

The Advent Review and Sabbath Herald

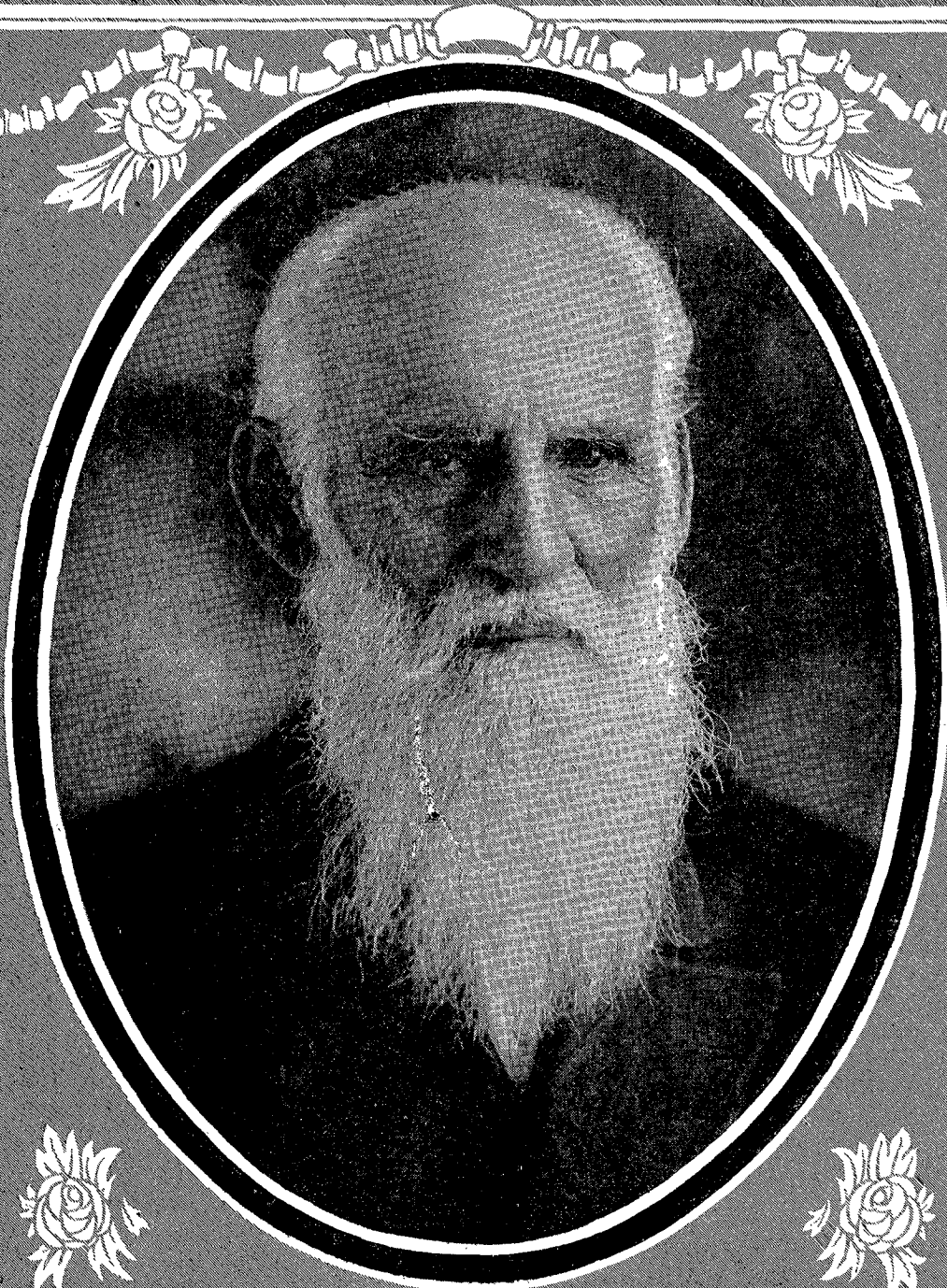


Vol. 95

Takoma Park Station, Washington, D. C., Thursday, August 8, 1918

No. 32

THE GOSPEL TO ALL NATIONS



ELDER GEORGE IDE BUTLER

DEATH OF ELDER GEORGE I. BUTLER

ALTHOUGH understanding the serious condition in which Elder Butler has been for several weeks, we had strong hopes that his naturally rugged constitution would carry him through his sickness, and that he might be restored again to his usual health and strength. It was therefore with much sorrow that we received the following telegram from his son-in-law, Elder W. D. Burden: "Elder Butler quietly passed to rest at 2:30 P. M. today, July 25." He was born November 12, 1834, and at the time of his death had attained the age of eighty-three years.

This announcement marks the close of a long, useful, and eventful life. Identified with this movement from early days, Brother Butler witnessed its growth from comparative obscurity to the world-wide proportions which it has taken on during the last few years. During all these years, except the times when he was incapacitated for labor either by his own physical condition or by that of his family, he has been an active worker. During his long career he occupied many responsible official positions, in both local and general work. For two terms, namely 1871-74 and 1880-88, between eleven and twelve years, he held the position of president of the General Conference, succeeding in both terms Elder James White.

Those were the formative periods of our work, when there were being laid the foundations of the strong superstructure we have today. It required the rugged strength of character possessed by such men as Elder White and Elder Butler to lay those foundations. Those who have connected with this work in later years cannot appreciate the obstacles and inconveniences under which it was then carried forward. The cause was a poor one financially. It was only by the closest economy of time and means that it could be supported.

Elder Butler had few assistants, so attended to many details of his work himself. He wrote his letters with his own hand, not usually from his office, but in connection with his long railway journeys and arduous labors in the field. While carrying on the work of the Conference, he was at the same time the president of the Review and Herald Publishing Association and a member of many other boards and committees representing interests connected with this movement, all of which received his careful attention. He was a regular and frequent contributor to the columns of the REVIEW.

He brought to his work a keen analytical mind, a heart of devotion and consecration, a spirit of earnestness and enthusiasm, and splendid executive ability. Self-reliant, resolute, determined, he was withal humble, gentle, and generous, a genial, sunny-spirited, companionable Christian leader. God honored his faith and mightily wrought in the upbuilding of the message to which he devoted his life. We can say of him as King David said of Abner: "A prince and a great man [has] fallen this day in Israel." He rests from his labors but his works follow him, and the full fruits of his efforts will be found only in eternity. We shall present later a fuller sketch of his life. We extend to his devoted wife and two sons and other mourning relatives our sincere sympathy.

F. M. W.

THE PRE-EXISTENCE OF CHRIST

DID Christ exist before he was born in the manger in Bethlehem? Some who claim to be Christians, and to believe in Christ, deny this. But the Word of God is very clear on this point. In Micah 5:2 we read:

"Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

For "from everlasting" the margin reads "from the days of eternity." Being God, he was from eternity. To deny the pre-existence of Christ is to set him aside altogether as our Saviour and Redeemer. It nullifies his divinity. We read that "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Notice the Word, or Christ, was *with* God. When?—"In the beginning."

And further, we find that the Son of God was the active agent of the Father in the creation of all the millions of worlds that are in existence. "All things were made by him [Christ]; and without him was not anything made that was made." Verse 3. What supreme folly, in the face of the scripture, to claim that Jesus came into existence in the days of Herod. He antedates *all things*.

This is made clear in other scriptures as well. In the creation of the world the Lord, speaking to one who was with him in the stupendous work of creation, said, "Let us make man in our image." Gen. 1:26. Beyond question he spoke to his Son, for none other could have been with him in the creating of the world.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3.

Here it is very clearly stated that the One through whom we are purged from our sins, is the One by whom all the worlds were made.

It is he of whom the Father said: "Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." Verse 8. Here the Father, speaking to his Son, calls him God. This is the name which he hath obtained "by inheritance." Of the people who came out of Egypt we are told that "they drank of that spiritual Rock that went with them: and that Rock was Christ." 1 Cor. 10:4, margin.

Speaking concerning the satanic heresies which would appear in these last days and destroy many souls, the servant of the Lord said:

"Another dangerous heresy is the doctrine that denies the divinity of Christ. Men who have no experimental knowledge of Jesus, will yet assume an appearance of great wisdom, as though their judgment were beyond question, and boldly declare that the Son of God had no existence prior to his first advent to this world. This position directly contradicts the plainest statements of our Saviour concerning himself; yet it is received with favor by a large class who claim to believe the Scriptures. With such persons it is folly to argue. No argument, however conclusive, will convince those who

(Continued on page 5)

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 95 AUGUST 8, 1918 No. 32

Issued every Thursday by the
Review & Herald Publishing Association
Washington, D. C.

TERMS: IN ADVANCE

One Year \$2.50 Six Months \$1.50
Two Years 4.50 Three Years 6.00

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

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all drafts and express money orders payable to

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

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

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 8, 1918

No. 32

EDITORIAL

A DAILY CONSECRATION

THERE can be no successful Christian experience without a daily consecration to God. Most failures in Christian life spring from one of two causes, either a failure to make a complete consecration, or, later, a withdrawal of a whole or part of that consecration. A living experience will not permit one to depend upon the consecration made at conversion or the consecration made yesterday. Declares the servant of the Lord:

"However complete may have been our consecration at conversion, it will avail us nothing unless it be renewed daily; only a consecration which embraces the actual present is fresh, genuine, and acceptable to God."—*Review and Herald, Jan. 6, 1885.*

A daily consecration means daily victory, it means an experience today brighter than that of yesterday, it means a growing, living experience in God. For this consecration every disciple should earnestly labor.



CHARACTER BUILDING

MORE important than the shrewd financial ability on which we may pride ourselves, more important than the eloquence of language on which we may count in making efficient our service for our fellows, and more important than any other thing whatsoever, is the building of Christian character. Do we deny by our actions our professed faith in Christ? And do our words fall back lifeless because those who hear us, know us too well? Or do those with whom we associate take knowledge that we have been with Jesus, and that our characters are being transformed from glory to glory into his image?

We have but to look about us, or better still to look into our own lives, to discover a great need of a revival of personal religion. The Bible has said that this hollow formality which we experience is the supreme danger of the Laodicean church,—the very church of our days. Do you and do I feel rich and increased in goods because we have the doctrinal system of truth for this time, because we belong

to a church which is giving more money per capita for missionary work than any other? Alas! we are poor, and miserable, and blind, if our lives are not showing to our friends and neighbors the Lord Christ living in us and controlling us in all we do and say.

Formalism and hypocrisy are more heinous sins in God's sight than some that may seem worse to us. David fell into grievous sin, but repenting, was said to be a man after God's own heart; while Ananias, though he gave a large portion of his property into the Lord's treasury, sinned against the Holy Ghost through false pretense, and was cut off in his sins. Let us remember that it was the publican who went down to his house justified, not the Pharisee.

The building of a character which will stand the fiery test of the last days is not the work of a moment, nor can it be done in our own strength. We must look to Jesus, the author and finisher of our faith, and by steadfastly beholding him be changed into his image by the daily free and unobstructed operation of the Holy Spirit upon our hearts. Our lives will then be so conformed to right principles that when the test of character comes we will triumph as did Daniel by simply doing as aforesaid. Let us individually and as a people make it our purpose under God to be known, not merely as exponents of a wonderful system of doctrinal truth, and as great givers to missionary enterprises, but as men and women of strong personal piety. L. L. C.



"TAKE HEED TO YOURSELVES"

WITH these words the Scriptures again and again sound a warning to the church against the dangers of the last days. Our Saviour, after reciting the conditions which would be found in the world, admonishes his church, "Take heed to yourselves." To what does the church need to take heed?—"Lest at any time your hearts be overcharged with surfeiting, and

drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

The spirit which actuated mankind in the days of the antediluvians will possess men and women in the last days. Then, "they did eat, they drank, they bought, they sold, they planted, they builded." There was no sin in their eating and drinking. It was necessary to sustain life. It was doubtless quite as necessary that they should plant and build and buy and sell. But these temporal things of life so engrossed their thought that God was forgotten and his service neglected. Declares the Saviour: "Even thus shall it be in the day when the Son of man is revealed."

The picture shows present conditions. The world is engaged in eating and drinking, in trade and barter, not as a means to a simple livelihood, not as a means whereby they can advance the cause of God or benefit their fellow men, but for the selfish and sensual pleasures which they derive from such pursuits. Thousands in the world possess a mania for pleasure. Thousands possess a mania for money making. And many are willing to lay aside the rules of honest dealing and take undue advantage of conditions and circumstances. Thousands are succumbing to these influences.

It is not strange that this spirit should possess the world, but it is sad to see it take possession of the disciples of Christ, and some even who profess to be looking for his soon coming. The inducement of higher wages than they can receive in some branch of the work, stands before thousands of our workers in conferences and institutions today as a positive menace. Opportunities for profiteering and speculation are making appeal to others. The danger is that the spirit which attends the making of easy money and the securing of high wages will carry away those who are influenced by these considerations.

Human nature in Seventh-day Adventists is the same as in the members of any other church. Only as that nature is kept subdued by the grace of Christ, and only as the

natural desires of the human heart are subordinated to his will, is there safety even for one who believes in the soon coming of the Lord. May God grant that we may be too engrossed with the work of this message to give place to the snares of the enemy with respect to these things. We need as never before to heed the admonition of the Lord: "Take heed to yourselves."

F. M. W.



THE FAITHFUL SHEPHERD

EXALTING THE STANDARD OF CHRISTIAN LIVING

"He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23: 28, 29.

Christ has made his servants ambassadors to sinful men. They are sent into the world with a message of salvation. That message is designed to teach man his sinful condition and to point him to Jesus Christ as the Saviour from sin. The messenger is required to be faithful to his heaven-appointed work. Failing in this, he must render an account to his Master. He is to proclaim the message of the Lord, whether those to whom he gives it will hear or whether they will forbear.

The word of the Lord addressed to Ezekiel applies with equal force to every gospel messenger at the present time. This was the solemn charge which God gave to this young man:

"Thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious." Eze. 2: 3-7.

In similar language the apostle Paul charges Timothy concerning his ministry:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 1, 2.

The conditions in the world which called out this solemn charge on the part of the apostle he gives in the succeeding verses. The time will come, he says, when men "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Many in the great Christian church today desire that their ministers shall preach smooth things, shall impose upon them no restriction of conduct, no burden of getting rid of sin. Some

there are even in the remnant church who take pleasure in this kind of preaching. The minister of Christ must be careful that he does not modify his message to meet this demand. Today as never before in the history of the remnant church there is need that sin be called by its right name. God has set his ministers as watchmen upon the walls of Zion. When they see wolves among the flock, when they perceive that evil influences are at work, that sin in subtle form is corrupting the lives of God's children, they should be prompt to sound the warning. The standard of the messenger of Christ is not to be lowered to the plane occupied by church members. The gospel message is to call the people up to a higher standard.

There is need in many Seventh-day Adventist churches today for a revival of the straight testimony. The giving of this testimony is to precede the refreshing from the presence of the Lord, and will prepare the people for that event. In "Early Writings" the servant of the Lord states this regarding this special work:

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."—Page 270.

The giving of this straight testimony will consist not in scathing rebuke of sin, but in the preaching of the Word of God. It is the Word of God which is to do the cutting, and not the minister himself. In Testimonies (Vol. I, p. 838) we have this statement regarding the testimony which should be borne in our church, instruction even more fitting to conditions today than when the words were spoken:

"While ministers preach the plain, cutting truth, they must let the truth do the cutting and hewing, not do it themselves. They should lay the ax—the truths of God's Word—at the root of the tree, and something will be accomplished. Pour out the testimony just as straight as it is found in the Word of God, with a heart full of the warming, quickening influence of his Spirit, all in tenderness, yearning for souls, and work among God's people will be effectual."

"It is required in stewards, that a man be found faithful." 1 Cor. 4: 2.

Let the message be borne in love. Let the minister of Christ labor for

those in error, remembering the while his own natural weaknesses, and praying both for the deliverance of himself and the object of his labor from the power of sin. Gal. 6: 1.

Into some of our churches there has crept a spirit of great laxity in church discipline. Men and women who have long since renounced the truth are retained as members. Others are drifting away and give daily evidence that the spirit of the world rules their lives. For these unfaithful and careless ones earnest effort should be put forth. In love and tenderness the entire church should seek to draw them back to the true fold. Their condition and the inevitable result which will follow their indifference should be set before them plainly and kindly. The instructions given in Matt. 18: 15-17 should be carefully followed.

F. M. W.



THE SECOND COMING OF CHRIST

REGARDING this great event, J. D. Lytle, D. D., in the *United Presbyterian* of June 13, 1918, speaks as follows:

"Has the same sure word of prophecy anywhere anything to say of this? Listen! Mr. Bickersteth, of England, a devout and learned scholar of near one hundred years ago, after careful examination of the Scriptures, found that Old Testament references to the second coming of our Lord outnumbered those referring to his first coming in the large proportion of twenty to one. And in the New Testament he said that on an average every thirtieth verse referred to the second advent. In view of these truths, is it any wonder that Bible students of old time, being dazzled with the glory of the second coming, stumbled at the sufferings of their King in his estate of humiliation? And by the same token may he not appropriately say to us, 'O fools, and slow of heart to believe all that the prophets have spoken!' Ought not Christ, having suffered these things for our salvation, and having entered into his glory, ought he not to come again in the glory of the Father with the holy angels, and make a full and complete revelation of that great salvation of our God in all the length and breadth of its immensity, according as God hath spoken by the mouth of all his holy prophets since the world began?"

"Do you ask a sample of these prophecies? Hear Enoch, the seventh from Adam, as Jude (vs. 14, 15) says he prophesied saying, 'Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all,' etc. Hear Job, who probably lived long before Moses, in his inspired and inspiring confession, chap. 19: 25. The Psalms appear to have been written expressly for us who love and await his glorious appearing, for example, Ps. 50: 3-6; 96: 11-13; 98: 5-9. See Isa. 40: 5; Dan. 7: 13, 14; and Mal. 3: 2, Passing into the New Testament, hear it from his own lips: Matt. 24: 30; Luke 17: 26-30; John 5: 28, 29; and 14: 1-3. Hear it from the lips of angels, Acts 1: 11; and the lips of apostles, Phil. 3: 20, 21; 1 Thess. 4: 16, 17; 2 Thess. 1: 7-10; 2 Peter 3: 10-13; Rev. 1: 7; and Christ's word closing all, Rev. 22: 19-21.

"These brief selections give us a hint of what Peter calls the *dunamis kai parousia*, the power and coming of our Lord Jesus Christ. In his first coming was the weakness of infancy, and childhood with all the limitations of our common humanity. As expressed by Hab. 3: 4, there was 'the hiding of his power.' Yes, there was a flash of it on the holy mount, and in his miracles, like that in the garden (John 18: 6) and especially in his resurrection, for by that, Paul says, he was declared to be the Son of God with power. Rom. 1: 4. In the blood-shedding of his first advent men's souls were redeemed by price, but in the energy of his second coming our bodies also will be redeemed by power. All the dead shall know the power of his resurrection, and in the twinkling, which is quicker than the wink of an eye, the bodies of the saints shall be fashioned like to the body of his glory, "according to the working [of that power] whereby he is able even to subdue all things unto himself."

"All power (*exousia*) in heaven and earth is his. This world was made by the word of his power, by the same word of power it is still upheld, and by the same word of power it will be dissolved. In short, the measure of his power will never be realized by finite minds until he is seen sitting on the right hand of power, and coming in the clouds of heaven. . . .

"And how shall we watch? A young man intrusted with the keys was given the task of arranging the library of his absent employer against the time of his indefinite return. He went to work conscientiously gathering the scattered volumes and placing them in order on the shelves. This done, and the owner still absent, instead of loitering or lounging, he went over his work again to get a better classification, and improve his catalogue, making it a work of art. The longer his employer delayed his coming the better grew his work, but, coming at any time, he would have found the work well done. 'Blessed are those servants whom their Lord when he cometh shall find [thus] watching.'

"Meanwhile, as Peter says (2 Peter 1: 19), 'Ye do well that ye take heed' to the 'sure word of prophecy,' as to a lamp shining in a dark place, until the day dawn (the day of glory), and the day-star (the bright and morning star of Rev. 22: 16, which is Christ himself) arise in, or upon, your hearts. For in the morning of his glorious appearing, the night lamp of prophecy will not be needed, because our whole spirit, soul, and body will be flooded with the sunshine of his immediate presence—his *parousia*, as it is in 2 Peter 1: 16. What a blessed, comforting, purifying hope! See Titus 2: 11-14; 2 Peter 3: 11-14; and 1 John 3: 2, 3, remembering the 'he' and 'him' of this last verse refer to Jesus."

✻ ✻ ✻

THE PRE-EXISTENCE OF CHRIST

(Continued from page 2)

reject the direct testimony of the Son of God."—"Spirit of Prophecy," Vol. IV, p. 347.

Here we are directly told that such teaching denies the divinity of Christ, making him but a man, and not God. There is need at this time of emphasizing the divine nature of our Lord, that we may not be swept away by some subtle sophistry of the devil.

G. B. T.

✻ ✻ ✻

"BEFORE Abraham was, I am."



THE SANCTUARY AND ITS SERVICES — NO. 1

A. T. ROBINSON

"THY way, O God, is in the sanctuary." Ps. 77: 13.

The study of the sanctuary question simply from the viewpoint of the material things of which the sanctuary was made, and of the round of daily and yearly services performed therein, would be uninteresting and unprofitable, but to take up this study with the sole purpose of finding Jesus Christ, the only true and living Way, revealed therein, is to enter a field of pleasure and delight.

To understand the spiritual significance of the sanctuary and its services one must study the books of Moses, beginning with the twenty-fifth chapter of Exodus, in connection with the book of Hebrews. The book of Hebrews, especially the first ten chapters, is an inspired commentary on the sanctuary and its services.

The Court and Its Arrangement

The court, counting eighteen inches to the cubit, which will be the method followed in this study, was an inclosure 150 x 75 feet. On the north and south sides and the west end were hangings of "fine twined linen," suspended from twenty pillars on each side and ten pillars on the west end. At the east end was a gate, or entrance, thirty feet wide, on each side of which were hangings similar to those on the north and south sides and the west end. The hanging for the thirty-foot entrance was made of "blue, and purple, and scarlet, and fine twined linen, wrought with needlework." The hanging for the gate was suspended upon four pillars and the hangings for the space on each side of the entrance were supported upon three pillars each. These pillars, sixty in all, were seven and a half feet high, and were set in an equal number of "sockets of brass." The top of each of the sixty pillars was ornamented with silver, with a silver hook attached by which the hangings were suspended. The silver used in these hooks and ornaments was a part of the "redemption money" of the people of Israel. (See Ex. 30: 11-16; 38: 25, 28.)

Within this inclosure, probably near the west end, the tabernacle was erected, of which we shall speak later. Between the gate of the court and the door of the tabernacle, was the altar of burnt offering and the laver. The altar of burnt offering was made of wood and covered with brass. It was four and a half feet high by seven and a half feet in length and width. Horns of the same material were made upon each corner of the altar of burnt offering. Between the altar of burnt

offering and the door of the tabernacle was the laver.

The Tabernacle

The tabernacle was a structure forty-five feet long by fifteen feet wide by fifteen feet high. Its outer walls on the north and south sides and the west end were made of shittim wood boards, fifteen feet high and twenty-seven inches in width, covered with gold. Twenty of these boards, in an upright position, formed each side wall, and eight boards the west end, two of the boards at the end being so arranged as to form corner boards. This made a room thirty feet long and fifteen feet in width. Each of these forty-eight boards was fitted with two tenons, which were placed in a corresponding number of silver sockets, made from the redemption money silver. (See Ex. 38: 27.)

The Coverings of the Tabernacle

The coverings of the tabernacle were four, named in the order of their arrangement, from the outside, as follows: badgers' skins, rams' skins dyed red, goats' hair, and the beautifully embroidered inside covering of blue and purple and scarlet and fine twined linen.

The beautiful inside covering of fine twined linen, with blue and purple and scarlet, and covered with cherubim, the work of a cunning embroiderer, formed a curtain 42 x 60 feet, so arranged as to cover the top, sides, and end, inside. This covering was made in two parts, of five breadths each, and were coupled together. The tabernacle being divided into the holy place, 30 x 15 feet, and the most holy place, 15 x 15 feet, the coupling of this curtain, or covering, would come directly over the division between the two apartments. The outer coverings were 45 x 66 feet. There is difference of opinion as to how these coverings were put on, whether the tabernacle was flat-roofed, convexed, or whether it had a pitch roof. The fact that the length of the curtains was forty-five feet, the exact distance from the ground on one side over the top and down to the ground on the other side, and that the instruction given to Moses was that "a cubit [about 18 inches] on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it," makes it appear that there must have been a pitch roof, taking up about twenty-seven feet of the outer coverings. In other words, according to Exodus 26: 13, the outer coverings hung down over the sides of the tabernacle about eighteen inches, instead of extending to the ground on each side.

The Two Apartments

The tabernacle was divided into two apartments. The first apartment, called the "tabernacle of the congregation," or, as the Revised Version reads, "the tent of meeting," was thirty feet long, fifteen feet wide, and fifteen feet high. The second apartment, called the most holy place, was a perfect square, being fifteen feet each way.

Furniture of the Two Apartments

In the first apartment, at the north side of the entrance, was placed the table of showbread; opposite the table of showbread, on the south side of the entrance, stood the golden candlestick; and just before the entrance to the second apartment, was placed the altar of incense. In the most holy place was the sacred ark, containing the ten commandments, and upon the ark was the mercy-seat, upon the ends of which were the cherubim, of beaten work of solid gold. The cherubim stood each with one wing stretched toward the center, and with their faces looking downward toward the ark.

The ark was made of shittim wood, overlaid within and without with pure gold. It had a crown of gold around the top. Two rings of gold were placed on each side, through which two staves of shittim wood, also overlaid with gold, were passed, to be used in carrying the ark. The Lord's instruction to Moses was: "Thou shalt put into the ark the testimony which I shall give thee." Ex. 25:16.

Above, forming a cover to the ark, was the mercy-seat, made of pure gold; forty-five inches long, and twenty-seven inches in breadth. The Lord's further instruction to Moses was:

"Thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat." "And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat above upon the ark." Ex. 25:18, 20, 21.

The table of showbread was made of shittim wood, overlaid with pure gold. It was thirty-six inches long, eighteen inches wide, and twenty-seven inches high. The beautiful seven-branched candlestick, or lamp stand, which stood at the south side of the tabernacle, was made of a talent of pure gold, which, at twenty dollars an ounce, would be worth about \$30,000. It consisted of a base and a stock with seven branches, three branches on each side and one in the middle. The branches were parallel with one another, and they were worked out in knops, flowers, and bowls placed alternately. The pure gold was beaten into forms of loveliness and beauty. The altar of incense, or the golden altar, was eighteen inches square, and thirty-six inches

high. On it stood a pan-shaped vessel, called the golden censer.

Entrances to the Two Apartments

At the entrance to the first apartment was a hanging made of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. This hanging was suspended by hooks of gold upon five pillars of shittim wood, overlaid with gold and set in sockets of brass.

At the entrance to the second, or most holy, apartment was a hanging, called "the veil," which was to "divide unto you between the holy place and the most holy." This veil was made of blue, and purple, and scarlet, and fine twined linen of cunning work, and ornamented with cherubim to correspond with the inner covering of the tabernacle.

Having taken this comprehensive view of the sanctuary, the court, and their respective furnishings, our next study will be the spiritual significance of this whole structure, which for five hundred years was a very conspicuous object in ancient Israelitish history, and the center of their worship.



THE SANCTUARY — A BIBLE READING

G. B. THOMPSON

"LET us then say, by way of anticipation, that the sanctuary is a great central object in the plan of salvation. Next to our Lord himself and his work, it claims our attention, as the place where the wonderful process of a world's redemption is carried forward. There is no one subject which so fully as this unites together all parts of revelation into one harmonious whole. The spokes of a wheel, considered by themselves and apart, may be symmetrical and beautiful; but their uses are made apparent and their utility demonstrated only when, fixed together by a central hub and exterior felloes, they appear as component parts of a perfect wheel. In the great wheel of truth, the sanctuary occupies this central position. In it, the great truths of revelation find their focal point. From it, in every direction, they radiate. It unites the two great dispensations, the Mosaic and the Christian, and shows their relation to each other. It divides with no other subject the high honor of explaining the position and work of our Lord Jesus Christ. Like a brilliant lamp introduced into a darkened room, it illuminates the whole Mosaic economy. In the light of this subject, the books of Moses, with their detail of offerings and sacrifices, their minutiae of rites and ceremonies, usually considered so void of interest and use, if not of meaning also, become animated with life and radiant with consistency and beauty." — *The Sanctuary*, U. Smith, p. 8, edition 1877.

1. What is the meaning of the word "sanctuary"?

"Let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

This text defines a sanctuary as a "dwelling place for God." It signifies a holy, sacred temple for the Lord. The word occurs about one hundred forty-four times in the Old and New Testaments.

"A holy or sacred place; especially a building, inclosure, or space devoted to sacred uses." — *Standard Dictionary*.

2. What description does the apostle Paul give of this sanctuary?

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly." Heb. 9:1-5.

While various things have been thought to be the sanctuary, such as the earth, the land of Canaan, the church, etc., this scripture tells us what God regarded as his sanctuary on earth. It was that built by Moses in the wilderness according to the command of the Lord.

3. According to what was the sanctuary and furniture built?

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:9.

4. What special admonition was given to Moses?

"Look that thou make them after their pattern, which was showed thee in the mount." Verse 40.

This text contains a great spiritual lesson. The tendency of the times is for men to erect their own standards, and follow their own opinions as to what is duty and what is not. But the Lord desires that we follow the pattern he has set. The Sermon on the Mount and our Lord's self-sacrifice on Calvary are patterns which we should study, and closely imitate.

5. What is the sanctuary in heaven called?

"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

The sanctuary in heaven is called the *true* tabernacle. The one built by Moses was but a type, the great original is the one built, not by man, but by the Lord. Jesus is the priest and minister of this true tabernacle.

6. How many apartments were there in the sanctuary?

"Thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy." Ex. 26: 33.

How were these two apartments divided?

"The veil shall divide unto you between the holy place and the most holy."

This veil is called by Paul the "second veil." Heb. 9: 3.

7. What was in the first apartment, or holy place?

"There was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary." Heb. 9: 2.

8. What was in the second apartment, or most holy place?

"And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." Verses 3, 4.

9. What was in the ark?

"He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10: 4, 5.

10. Of what was the earthly sanctuary a type?

"Which was a figure for the time then present." Heb. 9: 9.

11. Unto what did the priests in the earthly sanctuary serve?

"If he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8: 4, 5.

12. Who is the minister in the heavenly sanctuary?

Christ is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 2.

The daily ministrations of the priesthood of the earthly sanctuary was a type, a figure, of the priesthood of Christ. When he ascended, he sat down as priest on his Father's throne, a minister of the true sanctuary. Therefore the sanctuary service is the priesthood of Christ in type. And just as the priests of the earthly sanctuary began their ministrations in the first apartment and ended in the second, so Christ began his ministry at his ascension in the first apartment, within the first veil, and will conclude it, like the typical priests, within the second veil, in the Most Holy Place.

GENERAL ARTICLES



"AMEN"

"Let all the people say, Amen." Ps. 106: 48. The word means literally, "So let it be," or, "Let it be as stated."

T. H. JEYS

AMEN, amen to Jesus,
Amen, so let it be;
Amen, when Jesus calleth
And speaketh unto me.

Amen to God's requirements,
Let all the people say,
And walk in his commandments,
As he shall show the way.

Amen, though clouds and darkness
And gloom his way surround;
Amen, though fear and terror
On every side abound.

Amen to call of missions,
To regions near or far,
Amen, though heavenly planning
Our earthly plans may mar.

Amen to all our sorrow,
Amen to all our woe,
Amen, if it but lead us
Our Saviour's will to know.

Amen, though tempests gather,
Amen, though lightnings flash,
Amen, though darkness deepen,
Amen, though thunders crash.

Amen, though self be writhing
With disappointment's pain,
Amen, though hopes be blighted,
Amen, though dreams be vain.

For soon shall dawn the morning
So long foretold; and then
Shall sound the joyous anthem:
Amen, amen, amen!

UNBELIEF AND ITS SYMPTOMS

D. H. KRESS

"THEY could not enter in because of unbelief."

It was unbelief that was responsible for the many wrecks strewn along the way from Egypt to the land of promise. It is true the mixed multitude fell a lusting and desired flesh to eat, and they murmured and complained because of the bitter waters. They found fault with their leader. These were not, however, the things which kept them out of the land of promise. It was unbelief that kept them out. These were merely symptoms of their unbelief. They were the outward evidences of unbelief. A lack of faith in God's goodness and overruling providences was the cause of their murmurings. This unbelief kept them in a state of disappointment. It made the way hard and unpleasant, and ultimately led to their overthrow in the wilderness.

"I will therefore put you in remembrance, though ye once knew this, how that the

Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Jude 5.

The record of their travels is a sad one. Many were not saved, but lost, because of unbelief.

The history of ancient Israel has been recorded in a special sense for the Israel of today. There is danger that we may repeat their history. There are many complainers and faultfinders in the church. It is not difficult to single them out. A few moments of conversation will reveal them as belonging to the mixed multitude. They will relate how they have been mistreated by this one and by that one. "All these things are against me," they say. They find fault with their surroundings, with their neighbors and their friends. They are having very little real enjoyment in life. They attribute it to this and to that.

It is not the surroundings, neither is it the neighbors or the brethren in the church, that are responsible for their discontent and hard time. It is unbelief that bars the way to the Christian's blessings and to true Christian enjoyments, and ultimately it will bar the way to the land of promise.

The path today is strewn with wrecks, as it was anciently, because of unbelief. If we could but appreciate that "God orders our surroundings," that he permits us to be placed "where we shall have test after test, to prove us and to reveal what is in our hearts" (see "Gospel Workers," p. 446, old edition), we would be unable to find fault, and would be kept in perfect peace no matter where we were, or what people might say or do.

"No greater evidence need be asked that a person is at a great distance from Jesus, and living in neglect of secret prayer, neglecting personal piety, than the fact that he thus talks doubts and unbelief because his surroundings are not favorable. Such persons have not the pure, true, undefiled religion of Christ. They have a spurious article, which the refining process will utterly consume as dross. As soon as God proves them, and tests their faith, they waver, they stand feebly, swaying first one way, then the other. They have not the genuine article that Paul possessed, that could glory in tribulation. . . . They have a religion of circumstance."—*Id.*, pp. 115, 116.

"They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they are ready to exclaim, 'All these things are against me,' when the very things whereof they complain are all working together for their good."—*Testimonies for the Church*, Vol. III, p. 67.

"He that cometh to God must believe that he is." Not merely

that he exists,—the devils believe that,—but that he is a God of love: that he is the Ruler of the universe, and that he makes all things work together for the good of those who believe he is. The Christian must believe with the psalmist: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain," and that the Lord will lead him as he would choose to be led could he see the end from the beginning.

Such a faith will keep men in perfect peace in the midst of tribulation. It will enable them to pass through the furnace of affliction and trial without the smell of fire on their garments. It will enable them in *everything* to give thanks. This faith will admit them into the land of promise. It will enable them to endure when others fail because they see him who is invisible. Only those who endure to the end in this way shall be saved.

The way will not become smoother as we near the end of the journey. We shall encounter high walls and giants. Only those who have victoriously surmounted the lesser obstacles by the recognition of God in his providences, will be able to surmount the greater. Only those of firm faith will be able to say, with Caleb: "Let us go up at once, and possess it; for we are well able to overcome it." Num. 13:30. Those who have complained because of the hardness of the way will say, "We be not able to go up." Verse 31. Their own unbelief will shut them out of the land of promise.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

GOD'S ETERNAL PURPOSE IN CHRIST FOR US

H. J. FARNUM

God had a definite plan in the creation of this world. Everything pertaining to it was foreknown, and nothing came to him by surprise. He foresaw sin and its baleful effect upon the human race. Moreover, he took into account the cost of salvation in his giving his own Son to die, with all his sufferings in Gethsemane and on the cross. He further saw man's helplessness and the source of his strength whereby he might be saved. All of this and much more was in the foreknowledge of God. Eph. 1:3-12, particularly verses 4-11.

Everything pertaining to this world was all arranged for before its creation, even the provision for salvation from sin.

"In hope of eternal life, which God, that cannot lie, promised before the world began." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times." Titus 1:2; 1 Peter 1:18-20.

Following these Scriptural statements we see that God did not begin a haphazard work, the end of which he knew nothing about, but rather a well-defined plan, which he purposes to fulfil in Christ, who was a party to the whole scheme. Paul's confidence in this plan is well expressed in the following words:

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Christ Jesus." "God, who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Phil. 1:6; 2 Tim. 1:9.

The writer finds great consolation in the fact that God the Father and his Son Jesus Christ knew all things from the beginning of the world; and made wise provision for the whole race to be saved if they would.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7:37, 38.

He is not willing that any should perish, but that all should come to repentance. This is why he has been so long-suffering to usward. 2 Peter 3:9. By the prophet Ezekiel, he asks a question:

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" Eze. 18:23.

His answer is:

"I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live." Verse 32.

In his closing words of entreaty, Christ says:

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

What more could God have done than he has done to set before us the two ways of good and evil, life and death, telling us the results of both, here and hereafter, entreating us to choose the good way and forsake the evil?

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to

go after other gods, which ye have not known." Deut. 11:26-28.

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, and that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:15-19.

Christ verified this teaching in the most definite manner when the young man came to him, asking what good thing he should do that he might have eternal life.

"He said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Matt. 19:16, 17.

Seeing then that all things were foreordained from the foundation of the world, we may be sure that no part of God's plan will fail.

BOASTING VS. GLORIFYING GOD

A. E. PLACE

As a people, called out to teach a reform on the commandments of God, many of us coming from denominations and environments which reject the law entire, or reject it by rejecting its seal, the Sabbath, we have been regarded as a legal people, a people whose cry is, "The law, the law! the Sabbath, the Sabbath!" But as this is in truth one of the burdens of the third angel's message, it may in a measure have kept us from that full expression of the gospel which we otherwise would have shown.

Nevertheless, this people, I believe, have, as truly as any other people, heralded to the world "the faith of Jesus" and "the gospel of the kingdom," and have given evidence, in a measure at least, that the faith of the gospel has been manifested in their lives.

The questionable claims of many in our day, to "holiness,"—"Haven't sinned for forty years;"—"I am sanctified and cannot sin;" etc.,—have, I believe, greatly checked in us that expression of victory in God and through his Spirit over sin that would have been to his glory and for our advancement in spiritual life.

We have seen so many harmful results of emotional religion, that it has tended to check in us all tendencies to emotion. The cries, "I am saved; glory to God!" while the life manifested selfishness and injustice, have caused even the most honest, conscientious Sabbath keepers to fear to

say, "The Lord, for Christ's sake, has forgiven all my sins, and accepts me as his child."

To boast, "save in the cross of Christ," is sin, but may it not also be sin to fail to give God glory for the work of love done in our souls? You may say, "This should be given in my *life*." Emphatically true; nevertheless the psalmist says, "Let the redeemed of the Lord *say* so." Ps. 107:2.

The great deceiver is looking for and striving to make extremists, and he cares little on which side we stand; but there is "a happy medium," and blessed is that soul who finds it and walks therein.

Please note one or two more statements found in the Scriptures: "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad." Ps. 34:2. "In God we boast all the day long, and praise thy name forever." Ps. 44:8. "They overcame him by the blood of the Lamb, and the word of their testimony." Rev. 12:11.

The testimony of the remnant people of God ought not to be: "I *want* to be a Christian." "I am trying to serve the Lord in my poor weak way." Ought it not to be? "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. He hath put a new song in my mouth, even praise unto our God." "I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation."

Are we "boasting"? Are we "wishing"? or are we glorifying God? "One of them, when he saw that he was healed, turned back, and with a loud voice glorified God." Luke 17:15. O that we may seek God till we can *see* that we are *healed*; then may we turn, and with full purpose of heart, and with a testimony that shall reach to the ends of the earth, *glorify God*.

❖ ❖ ❖

"WHILE HE LINGERED"

DANIEL NETTLETON

"WHILE he lingered, the men laid hold upon his hand, and . . . said: Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Gen. 19:16, 17.

The person referred to in this text is Lot, but he is not the only one whose name is in the list of the lingerers. He is not the only one who has made, or who is in danger of making, the fatal mistake of loitering when God says, "Haste thee. Escape for thy life."

Our great peril is in regarding the Lord's plans with cool indifference. Lot had many commendable traits of character. The Bible says he was just and righteous, and that he was sore distressed with the lascivious life of the wicked inhabitants of Sodom. But

he had a lingering spirit, which led to sad results to himself and family. His apostasy commenced when he separated from his uncle Abraham, who was a "pilgrim and a stranger," and "pitched his tent toward Sodom." It was not long after that till he was in Sodom. At first he was "vexed with the filthy conversation of the wicked," but later he became accustomed to this "filthy conversation;" and still later he and his daughters practiced the same "unlawful deeds" they witnessed in their associates, the Sodomites. It is by beholding that we are changed whether "from glory to glory" or from sin to sin.

Of the iniquity of Sodom God says: "Pride, fulness of bread, and abundance of idleness was in her and in her daughters; . . . and they were haughty, and committed abomination before me." Eze. 16:49, 50. It was by association with these daughters of Sodom that the daughters of Lot learned their wicked ways.

"The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, 'Come out from among them, and be ye separate, . . . and touch not the unclean.' Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next. Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever."

The only one of the many Old Testament characters Christ tells his disciples to remember is Lot's wife. In giving instruction to his people who would be living in the last days, he says, "Remember Lot's wife." There must be something of special interest in this story of Lot and his family, or Christ would not have called our attention to it, and enjoined us to "remember Lot's wife." I believe it is a worldly lingering spirit that Christ sees will be the special danger of his people in the last days. After giving the signs of his coming, and saying, "When ye shall see these things come to pass, know that it [the kingdom of God] is nigh," he points out our danger, and gives us this warning:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

God's people are not to be numbered with those who "dwell on the face of the whole earth." They are "strangers and pilgrims on the earth." Here they have no continuing city,

but they seek one to come. When the wicked cities of earth shall be visited by the seven last plagues, God's people will not be in them. When Jerusalem was destroyed by the Romans in A. D. 70, not a single Christian perished in that city, for they had taken heed to their Master's instruction, and had fled to the mountains.

O brother, are you pitching your tent toward Sodom? Are you assimilating with the world, and partaking of its spirit? Instead of becoming more like the world, we are to become more and more distant from the world. Those who in this great crisis allow themselves to be more on the side of the world than on the side of God will eventually place themselves wholly on the side of the world, and will be partakers in the sad fate of the world.

We have been told that we are standing on the very brink of the eternal world, and that we should "make a rush for the kingdom of God." When the angels said to Lot, "Escape for thy life," he had reached a crisis in his experience, and the only thing he could then do was to save his life. His property — and Lot had much gold and silver and flocks and tents — had all been invested in "city property" in Sodom. His pilgrim tent had been abandoned for a more permanent, beautiful, well-furnished home in Sodom, and it was all lost. How sad! And yet his greatest loss was the loss of his family.

O my brother Adventist, may I ask, Where are your investments? The Lord has counseled us: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens." Those who follow this instruction have a right to the promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Some of us, I fear, in these days of the "voice of the seventh angel," when "the mystery of God" is being finished, have made investments and tied financial and other worldly knots so tight and hard that now in this time, when God is saying, "Haste thee," there is not time to untie them.

God's word now to us is, "Cut loose." In "Early Writings," page 57, we find this statement:

"I saw that if any held on to their property and did not inquire of the Lord as to their duty, he would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able."

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. God's people should now be preparing for what is to break upon the world as an overwhelming surprise. Our time is precious. We have but a few, very few, days of probation in which to make ready for the future, immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the Word of God."

"Terrible scenes are before us, and what we do we must do quickly." O how much we need the baptism of "power" to enable us to break away from the allurements of the world, and "make a rush for the kingdom of God." Well we may, if we will be filled with all the fulness of God. The time for the baptism of the Holy Spirit is now. The time of the latter rain is here. We do not have to wait for the "not many days hence." The antitype of Pentecost is here. In "Testimonies for the Church," Vol. VII, p. 33, are these words:

"Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference."

The Lord's angel hath sworn with his hand raised toward heaven that "there shall be delay no longer." Rev. 10: 6, R. V., margin. Now, brother, let us, as we raise our hands toward heaven, enter into a solemn covenant with God that with us "there shall be delay no longer."

Remember Lot's Wife

"How prone are professors to rest on their lees,

To study their pleasure, their profit, and ease!

Though God says, 'Arise, and escape for thy life,

And look not behind thee; remember Lot's wife.'

"Awake from thy slumbers, the warning believe;

'Tis Jesus that calls you, the message receive;

While dangers are pending, escape for thy life!

And look not behind thee; remember Lot's wife.

"The first bold apostate will tempt you to stay

And tell you that lions are found in the way;

He means to deceive you, escape for thy life!

And look not behind thee; remember Lot's wife.

"How many poor souls has the tempter beguiled!

With specious temptations how many defiled!

O be not deluded, escape for thy life!

And look not behind thee; remember Lot's wife.

"The ways of religion true pleasure afford,

No pleasures can equal the joys of the Lord;

Forsake, then, the world and escape for thy life!

And look not behind thee; remember Lot's wife.

"But if you determine the call to refuse,

And venture the way of destruction to choose,

For death, you will part with the blessings of life,

And then, if not now, you'll remember Lot's wife."

THE TRUE REMEDY FOR SORROW

G. W. REASER

IF any sorrow has come into the life of a Christian, the cause for which he has no power to remove or correct, there is an unfailing remedy for the sorrowing one if he will but avail himself of it.

First, he may be assured of the presence of the Comforter with him; and second, he can throw all his thoughts, all his energies, into service for humanity, into the work of winning souls, and in such occupation rise above the sorrow that would otherwise overwhelm him.

It is written of "the Man of sorrows" that "for the joy that was set before him" he "endured the cross, despising the shame" connected therewith. The joy that upheld him was in contemplating the souls who would be saved eternally by his sacrifice. Every burdened soul who is possessed of the spirit of Christ, can find true consolation for sorrow in spending his life in soul-winning service.



THE LAST WORD

F. D. STARR

"BETTER is the end of a thing than the beginning thereof." Eccl. 7: 8.

"All is well that ends well," is a familiar saying. It is true that very often the introductory expressions, or the first words, are very significant and long remembered. I well remember the opening statement of our recently departed brother, Elder William Covert, in commencing a series of tent-meetings in a suburb of the city of Indianapolis, a quarter of a century ago. "Our mission is to do good," was the first declaration made by the speaker to explain to the wondering assembly why the canvas was stretched in their midst. This apt apology appealed to my mind with more than ordinary force, and often recurs to me as worthy of a place among select mottoes for Christian workers.

In some cases, noted documents take their names or titles from their first word or words. But the last words are most fondly treasured. As the lips are framing for the last time expressions audible to loving ears, how eagerly are they received and how frequently does memory recall them. It is interesting to note the last words of the various books of the Bible. In many cases these are quite significant, and seem very aptly to indicate the topic of the book. Genesis ends with the name "Egypt." This term generally stands for bondage, darkness, and death; and the constant decline experienced by our race from the time of the fatal fall in Eden to the close of this patriarchal history, very aptly ends "in a coffin in Egypt."

The last word in the book of Exodus is "journeys." When we consider that a leading topic of the book is the

travels of the Hebrew hosts on their way from Egypt to the land of promise, this final word appears very fitting.

"Mount Sinai" closes the record of the book of Leviticus, and this indicates the place where the contents of the book were received by Moses, the man of God. The ceremonial restrictions and requirements of the old covenant given in this book, the shadow of good things to come, the gospel in type, connect us with this sacred spot, where also the immutable decalogue was given to the race on tables of stone.

Numbers brings us to "Jericho" for the last word, and there it leaves us, just at the border of Canaan, with the people of the exodus just ready to cross over into their long-sought inheritance. What term could better give us an idea of the progress thus far made than this closing name in this fourth book of the Inspired Record?

"Israel" is the last word of the book of Deuteronomy. This comprehensive term brings to mind a people, a nation, settled and established in their own land, a view of which was seen by Moses just before his burial on Mt. Nebo. It also carries the mind forward to the time when all the true Israel of God will be eternally restored to the inheritance of Abraham, Isaac, and Jacob.

Thus we might go through the entire Bible. But let us now pass over to the New Testament. It may surprise you as you open to its various parts, to find that, with three exceptions, all of the twenty-seven books end with the very appropriate word "Amen." These exceptions are Acts, James, and the third epistle of John. All the Gospels end that way, and thus does Paul close all his epistles. This impresses the admonition upon the mind, "Let all the people say, Amen." Ps. 106: 48. (See also Deut. 27: 15-26.)

What is the real significance of this word? We may better understand by noticing that "Amen" is a Greek word, taken over rather than translated into our versions of the Scriptures, and that wherever in the four Gospels we find our Lord saying, "verily," we will find by the original text that the word he actually did use was "amen." The Latin version makes the same use of "amen." John seems to be the only one who gives a repetition of the term—"Amen, amen." This he does more than a score of times, as, for instance, in John 3: 3: "Amen, amen, I say unto thee, Except a man be born again, he cannot see the kingdom of God." It would be an interesting diversion for those who wish to be "finding out" Scripture facts to question each other in this manner: What book ends with the word "good"? what with the word "evil"? Which book ends with the word "sins"? which with the word "curse"? There are three books

which close with the word "Lord" or "Lord's," and two with the expression, "Lord of hosts." Which are they?

"The last words of David," as found in 2 Sam. 23: 2-7, are very impressive. Notice verses 3 and 4:

"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

But the words supremely impressive and precious to us are the last words the "men of Galilee" heard from the lips of the Master as he was taken up from them into heaven—"unto the uttermost part of the earth." Acts 1: 8. To these remote points are our minds now carried by the extension of the last warning message of mercy to prepare a people for the coming of the Lord. Putting these with Brother Covert's statement, we have a declaration embracing the complete gospel philosophy—"Our mission is to do good unto the uttermost part of the earth."



WHAT DO YOU GO TO CHURCH FOR?

SOME people, perhaps many people, go because they want personal gratification, and for them the pews must be comfortable, the church furnishings artistic, the music satisfactory, and especially the minister must be personally all that could be desired. Verily, all such have their reward! The church is for them just like any place to which they have gone to get something; if they get it, they are happy; if they do not, they are miserable. There are other people who go to church to worship God, they go desiring to give expression to the devotion of their lives; with them it is not a matter of church furnishings or music, or even the minister, altogether; they go to give, and verily, they have their reward. There are many people who, having a difference of opinion with the pastor, will immediately withdraw from their usual place of worship, withdraw their support, because they have no sense of the real purpose of the church,—that it is outside of the minister; he is a part of the service, but he cannot destroy obligation and opportunity any more than can a hard cushion or a discordant note in the music. There is a lesson for a good many of us in the story of the good old Scotchwoman who had a serious quarrel with her pastor, but to the surprise of the pastor she continued her attendance at worship. When he expressed his gratification as well as surprise at her conduct, she replied: "O sir, my quarrel was with you, and not with the Lord."—*Selected.*



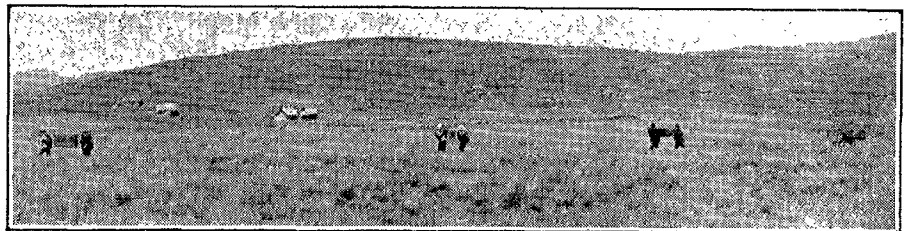
HAPPINESS was made to be shared. — *Racine.*

IN MISSION LANDS

AT THE POMATA MISSION, PERU
ORLEY FORD

ABOUT one month ago we came to the Pomata Mission, some miles from Plateria, to relieve Brother R. A. Nelson, who had to leave the field on account of the ill health of his wife. Brother and Sister Nelson, who have been here nearly a year, have been living in an Indian hut. When we arrived he had the walls of the mission house up and the roof on, but no floors laid, nor doors nor windows in. The walls of the church were also well started. Brother and Sister Nelson remained a few weeks with us, but now we are all alone. I have certainly been putting in full time at the building work. We have the windows and doors of the house in now, and the kitchen is in a comfortable condition

companies me on the medical calls. Besides the medical visits, we devote some time to missionary visits, holding meetings, etc. We are beginning to feel like regular natives, as we eat and sleep with the Indians so often, and do so much horseback riding. Recently my wife and I in one day made a journey of more than sixty miles in the saddle. Were it not for the direct answers to prayer and the continual help of the Holy Spirit we could not begin to do our work. We have been in Peru only three months and knew practically nothing of Spanish when we came, yet it is necessary for us to conduct all our church services and weekly meetings in that language. Although our Spanish is very poor we are able to make ourselves understood, and I never spoke to an audience at home where the people



Transporting Freight Across the Pampas to the Pomata Indian Mission

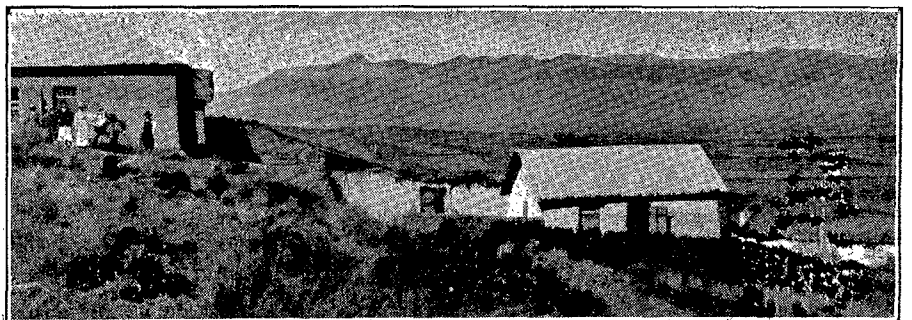
for use. I find it very slow work to make everything from the very roughest unplanned lumber, with only a few tools, especially as before I came to this field I had never been a carpenter. I am beginning to see more than ever that a missionary must be an adept at everything.

Our medical work also hinders the progress of building, as every time I get hard at work some one comes for medical treatment, or to call me a distance of from one to twenty miles to visit some one ill. We have treated as many as thirty in one day, and very seldom less than from five to ten. We certainly appreciate the short course we took in the Los Angeles dispensary. My wife treats the women and I treat the men. She usually ac-

paid such close attention or seemed so anxious to hear. We have between eighty and one hundred at Sabbath school each Sabbath. Some of them walk ten or fifteen miles to attend.

Elder C. V. Achenbach has promised to visit us in a few weeks. There are here about thirty who have expressed their desire for baptism when he comes. It is certainly miraculous how the Lord is working on the hearts of these poor Indians. It is with difficulty that we can keep them from worshipping us. The other day a poor old blind woman came to me and wanted me to rub my hands across her eyes to cure her.

We are also winning the friendship of the Spanish people, and here, too, in the very district where less



POMATA MISSION

Showing, from left to right, the house, the barn, the medicine house, and the Indian house where Brother and Sister Nelson lived.

than two years ago Brother Stahl was attacked. The governor of this district visited us recently, and told us as he left that he wanted to do all in his power to help us and our work.

We never enjoyed any work so much as this, and we hope that we shall be permitted to labor here until the Lord comes and takes us to his better land. So far the altitude has not affected us, and we feel as well as we ever did in the homeland. We are certainly thankful to the Lord for his blessings to us. We shall be glad when our buildings are completed, so that we can spend all the time in working among the people. We are also looking forward to the time when another worker will be stationed with us at Pomata. There are ten thousand Indians among whom to work, and there is much more than we can ever do alone. The Macedonian cry is sounding loudly here.

A TRANSFORMED CHAPEL-ROOM

C. C. CRISLER

LESS than a year ago, the brethren of the Asiatic Division Committee were sitting in the chapel-room of the Signs of the Times Publishing House,

to keep up with the orders received. The local board, though loath to give their consent to the use of the chapel, were soon compelled to permit the manager to transform the chapel-room into a small book bindery, where thousands of volumes have since been prepared for the colporteurs. The work is new to our boys and girls, yet they are faithful and painstaking, and are daily increasing in skill and efficiency.

For many weeks the inexperienced help in the bindery made up in long hours what they lacked in skill; and oftentimes the last thing I would see at night was the bright lights of the bindery, which is rather close to my office room; and the first sounds I would hear in the morning, were those of the toilers who had arisen very early in order to keep ahead of the colporteurs in the field. During the past twelve months nearly ten thousand copies of "Health and Longevity," in Mandarin, have been bound and sent out. Altogether, five editions of this book have been run, aggregating upwards of twenty thousand copies. An enlarged edition of this same book, translated into Easy Wenli, is now being set and plated, and soon will be ready for the colporteurs.

The illustration shows the bindery

ITINERATING IN EAST BENGAL, INDIA

L. G. MOOKERJEE

RECENTLY we were on tour for about three months among our Sabbath keepers and interested people. Part of our traveling was done by train, part by steamer, part on a house-boat, and the rest on a small one-oared boat and on foot. We visited about twenty villages during the trip. Sometimes when night came we slept in a dak bungalow, on a steamer, or on the porch of a mud house in which our poor Sabbath keepers live. Although we have to encounter a great many difficulties in the matter of transportation, our food and water supply, and night's shelter, yet when we see souls won for the Master we count it all joy.

Our principal work in these villages is to strengthen our brethren and sisters; then to instruct the newly interested people, hold open-air preaching services, and distribute literature to those who can read. This, with some medical work and visiting, keeps us busy from morning till night. People from the city seldom visit these interior villages, and so the natives ask a great many



Glimpses of the Bindery of Our Shanghai (China) Publishing House

at Shanghai, China, discussing ways and means of furthering the interests of the publishing work in the Far East. It was during those committee councils that Elder F. A. Detamore was told he might have to wait for a season before beginning to build up a denominational publishing plant in the Malaysian Union—a plant now assured through the munificence of the North American Division Conference, and of our brethren and sisters in the Thirteenth Sabbath Offering given the last Sabbath day in 1917.

It was in this same chapel-room that Elders N. Z. Town and C. E. Weeks led the bookmen in a publishers' convention during the spring of 1917, and laid broad plans for the furtherance of the publishing interests throughout the Far East.

Within a very few weeks following the close of those important council meetings, the business of the Shanghai publishing house developed to such an extent that the manager, Brother W. P. Henderson, was compelled to find additional space for the bindery. Many books were being called for by the colporteurs, and in the cramped quarters given the bindery in the main room of the factory it was impossible

force at work on "The World War," translated in full into the Easy Wenli, the classical language read so universally by the educated throughout China and the Far East. Three editions of this book (for in Easy Wenli it is indeed a book a full inch thick, and bound in cloth) have been run during the past eight months, totaling a little more than twenty-two thousand copies.

At the present time nearly forty thousand copies of the Chinese *Signs of the Times* magazine are being printed monthly in Mandarin and Easy Wenli.

A small room below the chapel has been improvised for use temporarily as a chapel. Builders are busily engaged constructing another section at the rear of the present factory, and soon additional space will be made available. Meanwhile, the little chapel where so many memories of former days cluster, is serving a most useful purpose as a bindery room, and the boys and girls who have learned to do creditable work are striving with all their might, oftentimes even far into the night, to keep ahead of the colporteurs laboring among China's mil-

questions. Thus we make friends with them, and cruel village prejudices vanish by our free and easy communion with them.

It means a great deal to gather a company from those shut out from civilization, to instruct them for baptism, and then to educate them in methods of church organization, and only with God's help is it possible to do so. Many of these people can neither read nor write, so we have to give instruction orally instead of placing literature in their hands.

As soon as the church is organized, there comes the question of a meeting place. The people are always willing to donate their labor, and sometimes the land. But materials must be bought. It costs about \$175 to erect a church with mud floors, mat walls, galvanized iron roof, and with two wooden doors and windows for ventilation. The desk is made of bamboo by the villagers, and they also provide mats made from weeds for the congregation to sit on. As most of the land in east Bengal is inundated for several months of the year, before a building can be put up the land on which the building is to stand must be raised from three to five feet, ac-

ording to location, and that costs quite a little sum of money. It is included, however, in the expense mentioned above.

In one village where our Sabbath keepers had put up their little church and schoolhouse at their own expense, we baptized several persons. The baptismal service* was a very solemn occasion. After instructing the candidates how to go into the water one after another, I went down into the pool. It was January, our coldest month. As the first candidate was stepping into the water, one of the men began to make confessions to some of his Hindu neighbors who were gathered to witness the baptismal service, and some wrongs were made right. The last candidate, an old lady, was 102 years old. The relatives of this old lady were rather nervous when her turn came, as they thought she might breathe her last while under the water. But the Hindu spectators told them that if she died while performing a religious duty she would go straight to heaven. This is a Hindu belief. I felt, too, that it was right for this old lady "to fulfil all righteousness," as she had expressed her desire to be baptized. So we trusted in God, and buried the stooping lady, hoary with age. When she went under the water, the Hindus gave their cry, "*Hari-bol*." This is the cry they utter while carrying dead bodies on the street to the place of cremation. Thus they shouted, thinking she had breathed her last. But she came out all right. I was in the water nearly an hour.

After the baptismal service we went to the church for another meeting, at the close of which the annual offering was taken. Women brought their rice on brass plates, which they had collected by just putting aside a handful each time they cooked rice for the family. Some brought the coin which they had gathered, in tins; some brought the money they had collected, in little jute bags.

In another village, where we have a church with twenty-two members, organized last year, we found some eggs on the table. Coconuts, rice, and vegetables were also brought to the meeting as an offering. The eggs were brought by a poor widow who earns her living as a day laborer when she can find work. Her own sari (a cloth five yards long) was so ragged she could not appear in public, so she came to the house of the Lord wearing a borrowed cloth.

We collected twenty-eight dollars in tithe, and fifteen dollars annual offering, mostly from our poor Sabbath keepers. This does not seem a large sum to those who do not realize the depth of poverty of these people. My pen cannot picture their abject poverty, yet out of their penury they are anxious to bring their little "mites" to help this cause, and Christ who watched from the temple treas-

ury at Jerusalem the poor widow giving her two mites, must have watched from the portals of the temple in heaven during this last annual offering time. One can almost imagine him rebuking those who had more to give, yet gave little, and telling them that "this poor people" in east Bengal "hath cast more in, than all they which have cast into the treasury."

Let us carefully read the chapter headed "Duty in View of the Time of Trouble" in "Early Writings," and help to raise a million dollars for missions this year.

Dacca, India.

✽ ✽ ✽

A NEW LANGUAGE AREA ENTERED IN BURMA

R. A. BECKNER

JOHN saw an angel "having the everlasting gospel to preach unto . . . every nation, kindred, tongue, and people." "And this gospel of the kingdom shall be preached . . . unto all nations; and then shall the end come."

Recently it was my privilege to go among another people, and indirectly preach the message in another tongue. The people live in the foothills about twenty-five miles west of here (Myanaung), and the tongue that told the third angel's message for the first time was the Chin. Several weeks ago an influential man from the Chin village of Yenandaung (meaning "earth oil mountain"), came, asking, "Why do you keep Saturday instead of Sunday?" We spent the most of that day telling him why. He went back to his village, but he came again several times, and each time brought others with him. They, in turn, brought others, until several widely scattered villages as far as seventy-five miles away have given us an invitation to come and visit them.

When five men, including the schoolmaster, came from Yenandaung, we decided to go back with them, although it meant a twenty-mile walk along the rice *hwins* (ridges between the fields, usually about a foot wide). We had four to six studies every day, and a number seemed to be convinced that this is the true way. Nearly all understand Burmese, but sometimes, to make the points clear, the schoolmaster or some of the younger ones would translate into Chin. And while I could not understand any of it, it did my heart good to think of the message being given in a new language.

Here I saw a strange thing — women with their faces tattooed a blue-black, to keep them from being beautiful. In the time of the Burmese kings the rulers used to carry off any pretty girl from among subject races. This was the Chin way of preventing it.

We spent six days in this village, and one in another Chin village on our return. Several seemed to be

thoroughly convinced of the truth, and have begged us to come back as soon as the rice harvest is over. And I feel sure that if we can only find the time to cultivate this interest properly, some of these people will soon take their place with us. One bright young man is even now going from village to village preaching the message as far as he knows it. He said: "Say, I don't want any mission money, for I know the people I go to will give me food; but I do want to know the Bible, so I can tell my people all about this way."

I close with all the Chin words I know, after a week spent among them: "*Kan ye bah moh*"—Are you well? "*Kan ye yo*"—I am well.

✽ ✽ ✽

THE COOK ISLANDS

GEO. L. STERLING

OUT of every nation, kindred, tongue, and people God's children are to be gathered into the everlasting kingdom. This suggests that they must first be sought out by God's faithful servants and instructed in the way of the kingdom of God. If souls now in sin and darkness in the Cook Islands are to be translated into God's kingdom, it means that they must first be led out of this darkness into the light of the truth of God. But only those in the field know the difficulties to be encountered in this work.

Satan has made preparations to meet every advance step of the soldiers of the cross. He has implanted within the hearts of these people an amazing satisfaction with present attainments, and a love of ease that opposes any advance in which effort is required. Untruthfulness is a very prominent trait of character with these people. Really, truthful ones are few; yet it is not to be wondered at, for children have the example of falsifying before them from the time they begin to understand anything. At times I have tried to study out the reason for their untruthfulness, but have had to give it up. It does not always appear to be in self-protection, for in many cases the truth might just as well have been told without involving any one. I can explain it in no other way than by concluding it to be a work of Satan to keep souls out of the kingdom.

Other devices of the enemy are seen in the spirit of commercialism, and the desire for pleasure which is growing so rapidly upon the people of these islands. The young people find shillings for the picture shows, even if they are obliged to go without many things needful for lack of money. I am sure these picture shows are having fully as harmful an influence upon the youth in the islands as upon the youth elsewhere.

As you give of your means to advance the work of God, will you not

pray for eastern Polynesia? Unite with us in praying that God will break the bands of Satan which bind his honest ones, that they may become free, and henceforth serve the true and living God.

FOOCHOW, CHINA

C. C. MORRIS

OUR mission boys' school, of Foochow, has grown from a small beginning to its present enrolment of two hundred seventy, and many have been turned away because of lack of room. A little less than half of these boys are church members. The older boys know their Bibles well, and improve every opportunity to preach the gospel to their own people. During these first five years of missionary work our baptized membership has increased on an average of one person each week. The question has been asked, "Does it pay?" We who have the opportunity of beholding the conditions from which these people have been lifted believe that it does.

MONT ROSE, GRENADA, WEST INDIES

L. RASHFORD

God has been good to us here, and we have completed our church-repair work. Our church building was very small, and we were often so crowded as to make us uncomfortable, especially on quarterly occasions. We now have a church 20 x 35 feet, nicely painted, and a set of new seats. A series of meetings was begun, but owing to the setting in of the wet weather, we had to cease the effort, leaving quite a number of interested ones, who, we hope, will soon decide for the truth. Some are awaiting baptism.

Our tithes and offerings show a marked increase over past years.

New interests are springing up at St. Paul's, and at a place called St. Vallerine, where there is a Sabbath school of twenty-two. Land has already been secured for a church building, and funds are also being gathered for its erection. Brother Simmons made a visit at Carriacou, a little island north of Grenada, and through his efforts a few have started to keep the Sabbath. The writer has been transferred to Trinidad, but still has the oversight of the work in Grenada. May God continue to bless us in our little island fields, and grant us the privilege of seeing many souls gathered into the fold.

BEGIN by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness.—*Brooke Herford.*



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

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

THE ROAD TO SLUMBERLAND

WHAT is the road to Slumberland, and when does the baby go?—
The road lies straight through mother's arms when the sun is sinking low.
He goes by the drowsy Land of Nod to the music of lullaby,
When all the wee lambs are safe in the fold, under the evening sky.
A soft little nightgown, clean and white; a face washed sweet and fair;
A mother brushing the tangles out of the silken, golden hair.
Two little tired satiny feet, from shoe and stocking free;
Two little palms together clasped in prayer at mother's knee.
Some drowsy words that are drowsily lisped to the tender Shepherd's ear,
And a kiss that only a mother can place on the brow of her baby dear.
A round little head that nestles at last close to the mother's breast,
And then the lullaby, soft and low, singing the song of rest.
And closer and closer the blue-veined lids are hiding the baby's eyes,
As over the road to Slumberland the dear little traveler hies.
For this is the way, through mother's arms, all little babies go
To the beautiful country of Slumberland, when the sun is sinking low.

—*Mary Dow Brine.*

BUILDING THE HOME

MRS. N. A. HONEYWELL

THE first and noblest work given to mankind by God was the making of a home. In this work the man and the woman were to share alike. God made the first home, and placed it in a garden. That home was surrounded by everything to make it attractive, and render it homelike. In that home there were duties to be performed, but as the law of that place was love, each duty was a pleasure. As long as the inmates of that home obeyed their heavenly Father, happiness reigned supreme. God made the first home a pattern for all future homes. The Sabbath and the home are two relics of Eden still left to man.

The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind, and the blessing of God rests upon the family wherever his purpose in its establishment is carried out. Those who are building a home should consider what will be the character and influence of the home they are founding. As they be-

come parents, a sacred trust is committed to them. Upon them depends in a great measure the well-being of their children in this world, and their happiness in the world to come.

As the purpose of the home is to prepare its occupants for the heavenly home, this purpose should be borne in mind and direct the choice when it is established. The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body, mind, and soul. The sooner we learn that an expensive dwelling, elaborate furnishings, display, luxury, and ease do not furnish the conditions essential to a happy, useful life, the better it will be for us and for our children. And the best inheritance we can give them will be the gift of a healthy body, a sound mind, and a noble character.

Recognize Your Opportunities

Our artificial habits deprive us of many blessings and much enjoyment, and unfit us for living the most useful lives. In many a home the wife and mother has no time to read, to keep herself well informed, or to keep in touch with the developing minds of her children. Too late she awakes to find herself almost a stranger in her own home. The precious opportunities once hers to influence her dear ones for the higher life have passed away forever. Far better that the mother's time should have been spent in molding the lives of her children into beauty and usefulness. Let the home be furnished plainly and simply, with things that will bear handling, that can easily be kept clean, and that can be replaced without great expense. By exercising taste, you can make a very simple home attractive and inviting, if love and contentment are there.

The Lord tells us that "every wise woman buildeth her house: but the foolish plucketh it down with her hands." None of us would knowingly or wilfully tear down her home; yet in many ways the foundations of the home are being undermined today.

One of the surest ways to tear down the home is by impatience and fretfulness in the family. In the World War now being waged in Europe, many beautiful buildings, the work of years of patient labor, have been destroyed in a few moments. So the great enemy of mankind, ever on the alert,

may lead us in an unguarded moment to speak words which will destroy the work of perhaps years in the building up of the home life. Patience, kindness, and love, habitually manifested in the home, will more than make up for the absence of costly furnishings, luxuries, or even the common comforts of life. "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife."

The Home a Training School

We hear a great deal now of the passing of the home life, and to a great extent this is true. Institutional life, social life, club life, and amusements of all kinds, are drawing both parents and children away from the home. As the home is the unit of human society, it should be the center of interest for the family. Nothing should be allowed to detract from the home life, for this was designed by God to be a training school to fit its occupants successfully to meet the duties of this life, and be prepared for the future heavenly home. In this training school the father and mother are the teachers. Energy, integrity, honesty, patience, courage, diligence, and practical usefulness should be taught by the father, and illustrated by his own manly bearing. And the gentler virtues of kindness, sympathy, meekness, reverence, love, neatness, and order are the lessons best learned from the mother. The practical duties of life should also be taught in the home. Who is so well fitted to teach domestic science in all its practical bearings as the mother?

If parents and children are all interested in beautifying the home and making it as attractive as possible by cultivating flowers, setting out trees, and keeping it and its surroundings in perfect order, it will be very difficult for them to be drawn away by outside influences. Instead of being simply a place in which to eat and sleep, and then rush off to some "engagement," the interest and attraction of the home will be paramount to every other. But in order for this to be so in the minds of the children, it must be so to the parents.

We plead today for a revival of the home life, for a return of the old-fashioned homes from which came a Wesley, a Livingstone, a Moffatt, a Washington, a Lincoln, and hosts of other noble men and women who have been a blessing in the world and an honor to the homes from which they came. If we examine the lives of those who have made a true success in life, we shall find in nearly every case, if not in all, that the mother has been the guiding star.

In the old-fashioned home the day was begun and ended with prayer. Instead of a wild rush to get off to work or business, and prepare the children for school, the family was quietly gathered together, and the blessing of God was invoked upon parents and children for the duties of the day. O how many prayerless homes

there are in this fair land of ours! Is it any wonder that the children learn to disobey their parents when they are not taught to be obedient to God? Is it any wonder that there is so much intemperance when the children are not taught to be temperate at home? when from their infancy they are allowed to let appetite control instead of bringing it under the control of reason and conscience?

Frances Willard once said that many a wife and mother sends out her loved ones with an earnest prayer that they may be kept from the temptation of the saloon, when she has given them such a stimulating meal, fiery with condiments, that a thirst is aroused which can be quenched only by strong drink. We are beginning to learn that true temperance means self-control in all things; that this is best learned in childhood; and that in order for the children properly to learn this lesson, the example must be set by the parents.

Every mother should realize the true importance of the home and her own mission in it. When she does this, she will not delegate her work to pastor, teacher, or Sabbath school worker, but will take up her sacred responsibilities in the fear of God, realizing that in cultivating that which is best in herself, she is exerting an influence to mold society and uplift the world.



HEAVEN'S AGENCIES

WORTHIE HARRIS HOLDEN

God placed a longing in each breast
For treasures of the sky,
That he might give its striving rest,
And place its goal on high.

Thus all thy disappointments lend
A glimpse of Heaven's love,
And sighs and tears together blend
To garner thoughts above.

The thorns that pierce, the griefs that tear,
Are embassies of peace,
And e'en anxiety and care
Are heralds of release,—

So vigilant our Father's care
Through all our desert way,
Each load to lift, each life to bear,
Till on the heights of Day.



PARENTS AND CHILDREN

L. H. THURSTON

As we have visited our people here and there, and talked with parents and children, our hearts have been deeply impressed with the need of a change in many homes. In some the parents are harsh and distant, in others they are lax and indulgent. We are made very sad as we see what the children in some homes are permitted to do. The lack of religion, too, is woefully apparent. There are Adventist families where daily worship, and even Sabbath worship, are unknown. We believe such families are in danger; and while we have neither

the wisdom nor the experience to teach these fathers and mothers, we feel like calling to their remembrance the fact that we have given to us a fund of helpful instruction on these points. The following paragraphs from "Testimonies for the Church," Vol. I, pp. 384-388, are quoted here with the hope that many will take the time to read the whole chapter:

"I have been shown that while parents who have the fear of God before them restrain their children, they should study their dispositions and temperaments, and seek to meet their wants. Some parents attend carefully to the temporal wants of their children; they kindly and faithfully nurse them in sickness, and then think their duty done. Here they mistake. Their work has, but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind. . . .

"Some parents raise many a storm by their lack of self-control. Instead of kindly asking the children to do this or that, they order them in a scolding tone, and at the same time a censure or reproof is on their lips which the children have not merited. Parents, this course pursued toward your children destroys their cheerfulness and ambition. . . . A spirit of 'I don't care' seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as corrupt as the worst.

"Upon whom rests this great sin? If home had been made attractive, if the parents had manifested affection for their children, and with kindness found employment for them, and in love instructed them how to obey their wishes, they would have touched an answering chord in their hearts, and willing feet and hands and hearts would all have readily obeyed them. . . .

"Parents sometimes excuse their own wrong course because they do not feel well. They are nervous, and think they cannot be patient and calm, and speak pleasantly. In this they deceive themselves and please Satan, who exults that the grace of God is not regarded by them as sufficient to overcome natural infirmities. . . . The mother can and should do much toward controlling her nerves and mind when depressed; even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more noise than she would once have thought possible. She should not make the children feel her infirmities. . . .

"Kindly instruct them, and bind them to your hearts. It is a critical time for children. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confidant. Let them whisper in your ear their trials and joys. By encouraging

this, you will save them from many a snare that Satan has prepared for their inexperienced feet. . . . Do not expect them to be perfect or try to make them men and women in their acts at once. . . . Throw around your children the charms of home and of your society. If you do this, they will not have so much desire for the society of young associates. . . . Because of the evils now in the world, and the restriction necessary to be placed upon the children, parents should have double care to bind them to their hearts, and let them see that they wish to make them happy.

"Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings, and bring their minds down to understand the wants of their children. Yet with firmness, mixed with love, they should require obedience from their children. The parents' word should be implicitly obeyed."

PLAYING DUMB

IN the latter part of the long, hot summer, little tempers are apt to get irritable and "frayed out," and mothers have to find new ways of helping out family difficulties. I think there must be few mothers who have not at some time felt the inadequacy of words to cope with childish quarrels.

There is first the pain that your children should ever quarrel at all, and then the utter hopelessness of getting two little minds to see a mooted point from the same angle, especially when hot little tempers have obscured the "clear white light of reason."

Then there is the danger of being irritable yourself, and so adding fuel to the little fire already burning; or else reproaching the children, and so exaggerating the importance of what they are doing, and making them feel that either they must be very naughty or you must be very unjust.

Last year, in that trying part of the summer, I hit upon this plan: When I came upon a quarrel, I immediately said to the little ones, "I'm going to play dumb," and then I shut my mouth in a straight, firm line, and nothing would make me say a word until they all "played dumb" too, and by the time we had reached that stage of the game, we were all ready to laugh, and the keen hurt of the quarrel was over.

It might not be effective with all children, but with mine it has worked like magic. I am naturally a rather cheerful, talkative person, and I suppose for that reason my "playing dumb" makes a profound impression on the little ones.

After it is all over, we talk about it, and I explain to them that I love them so much that when I see and

hear them quarreling, I feel as if nothing that I could say would half express how it hurts me, and so that is why I "play dumb."

When they see that I cannot speak, and that I am hurt, they flock around me, and tiny heads are laid on my knee, and little arms go about my neck, and kisses are pressed on my cheek.

Everybody wants to comfort mother, and so we are once more a united family, and then, if necessary, we are able to talk over our difficulties.—*Selected.*

THE FIRST BABY

THE "first baby" has my sympathy. Born handicapped by the adoration of his parents, by the ignorance and lack of training of his mother, and by the novelty of the whole situation, he is frankly an experiment. Whether the experiment turns out successfully or otherwise depends to a certain extent upon luck or good fortune, but chiefly upon the natural common sense of the parents. By the parents I really mean the mother, because in infancy most of the duties of parenthood fall upon her.

A Word to His Mother

The mother of the first-born is apt to do too much, not too little. She hovers over her little one day and night; she watches him while he sleeps; she holds him in her arms and tends him constantly while he wakes. She calls the doctor for every sneeze and for every imagined ill. In fact, it has been said that "the first baby is the doctor's graft." The mother of six or seven children has not the time to do all these things, and I am fully convinced that the sixth or seventh baby is the gainer thereby. For not only have experience and wisdom come with each child, but the mother's duties are so numerous, and her time is so fully occupied with her varied duties, that the baby must of necessity sleep its allotted time both day and night, and play quietly by itself a great part of the time when awake. She has systematized her other duties, and system is the keynote of success in the life and happiness of every baby.

The first baby actually inspires fear in the parents' hearts. They begin by being fearful lest they are not doing the right thing at every turn; then they fear that baby is sick whenever he cries, even though it is a fit of temper. They are fearful that if he cries he will become ruptured or lose his breath. In that way they become subservient to the baby's will, instead of realizing that the adult in his wisdom has a right to impose his will upon the baby, until the age of wisdom is reached.

I have actually known babies who have almost starved to death, and I have known many babies who were made ill, for the reason that the mother could not make them eat. The

mother was afraid of her baby, afraid to oppose it, afraid to make it cry, and she was afraid that if it did not eat it would starve to death.

I recall one case where a child a year old had become so thin and pale and weak from lack of food that the mother was at last persuaded to call in a trained nurse, a "baby expert." This mother was surprised, and at the same time mortified, when she found that the nurse could make her child eat anything that was good for him, and could subdue the fits of temper to which he was subject, and she was also distressed to think that she had allowed her baby to become so ill from sheer lack of force on her part. When she realized this, she immediately became one of the best disciplinarians that I have known, and her second baby was a model infant from the time it was born.

To His Father

There are "good" fathers and "bad" fathers. The "bad" father insists that the baby should not cry at night, since it interferes with his sleep after he has worked hard all day. He does not realize that a few nights' discipline, when the baby is allowed to cry it out, would give him far more rest in the end, not to mention the baby and the mother. The bad father feeds the first baby at the table with a taste of this and a taste of that and upsets the baby's digestion, besides making it difficult for the mother to give the proper diet. The bad father refuses to allow his baby to be disciplined in his presence, or pooh-poohs the doctor who has ordered things that "were never heard of when he was a boy."

The "good" father helps the young mother of the first baby in every way that he knows how, and if he knows little about babies he can help with encouragement and sympathy, but not with advice.—*Roger H. Dennett, M. D.*

WHAT WOULD YOU DO?

JUST dropping in for a chat, I want to tell you mothers of a little experience which was mine a few days ago, and ask what you would do if you were this mother.

I rang the bell at the door of an acquaintance, and the lady herself appeared and invited me in. I had often been in the house before, so turned to enter the parlor, but the doors were closed, and my hostess said, "Oh, you cannot open them; we have tied them together, so Bobbie cannot get through. He would climb the stairs and fall down."

This was a perfectly reasonable excuse, as I plainly saw. Having raised a number of babies myself, I knew very well the attraction that stairs have for the average small child. We passed into the library through a sliding door, which the youngster had not yet mastered, and sat down. After a few moments spent in visiting with

the attractive baby of seventeen months, I was minded to move my chair. I pulled, but it failed to budge, and again the mother said, "Oh, you cannot move that, it is tied to the floor. Bobby is such an active child that he climbs into all sorts of places and shoves the furniture all about, so we just tie all the chairs to the wall or floor, as you can see."

Glancing around the three rooms open to my observation, I saw that, sure enough, the chairs all stood like prisoners awaiting sentence. The telephone and lamps were all on top of the bookcases. Not one movable article was left within Bobby's reach.

I remarked that I had been on ship-board when such a procedure was necessary, but never in a house. At first I was much amused; but as I thought of it, my feelings underwent a change, and instead of amusement a feeling of sorrow came over me. As I looked ahead a few years, I saw a weak, untrained youth turned loose on society, and a mother weeping bitter tears over his inability to withstand the temptations which met him on every side.

A few months or even years devoted entirely to his training would have resulted in a strong-minded and obedient youth or man. To my mind obedience is of fundamental importance, and a child must have for his first lesson obedience to his mother. If this be not insisted upon, seeds for all kinds of sorrow and trouble are sown. So many parents seem to overlook the fact that life is one long training in obedience to the thousands of laws which govern our existence. From the cradle to the grave these laws hold us with chains of steel. The earlier this lesson is learned, the happier our sojourn here.—*Selected.*

WHO WAS WRONG?

FROM Cairo a colporteur writes: "One evening I entered a café where two men were sitting, and offered them a Gospel. One of them replied: 'This Gospel is of no use to us.'

"Have you ever read it?' I asked. "Never."

"Then," said I, 'how do you know it is of no use?' and pointing to an orange that he was eating, I added, 'You have tasted that orange, but I have not. You say the orange is sweet; I say it is bitter; which of us is likely to be right?'

"I am," said he.

"Then it is the same with this Book. You have never in your life read it. I have read it many times, and I tell you it is good; you say, 'No;' which of us is wrong?'

"He answered laughingly, 'I am,' and handed me an orange. Both he and his friend bought Gospels."—*Selected.*

No one is useless in this world who lightens the burden of it to any one else.—*Charles Dickens.*



SABBATH EVE

WINNIFRED CLIFFORD

ONE by one the evening shadows steal across the sunset sky,
And the lingering beams of daylight softly fade away and die;
All is wrapped in holy silence, no harsh sounds disturb the air,
For the busy day is ended, and 'tis now the hour of prayer.

Yonder stands the gray old windmill, with its arms across its breast,
And the rippling waters 'neath it murmur sweetly of the rest
That has fallen like a glory from above the vaulted skies
On the calm surcease of turmoil, while our prayers as incense rise.

All is silent in the woodland save the rustling of the leaves,
For the birds have ceased their warblings and are nestling 'neath the eaves,
And the flowers so fair and fragrant that have bloomed the livelong day,
Are with folded petals drooping by you stream that parts the way.

O'er the distant hills and valleys evening zephyrs onward sweep,
Hushing every brook that gurgles, lulling everything to sleep;
And when darkness deep and silent, veils the landscape from our sight,
Then upon our waiting spirits bursts a gleam of heavenly light.

As we meet around the altar, oh, what rapture fills the heart!
Sitting at the feet of Jesus,—oh, how sweet the "better part!"
Of the hours of holy Sabbath, none more sacred, none more blest,
Than the hour that calls from labor, bidding all to come and rest!

Life's brief day will soon be over, and the eve is drawing nigh,
When the sunsets and the shadows bid their long and last good-by;
When, earth's strife forever ended, when, all burdens rolled away,
We shall spend our endless Sabbaths in the land of fadeless day.

QUEBEC CONFERENCE

JULY 4-14 the Quebec Conference held its camp-meeting at South Stakely, Quebec. South Stakely is a beautiful country town in the picturesque mountains of northern Quebec. The meeting was held in the Association Hall, and a large number of the townspeople attended the evening services.

Elder W. C. Young was re-elected conference president, and Brother F. E. Duffy was re-elected secretary and treasurer. Plans and resolutions were passed that when carried out will bring the conference up on a higher plane. Quebec is a Roman Catholic field, and very difficult to work.

Those assisting at the camp-meeting were: Elders B. E. Beddoe, A. V. Olson, H. H. Dexter, F. C. Gilbert, J. L. Wilson, and the

writer. The different departments of the work were advanced under the leadership of Brother J. W. Davis, union field secretary. Brother N. H. Saunders led out in the young people's and educational work. Elder Beddoe aroused a renewed interest in the Sabbath school work.

Eighteen hundred fifteen of the twenty-five-cent books were ordered, ten thousand four hundred of Present Truth Series, and twenty-five sets of the Testimonies. Twelve hundred dollars was placed to the support of the Eastern Canadian Missionary Seminary and the local conference operating fund.

Elder F. C. Webster, one of the conference ministers stationed in Montreal, had excellent success the past winter, and it was encouraging to meet the new converts on the camp-ground.

The Lord is blessing every department of the Quebec Conference, and we are sure he will continue to bless the faithful efforts of his servants in this difficult field.

B. M. HEALD.

NORTHWESTERN CALIFORNIA CONFERENCE AND CAMP-MEETING

THE annual camp-meeting of the Northwestern California Conference was held in Santa Rosa, July 4-14. The camp was centrally located in the city, in one of the most beautiful groves in any accessible part of the State.

It was estimated that about one thousand of our people were in attendance. The thorough publicity work resulted in securing a good attendance of the public at our evening meetings. The meetings were strongly spiritual, and the truth was very clearly presented. The burden of the preaching rested largely upon Elders G. W. Wells, W. H. Anderson, and Geo. F. Enoch. The last two speakers, one representing our foreign mission work in Africa and the other the work in Asia, put special stress on the great task which rests upon this people of proclaiming the last gospel message to all the world in this generation. Special impetus was given to home missionary work also by the labors of Elders J. A. Stevens and M. A. Hollister. Other workers in attendance during all or a portion of the time were Elders M. C. Wilcox, J. H. McElhany, M. N. Helligso, in charge of the Missionary Volunteer department of the union conference; W. G. Wirth, laboring in the interests of Pacific Union College; and Brother R. W. Sisley, who has spent many years in self-supporting missionary work in Java. Our people felt a deep interest in the reports rendered by Brother Sisley. All of the department secretaries of the union conference were also present.

The second session of the conference was held in connection with the camp-meeting.

Items which received early and special attention in the conference were the encouraging of Red Cross work on the part of our people; the support of a State-wide temperance measure; and plans looking toward an educational campaign on religious liberty lines, in view of the activity of Sunday-law proponents who are apparently planning first to have the various municipalities of

the State adopt Sunday-closing laws, and then, with the impetus thus gained, carry the matter to the State legislature. Another measure adopted looks toward the organizing of our people in all the churches and companies in the conference, with the objective of intelligently reaching every home in the entire field with the message committed to us as a people. With a view to carrying out such a campaign, our people purchased a good supply of message-filled literature on the camp-ground.

Cash and pledges secured on the ground for foreign missions totaled \$4,421.59, besides the Sabbath school offerings, which reached the sum of \$675.59. The total tithe received by the conference treasurer for 1917 amounted to \$35,915.75, as compared with \$26,434.83 for the preceding year. The mission offerings for 1917 were \$18,212.89 and for 1916, \$12,831.08.

After the organization of the conference in the spring of 1915, Elder J. A. Stevens served as president. At the recent session of the General Conference, Elder B. E. Beddoe, the secretary of the home missionary and young people's departments for the union conference, was chosen assistant Sabbath school secretary of the General Conference. To fill Elder Beddoe's place in the union work, the Northwestern California Conference was requested to release Elder Stevens, and the Minnesota Conference was asked to release Elder G. W. Wells, who for six years had carried the presidency in that field. During the period of Elder Stevens's administration the growth of every department of the work in the Northwestern Conference has been very encouraging.

The officers elected to serve the conference for the next biennial period are: Elder G. W. Wells, president; S. Donaldson, secretary-treasurer; Elder M. A. Hollister, secretary home missionary department; Sister Vesta J. Farnsworth, secretary Sabbath school department; Sister Esther Francis, secretary young people's and educational departments. Although coming to the field without previous acquaintance with the people, Elder Wells received a very cordial welcome. We are confident that under his leadership the conference will continue its progressive spirit and encouraging growth. An excellent spirit of harmony prevails among the entire force of workers. The General Conference council in session at Washington, D. C., prevented Elder J. W. Christon from attending this meeting.

One of the most impressive services of the camp meeting occurred on the last Sabbath, when, in response to an invitation extended to all our young people who desired to consecrate their lives for service in finishing the proclamation of the last gospel message, about two hundred came forward and reverently bowed their heads while earnest prayer was offered in their behalf, that the Lord would accept them and fit them for soul-winning service.

During this camp-meeting a number of the leading workers had the privilege of visiting Elder George I. Butler and wife. Elder Butler, now 83 years of age, was confined to his bed and under the care of a physician, but he greatly enjoyed meeting the brethren and having prayer offered in his behalf. His cheerfulness, bright hope, and strong courage were an inspiration to those who met him.

We believe that the Santa Rosa meeting marked a period of renewed activity in the Northwestern California Conference, in the advancement of the message, and in the important matter of individual preparation for the final home-gathering of the people of God.

G. W. REASER.

MONTANA CAMP-MEETING

THE nineteenth conference and camp-meeting of Montana was held near the city park at Billings, June 26 to July 7. "This is the best camp-meeting that I ever attended," was the sentiment expressed generally. From the very first the spiritual phase of the meeting was made the all-important thing. The Lord came near to his people, and the services were fragrant with the Holy Spirit. Cold, proud hearts were warmed up, and fathers laid their all on the altar for God. Never has the writer attended a meeting when our people made such a rush for the kingdom. Fathers and mothers, with broken hearts and tearful eyes, dedicated their children to the Lord's work. One mother gave four thousand dollars to missions and five hundred to our academy, and her four children at this meeting gave of their means to help finish this work. "Thy people shall be willing in the day of thy power," was literally fulfilled.

A teacher in the Congregational College came to the meetings, took her stand, and gave three hundred fifty dollars and one hundred twenty acres of land. This lady is a renowned singer, having been in Europe and all over the United States. The daughter of a Methodist minister attended our meetings for the first time, and decided to obey. Also a Roman Catholic and his wife, and a man from the Salvation Army united with us.

The lectures given by J. M. Comer, of India, were very much appreciated both by our own people and by those from the city. The burden of the speaking rested upon J. M. Comer, G. F. Watson, W. A. Gosmer, and G. A. Grauer. Special attention was given to the arrangement of subjects, and we rejoice to see fresh fruit garnered at this meeting. Eight souls decided to keep the commandments of God, seven of whom had never heard an Adventist sermon before this meeting.

Montana is an empire in itself, but our churches were well represented, some of the delegates having driven three hundred miles by auto. The business of the conference passed off rapidly. G. F. Watson was re-elected president, and the departmental secretaries remain as in the past. Wm. A. Woodruff, of Oklahoma, was invited to take the young people's and home missionary work. The writer was chosen as religious liberty secretary.

For five years no churches had been added to the Montana Conference. However, things change, and at this meeting four churches were taken into the sisterhood of churches. Three church buildings are under construction.

Not long since our academy at Bozeman showed signs of being a failure; but by earnest, energetic effort during the past two years, the school has been filled to overflowing, and the statement of Prof. V. T. Armstrong showed a gain of more than three thousand dollars over running expenses.

The different departments have made steady gain, as the following comparative statement will show:

| | 1912 | 1916 | 1917 |
|--|------------|-------------|-------------|
| Tithe | \$9,184.32 | \$14,951.78 | \$25,368.14 |
| Foreign missions, not including Sabbath school donations | 1,902.96 | 2,202.51 | 4,026.59 |
| Sabbath school offerings | 1,568.76 | 3,529.30 | 4,326.69 |
| Home missions | 43.39 | 3,388.36 | 3,972.81 |

CAMP-MEETING DONATIONS

| | |
|--|-----------|
| Sabbath school | \$ 352.46 |
| For foreign literature | 380.00 |
| Foreign missions, cash and pledges | 8,408.35 |
| Foreign missions, deeded property | 20,000.00 |

The visiting brethren were Elders J. M. Comer, W. A. Gosmer, P. E. Brodersen, and G. A. Grauer, and Brethren G. C. Hoskin and H. E. Loop. C. F. CORLE.

REPORT OF THE LAKE UNION CAMP-MEETINGS

IT was my privilege, for the first time, to attend the early camp-meetings held in the Lake Union Conference, from June 6-30.

East Michigan Conference

The East Michigan camp-meeting was held at Holly, on the campus of the Adelpian Academy. The grounds are quite beautiful and well adapted to camp-meeting purposes. The academy buildings were utilized to good advantage. The greatest difficulty found in holding the camp-meeting in this location was the fact that it was some little distance from the town of Holly and without street-car connections. This made it difficult to secure a large attendance of the friends from the town. However, there was some interest manifested on the part of the people of Holly, especially in the evening meetings.

There was a good attendance of our people throughout the meeting, and the interest among our own people was most excellent, Elder William Guthrie, president of the Lake Union Conference; Elder O. Montgomery, vice-president of the General Conference for South America; Elder Meade MacGuire, field secretary for the Missionary Volunteer Department; Dr. E. A. Sutherland, of Madison, Tenn.; and Prof. Frederick Griggs, of Emmanuel Missionary College, constituted the ministerial help, in addition to the conference laborers. Brother L. W. Graham, manager of the periodical department of the Review and Herald, was present to represent the publishing work, and the various union departmental secretaries contributed their share to the success of the meeting.

The interest in all lines of our work was most excellent, and the desire of our people for a deeper spiritual experience was very manifest. The president of the conference, Elder A. J. Clark, was re-elected for the succeeding biennial period. Everything seemed to pass off in a very agreeable way, and it was evident that the Lord is guiding in the work of the conference.

On account of the fact that the various camp-meetings in the Lake Union overlapped, some running parallel with others in their dates, it was impossible for one to attend all the meetings and remain throughout the entire period of any one of them, hence it was thought best for the writer to leave the East Michigan meeting before its close and go to the West Michigan camp-meeting. I was not present, therefore, at the last Sabbath meeting, but am told that a great victory was gained. Sixteen thousand dollars was raised in cash and pledges for the foreign mission work, and property was pledged to the value of about \$8,000, making a total of about \$24,000.

West Michigan Conference

I arrived in Allegan, Mich., Friday evening, and found the camp-meeting located on the fairgrounds in the suburbs of the city of Allegan, on the banks of the Kalamazoo River. The grounds were very beautiful indeed, and everything seemed very conveniently arranged for the campers. The attendance was quite large, I am told, as compared with that of other years.

Elder E. K. Slade, who at the time of the recent General Conference was called from Ohio to the presidency of the West Michigan Conference, to fill the vacancy made by the call of Elder Guthrie to the presidency of the union, had taken up his responsibilities and was in attendance at the camp-meeting. Elder W. H. Wakeham, Bible teacher of the Emmanuel Missionary College, assisted at this meeting. Otherwise the same help that was in attendance at the East Michigan meeting was also present at various times in the West Michigan meeting, and the same blessed spirit found among the brethren and sisters in the former meeting was also apparent in this one.

I think no changes were made in the officers of the conference, and but few were made in the personnel of the committee.

It was my privilege to visit the home of Elder Joseph Bates, the church where he preached his last discourse, and his resting place at South Monterey. To stand beside the grave of this apostle and pioneer in the work of the third angel's message, and to recall the work that was accomplished by him in the beginning of this great movement, was a source of inspiration. I earnestly pray that the same spirit of loyalty to God and devotion to the work that God has called us to do, may take possession of all who are now connected with this great movement which he and others labored so strenuously to inaugurate.

Emmanuel Missionary College

It was my privilege to spend from Friday to the following Wednesday morning at the Allegan meeting, and then to make a brief visit at Berrien Springs on my way to the Northern Illinois camp-meeting. While I had visited all of our other advanced schools in America, this was my first visit to Emmanuel Missionary College. I found the location even superior to what I had anticipated. It seems to me that it is in harmony with the counsel given us through the Spirit of prophecy touching the location of our schools, and I see no reason why there may not be a great future before the Emmanuel Missionary College. It has certainly accomplished a great work during the past years of its history in the training of many young men and women for places of responsibility in this cause. The brethren are laboring very hard to provide improved facilities for the accommodation of the students and in every way to improve the school property. Of all the institutions that in God's providence have been established for the finishing of the work of God in the earth, and which are so essential to its speedy accomplishment, our schools stand first and should occupy a place very dear to the hearts of God's people. I hope that no effort will be spared to induce our young people to avail themselves of the opportunities for training in our schools. Our time for labor is too brief to permit us now to unnecessarily delay this matter of preparation for the work of God.

Northern Illinois Conference

Thursday morning, with Elder Guthrie and Professor Griggs, I arrived on the Northern Illinois camp-ground. I found this

meeting located in a densely populated district, and yet the grounds were very suitable for such a meeting. Everything was in readiness, and the meeting had begun in a strong way. From the very first the Lord greatly blessed in the preaching of the message, and as the meeting progressed, the work of the Holy Spirit on the hearts of God's people was more and more manifest. A very good impression was made on the people living in the community, and I understand they sent a letter to the conference president signed by many of the residents of the district, requesting that the meetings be continued beyond the appointed time. Quite an interest was manifested, especially in the evening meetings. Elder J. H. Schilling, the president of the conference, enjoys the confidence of the entire constituency, and was unanimously re-elected for the succeeding biennial term.

North Wisconsin Conference

The last day of the meeting, Sunday, we left the Northern Illinois camp-meeting for the North Wisconsin meeting, at Spooner. This camp was on the fairgrounds in the suburbs of the town, and we found a large number of our people in attendance. While we could remain only two days at this meeting, yet it was a pleasure to become acquainted with our people in this northern field, and to see that the same earnest spirit of devotion and desire to see the work speedily finished was apparent on the part of our devoted believers. Elder J. J. Irwin, the conference president, enjoys the confidence of the laborers in the field and also of the believers in general, and he was re-elected as president of the conference, with a strong committee to support him in the work. Elders J. W. Westphal, president of the Austral Union Conference, of South America, and O. A. Johnson, of the Walla Walla College, were present at this meeting, and rendered very acceptable service.

South Wisconsin Conference.

Tuesday night, we went to Fond du Lac, where the South Wisconsin camp-meeting was in progress. This meeting was also held on the county fairgrounds, which, though some distance from the center of town, in many ways were very suitable for such a meeting. The buildings, as well as the grounds, were thrown open to the use of our people. Elder C. S. Wiest was re-elected president of the conference, and seems to be carrying forward strong, aggressive work in this field.

The last Sabbath of the meeting will long be remembered because of the presence of the Lord. Many came forward seeking God, some for the first time, and it was apparent that the Holy Spirit was working in a remarkable way upon the hearts of the people. Quite a large number were baptized. In the afternoon an offering was taken for missions, and again the spirit of liberality was manifested.

This was the last of the series of early camp-meetings in this union. Practically the same force of workers attended all the meetings, and the Lord greatly blessed in the presentation of his word. I have never known greater power to accompany the preaching of the word than was apparent in these meetings. Over and over again my mind reverted to the blessed promise found in the one hundred tenth psalm, "Thy people offer themselves willingly in the day of thy power, in holy array." A. R. V. I believe that this scripture is now being fulfilled, and that the showers of the latter rain are now falling on the people of God.

In each of the camp-meetings, after the subject of the Spirit of prophecy and its

place in this movement was presented, from fifty to one hundred sets of the Testimonies were purchased by our people. From the interest manifested in the subject I feel very confident that these volumes will be more earnestly studied than heretofore. I never saw our people so anxious to supply themselves with literature for use in missionary work as was apparent in each of these meetings.

While on his way to attend the Colorado camp-meeting, Elder Daniells stopped for a brief visit at the Northern Illinois camp-meeting. This visit was greatly appreciated by the brethren.

Wabash Valley Sanitarium

Following the South Wisconsin camp-meeting, it was the privilege of the writer, with Elder Guthrie, to make a brief visit to the Wabash Valley Sanitarium, near La Fayette, Ind. We found the family of workers, under the leadership of Dr. W. C. Dunscombe, of very good courage and determined to do everything in their power to make the work of this institution a success. The board of management, with Elder W. A. Westworth as president, held a meeting and planned for the completion of the additions to the sanitarium building. Twelve new patients' rooms will soon be completed and thoroughly furnished, ready for occupancy. These are beautiful rooms and well suited for sanitarium work. A new dormitory for nurses has been erected and will soon be ready for occupancy. These additions were greatly needed, and we sincerely hope that the patronage of the institution will be largely increased as a result of the needed improvements, and we feel sure that the nurses will greatly appreciate the better accommodations that are now provided for them in the new dormitory.

Tri-City Sanitarium

We then visited the Tri-City Sanitarium, at Moline, Ill., where we had a meeting of the sanitarium board. Dr. L. E. Elliott, the medical superintendent, is of good courage and enjoys the confidence of the members of the board and faculty, as well as of the patrons of the institution. The prospects for the future of the work seem to be more favorable than at any time in the recent past. The board, with Elder Schilling as president, are determined to do everything in their power to place the institution on vantage ground, where it can accomplish the purpose that God designed it should accomplish,—to relieve the distress and suffering so manifest in the world, and to serve as a strong factor in bringing this message before its patrons.

E. E. ANDROSS.



GLEANINGS FROM THE FIELD

THE church building at Randolph, Vt., was dedicated a few weeks ago.

ELDER M. R. COON reports the baptism of fifteen persons at Springfield, Mass.

A LITTLE company of fourteen believers have been organized into a church at Bell, Southern California.

A NEW church building was recently dedicated near Greencreek, Idaho. It is known as the Red Rock church.

ELDER F. M. CORBALEY reports the baptism of eight believers at Dubuque, Iowa. There are also eleven new believers in Atlantic.

ELDER E. H. ADAMS baptized six new believers at Fresno, Cal., on a recent Sabbath. Others will go forward in this ordinance very soon.

THE workers in Houston, Tex., report the baptism of ten persons.

LAST month Elders N. T. Sutton and E. H. Curtis organized a church at Marsland, Nebr., with thirteen charter members.

THE new building where the Mosier Valley church of the North Texas Conference meets for worship, was recently dedicated.

A NEW church, with a membership of twenty-five, has been organized at Charles City, Iowa. Thirteen joined by baptism, and others by letter or on profession of faith.

AN American-Mexican church of fourteen members has been organized at Nogales, Ariz. Six new members have been added to the Buckeye church in this same State, as reported by Elder J. E. Bond.

HARVEST INGATHERING AMONG THE CHINESE

A SPECIAL Harvest Ingathering paper in the Chinese language is being prepared in the Shanghai, China, publishing house, and will be ready for mailing by August 15. We find that the Chinese are liberal contributors to our work, and especially so when they learn that we are aggressive along educational and health lines. These two branches are being strongly featured in this special. Chinese who migrate to other lands for commercial advantages, are interested in what is being done for the betterment of their fellow countrymen. This work gives us a wonderful opportunity for coming in touch with these enterprising people who have migrated by tens of thousands to other lands, especially to United States, Canada, West Indies, and Hawaii. These people generally have means, and if properly approached give liberally.

The papers are being billed out at cost. Orders should be sent through the regular tract society channels. Our edition will be limited, so orders should be placed early.

C. E. WEAKE.

THREE GREAT OBJECTS

ALL read in our last number the statement by President Wilson regarding the importance of foreign missions. This statement is worth bearing in mind as we go out to engage in the Harvest Ingathering campaign. And by the way, every reader of the REVIEW should have a part in this work the coming autumn. Begin now to lay your plans for visiting your friends and neighbors, to place in their hands the missions number of the WATCHMAN, one of the best ever published, and to solicit their help in carrying the gospel to those in fields beyond.

Three great objects may be served by such visitation: First, the good you may do your neighbors in presenting to them a knowledge of the progress of the message of the coming kingdom; second, the help you may obtain from them in the extension of that message; and third, but by no means least, the blessing you may obtain in your own soul from personal contact in missionary labor for those around you. Go out and be the agent in the hands of God for securing this three-fold blessing for yourself and others.

ELDER W. B. WHITE, in giving a review of the mission stations in various parts of South Africa, tells of the progress made in a new station on the Kongo border. He

says: "Now, let us run a little farther north up to the Kongo border. Here we find Brother and Sister S. M. Konigsmacher, about twenty-five miles east of Kashitu. The government has given them a lease of twenty acres of land. It has promised Brother Konigsmacher that when he has erected some permanent buildings, it will lease him a hundred acres more. Brother Konigsmacher and his boys are beginning to put up the permanent buildings. He already has a school of about seventy-five pupils. I believe that the Lord led us in sending Brother Konigsmacher up into that country. He is in a place where no other missionary society is working. It is in a region where the tsetse fly abounds, and consequently no cows, horses, donkeys, dogs, or anything of like nature can be kept. All work has to be done by hand, and all carrying by native boys. Brother Konigsmacher seems to be in the best of spirits, and I should not be surprised if ere long there were quite a large number of outschools around the mission."

Missionary Volunteer Department

| | |
|------------------|-----------------------|
| M. E. KERN | Secretary |
| MATILDA BRICKSON | Assistant Secretaries |
| ELLA IDEN | |
| MRS. I. H. EVANS | Office Secretary |
| MEADE MACGUIRE | Field Secretary |

A NEW BOOK ON JUNIOR WORK

THE Educational Department council, held at College View, Nebr., in August, 1917, recommended "that an eight-hour course in Junior methods be given in our summer schools, as a required subject," and the Missionary Volunteer Department was asked to prepare the lessons for the course.

In harmony with this arrangement, the department has prepared a Junior Missionary Volunteer Manual, to be used as a summer-school textbook for elementary school-teachers. The Junior Missionary Volunteer work represents the very essence of what our elementary schools stand for,—service for Jesus; and our teachers have been waiting for some time for just such practical help as this.

With a brief appendix, the little book is equally valuable to all Junior leaders, whether teachers or not. Every one interested in Junior work should have a copy.

In preparing this book we have received suggestions from our leading Junior workers, so that we may truly say this manual represents the best results of our Junior work thus far.

That there is to be a great forward movement among the children of the Seventh-day Adventist people there can be no doubt. The heart of the fathers is to be turned to the children, and the heart of the children to their fathers. Mal. 4: 6.

"As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord,' so in these last days, children's voices will be raised to give the last message of warning to a perishing world."—*Testimonies for the Church*, Vol. VI, pp. 202, 203.

The Junior Missionary Volunteer Manual is published by the Pacific Press. It contains eighty pages, is bound in paper, and the price is forty cents, postpaid. Order from your tract society.

M. E. KERN.

Appointments and Notices

CAMP-MEETINGS FOR 1918

Atlantic Union Conference
Northern New England, Lebanon, N. H. ---
----- Aug. 22 to Sept. 1
Maine, Lewiston ----- Aug. 29 to Sept. 8
Western New York, Convention Hall,
Rochester ----- Aug. 30 to Sept. 8
Southern New England, Methodist camp-
ground, Forestville, Conn. --- Sept. 5-15

Central Union Conference
Kansas, Winfield ----- Aug. 15-25
Nebraska, Kearney ----- Aug. 22 to Sept. 1
Missouri, Warrensburg --- Aug. 29 to Sept. 8

Columbia Union Conference
Ohio, Mount Vernon ----- Aug. 15-25
Chesapeake ----- Sept. 5-15
District of Columbia ----- Sept. 13-21

Eastern Canadian Union Conference
Newfoundland ----- Sept. 27 to Oct. 6

Lake Union Conference
Indiana, Frankfort ----- Aug. 8-18
Southern Illinois, Sullivan -- Aug. 22 to Sept. 1
North Michigan, Cadillac --- Aug. 29 to Sept. 9

Northern Union Conference
Iowa, Chautauqua Park, Des Moines, Aug. 15-25

North Pacific Union Conference
Southern Idaho, Pocatello ----- Sept. 5-15

Pacific Union Conference
Southern California, Los Angeles --- Aug. 1-11
Southeastern California, Santa Ana -- Aug. 15-25
Arizona, Phoenix ----- Oct. 31 to Nov. 10

Southern Union Conference
Louisiana (colored), Pence, New Orleans, ---
----- Aug. 8-18

Tennessee River (colored), Nashville, Aug. 15-25
Kentucky, Louisville ----- Aug. 29 to Sept. 8
Kentucky (colored), Louisville, Aug. 29 to Sept. 8
Tennessee River, Academy Campus, Hazel,
Ky. ----- Sept. 5-15

Alabama, Birmingham ----- Sept. 12-22
Alabama (colored), Anniston --- Sept. 12-22
Mississippi ----- Sept. 19-29
Mississippi (colored) ----- Sept. 19-29

Southeastern Union Conference
Georgia, Jackson ----- Aug. 1-11
Cumberland, Fountain City, Tenn. -----
----- Aug. 22 to Sept. 1
North and South Carolina, Charlotte, N. C.
----- Aug. 29 to Sept. 8
Florida, Orlando ----- Sept. 5-15

Southwestern Union Conference
Texico, Clovis, New Mexico ----- Aug. 1-11
North Texas, Keene ----- Aug. 8-18
Oklahoma, Oklahoma City -- Aug. 22 to Sept. 1

SOUTHERN ILLINOIS CONFERENCE

The fifteenth annual session of the Southern Illinois Conference of Seventh-day Adventists will be held in connection with the camp-meeting, in Wyman Park, at Sullivan, Ill., Aug. 22 to Sept. 1, 1918, instead of on the Chautauqua grounds, as previously announced. The object of the meeting is to elect officers and to transact such other business as may properly come before the conference session. The first meeting of the conference is called to convene at 9:15 a. m., Friday, August 23. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members.

W. H. Holden, President.
H. E. Moon, Secretary.

THE SOUTHERN ILLINOIS CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the sixteenth annual session of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference, in Wyman Park, at Sullivan, Ill., Aug. 22 to Sept. 1, 1918, for the purpose of electing officers, appointing a board of trustees, and transacting such other business as may properly come before the association. The first meeting will be held at 10 a. m., Tuesday, Aug. 27, 1918. Delegates of the conference are members of the association.

W. H. Holden, President.
R. B. Craig, Secretary.

INDIANA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

The Indiana Association of Seventh-day Adventists will hold its regular annual session in connection with the conference and camp-meeting, at Frankfort, Ind., Aug. 8-18, 1918. The first meeting of the association will be called on Monday, Aug. 12, 1918, at 9:15 a. m. At this session of the association, officers will be elected and such other business transacted as should properly come before the meeting.
W. A. Westworth, President.
F. R. Eastman, Secretary.



INDIANA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Indiana Medical Missionary and Benevolent Association will hold its annual session in connection with the camp-meeting and conference, at Frankfort, Ind., Aug. 8-18, 1918. The first meeting of the Medical Association will be called at 10 a. m., Aug. 12, 1918. At this meeting the usual officers will be elected for the ensuing term, and such other business transacted as should properly come before the meeting.
W. A. Westworth, President.
W. C. Dunscombe, Secretary.



NORTHERN NEW ENGLAND CONFERENCE

In connection with the camp-meeting, the biennial session of the Northern New England Conference will convene at Lebanon, N. H., Aug. 22 to Sept. 1, 1918, for the election of officers and the transaction of such other business as may properly come before the conference. The first meeting will be held at 7:30 Thursday evening.

R. J. Bryant, President.
H. B. Tucker, Secretary.



NORTHERN NEW ENGLAND ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INCORPORATED

Notice is hereby given that a meeting of the corporation of the Northern New England Association of Seventh-day Adventists is called to meet at Lebanon, N. H., Aug. 22 to Sept. 1, 1918, at 11 a. m., for the election of officers and the transaction of such other business as may properly come before the corporation.

R. J. Bryant, President.
C. F. Ball, Secretary.



MISSOURI CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the Missouri Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference, at Warrensburg, Mo., Aug. 29 to Sept. 8, 1918. The first meeting will be held Monday, September 2, at 9 a. m. Officers will be elected and such other business transacted as should properly come before the association.

D. U. Hale, President.
L. P. Emerson, Secretary.



THE SOUTHERN NEW ENGLAND CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS, INC.

The regular biennial session of the above-named association will be held in connection with the camp-meeting, on the Methodist camp-ground, at Forestville, Conn., September 5-15. The first meeting of the association will be held Tuesday, September 10, at 9:30 a. m. Officers for the ensuing biennial term will be elected, and all such other business as may properly come before the association will be attended to.
A. T. Robinson, President.
F. M. Dana, Secretary-treasurer.



SOUTHERN NEW ENGLAND CONFERENCE OF SEVENTH-DAY ADVENTISTS

The thirteenth session of the Southern New England Conference of Seventh-day Adventists will be held in connection with the camp-meeting, on the Methodist camp-ground, Forestville, Conn., Sept. 5-15, 1918. The opening service of the camp-meeting will be on Thursday evening, September 5, and the opening meeting of the conference session will be held Friday, Sept. 6, at 9:30 a. m. The election of conference officers for the ensuing biennial term will take place and all other business pertaining to the conference will be attended to.
A. T. Robinson, President.
C. H. Gerald, Secretary.

NORTH MISSOURI CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the North Missouri Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference, at Warrensburg, Mo., Aug. 29 to Sept. 8, 1918. The first meeting will be held Monday, September 2, at 9 a. m. Officers will be elected and such other business transacted as should properly come before the association.

D. U. Hale, President.
L. P. Emerson, Secretary.



SOUTH MISSOURI CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the annual meeting of the South Missouri Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting and conference, at Warrensburg, Mo., Aug. 29 to Sept. 8, 1918. The first meeting will be held Monday, September 2, at 9 a. m. Officers will be elected and such other business transacted as should properly come before the association.

D. U. Hale, President.
L. P. Emerson, Secretary.



SEPTEMBER "SIGNS MAGAZINE"

The accompanying picture of the September Signs Magazine cover but very feebly represents the uniqueness and beauty of the original.

The list of subjects given below will indicate that this issue is above the average:

"The Intrigue of Nations," by George F. Enoch, sets forth in a strong light the struggle



among the nations for the control of the Far East, and the outcome as revealed in prophecy. (The article will be continued in subsequent issues.)

"Biting the Feeding Hand," by George McCready Price, shows how higher criticism and much of the modern belief in the Bible are largely the result of atheistic influence in our religious literature and halls of learning.

"Is Freedom's Homestead Mortgaged?" by M. C. Wilcox, tells briefly, in excellent style, the story of religious liberty principles in America.

"One Devil Going," by Grant R. Bennett, is a prohibition article showing how the devil of alcohol is passing to the oblivion of unuse.

Other strong articles are:
"Clinging to Clanging Fetters," by Joseph Hall.

"Clutched by Demons," by Ruth Lees Olson.
"Populating Heaven by Wholesale," by G. B. Thompson.

In addition to the above are the usual stirring editorial articles and striking illustrations.



For Sale: Beautiful home in St. Cloud, Fla.; corner lot, sidewalk all around, six-room house, bath, porches; twelve bearing fruit trees—orange, lime, grapefruit, Satsuma. Price, \$8,500. Part of proceeds to go to missions. Address Elder J. L. Shuler, Room 31, Deaderick Building, Knoxville, Tenn.

"THE FALL OF JERUSALEM"

The Return of the Jews and the Inheritance of Israel

This is a tract with a real message for today. Thousands have been sold by our people, and thousands more can be sold.

Read what one of our editors says about it: "I have read the 'Fall of Jerusalem' with pleasure and profit, and consider it one of our best tracts.

"It is especially helpful just now when so many are confused as to the signification of the name 'Israel,' the scope and meaning of the promises to Israel, and the time and manner of their fulfillment. There is perhaps no other tract that corrects so many erroneous ideas in so pleasant and readable a manner. The Christian spirit in which it is written carries conviction without giving offense."—C. P. Bollman.

And Brother W. A. Spicer writes as follows: "While so much attention is being given to Jerusalem and plans for a possible Jewish state in Palestine, this booklet suggests just the thoughts that the public should have regarding the promises of God to his Israel."

One brother reports 700 sold on the street railway in a short time. One church company report \$7 worth sold in connection with a church picnic, among the outside people in the park.

Well illustrated, with neat cover, only 5 cents. Send to your tract society for 25 copies, and help distribute this good tract. A liberal discount will be given. Address Review and Herald Pub. Assn., Takoma Park, D. C.



GRADUATE NURSES

There are many calls for head nurses in our sanitariums, and for graduate nurses, both men and women, for other lines of work. There is a special call for a man nurse for Porto Rico. The Medical Department is greatly desirous of getting into communication with all graduate nurses who are in any way active in nursing at the present time. Please address the Medical Department, General Conference, Takoma Park, D. C.



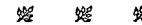
NURSES' TRAINING COURSE, NEW ENGLAND SANITARIUM, MELROSE, MASS.

The next class of the New England Sanitarium Nurses' Training Course begins Sept. 15, 1918. Men between the ages of 18 and 40, and women from 20 to 35, who are intelligent and consecrated and in good health, will be accepted. Information and application blanks will be sent upon request. Make application early.
L. Lacey, Superintendent of Nurses.



CHANGE OF ADDRESS

The present address of Elder E. L. Maxwell is Route A, Box 124, Redlands, Cal. Correspondence concerning the Spanish work in the United States should be addressed to him at that place.



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.

Mrs. Max Milton, 3955 Washington Ave., St. Louis, Mo.

Mrs. James F. Woods, 322 S. Detroit St., Warsaw, Ind. Continuous supply.

Mrs. Ida J. Smith, R. F. D. No. 2, Columbiana, Ohio. Especially Little Friend, Youth's Instructor, Liberty, and Life and Health.

Jas. H. Carr, 41 W. Patterson Ave., Columbus, Ohio. Continuous supply of Review, Watchman, Signs, weekly and monthly, Life and Health, Liberty, Present Truth, and tracts.



A GOOD THING TO KNOW

The most practical education consists more in knowing where information can be found than in attempting to store it up in the mind. No mind is large enough and strong enough to retain even a small part of all of the essential knowledge. Educators recognize this fact, and strive to impress the importance of locating

and remembering where desired information can be found. A teacher recently wrote the following complimentary statement to Present Truth concerning its being available for reference and a help in teaching:

"This paper contains the best summary of present conditions of anything I have yet secured, and I find these papers very useful in teaching."

All should know that this teacher's discovery is true, and remember to refer to Present Truth for information concerning present world conditions.

"WATCHMAN"—"GLORY NUMBER"

So much favorable comment was received concerning the August "Watchman," the "Victory Number," that it is hard to conceive of its being surpassed by the September number. Nevertheless you will have to be the judge. We can only ask that you look over the September contents, a partial list of which we give below:

"The Mission of Missions." Shall foreign missions be suspended during the war? What part have missions to play in the great struggle for liberty?

"The Object of Christ's Coming," by Irwin H. Evans. If man enters into glory or damnation at death, why should there be a last judgment day? What does the coming of Christ mean?

"The Gospel's Keynote Message," by W. E. Videto. "Purchased for eternity," can be writ-



ten on no grave in time. The joy of the Christian is in the promise of the resurrection.

"Will the Jews Return?" by Carlyle B. Haynes. A more vital point than commonly realized is this question in the settlement of present world problems. To whom are the promises made?

"The Glory That Shall Follow," by Arthur W. Spalding. Men are looking with anxious gaze for a time of glorious peace. It is coming. How?

"The New Protestantism," by George McCready Price. The lines are being drawn anew today between him that serveth the Lord and him that serveth him not. Who in the new crisis will stand intelligently with Protestant Christianity?

"Viewed from Glory Street," by Martha Warner. "Because," I replied, "life to me consists more in living hallelujah than in shouting, 'Hallelujah!'"

The September "Watchman," "Glory Number," is the last of the three special summer issues. It is a criterion of what you may expect during the coming months. Order through your tract society.

HARRIET ISABELLA MORSE-FARNUM

Harriet Isabella Morse was born at Northfield, Vt., March 29, 1841, being the second child of Washington and Olive Morse. January 1, 1860, at Deerfield, Minn., she was married to David Farnum, who died about fifteen years ago. No children were born to them. June 4, 1918, Harriet died of pernicious anemia, at Battle Creek, Mich., aged 77 years, 2 months, and 5 days. She was buried in beautiful Oakhill Cemetery, funeral services being conducted by Elder G. C. Tenney, who spoke very comforting words from Ps. 71:20: "Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." This text was selected by my sister for use on the occasion of her funeral, and indicates the beautiful hope that she had when falling asleep.

When eight years old Sister Hattie became convinced by the study of the Bible that the seventh day of the week is the Sabbath of the Lord, and, true to her convictions, began its observance. This was at least a year before our parents commenced the observance of that day. When, about that time, Elder Joseph Bates and others visited our parents' home and taught them the several points of new and beautiful Bible truth comprehended in the term "third angel's message," Hattie was an apt pupil, and in a remarkably brief time became quite proficient in her knowledge of the same. At the age of eleven years she was baptized, and continued a faithful, active, energetic Christian during her entire life.

At the age of fifteen, Hattie became a public school teacher, and was more or less actively engaged for twenty-five years, chiefly as teacher, in public education work in Minnesota and Iowa, doing, also, much work as a lecturer at teachers' institutes.

In the year 1891 my sister and her husband settled at Peterborough, about seventy-five miles from Toronto. This continued to be her home for the remainder of her life.

Sister Hattie possessed a talent for writing, principally in verse. This talent she improved quite extensively, and an examination of the files of the good old Review and Herald will show that she occasionally spoke through its columns for more than half a century. The fruits of her pen were also published in very many secular papers. At one time a small volume of her poems was published. In all her writings the great object sought was to win the reader to the paths of truth and righteousness.

Thus, for more than fifty years my sister was, to all intents and purposes, a practical, self-supporting missionary of the cross of Christ. All the way along, in whatever locality she labored, the light of present truth shone into the hearts of the people, and a considerable number gladly embraced it and regulated their lives accordingly. Especially was this the case at Peterborough, where people of most excellent character and standing became adherents to the faith through her labors. Several of these became laborers in the same blessed cause later on. In that great and glad day soon to come, hundreds of her children in the faith will rise up and call her blessed.

It is quite remarkable to note that for almost forty-one years no death occurred among the seven surviving children of our parents. Six are now left—one sister and five brothers. May all finally meet around the great white throne.

G. W. Morse.

Garrett.—Jonathan Hayden Garrett was born in Middletown, Ohio, June 22, 1834. He was one of the pioneer settlers in Iowa, and there on Oct. 2, 1862, he was married to Miss Roxaline Victoria Meenach. About fifteen years ago the family moved to Oklahoma City, Okla., and there he spent the remainder of his life. Some forty years ago Brother Garrett accepted present truth through the efforts of Elders James White, G. I. Butler, and M. E. Cornell, at Brighton, Iowa. He united with the Seventh-day Adventist church and remained a faithful, consistent member, serving as a local elder for twenty-five years. He died in Oklahoma City, Okla., Feb. 23, 1918, as the result of an automobile accident. His wife and daughter, with brothers and sisters and a host of friends, are left to mourn, but they are comforted by the hope of the resurrection morning soon to dawn.

L. B. Schick.

Hoyt.—Mrs. Mary J. Rounds Hoyt was born in Ann Arbor, Mich., in 1862. She was married at the age of sixteen, and a year later moved to New York State. Later the family moved to Cedar Springs, Mich., and then settled at Grand Rapids. Sister Hoyt embraced present truth more than thirty years ago, and from that time until her death, which occurred March 1, 1918, remained a faithful member of the Seventh-day Adventist church. Her husband and four children survive, besides other relatives and friends.

Hopkins.—Squire B. Hopkins was born in Orleans County, New York, Sept. 25, 1855. He went to Grand Rapids, Mich., at the age of nine years, and most of his life was spent in and around that city. He was a believer in the third angel's message for twenty-five years. For a number of years he was in poor health, and his death occurred Dec. 10, 1917. His wife and three children, with one sister and three brothers, are left to mourn.

Jeffries.—Charles Jeffries was born near Springville, Ky., July 6, 1835, and died at his home in Columbia, S. C., July 16, 1918. His wife and two children mourn. Brother Jeffries embraced present truth about seventeen years ago, and lived an earnest, consistent Christian life. In his last sickness he was kind and patient, and seemed to grasp the sweet assurance of his acceptance with God. He sleeps awaiting the call of the Life-giver.

E. W. Wolfe.

Fox.—Mrs. Caroline Margaret Fox was born in Helena, Norway, Aug. 17, 1835, and died in Tillamook, Oreg., June 18, 1918. For twenty years her home was in Beldenville, Wis. Early in life she gave her heart to the Lord, and in 1882, with her husband, united with the Seventh-day Adventist church, of which she remained a faithful member until death. She fell asleep in the assurance of receiving a crown of life that fadeth not away.

H. W. Cottrell.

Wehner.—Floyd D. Wehner was born in Otsego, Mich., May 15, 1901, and died June 21, 1918. He was an earnest Christian boy, and did his best to render the Lord acceptable service. Most of his education was received in church school. In the spring he made plans for a missionary garden, but failing health made it impossible for him to carry on the work. His parents, three brothers, and four sisters, with many friends, mourn, but they sorrow in hope.

R. J. Bellows.

Miller.—Mrs. Ann Eliza Miller, née Stansberry, was born in Indiana, Sept. 2, 1833. She was married to Albert G. Miller in December, 1855, and to them were born seven children. The family moved to Kansas in 1857. Sister Miller accepted present truth in 1876, and remained a firm believer until her death, which occurred at the home of her daughter, in Gretna, Nebr., May 20, 1918. Five of her children, two brothers, and three sisters mourn.

N. B. Emerson.

Turner.—Mrs. S. A. Turner was born Dec. 13, 1847, in Jackson County, Missouri. In 1868 she went with her parents to California. Her first husband was A. J. Robertson. They made their home at Colfax, Wash. Being left a widow she married J. W. Turner. In 1884 she embraced the advent message, and her hope in Christ's soon coming never faltered through the years. She fell asleep July 5, 1918, confident of a part in the first resurrection. Her husband, five sons, and two daughters are left to mourn.

F. S. Bunch.

Richardson.—Fredrich Richardson was born in the province of Quebec, Canada, Oct. 19, 1848. At the age of twenty he went to Vermont, and the year following was married to Sarah A. Spear. They came to California in 1876, settling near Ferndale, Humboldt County. Here he spent the remainder of his life, falling asleep in the hope of a soon-coming Saviour, June 30, 1918. His companion and eight children survive. Brother Richardson was a pioneer believer in present truth, and a charter member of the Ferndale Seventh-day Adventist church, first church organized in this part of California. I feel that it can truly be said of him, "Asleep in Jesus, blessed sleep!"

C. C. Burg.

Nicola.—Sylvia Hillis was born in Knoxville, Iowa, March 17, 1858. The family moved to southern Kansas in the early seventies, settling at Independence, and there she grew to young womanhood, and became a teacher in the public schools. In 1878 she was enrolled as a student at Battle Creek College, and it was in the old church where the Tabernacle now stands that she gave her heart to God. She was a talented musician, and for some years taught elocution in the schools of Kansas. November 9, 1881, she was united in marriage to L. T. Nicola. Brother Nicola was just entering the ministry, and it was her pleasure to help him in his service for others, frequently working beyond her strength. She was officially connected with the Iowa Conference for a number of years, and later spent some time with her husband in New York and Massachusetts. It was always her highest ambition to be of service in the cause of Christ in any way that lay within her power. Her husband and four of their children deeply mourn her death, which occurred at Battle Creek, Mich., June 3, 1918. Her memory will ever be a sacred treasure to the sorrowing family and friends, as they look forward with hope to the glad resurrection morning.

OBITUARIES

Coursen.—Eva Mae Coursen, the infant daughter of Brother and Sister George Coursen, Jr., of Takoma Park, was interred in the Vineland cemetery, N. J., on Sabbath, June 22, at the tender age of three months and seven days, the writer officiating on the occasion. The hearts of the bereaved parents were comforted with the promises contained in Jer. 31:15-17.

George W. Spies.

Powell.—Matilda Stone Powell died at the home of her daughter in Eden, Vt., July 12, 1918. Her father was Elder Albert Stone, one of the pioneers in this message. She was a member of the Seventh-day Adventist church for many years, and was a sincere Christian. She sleeps in hope, awaiting her soon-coming Saviour.
Mrs. F. P. Collins.

Low.—Simeon C. Low was born Oct. 11, 1847, in Hancock County, Ind., and died at his home in Denver, Colo., May 31, 1918. He united with the Seventh-day Adventist church four years ago, and fell asleep in the bright hope of life beyond the tomb. Brother Low served his country during the Civil War. His wife, who was Huena McKay, and five of their six children survive.
G. W. Anglebarger.

Simmons.—Died at Temple, Okla., July 5, 1918, William J. Simmons, aged 70 years, 2 months, and 12 days. He was born in Meade County, Kentucky. April 23, 1868, he was married to Miss Mildred Hendricks, and to them were born twelve children, ten of whom survive. Brother Simmons accepted present truth a number of years ago near Walter, Okla., and he sleeps in Jesus.
I. A. Crane.

Watros.—Josephine O. Leslie Watros, wife of Joseph W. Watros, of Norwalk, Ohio, was born June 30, 1849, and died June 22, 1918. For twenty-nine years she was a faithful member of the Seventh-day Adventist church. She was also a member of the W. C. T. U. and the W. R. C. Besides her husband, one daughter, two sons, one sister, and one brother, together with three stepchildren, survive.
H. A. Weaver.

Sellers.—Solomon Sellers was born in Mifflin, Pa., Feb. 12, 1827. When he was twelve years of age the family came to Livingston County, Michigan. In 1848 he purchased a farm near Convis, where he lived until 1902, when age and failing health compelled him to lay down active work, and he moved to Battle Creek, Mich. He was united in marriage to Sarah Ann Dougherty in 1853. With his wife he became a charter member of the Convis Seventh-day Adventist church, organized in 1863, and he remained faithful to the close of his life. He fell asleep May 26, 1918, in hope of a part in the first resurrection.
O. F. Gaylord.

Hunter.—Andrew Jackson Hunter was born in Nashville, Tenn., March 2, 1830, and died June 23, 1918, at San Rafael, Cal. The first years of his life were spent in Illinois, where he married Terrissa N. Parks. From this union three daughters were born. When the Civil War threatened to destroy this country, he answered the call for volunteers. He enlisted in Company A, 106th Infantry, the same to which U. S. Grant first belonged. Here he remained until the close of the war, when he was honorably discharged. While not disabled by wounds, his health was broken by severe and protracted exposure, which affected his throat and lungs, developing a severe asthma, from which he suffered more than twoscore years. In early life both he and his wife gave themselves to God joining the Christian church and later the Presbyterian. Hoping his health would be better, he moved to Colorado, while there acting as superintendent of mines. There were several Hunters there at the time, and he was known as "Honest Hunter." In 1893 he came to California, and in the same year embraced the faith of the last great threefold message. He knew what it was to have a living connection with God; his life was true, strong, and consistent, his faith simple and clear. His last illness was of a few hours. He passed away without a struggle, but his life left a benison and an inspiration to those who knew him. For sixty long years he had been joined in marriage to the wife who stood by him to the last, he the first to break the family circle.
M. C. Wilcox.

Cartwell.—H. M. Cartwell was born near Catawba, Ohio, July 18, 1859, and died July 7, 1918, as the result of an accident, the automobile in which he was riding being struck by a fast train. His wife, who also was seriously injured, and two daughters are left to mourn. Mr. Cartwell observed the Sabbath and attended the Springfield (Ohio) church, but had not fully identified himself with this people. Words of comfort were spoken by Elder W. W. Miller.
• • •

Johnson.—Velma Lorene Johnson was born Nov. 20, 1915, near Dunn Center, N. Dak., and died at Hawarden, Iowa, July 18, 1918. The funeral service was conducted by the writer at the home of her grandfather, in Hawarden.
W. A. McKibben.

Wade.—Waunita Alexandria Wade was born Oct. 4, 1912, and died as the result of an accident on April 23, 1918. Although so young, her life was not without influence, and she is remembered as a faithful attendant of the Sabbath school at Lane, Tenn. She sleeps awaiting the call of the Life-giver.
Betty Hamilton.

Hamlin.—Amos W. Hamlin was born in Onondaga County, New York, Feb. 22, 1823, and died at the home of his daughter, in St. Cloud, Minn., July 4, 1918. He was united in marriage to Laura Pennock, and five children were born to them, four of whom mourn. For more than forty years Brother Hamlin was a faithful believer in the third angel's message, and earnestly hoped that he might live to see the Lord come, but our heavenly Father, who knows what is best, has given his beloved sleep.
Ben Le Duc.

Swedberg.—Died of old age, at the home of his daughter, in Waukon, Iowa, May 6, 1918, Anders Gustaf Swedberg, aged 91 years, 5 months, and 16 days. He was born in Hudiksvall, Sweden. Brother Swedberg came to America about the year 1850, when it took fourteen weeks to make the trip across the ocean. Soon after his arrival he received an appointment from the Methodists as a traveling evangelist, his field of labor being Illinois and Iowa. He soon, however, became convinced that immersion is the Bible mode of baptism and joined the Baptists. After this, he labored as a clergyman of that church. He served as pastor of the Swedish Baptist church for some time. In 1871 he began to read Seventh-day Adventist literature, Elder J. G. Matteson having then begun to publish the Danish paper. With his family and several others, he embraced the truths of the third angel's message, and from that time he was elder of the Seventh-day Adventist church at Village Creek, Iowa. About eight years ago he retired from public activities, and the most of the time since then has lived with his eldest daughter, in Waukon. On April 5, 1856, he was united in marriage to Fredrika Boberg, a charter member of the first Swedish Baptist church organized in America. This union was blessed with six children.
A. R. Ogden.

An Old Friend In a New Dress

A welcome addition to our World's Crisis Library
is the book—

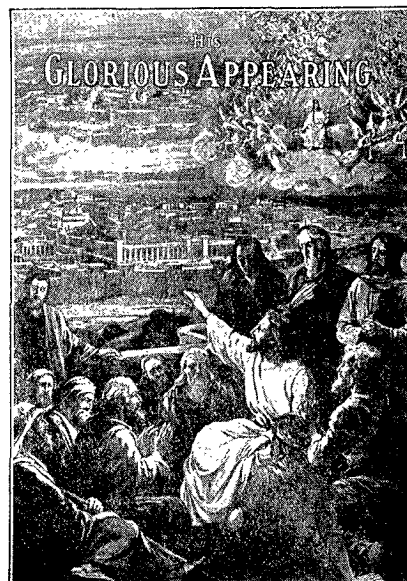
HIS GLORIOUS APPEARING

Of which we can already report a sale of 440,000 copies in its original form. In the paper edition, we have a wonderful cover with a realistic and individual portrayal of Christ and his twelve disciples sitting on the Mount of Olives, and beholding a vision of the fall of Jerusalem and of his second coming. Well illustrated to emphasize the text. A demonstrated seller; a running companion for "The World War."

REGULAR PRICES AND DISCOUNTS

Review and Herald Publishing Association

Takoma Park Station
Washington, D. C.



Paper, 25 cts.; Cloth, 50 cts.



WASHINGTON, D. C., AUGUST 8, 1918

EDITOR FRANCIS MCLELLAN WILCOX
 ASSOCIATE EDITORS
 W. A. SPICER G. B. THOMPSON L. L. CAVINESS
 SPECIAL CONTRIBUTORS: A. G. DANIELLS L. R. CONRAD
 I. H. EVANS W. W. PRESCOTT

ALL communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

PROF. T. W. STEEN and Mrs. Steen, under appointment to Brazil, were in Washington last week. Brother Steen goes to Brazil to take the principalship of the Brazilian Seminary, at Sao Paulo.

ELDER B. L. ANDERSON, president of the South China Union Conference, is taking a furlough in America after nine years' service in China. Brother Anderson is spending a few days in Washington between camp-meetings.

ELDER AND MRS. I. H. EVANS left Washington last week. They will spend a few days visiting relatives, and attend several camp-meetings, on their way west, before sailing for China. Further announcement of their itinerary will be made later.

ELDER J. W. HIRLINGER has been chosen missionary secretary of the Bureau of Home Missions. His special work will be to labor under the direction of the general secretary of the bureau, Elder L. H. Christian, in the circulation of literature among the foreigners in the United States, excepting the Germans and the Scandinavians. Elder Hirlinger's experience well fits him for this important work.

THAT many communications pertaining to the work of the message are lost in these days of the submarining of ships, is emphasized again by the receipt at the Mission Board office of a duplicate copy of an article sent for our Monthly Mission Survey department, a survey of India, which will appear later in the REVIEW. This copy was picked up in the Indian Ocean, with other mail discovered floating upon the surface. The steel-wire paper clip is heavily rusted by contact with salt water. Fortunately, the original of this valuable report reached us in due time. This illustrates anew the importance of mailing duplicates of important documents during these days of uncertainty.

AT REST AFTER LABOR

AFTER a life of devoted and efficient service, another of our comrades in the work has fallen asleep. On Monday, July 29, the following message came from Sister R. C. Porter, dated Hamilton, Mo.: "R. C. Porter passed away at noon today."

A literally world-wide circle of believers will join Sister Porter in her deep sorrow,

and in prayer that she and others of the family may be comforted of God in the blessed hope.

Born in Anamosa, Iowa, April 29, 1858, Elder R. C. Porter dated his conversion from 1871, in which year he was baptized by Elder Geo. I. Butler. He ascribed his conversion to the "influence of parents and the Sabbath school." He attended Battle Creek College in 1878, and next year began public labor as tent master, with Elder Daniel Nettleton, in Nebraska. In 1890 he was elected president of the Minnesota Conference.

From these early times Elder Porter's labors are known to those familiar with the development of this cause, having served in local and union conference work. From the Southwestern Union, in 1908, he was called to the South African Union. He and Sister Porter joined the missionaries and believers there in putting their lives into the work of winning souls in Africa—from the Cape to the Zambesi. At the 1913 General Conference Elder Porter was called to the superintendency of Eastern Asia, which he relinquished only when failing health made his return necessary, in 1917. His loss to the work will be as keenly mourned in Africa and Asia as in his homeland. Not, however, for the long and efficient service in many lands, but because of his Christian spirit and character, his friends and associates in service find comfort in the assurance that he sleeps in Jesus, and his work will surely follow him.

W. A. S.

THE HARVEST INGATHERING CAMPAIGN

ANOTHER most eventful year has quickly passed, and the time for the annual Harvest Ingathering campaign is near. September, instead of October, has been decided upon by the committee as the time to begin this great missionary campaign. It was felt that for various reasons this would be a much more favorable time to open the campaign than October, which has been the usual time to begin.

It is expected, of course, that this work will continue, as heretofore, through to the close of the year. But while this is so, we strongly urge that no church delay starting this campaign, but that all begin promptly the first week in September.

It is hardly necessary to recite the needs of the fields for which the funds gathered in this campaign will be used. Growth is seen in the work everywhere. Calls for workers are multiplying on every hand, and to be true to the responsibilities intrusted to us we must in some way provide a surplus fund by which workers can be sent not only to strengthen work already started in fields where millions are not yet warned, but to open work in new fields where the call for help is continually ringing in our ears. Then, too, in the future, when this dreadful war now raging shall close, many of our missions in different parts of the world will doubtless be found in great need, and this time of prosperity is the opportune hour in which to provide for the emergencies that we know are sure to come. The Harvest Ingathering campaign offers us an opportunity to make

some provision for the extra calls which will come to the mission treasury, and at the same time place in the hands of our neighbors and friends this excellent magazine containing information regarding the openings in heathen lands for missionary work, and what we are doing to respond to this Macedonian call which is coming to us.

We are aware that there are many demands upon the people for funds at this time, because of the unprecedented conditions in the world. But we must not allow these conditions to deter us from pushing our missionary work in lands abroad. The Harvest Ingathering is a foreign missionary work. The war makes the needs of the gospel all the greater.

President Wilson, in a recent communication to the Methodist Episcopal Society, said:

"I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued, and continued as far as possible at its full force, seems to me of capital necessity, and I, for one, hope that there may be no slackening or recession of any sort.

"I wish that I had time to write you as fully as this great subject demands, but I have put my whole thought into these few sentences, and I hope you will feel at liberty to use this expression of opinion in any way that you think best."

These are true and wise words; so, with our needs so great, and with the prospect of having to meet some emergencies in this time of financial prosperity, we should push this campaign this year with unabated energy, and gather the largest sum for God's needy cause we have ever gathered through this channel.

Last year was our banner year in securing funds by means of this campaign. About \$170,000 was realized. We ought to do much better this year. At the last General Conference this was considered, and the following goals were suggested:

1. That our general goal be \$250,000.
2. That we ask our members to make their individual goal at least \$5.
3. That we aim to realize an average of twenty-five cents for each paper circulated.

If these goals are realized, it will be because all faithfully and diligently take hold of this work. Much will depend on the enthusiasm which church officers put into it. The responsibility of being a church officer is for such a time as this. Bring the matter before the church, lay definite plans, order the papers, assign territory, and organize the campaign so that all will have some part in it.

The conditions in the world indicate that the troubles of the last days are upon us, and events of tremendous magnitude will come in swift succession. Now is our most favorable opportunity to work. Let us all take hold of this good work unitedly, and by prayer and earnest consecration to God, secure the blessing which is for those who are diligent and faithful.

W. T. KNOX,
 Treasurer General Conference.