451	345.10	576.10
SOUTHEASTERN							
Cumberland	10	1075	749.85	629.05	680	68.00	83.50
Florida	7	436	647.00	945.80	990	99.00	100.70
Georgia	16	1825	2573.92	2698.80	1185	118.50	56.00
North Carolina	17	1893	2676.80	1917.66	2045	204.50	295.00
South Carolina	8	904	2109.60	1337.10	335	33.50	32.00
Totals	58	6133	8757.17	7528.41	5235	523.50	567.20
SOUTHWESTERN							
S. Texas	19	1957	4250.95	3112.10	2382	238.20	231.00
N. Texas	24	1966	4216.30	1080.35	872	87.20	105.60
Oklahoma	36	2691	3604.10	4548.83	2424	242.40	177.20
Arkansas	19	1946	2645.40	1570.45	912	91.20	21.50
W. Texas	18	1518	1492.80	1311.40	225	22.50	271.00
New Mexico	10	548	937.35	230.00	173	17.30	6.00
Totals	126	10626	17146.90	11853.13	6988	698.80	812.30
NORTHERN							
North Dakota	27	5819	11392.75	7168.00	1582	158.20	116.60
South Dakota	20	3504	5001.15	2056.75	1875	187.50	23.00
Iowa	28	3937	6081.53	2654.90	6029	602.90	342.70
Minnesota	30	5655	6108.30	7427.62	5835	583.50	834.60
Totals	105	18915	28583.73	19307.27	15321	1532.10	1316.90

Publishing Department

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

Our Summary

We are greatly encouraged over the excellent summary which we are able to send out for July. Last year our July book report showed a falling off of nearly \$29,000 from the corresponding month for 1914, while this year our report for this, the first month of the last half of the year, shows a gain over the corresponding month of 1915 of nearly \$22,000. The same encouraging increase is seen in our magazine and periodical sales. The July report of last year showed a falling off of \$48,000 over the previous year, while this year there is a gain of more than \$11,000 over 1915.

Nine of the Union Conferences in North America have done better this year than during the same month last year, and the Northern Union has the distinction of sending in the largest monthly report ever received at the department office, their total book sales for the month being \$28,583.73. It is encouraging to see that notwithstanding the unsettled conditions in so many countries on account of the war, there is no blank space for 1916 opposite any of our foreign fields.

Word has just come in from W. H. B. Miller, manager of the Australian publishing house, saying that during the year

NORTH PACIFIC

W. Washington	7	869	\$1558.50	\$ 301.25	1450	\$ 145.00	\$ 258.40
W. Oregon	8	465	734.45	215.30	760	76.00	85.50
Upper Columbia	11	1385	1603.50	1385.40	180	18.00	55.00
S. Idaho	7	809	1229.85	1307.05	305	30.50	21.00
S. Oregon				537.85	150	15.00	13.50
Montana	5	465	1126.25	3760.10	110	11.00	118.50
Totals	38	3993	6252.55	7506.95	2955	295.50	551.90

PACIFIC

Arizona	1	37	56.50		550	55.00	2.00
California	5	393	368.35	1814.13	5829	582.90	276.10
N. W. California	2	160	241.20				
Can. California	9	545	1139.15	612.25	125	12.50	7.50
N. California	11	968	1873.92	985.36	415	41.50	10.00
S. California	4	581	698.10	2577.00	2050	205.00	146.50
S. E. California	4	263	294.35				
Inter-Mountain	9	899	1360.90	455.70	350	35.00	5.00
Totals	45	3846	6032.47	6444.44	9319	931.90	447.10

WESTERN CANADIAN*

Alberta	14	2933	4117.08	1757.75	604	60.40	64.00
Manitoba	8	1793	2424.80	1957.10	1050	105.00	61.50
British Columbia	4	513	423.30	1213.40	480	48.00	80.00
Saskatchewan	18	2858	4541.75	5852.10	1042	104.20	101.00
Totals	44	8097	11506.93	10780.35	3176	317.60	306.50

Foreign and Miscellaneous Mailing List

	9958	995.80	610.10
	32079	3207.90	4605.90

FOREIGN UNION CONFERENCES AND MISSIONS

British	22	2482	1449.19	6390.81	122998	2495.84	4101.86
Australasian	62	4073	5661.46	9653.60	55425	1944.14	2037.28
South African	12	600	1228.96	779.57	1643	62.16	288.22
India	5	239	312.10	336.92	4104	181.12	
Scandinavian	125	16763	12137.30	11901.73	13938	911.25	29.06
E. German	63	6117	2438.48	2328.00	78541	2044.73	1720.96
W. German	59	6310	2766.90	1882.02	83052	1942.87	1882.60
Danube	16	966	740.96	497.30	938	26.69	
Gen. European	57	5717	2858.50	2396.05	23936	808.44	802.95
Latin	13	1545	1045.89	1115.41	6856	190.33	210.78
South American	9	655	1306.96	898.40		14.66	35.50
Brazilian	40	4706	2637.55	1809.04			
Guatemala	1	94	42.00			15.55	
W. Caribbean	4	161	569.50				
Canary Islands	1	120	20.92	45.31			40
Hawaiian	2	306	655.35		500	45.00	
Japan			42.08	9.83	4243	199.46	137.53
Porto Rican	7	686	868.20	442.46			
Cuban	10	594	1361.00	2615.35			5.15
Philippine	23	1250	1438.95	270.42			
Korean	45		15.70	45.29	1398	34.95	375.31
China			73.60		54009	2068.14	
Totals, foreign	576	53974	39671.55	43417.51	451581	12985.33	11627.60
Totals, N. Amer.	952	106255	152361.60	127128.51	151297	15129.70	15331.90
Grand Totals	1528	160229	\$192033.15	\$170546.02	603878	\$28115.03	\$26959.50

Comparative Book Summary

	1911	1912	1913	1914	1915	1916
Jan.	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58	\$60,418.25
Feb.	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61	74,298.80
March	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23	92,431.51
April	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96	94,066.35
May	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69	106,602.30
June	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10	174,415.86
July	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02	192,033.15
Aug.	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18	
Sept.	86,001.72	67,551.70	73,732.14	74,359.96	78,364.70	
Oct.	81,367.89	70,219.07	84,015.90	60,357.25	76,102.53	
Nov.	67,600.00	77,424.87	73,949.68	57,388.95	69,660.16	
Dec.	58,386.24	57,291.91	59,749.92	57,496.17	69,145.88	
Totals	\$976,218.80	\$1017,684.13	\$1049,943.46	\$1083,110.29	\$1088,890.64	

Comparative Summary of American Periodicals

	1913	1914	1915	1916	1913	1914	1915 ¹
Jan.*	177080	152971	170760	177107	July	176772	211040
Feb.	201659	242627	134619	222470	Aug.	153849	171451
Mar.	166499	224757	341059	154019	Sept.	127017	164860
April	152088	162027	183280	98217	Oct.	126557	174182
May	166465	168934	158114	117917	Nov.	100351	142040
June	156550	189897	159635	154701	Dec.	99504	143190
Totals						1804391	2147076

¹Summary for July, 1916, 151,297; total, 1,075,728.

*Book report for two months.

ending June 30, 1916, the sales of that house amounted to \$116,445, being an increase of about \$11,000 over the previous year. Since January 1 the subscription list of the Australian *Signs of the Times* has increased from ten thousand to fourteen thousand copies.

We thank God for his protecting care, and for the faithful work which our colporteurs are doing, notwithstanding the apparent difficulties in many places.
N. Z. TOWN.

Comparative Summary of Foreign Periodicals

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

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

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

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

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

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

July, 1915, 561,531 copies, value \$11,627.60; July, 1916, 451,581 copies, value \$12,985.33.

"The World's Crisis" in Foreign Tongues

SOME time ago a notice appeared in the REVIEW announcing the publication of "The World's Crisis" in Spanish, by our brethren in South America. They have already sold two ten-thousand editions of this little book in the Spanish language. Recently the General Conference Publishing Department has received copies of this book in the Dutch and French languages. The Dutch is published by the South African Union Conference, and the French by the Canadian Publishing Association, Oshawa, Canada. If any who read this have neighbors who speak Spanish, Dutch, or French, they will find that these are splendid little books with which to do missionary work among them.
N. Z. TOWN.

The Carpenter's Son

THE little shop at Nazareth,
The peaceful life for which it stood,
The clear, strong, ringing hammer-strokes,
The droning saw, the riven wood,
The murmur of the smoothing plane,
The scent of shavings freshly curled,—
When Thou hadst left them all behind
And gone thy way into the world,
Where men would hate thee and revile,
And one betray thee with a kiss,
And one deny, and all forsake,
Was there one added pang in this:

That tools of thy familiar craft
Should be the things that wounded thee—
The hammer and the driven nails,
The wood of that accursed tree?
Ah, no! Thou Crowned and Crucified,
Thou Power of God that seemed to fail;
'Twas not of wood thy cross was made,
'Twas not the hammer and the nail
That drove the blows and fixed thee there,
And pierced thy hands and feet at last;
Man's hatred and man's sin the cross,
And love—thy love—that held thee fast:

—Annie Johnson Flint.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Maine, Dover and Foxcroft.....
.....Aug. 31 to Sept. 10

CENTRAL UNION CONFERENCE

Wyoming, Bridgeport, Nebr..Sept. 21 to Oct. 1

COLUMBIA UNION CONFERENCE

West Virginia, Weston..Aug. 31 to Sept. 10

PACIFIC UNION CONFERENCE

Arizona.....Oct. 12 to 22

SOUTHEASTERN UNION CONFERENCE

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

SOUTHWESTERN UNION CONFERENCE

Arkansas, Springdale.....Sept. 7 to 17

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.*

Maine Conference

THE next session of the Maine Conference of Seventh-day Adventists will be held in connection with the camp meeting in Foxcroft, Aug. 21 to Sept. 10, 1916. Each local church is entitled to one delegate for the organization, and to one additional delegate for every ten members. This meeting is for the purpose of electing officers for the coming term (in future the conference term will be two years instead of one), and of attending to such other business as may properly come before this body. The first session of the conference is called to convene on the camp ground at Foxcroft, at 9 A. M., September 1.

H. W. CARR, *Chairman.*
MRS. H. W. CARR, *Secretary.*

The Florida Conference

THE twenty-third annual meeting of the Florida Conference of Seventh-day Adventists will be held Sept. 28 to Oct. 8, 1916, in connection with the camp meeting at St. Petersburg, Fla. The election of the conference officers, and various matters of interest to every loyal Seventh-day Adventist, will come before the meeting. Each church will be entitled to one delegate without regard to numbers, and to one additional delegate for every ten members. The first session will be held at 9:30 A. M., September 29.

W. H. HECKMAN, *President.*
A. L. BAYLEY, *Secretary.*

The Florida Conference Association

THE tenth annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp ground at St. Petersburg, Fla., at 9:30 A. M., Monday, Oct. 2, 1916, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

W. H. HECKMAN, *President.*
A. L. BAYLEY, *Secretary.*

The Florida Sanitarium and Benevolent Association

THE Florida Sanitarium and Benevolent Association will hold its regular annual meeting in connection with the Florida conference at St. Petersburg, Fla., Sept. 28 to Oct. 8, 1916, to elect a board of directors, and to transact such other business as is deemed necessary. The first meeting will be held at 9:30 A. M., Tuesday, October 3. All accredited delegates to the conference are delegates to this association.

W. H. HECKMAN, *President.*
R. S. INGERSOLL, *Secretary.*

Publications Wanted

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

Bertha L. Goin, 332 Lang Court, St. Petersburg, Fla.

Mrs. Kate Taylor, 8102 Platt Ave., Cleveland, Ohio.

Mrs. D. Ingram, Lilesville, N. C. Tracts and magazines.

Mrs. LeRoy B. Dye, 2709 N. Sixth St., Harrisburg, Pa.

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

Miss Myrtle E. Padgett, R. F. D. 5, Box 49, Hickory, N. C. A continuous supply of tracts and magazines.

Address Wanted

MRS. L. WINSTON, R. F. D. 27, Topeka, Kans., desires to obtain the address of Minnie Peterson.

"The Iron Ring Closing In"

THIS is the title of a leading article which appears in the October issue of the *Watchman*. When we review the war situation, the ques-



tion arises, Is the end of this terrible slaughter and carnage in sight? With the odds evidently in favor of the allied powers, which are pressing their opponents from all sides, it does not seem that the central powers can hold out much longer. Still, Germany

and those nations allied with her are far from defeated.

This article, and the interesting notes in the Outlook department, and the editorials, make this number a live issue, full of the third angel's message from cover to cover. Some of these articles are as follows: "Turbulent Mexico;" "Important Light on the Pellagra Problem;" "Present-Day Events Fulfilling Prophecy;" "Astronomy, or the Kingdom of the Great King;" "No Earthly Priesthood in the New Testament." There are also timely comments on current issues.

This number is intended for you and for your friends, because it contains new truths that you have not realized, and is full of light for those in darkness. Get the *Watchman* habit by ordering a supply each month, and sending a copy to each of your friends. Prices as usual, 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Be an aggressive Christian by circulating the *Watchman*.

The Greatest Thing in the World

Nor the *Signs of the Times Magazine*,—no, no; not at all,—but the message which it conveys to the people; that's the greatest



thing in the world. Those of us who have a burden to extend a knowledge of this cherished message would do well to consider the October number of the magazine as a means to that end.

Your neighbors are interested in such topics as San Francisco's bomb outrage; dress and demoralization; militarism and Christianity; and socialism and salvation. These matters are thought of and talked about on every hand. Every intelligent person wishes to be better informed regarding them. Not only have the writers of these articles alluded to conditions, but in every case great emphasis is placed upon the meaning of such conditions.

Nor are these the only articles. Others or equally important subjects are part of this extra good October number. For instance, Elder E. E. Andross writes on "Where Did the Sabbath Come From?" Dr. L. A. Reed furnishes an article entitled, "Harvest of Evolution." In addition are the following: "Lawlessness, Anarchy, Murder;" "The True Source of Infallibility;" "Mt. Sinai and the Second Coming of Christ;" "Christ and His Atoning Sacrifice;" "Made Righteous by Faith." A two-page group of striking cartoons occupies the center opening.

A well-balanced bit of missionary ammunition surely! And all for ten cents, too! You pay but four or five cents a copy, depending on whether you order from five to forty at five cents a copy, or fifty or more at four cents a copy. By the way, if not a regular reader yourself, remember the yearly subscription rate is but \$1.

If the *Signs Magazine* is not represented in your district, will you not make it your business to secure an agent or act in that capacity yourself? Free helps to beginners. Take the matter up with your tract society today.

Obituaries

LEMMER.—Whitney Russell Lemmer was born in Pittsburgh, Pa., Sept. 14, 1899, and died in Takoma Park, D. C., July 21, 1916, aged 16 years, 10 months, and 7 days. Whitney was a good boy, an obedient son, and a loving brother. He was faithful in his work in the Review and Herald Office, where he had been employed but a few weeks, and had, by his genial, sunny disposition and his kindly manners, endeared himself to all his associates. Funeral services were conducted in the Takoma Park Seventh-day Adventist church, by Elders A. G. Daniels, F. M. Wilcox, R. T. Dowsett, Dr. D. H. Kress, and the writer. We laid him to rest in Rock Creek Cemetery to await the coming of the Life-giver, who we believe will call him forth in the first resurrection. He leaves a widowed mother, four sisters, and two brothers, to mourn their loss. I. A. FORD.

LLOYD.—William Yates Lloyd was born in Birmingham, England, Dec. 8, 1850, and died suddenly July 24, 1916, in Rockford, Ill. In 1874 he was married to Grace T. Robertson. About thirty years ago they accepted present truth in Chicago, Ill., and he was faithful in the service of God to the end of life. The wife and eight children mourn. E. W. WEBSTER.

BELKNAP.—Died at his home in Campville, N. Y., July 27, 1916, John Jackson Belknap, at the advanced age of eighty-two years. In 1910 he became a member of the Seventh-day Adventist Church, and was a devout Christian until his death. Two sons and one daughter survive. Funeral services were conducted by the writer, assisted by the pastor of the Campville Methodist church. K. C. RUSSELL.

WILSON.—Mabel Jane Wilson was born in Provo, Utah, Sept. 23, 1892, and died in Leadville, Colo., Aug. 3, 1916, where she was acting as matron in St. Luke's Hospital. Miss Wilson was not an Adventist, though some members of her family hold this faith. The day of her funeral was to have been her wedding day, which added to the sorrow. Her mother, three sisters, and three brothers survive. M. A. HOLLISTER.

TITUS.—Amos Titus was born in Montour County, Pennsylvania, and died in Siloam Springs, Ark., Aug. 16, 1916, aged 86 years and 3 months. He was married to Miss Martha McCrackin Oct. 28, 1852. In 1877 he was converted, and in 1885 united with the Seventh-day Adventist Church, of which he remained a loyal member until called by death. His companion and three children are left to mourn. J. T. JACOBS.

STEVENS.—Oliver S. Stevens was born in Paris, Maine, May 9, 1836, and died in Wichita, Kans., May 12, 1916. His parents were pioneers in the third angel's message. In 1856 the family moved to Waukon, Iowa, where he was married to Susan Smith. In 1871 he moved to Moline, Kans., where he lived until the time of his death. He experienced the bitter disappointment of 1844, but ever remained faithful, seeming never to doubt the final triumph of present truth. His companion and one daughter mourn. J. M. GIBBS.

YOUNG.—Orenda H. Munson was born in Coopers Mills, Maine, Dec. 23, 1844. She died at her home, in Eureka, Humboldt Co., Cal., Aug. 16, 1916. Miss Munson came to California with her parents when nine years old. In 1870 she was married to Peter Young. They settled in Eureka the same year, and have been residents of this place since that time. Thirty years ago she embraced the third angel's message under the labors of Elders N. C. McClure and William Ings, and remained a faithful member of the Eureka church till her death. Her husband and two children are left to mourn. Funeral services were conducted by the writer, at the old home in Eureka. J. D. ALDER.

SPRAGUE.—Infant son of Brother and Sister J. T. Sprague was born at Blachly, Oregon, July 31, 1916, and died Aug. 5, 1916. Funeral services were conducted by Rev. I. M. Boyles of the Presbyterian Church.

R. R. SYPHERS.

CHRISTENSEN.—Agnes Lucile Christensen was born Aug. 14, 1913, and died June 16, 1916, as the result of severe burns. The sorrowing parents, Brother and Sister Jacob Christensen, of Sioux City, Iowa, and four brothers, survive. W. A. MCKIBBEN.

WRIGHT.—Mrs. Kate Wright was born in Westmoreland, Jamaica, July 18, 1867. Aug. 20, 1900, she was married to Aubray J. Wright, and soon afterward accepted the third angel's message. Her life was one of faithfulness and consecration. She peacefully fell asleep in Jesus, July 18, 1916. J. A. REID.

THOMPSON.—Mrs. Annie M. Thompson was born at Naples, Ill., and died at the home of her daughter, in Marlow, Ala., Aug. 13, 1916, aged 74 years and 8 months. She was the mother of five children, four of whom are left to mourn. In 1907 our sister accepted present truth, and continued faithful until death. O. A. PRIEGER.

WESTON.—Rhoda J. Collar was born in Pierrepoint, N. Y., March 14, 1862. She was married to Orvin Weston, Oct. 10, 1880. Thirty years ago Sister Weston became a member of the Seventh-day Adventist Church, and was an earnest, devout Christian. Her death occurred at the place of her birth, Aug. 18, 1916. Two children mourn. C. H. CASTLE.

SCOTT.—Mark Scott was born in Montreal, Canada, Oct. 21, 1851. He was married to Charlotte Scarron in Sault Sainte Marie, Mich., in 1881. They lived in Michigan, Dakota, Washington, and the last four years near Lodi, Cal., where he passed to his final rest July 7, 1916. He received present truth through the labors of Elders O. A. Olsen and E. K. Slade, and faithfully followed the light until the end of his life. His wife and eight children survive. D. T. FERRO.

Elder E. W. Catlin

ELMER WILLIAM CATLIN was born in Cherry Grove, Minn., Nov. 12, 1868. At the age of twenty-three, he was converted and united with the Methodist Church. When he heard God's message of truth for this generation, pointing to the many evidences of the nearness of the second coming of Christ, and to the true Sabbath, although engaged in business as a railroad ticket agent, he gladly accepted God's call to him, and turned his attention toward the completion of a college education.

In 1896 he united with the Seventh-day Adventist Church, of which he continued a consistent member until his decease. He was ordained to the gospel ministry in the year 1905, and became a clear and pleasing exponent of gospel truth.

He was united in marriage to Miss Iva Miller, July 22, 1893, and to them were born a daughter, now Mrs. Bernice Biggs, and a son, Royce. Both were present at the funeral.

The last few days of Elder Catlin's life were interspersed with hours of quiet and of extreme suffering. He passed peacefully to his final rest, to await the call of the Life-giver, Aug. 11, 1916, aged 47 years, 8 months and 20 days. He died of acute heart trouble.

In his decease the conference suffers the loss of one of its most efficient laborers. The funeral service was held at the Portland Central Church, and was conducted by the writer, assisted by Elders A. Carey, P. C. Hayward, and O. E. Sandnes. The funeral was largely attended.

He leaves to mourn their loss a loving and faithful wife, one son, one daughter and her husband, a beloved mother,—Mrs. M. C. Catlin, of Pine Island, Minn.,—and one sister,—Mrs. Frank Cornwall, of Carson, Minn.,—together with many other relatives and friends; but they look forward with bright hope to meeting their loved one in the glad reunion day. H. W. COTTRELL.

"The Shadow of the Bottle"

THE following interesting experience of the effect of reading the book, "The Shadow of the Bottle," was recently sent to us by Brother E. R. Button, of Riversdale, Jamaica. He says:—

"Before Brother A. F. Haines severed his connection with the Watchman Press and went back to the States, he sold a copy of 'The Shadow of the Bottle' to Conductor ——. For the past seventeen years Mr. — has been an employee of the Jamaica government railroad, and has performed his duties faithfully and well. So far as known, he never had but one enemy in the world, and that enemy was rum. After reading the above-mentioned booklet, and carefully weighing the evidence, he decided he must forever part company with this enemy. He did so, and now is anxious to read all books published by this denomination."

This is the influence of the book upon but one man. Doubtless hundreds, and perhaps thousands, of others have been blessed and helped to turn away from the liquor habit by reading this book. A grand work can be done by placing it in the homes of the people. Paper covers, 25 cents; full cloth, 50 cents.

"Back to the Bible"

THIS is a new book, just from the press. The purpose of it is quite clearly indicated by its title. In recent years thousands of people have been losing faith in the Bible. This book takes the things of nature and proves conclusively that the record of God's power as manifested in creation and in other great events in the history of the world, is true. In the author's foreword he outlines the scope of the book as follows:—

"The problem confronting the Reformers of the sixteenth century was to vindicate the Bible as against ecclesiastical tradition; the problem for the Neo-Protestants of the twentieth century is to vindicate a despised and discarded Bible against so-called science already grown arrogant and dogmatic through the numbers of its adherents and the hypnotism of illustrious names. . . .

"Few if any books of modern times have attempted any complete restatement of the fundamental truths of Christianity in the setting demanded by the exigencies of the present situation. But the number of those who in their hearts are still clinging to the Bible as in very deed the authentic word of God, is out of all proportion to the small amount of attention they have hitherto attracted in the literary world; and it is merely as voicing the views of this very large group of what may be called the ultraconservatives, that this book is written. It is no empty boast to say that all the fundamental positions here taken are in complete harmony with the views of thousands of people of culture and education scattered over the whole civilized world. The present volume merely gives voice to the unformulated thoughts of these multitudes, who have caught such vivid glimpses of the needs of the present hour that they already recognize another great world reform as now due,—a reform centering around that first and most basic truth of religion, namely, our relationship to the Creator and his relationship to us."

The book contains 215 pages, bound in strong paper covers. Price, 50 cents.



WASHINGTON, D. C., SEPTEMBER 7, 1916

WORD has been received that Brother W. A. Spicer left England on his return voyage, August 26.

MISS FLORENCE CROUCH, of Petoskey, Mich., leaves New York this week for Cuba, to teach in a public school, a call to fill this opening having been sent the Mission Board by the Cuban Mission.

SISTER H. R. SALISBURY, after spending several weeks on the Pacific Coast, and visiting friends in Battle Creek, Mich., reached Washington last week. She expects to teach the coming year in the Washington Missionary College.

THIS week H. D. and Mrs. Casebeer, with their two children, sail from New York for Porto Rico. The family has been detained in Washington about four weeks, one of the children having contracted whooping cough on leaving the Pacific Coast. Porto Rico will welcome these new workers.

SINCE our last issue, Roumania has decided to cast her lot with the Entente Allies in the great European conflict. This action has increased the formal war declarations of the last few months. Roumania declared war against Austria-Hungary, and Germany and Turkey against Roumania. This culmination of events in the Balkan Peninsula has transferred the center of interest to that part of the war area. What influence these new complications will have upon the war, and particularly upon the fate of Turkey, will be watched with deep interest by the students of prophecy.

The Great Railroad Strike

BEFORE this paper reaches its readers, the United States may be involved in the greatest railroad strike of history. Indeed, it is barely possible that this number of the REVIEW will be greatly delayed in reaching its subscribers. At least such will be the case if the plans under contemplation at this time, August 31, are fully carried out.

Last week we mentioned something of what was involved in this great industrial conflict. Four great brotherhoods, so-called, representing the various employees of the railroads, have demanded an eight-hour day with excess pro rata pay for all overtime. The railroads claim that with their present margin of profit it would be suicidal to grant this demand.

President Wilson, feeling that the economic and physical needs of the entire country demand it, invited the leaders of both sides of the controversy to Washington for a conference, and he and his Cabinet have labored unremittingly to bring about a basis of agreement. At this time his efforts have been entirely unsuccessful, and a strike has been ordered for September 4. President Wil-

son has presented the situation to Congress, and has urged that immediate legislation be enacted to meet the present situation and avert the calamity threatened.

The railroads are placing an embargo on freight. Thousands of vacationists are hurrying to their homes, and many towns throughout the country are seeking as far as possible to conserve their food supplies. Many mills and factories purpose to close down as soon as the strike begins, inasmuch as they will have no means of disposing of their output. Thousands of men will thus be thrown out of employment. It is feared that the strike will result not alone in great injury to business generally, but that it will cause much physical suffering as well.

This is truly an alarming situation; and even if means are found whereby the present crisis may be passed, it is but a warning of the troubles which may be expected in the future as the conflict deepens between capital and labor. How literally do we see the predictions of the fifth chapter of James being fulfilled at the present time, and we shall see still more striking fulfillments in the future as the industrial war between capital and labor becomes more bitter.

We should be prompt to take advantage of such occurrences to place before our friends and neighbors the meaning of the events which are taking place around us. Attention should be called to the prophecies which hundreds of years ago foretold these very things. The book "Capital and Labor," which may be secured from all our tract societies, deals with the prophecy of the apostle James referred to. At this juncture we know of no better literature for circulation than this little volume. It is written by Elder E. T. Russell, who for years has given very careful study to this prophecy and its fulfillment. It may be had in paper and board bindings for twenty-five and seventy-five cents.

Let us be ready to take advantage of every occasion to sound aloud the warning message, but in doing this let us be careful not to become partisan in the controversy. Our mission is to men of every class—the employer and the employed, the capitalist and the laborer. God loves them all, and we should seek so to present the gospel of Christ that it will win and not repel.

The Offering for Our Medical Hospital

SABBATH, October 14, has been set apart by the Division Conference as a day when all our people are requested to make an offering for the erection of a hospital for our medical school at Loma Linda. This hospital is to be in Los Angeles. Already a block of ground has been purchased, in a splendid location, on which the buildings are to be erected. It is planned to build a dispensary, where the poor can be treated practically free, a home for our medical students, and a hospital. We do not have the dimensions of this hospital in full detail at the present time. It is planned that it shall contain at least fifty beds.

Sixty-one thousand dollars has been voted to this work on condition that we undertake to secure this by contributions. It is desired that on this occasion our

brethren shall undertake to give at least one dollar per church member. The hospital is to be called The Ellen G. White Memorial Hospital. Many will remember that during her later years Sister White gave much attention to the medical school at Loma Linda. She was very anxious to see this school placed on a working basis, and supplied with such equipment as would make it a first-class medical school, where Seventh-day Adventists could secure a medical education without attending worldly schools. Sister White carried a great burden in behalf of our young people. She saw many who are attending worldly schools drifting from the message, and ultimately giving up the faith. She did what she could to arouse our people to realize the necessity of providing a medical training for our young people where they would be under the instruction and influence of our Seventh-day Adventist Christian teachers.

In trying to carry out this plan as outlined by Sister White, we have proceeded step by step in the equipping and maintaining of this school until now we have a real medical school. But this hospital is a necessity, and has to be provided in order to meet the requirements that are imposed upon medical schools by those who stand at the head of the medical work in this country. This hospital is to provide our students with opportunity for clinical work.

It is a real necessity, and we are anxious that the full sixty-one thousand dollars shall be supplied by our people at this time. If there should be an overflow, it is purposed that we erect a home for our medical students. Many feel that the home is almost as necessary as the hospital. We hope our people will take a deep interest in this medical school, and on the Sabbath named, October 14, undertake to contribute at least one dollar per church member for this enterprise.

We have an organization at work in the field, known as the Women's Auxiliary Department, that has been soliciting funds for about one year. Dr. P. T. Magan also has rendered invaluable assistance, and the Lord has greatly blessed his work in soliciting donations. But until the present, opportunity has not been given our people generally to join in this undertaking. It is believed that every Seventh-day Adventist will want to have some part in the erection of this hospital. Why should not every Seventh-day Adventist in the Division Conference have some money invested in this enterprise?

The brethren who are trying to manage and conduct a medical school are extremely anxious that the mind of the Lord be met in this work. They need our sympathy and prayers; but in addition, they must have facilities with which to equip the school, and one of the great needs at the present time is the hospital. We trust the full amount of the donation will be raised at the time of this offering, and if every church of Seventh-day Adventists will raise an amount equal to one dollar for each church member, this enterprise will be completed at an early date. Any funds that are received above the expense of the hospital, the dispensary, and the home, will be applied on the indebtedness of the institution. So all that is received in this donation can be used to advantage.

I. H. EVANS.