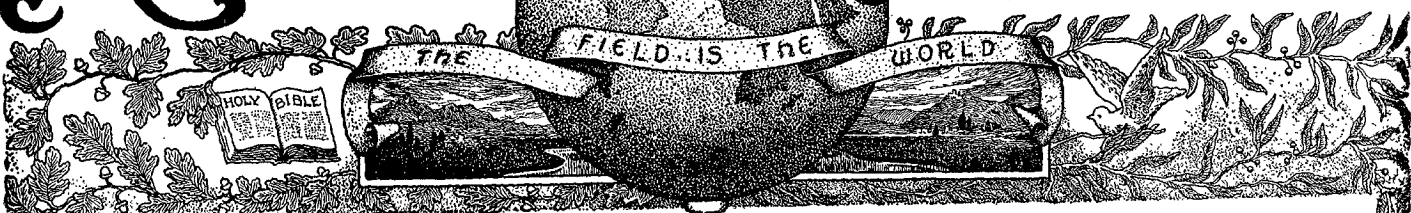


The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, July 22, 1915

No. 36

THE GOSPEL TO ALL NATIONS

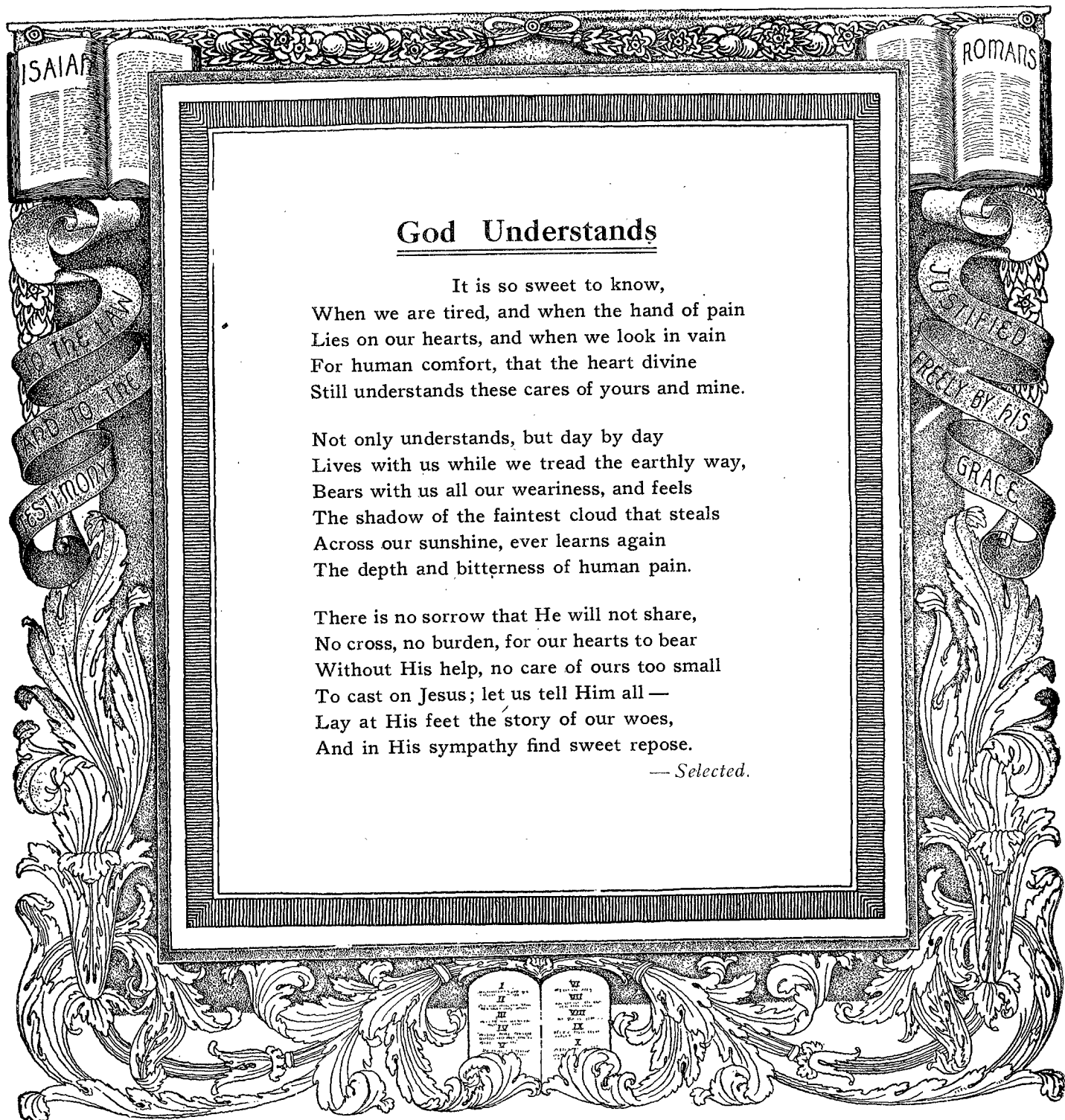
God Understands

It is so sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the heart divine
Still understands these cares of yours and mine.

Not only understands, but day by day
Lives with us while we tread the earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.

There is no sorrow that He will not share,
No cross, no burden, for our hearts to bear
Without His help, no care of ours too small
To cast on Jesus; let us tell Him all —
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.

— Selected.



The Shadow of the Bottle

THE greatest campaign book in behalf of temperance yet published. Every page contains a strong argument against the saloon, illustrated by 65 cartoons that are "true to life." No one can see these cartoons, or read a page of the book, without being impressed with the awfulness of the drink habit. It should be placed in every home. Read what others say of it.



May 8-15-

"The Shadow of the Bottle" is a timely and valuable contribution to the literature of temperance and prohibition. It combines text and illustration in an original and effective way, uniting scientific facts and human interest, tending to impart educational knowledge while gripping the emotions. I can heartily recommend its general use, especially among the young.

Richardson Prentiss Hobson

If there is one thing needed more than another, it is that people get help on the temperance question. Surely this book will appeal to the people. There ought to be a good sale for it at a time like this. We will do what we can to get it before the people.—Elder H. S. Shaw, President of the Western Canadian Union Conference.

"The Shadow of the Bottle" is a new temperance storybook of 128 pages, with an illustration on every other page. I have just read this book and commend it most highly.—R. L. Davis, Superintendent Anti-Saloon League, North Carolina.

"The Shadow of the Bottle" is a splendid presentation of the saloon proposition, and I hope it will have a large sale. We will do what we can to put it in line.—C. W. Crooke, Superintendent Anti-Saloon League, Florida.

One State Anti-Saloon League has ordered 3,000 circulars of this book to be sent to its members with a personal letter from the State superintendent, and has purchased 200 books. Another State League has ordered 100 books.

Thus our friends are helping us in this work of temperance reform. Now is the time to give it a wide circulation while the country and the world is stirred up on the subject.

The book is issued in two styles; paper, 25 cents; cloth, 50 cents.

ORDER FROM YOUR TRACT SOCIETY

"Protestant Magazine" for August

A CRUCIFIX AS A PREMIUM. As an inducement to subscribe to a Roman Catholic magazine, the publishers offer to the editor of the *Protestant Magazine* a certain crucifix, which, when properly blessed, will grant various indulgences from sin. We quote one paragraph in reply:—

"To such depths of heathenism has a professedly Christian church fallen, and this easy way of avoiding the punishment which the Roman Catholic Church teaches is justly due to every sinner is offered as a sort of premium with every subscription to a dollar magazine in enlightened America in the year 1915!"

You should read the whole article.

A ROMAN CATHOLIC EDITOR ASKS the editor of the *Protestant Magazine* to show what are the Roman Catholic Church's "un-American political doctrines." The editor of the *Protestant Magazine*, "acting upon the basis that the editor of the *New World* really desires to secure the information of which he is evidently in much need," gives him and all Protestant readers the proof in the August issue. It is worth reading. Address your tract society, or,—

THE PROTESTANT MAGAZINE
Washington, D. C.

Health First — Safety Follows

THE beautiful August or War versus Disease number of our National Health Magazine, *Health and Temperance*,—formerly *Life and Health*,—really excels the July issue, and is sure to have a wide circulation.

ORIGINAL WAR PICTURES present the brighter side of the present world conflict—relief organizations working in the wake of the armies, to save life, to restore health, and to prevent disease.

Space forbids detailed account of the interesting departments in this month's issue. The Mother in the Home—doctor's advice for hot weather troubles; How to Make a Fireless Cooker, and recipes for fireless cooking; The Temperance Movement, and the latest news, cartoons, etc.; Questions and Answers department for subscribers, treatments for various ailments, etc.,—all these go to make up this excellent number. Begin your subscription with the August issue, or send at once to your tract society for a supply.

HEALTH AND TEMPERANCE
Washington, D. C.

The Advent 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. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 22, 1915

No. 36

GENERAL ARTICLES

The Book of the Law

MRS. E. G. WHITE

THE silent yet powerful influence set in operation by the messages of the prophets regarding the Babylonian captivity, did much to prepare the way for a reformation that took place in the eighteenth year of Josiah's reign. This reform movement, by which threatened judgments were averted for a season, was brought about in a wholly unexpected manner through the discovery and study of a portion of Holy Scripture that for many years had been strangely misplaced and lost.

Nearly a century before, during the first Passover celebrated by Hezekiah, provision had been made for the daily public reading of the book of the law to the people by teaching priests. It was the observance of the statutes recorded by Moses — especially those given in the book of the covenant, which forms a part of Deuteronomy — that had made the reign of Hezekiah so prosperous. But Manasseh had dared to set aside these statutes; and during his reign the temple copy of the book of the law, through careless neglect, had become lost. Thus for many years the people generally were deprived of its instruction.

The long-lost manuscript was found in the temple by Hilkiah, the high priest, while the building was undergoing extensive repairs in harmony with King Josiah's plan for the preservation of the sacred structure. The high priest handed the precious volume to Shaphan, a learned scribe, who read it, and then took it to the king with the story of its discovery.

Josiah was deeply stirred as he heard read for the first time the exhortations and warnings recorded in this ancient manuscript. Never before had he realized so fully the plainness with which God had set before Israel "life and death, blessing and cursing" (Deut. 30: 19); and how repeatedly they had been urged to choose the way of life, that they might become a praise in the earth, a blessing to all nations. "Be

strong and of a good courage, fear not, nor be afraid," Israel had been exhorted through Moses; "for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Deut. 31: 6.

The book abounded in assurances of God's willingness to save to the uttermost those who should place their trust fully in him. As he had wrought in their deliverance from Egyptian bondage, so would he work mightily in establishing them in the Land of Promise, and in placing them at the head of the nations of earth. To Israel of old had been given the assurance: "There is none like unto God, . . . who rideth upon the heaven for thy help, and in his excellency on the skies. The eternal God is thy dwelling place, and underneath are the everlasting arms." Deut. 33: 26, 27, R. V.

The encouragements offered as the reward of obedience were accompanied by prophecies of judgments against the disobedient; and as the king heard the inspired words, he recognized in the picture set before him conditions that were similar to those actually existing in his kingdom. In connection with these prophetic portrayals of departure from God, he was startled to find plain statements to the effect that the day of calamity would follow swiftly, and that there would be no remedy. The language was plain; there could be no mistaking the meaning of the words. And at the close of the volume, in a summary of God's dealings with Israel and a rehearsal of the events of the future, these matters were made doubly plain. In the hearing of all Israel, Moses had declared: —

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. . . .

"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."

But Israel "forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten the God that formed thee.

"And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. . . .

"I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: . . . for they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. . . .

"Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste." Deut. 32: 1-10, 15-35.

These and similar passages revealed to Josiah God's love for his people, and his abhorrence of sin. As the king read the prophecies of swift judgment upon

those who should persist in rebellion, he trembled for the future. The perversity of Judah had been great; what was to be the outcome of their continued apostasy?

In former years the king had not been indifferent to the prevailing idolatry. "In the eighth year of his reign, while he was yet young," he had consecrated himself fully to the service of God. Four years later, at the age of twenty, he had made an earnest effort to remove temptation from his subjects by purging "Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. They brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem." 2 Chron. 34: 3-5.

Not content with doing thorough work in the land of Judah, the youthful ruler had extended his efforts to the portions of Palestine formerly occupied by the ten tribes of Israel, only a feeble remnant of which now remained. "So did he," the record reads, "in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali." Not until he had traversed the length and breadth of this region of ruined homes, and "had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel" (2 Chron. 34: 6, 7), did he return to Jerusalem.

Thus Josiah, from his earliest manhood, had endeavored to take advantage of his position as king to exalt the principles of God's holy law. And now, while Shaphan the scribe was reading to him out of the book of the law, the king discerned in this volume a treasure of knowledge, a powerful ally, in the work of reform he so much desired to see wrought in the land. He resolved to walk in the light of its counsels, and also to do all in his power to acquaint his people with its teachings, and to lead them, if possible, to cultivate reverence and love for the law of heaven.

But was it possible to bring about the needed reform? From all that he could learn from the reading of the volume before him, Israel had almost reached the limit of divine forbearance; soon God would arise to punish those who had brought dishonor upon his name. Already the anger of the Lord was kindled against the people. Overwhelmed with sorrow and dismay, Josiah rent his garments, and bowed before God in agony of spirit, seeking pardon for the sins of an impenitent nation.

At that time the prophetess Huldah was living in Jerusalem, near the temple. The mind of the king, filled with anxious foreboding, reverted to her; and he determined to inquire of the Lord through his chosen messenger, to learn, if possible, whether by any means within his

power he might save erring Judah, now on the verge of ruin.

The gravity of the situation, and the respect in which he held the prophetess, led him to choose as his messengers to her, the first men of the kingdom. "Go ye," he bade them, "inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." 2 Kings 22: 13.

(To be concluded)

Mind Cure — No. 6

Christian Science

GEO. D. BALLOU

CURES by means of Christian Science are wrought through a system of mental diversion or preoccupation. Minds that have been harassed by doubt, fear, remorse, anxiety, or any other depressing sentiment, are attracted by the promise of cure, begin studying its occult formulas, are astonished but not shocked by its wonderful system of negations, begin to believe its doctrines, and forget their former troubles and depressed moods. This mysterious, occult, sometimes silent appeal to troubled minds is the most powerful human means conceivable, in many cases, for producing changes in the depressed conditions of a disturbed mind and nervous system.

This appeal to the love of the marvelous is with many minds almost irresistible. There can be no more subtle, quiet demand for a change of moods than the methods used in both the words and the manner of these Christian Science healers. Wonder, surprise, and astonishment are the temporary antidotes for worrying and agonizing. One cannot agonize and wonder at the same time.

Let the man of cool scientific mind who undertakes to find the meaning of the things he reads, begin to peruse a copy of "Science and Health," which is the foundation of Christian Science; if he persists in this effort for fifteen to thirty minutes, the chances are that he will have a headache for racking his mind to find some sane, sensible meaning where there is none. Let another of sentimental, imaginative mind begin to read the book when troubled with headache from worry and fretting, and in all probability this headache will cease within thirty minutes. The cause of these diametrically opposite results is very simple. This last mind did not attempt to fathom the mystical import of what was read, but just began to wonder, and kept right on wondering, What does it all mean? how does the reading of this book heal the sick? how can all these wonderful cures come about? As a result, the mind finds relief from its previous anxieties.

There is nothing more supernatural or miraculous about this than that water

will quench thirst, or fire warm the body, or food satisfy the bodily hunger. A state of rest comes into the soul because the troubles are forgotten. Anything else which will gain the attention of a distracted mind and win its confidence until nature can rally from the injuries done by adverse moods will accomplish the same physical results. As before said, a journey through a new country; a visit from a loved and trusted friend who brings new, pleasant thoughts and moods; the assurances of a good physician; and a hundred other things will work the same physical results without the mysticism or false doctrine.

The limitations of the power of Christian Science is seen when attempting the cure of blood poisoning, typhoid fever, smallpox, cancer, and other malignant diseases without other than mental remedies. The use of all physical remedies is ignored. Failures are ascribed to the patient because he did not surrender his mind fully and get in touch with the Christian Science metaphysical idea of God.

It is not unusual to see a patient who is stricken with locomotor ataxia or some other equally incurable disease, greatly relieved, and most hopeful expectations are aroused of a full and perfect cure. But later on, perhaps after a year or two, the Christian Science practitioner finds that some malign influence in the family or neighborhood is hindering further progress. The cause of the improvement is clear. Probably half or two thirds of the symptoms in the case presented in its early stages were due to the mental agony of the patient over his condition. These are removed by the absolute assurance of Christian Science, but the diseased condition, due to some specific poison in the blood, slowly progresses toward a fatal termination.

Evil Influence

The doctrine of a malefic influence, called by this cult "malicious animal magnetism," is remarkably out of place among the "all good" things that God created. In spite of the claim of Christian Scientists that God is the creator of all that we call evil, and therefore all evil is good, they found it necessary to invent this theory of a malign influence to account for the failures of Christian Science. It seems very remarkable that in spite of the fact, in their theory, that there is no devil, yet this cult confesses that it is confronted with an evil force that is as hard or harder for them to manage than was the personal devil as they found him in the creeds and in the Bible. Christian Science made an effort to get rid of the personal devil, but in this malefic influence they have invented a demon as attenuated and ethereal as the god whom they teach. So now they have a pantheistic devil and a pantheistic god.

Are these people sincere? — Most assuredly they are. It is not men's motives we are dealing with, but the application of the law of rest. The fascina-

tion of the mysterious, and the undefined idea that whatever is accomplished for the sick by other than visible means must be miraculously divine, is very generally prevalent. The result is that whatever is accomplished is taken as evidence that a miracle has been wrought, and that every Christian Science doctrine is true, because it is supposed that the cures grow out of the doctrine instead of resulting from the state of rest and temporary peace that has been brought into the soul by this system of mental diversion. Other faiths and doctrines could accomplish similar physical results in their adherents if held with the same expectation, cheerfulness, courage, and hope.

Indeed, this same kind of work has been going on in a quiet, unobtrusive way all through the ages. Physicians have used it, and ministers have used it, and priests have used it, and the friends of the sick have used it, and many a soul has been saved from premature death just by the hope and cheer that has come from getting the thoughts diverted from the depressing topics that pulled it down. But little has been said concerning these cases. They were such natural results that no one of repute has thought to make himself famous by proclaiming them as divine, and that he had the exclusive agency for dispensing such healing power.

Creative Power Lacking

Jesus of Nazareth, who was with the Father before the foundation of the world, was joint Creator of the universe. It was he to whom the Father said, "Let us make man in our image, after our likeness." His mission to earth was to demonstrate that creative power could undo all the work of the usurper and reveal the tender mercies of Jehovah, and thus restore man's confidence in his Creator. And he did not dispense the grace of God for gold. He said to his disciples, "Freely ye have received, freely give." Now, if Christian Science is the representative of Jesus on earth, let it speak the creative word of healing to the palsied and the maimed, to the lepers and the syphilitic, and to those born blind and deaf. Let creative power be seen putting new eyes into the empty sockets, and let flesh-and-blood limbs take the place of artificial ones. There is plenty of this work to be done, and now is the opportune time. Let something appear besides the partial removal of adverse mental causes and the temporary results that follow. But, reader, you will never see any manifestations of creative energy from this cult. How can its adherents exercise creative power when they have denied the very existence of a Creator?

The Conflict

There is a conflict between good and evil, between righteousness and sin, between life and death; between sickness and suffering on one hand, and health on the other. He who thinks to end the conflict by denying the existence of evil and sin and sickness, will eventually find

himself conquered, and bound hand and foot.

He who can deceive himself into believing contrary to the evidence of his senses and reason, shows enough skill and perseverance and will power to conquer every evil thing in life and rise superior to nearly every form of sickness, without having to deny the existence of these things.

A man may have this system inculcated fully into his life and yet know nothing of that spiritual rest that comes from full spiritual fellowship with the personal Creator. He may talk "Christ" and "truth" and "life" and the "allness of God," and be an agent for healing the sick, and yet not be acquainted with the personal Saviour who now sits at the right hand of his personal Father in the heavenly sanctuary. Heb. 8:1, 2. Trusting in divine power and so-called "truth" apart from a personal acquaintance with the personal Creator, will save no man. There is but one thing that will do away with the "old beliefs" and "errors of mortal mind" for the Christian Scientist, or with sin and all its consequences for other people, and that is a personal, living acquaintance with the Creator and his Son Jesus. This only will end the conflict.



"Discerning the Lord's Body"

AUGUSTA C. BAINBRIDGE

READING slowly and prayerfully the eleventh and twelfth chapters of First Corinthians, with kindred texts in Ephesians and Colossians, we have a heavenly picture of the church of Christ on earth. Christ is the head, and his people are members in particular. Christ is the head of all, yes, the head of every individual soul.

In this is seen not only Christ's love for his church, but the love and care of each member for the others. Never in the history of the world was this care needed more than it is now. We are all passing through severe trials, which by God's grace, will prepare us to pass through more severe ones in the near future. These, as polishing tools, are fitting us to stand when our dear Lord appears.

Satan is busier than ever. If he were allowed to have full control of the physical world, not one Seventh-day Adventist would be alive to welcome the Lord when he comes. Accidents, sickness, diseases, afflictions of various sorts, and persecution would lay every waiting saint in the grave.

Besides that, with his deceit and lying wonders he would enter Christ's body, the church, separate members one from another, and destroy the faith of God's elect, if he could. But praise to the Lord God of heaven and earth, Jehovah reigns! He reigns and all who will may come under his gracious rule and be safe. Much of our safety in body and soul depends upon our holding fast to one another.

The members of our physical body are

dependent on the head for direction. When all these members hear and heed these directions, they work in beautiful order, and there is harmony in the body. Will it not be the same in *his* body, the church? Where this is not so, we find division in the body, spiritual sickness, and bodily sickness, too. In 1 Cor. 11:30 we read, "For *this* cause [not discerning the Lord's body, see verse 29] many are weak and sickly among you, and many sleep." These verses tell us that many of the sicknesses among us and many of the untimely deaths in our ranks, are due to our failure to discern the Lord's body. This means not only the broken body and shed blood typified in the bread and wine at the Communion table, but through these *Him*, our Head, and his children, our brethren and sisters in the church, as members of his body.

If we would learn the lesson of the text, we must learn to see, through the eyes of love, how absolutely we are dependent on one another in Christ. We need one another, just as the eye needs the foot, and the hand needs the head, and vice versa. It would be impossible for the body to be in health, or even fully alive, if the members were out of harmony with one another, or worked against one another.

In the church, Christ, the Head, feels the need of every member. Should one seemingly rather unimportant member be spiritually sore or ailing, he wills that the other members work together with him to restore such a one. We can each see that *he* needs every member, and filled with his love, we shall feel that we need every member. When we see one ill, there will spring up in our hearts an earnest intercession for the healing of his hurt; because Christ and the church have need of him.

Since this world is the only place where there will be such weak and feeble ones, it will be the only place where we shall ever have a chance to show compassion or tender pity such as the Master has shown toward us.

We read that God has "tempered the body together" (1 Cor. 12:24, 25), that we "should have the same care one for another." Let us "press together" and care for one another, with love, suffering with one another's suffering, rejoicing in one another's joy.

We are living in most solemn times. God by his Spirit is preparing a people for translation. There will be in that prepared company perfect accord. There will not be one who does not love every other member of Christ's body with an intense heavenly love.

If our physical bodies are to be kept in health through the trying scenes of the time of trouble that we are just entering, this heavenly love must be abiding in us.

Sometimes we may find ourselves saying of another: "I have no need of him. I have nothing against him, and wish him no harm. He may go his way, and I shall go mine. I have nothing in common with him." Saying that, we have

been saying just what the Word of God says that one member cannot say of another member of the Lord's body, "I have no need of thee."

It is not a question of holding spite or grudges; that is impossible with those who expect to go all the way with the Lord Jesus to the holy city. There is a deeper experience than getting rid of grudges. We need to get away from the spirit of independence that would cause us to feel that we could get along without any member of the body. When we find this spirit of independence in our hearts, we must make a quick journey back to Calvary. It may mean, too, a drawing very near to the member that we had so coolly shut out. It may mean a confession and a prayer meeting of two members with the Head. That will result in spiritual health in place of soul sickness.

Let us heed Paul's message from the Master, and learn how to discern the Lord's body. So shall we be of one accord, and so can we ask in faith for the blessed baptism of the Holy Spirit that we so much desire.

Los Angeles, Cal.

Reasons for Thankfulness

M. G. HUFFMAN

God expects thankfulness on our part. "Be ye thankful," are the words of Scripture. "Offer unto God thanksgiving," says the psalmist. "With thanksgiving let your requests be made known," says Paul. "Let us come before his face with thanksgiving," says David; and many like texts are in the blessed Bible. In the former dispensation, numerous sacrifices were required, among which was a thank offering. And in the days of David, the Levites were required every morning and evening to thank and praise the God of Israel.

There is a multitude of reasons why we should be thankful. The following are some of them:—

1. The dearest thing on earth—the privilege to live and work for God—is ours. For in him we live, move, and have our being.

2. We have numberless blessings, both temporal and spiritual. God gives us food, raiment, shelter, health, and strength. In Europe, at the present time, millions of little fatherless children and thousands of widowed women with little babes are suffering the pangs of hunger and the tortures of bereavement and suspense. But how about us here in the United States of America? Probably none of us really know what it is to be hungry. Are we as grateful as we should be to the Giver of our mercies for even the so-called common blessings of life?

3. Has not every believer in the third angel's message reasons for sincere thanksgiving to God that when this truth came to him he was enabled to accept it, and not reject it, as so many thousands now living have done?

4. Have not we as a people reasons

for much gratitude to God that he has spared the lives of so many of his aged ministering servants to be witnesses in this closing work?

5. Should not we be thankful that so many of our young people, full of life and enthusiasm, are entering into this work to assist in carrying the everlasting gospel to earth's darkest corners? With clear minds and consecrated hearts and bodily vigor, how many hundreds of both sexes are entering the gospel field as ministers, teachers, editors, canvassers, physicians, nurses, Bible workers, and to serve in other ways!

6. Have not we as a people great reason for thankfulness for what God has done and is doing by way of opening up avenues through which this blessed truth can reach all nations in this generation?

7. We ought to be devoutly thankful to God that, while we have sailed as it were over tempestuous seas of obstacles and opposition, we were not stranded on the rocks on the one hand, nor grounded on the shoals of discouragement on the other.

8. And while the various winds of theological error have been and are still blowing from different points of the compass, and while those who have gone out from the main body are still trying to draw away disciples after them, we can thank the Lord that the spiritual church of God, the pillar and ground of the truth, of which Jesus our Lord is the head, is being fitly framed together, and is growing into an holy temple; and thank God that the main body is standing firm.

9. Are we sufficiently thankful to God, that, running parallel with this message, the spirit of prophecy has been manifested in the remnant church, and that today his handmaid still lives?

10. Can we ever be sufficiently thankful for God's great plan of salvation? This gospel of the kingdom has now belted the globe in its onward march, as it is being sounded to every nation, kindred, tongue, and people. The apostle Paul had a view of what was being accomplished by the gospel for the Jew and the Gentile in his day, and exclaimed, "Thanks be to God for his unspeakable gift." This inexpressible gift is more fully set forth in that well-known text, John 3:16, where it is stated that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Did any one ever see in any book, or chiseled on stone, or anywhere else, a word so small that contained so much salvation, comfort, or hope as the word SO in this connection? "God so loved the world." May we not be thankful, and glad also, that the great controversy between good and evil is soon to be concluded? and have we not great reason to thank God that notwithstanding the fact that nearly all the great nations of the world are now in deadly conflict, the United States of America is practically at peace? We ought to be grateful and praise God that while the

conflict is on in Europe, he is giving his servants success in pushing forward the last message of mercy in those warring nations, and many are accepting the truth for this time.

Personally, I do thank the Lord for the present truth, which came to me thirty-seven years ago, and which for the past thirty years I have been publicly proclaiming in many States. I rejoice that the Lord has seen fit to bless my efforts to the salvation of many souls for whom Christ died. Everything points to the fact that we are almost home. We can thank the Lord that his great clock of time will soon strike the appointed hour, and that the Lord Jesus Christ will then come to receive his waiting people to himself. "Even so, come, Lord Jesus."

The Kind of Zeal We Need Today

ERNEST LLOYD

IMPORTANT events thicken about us so fast, and the scenes are shifted with so strange a rapidity, as to impress us with the fact that the great drama of earth is drawing to a close. Europe never presented such a spectacle before, and the situation calls for the most profound attention on the part of every Seventh-day Adventist. Thrones are tottering; change is written everywhere; but the kingdom of our Lord shall triumph over all.

It remains for us, upon whom the last days have come, to prepare ourselves by seeking a fresh baptism of the Holy Spirit for greater power and greater faithfulness in witnessing to the final message of warning and mercy here in the homeland. God is calling upon us to redeem the time, because the days are calamitous. All heaven is in earnest over the condition of the present evil world. We must now unite an earnest spirituality with increased activity in our missionary efforts to reach the unsaved about us.

No Christian can afford to wait or hesitate in a time like the present. "God calls for individual zeal, not waiting for others. He calls for closet zeal, not mere platform stimulus. He calls for prayerful zeal, not self-sufficient activity. He calls for serious zeal, not levity. He calls for self-denying zeal, manifested in a willingness to surrender all. When such zeal pervades our churches, when each Christian apart, and each family apart, shall take up the work of the kingdom with Christlike solicitude; when the missionary fire is kept burning by his Spirit upon the altar of our hearts, fed by experience and meditation, and fanned by prayer; when our trials press not so heavily upon us as does the burden we carry for the souls out of Christ,—then will the Spirit of God be poured out upon his people, and we shall see the power and glory of the living God manifested in turning many to righteousness." Let us be earnest in prayer, in faith, in labor, and in hope, and who can tell but the day of great blessing is near?



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EDITORIALS



A Great Requirement

God requires that his people who give to the last generation of sinners the last message of salvation, shall be a people who represent the principles of his kingdom. It is no small requirement; and in human strength it is an utter impossibility, but in God there is strength sufficient to make it possible. It will do us no good to know simply that the strength is there. It must be drawn upon to the extent of our needs. To a people that are among the smallest of earth God has given a work that might well appall the strongest people in the world. Only in his strength is success possible, and we cannot expect that strength while we nurture iniquity. If ever a people was called upon to deny "ungodliness and worldly lusts," and "live soberly, righteously, and godly, in this present world," it is this people. Only thus can God make us a power for the accomplishment of his purpose, or crown us victors when his work is done. C. M. S.

In Touch With the Field

THERE is a rest in change, even though it involves extra work and earnest labor. From the editorial den to the tented field; from poring over endless manuscripts, many of which are interesting and inspiring and some dull and prosy, to talking face to face with our contributors; from receiving and writing long letters, to handclasp with the correspondents themselves; from the dull monotony, which at times attends routine work in the factory, to the stir and bustle of active field operations,—such a change is pleasant indeed, and we were afforded this pleasure during the last few weeks as we met with our brethren and sisters of Wisconsin and Michigan in their annual convocations.

The meetings at Stevens Point, Wis., and at Holly, Mich., were inspiring occasions. From eight hundred to one thousand persons attended each gathering. Among these worshipers were men and women of varied experience, but pos-

sessed with the one longing for a deeper consecration of heart and life to God and the obtaining of a greater measure of his Holy Spirit. Many came from communities wherein they were the only representatives of this work and people. Others came from divided homes where they are not only alone in their neighborhoods, but alone in their family relationship, in the stand they have taken for the truth of God. Some were ministers and Bible workers who had been laboring away out on the firing line. Others were canvassers who for long months had gone from door to door, experiencing all the hardships and pleasures which befall this class of workers, in an effort to carry the special message for this generation to those who know it not. Our camp meetings are occasions for a renewal of the ties of Christian fellowship, and for united cooperation in the work and service of God.

One who visits our large gatherings today is impressed with the fact that during the last decade a new generation for the most part has come onto the stage of action. How quickly the boys and girls spring into manhood and womanhood! At the Wisconsin meeting there were fully two hundred young persons on the grounds, and nearly as large a number at the Michigan meeting. As we looked into their earnest faces, we saw a solution of the problem of the speedy completion of this work. What cannot God accomplish in carrying this last message to earth's remotest bounds through the young men and women connected with our church work, if they will but dedicate their lives to his service!

In behalf of the young people at the Wisconsin meeting Elder W. H. Wakeham, of Emmanuel Missionary College, together with the secretary of the Missionary Volunteer department, Miss Frances L. Case, and the secretary of the Sabbath school department, Miss Ida Thompson, carried a heavy burden and did most excellent work. At the East Michigan meeting the same earnest effort

was put forth for the young people by Elder O. M. Kittle and Miss Lottie E. Bell. In both conferences are seen the fruits of the efficient work done by Prof. O. J. Graf and his associates at Emmanuel Missionary College, in preparing young men and women for a part in this work.

Excellent interest was shown by the citizens of Stevens Point in the evening preaching services. In these Elder A. J. Clark, of the Southern Illinois Conference took the leading part. The reports of the conference departments showed that the Lord had blessed the efforts of our brethren in Wisconsin during the last year. Three new churches were admitted into conference membership. There has been an appreciable gain in offerings to missions, and during the first five months of the present year a marked increase was shown in the tithe funds of the conference. The Bethel and Walderly Academies and the Madison Sanitarium presented encouraging reports showing that a good measure of success had attended these institutions during the past year.

Elder P. A. Hanson, the president of the conference, has been connected with the work in this field only a few months. He is fast winning his way into the hearts and confidence of the people, and was reelected president of the conference for the ensuing year. Brother Frank Hiner was chosen secretary and treasurer. The members of the executive committee remain practically the same. By the earnest request of the Minnesota Conference, Elder John Hoffman, who has faithfully labored for a number of years in Wisconsin, returned to his old field of labor in Minnesota, to carry forward work for both the English and the Scandinavians.

The interests of the book work were generously represented at this meeting by Elder W. W. Eastman and Brethren J. B. Blosser and J. W. Mace. Much enthusiasm was aroused in this department of the work, and a goodly number of recruits were secured. Elder G. P. Gaede did excellent work in behalf of the German believers.

At the close of the Wisconsin camp meeting forty-five followed their Lord in baptism. A number of these are young men and women who went forward with definite conviction and purpose to follow henceforward in the footsteps of their Saviour. The quiet, deep movings of the Spirit of the Lord were present in this gathering, and while there were no particularly striking manifestations, a spirit of deepening consecration took possession of the hearts of the people, and we believe the fruits of this meeting will be seen in the kingdom of God.

The same excellent spirit which attended the Wisconsin camp meeting was present in the East Michigan meeting. The attendance from the outside was not so large, although a number manifested a growing interest. At this meeting \$8,500 was raised in donations and pledges, and \$700 worth of literature was sold from the bookstand. Sixty-three persons were baptized at the close of this meeting.

At the East Michigan meeting we renewed friendships of former days. It was cheering to find that some who have grown gray in this movement were on the ground, their faces still turned Zionward, still eager and enthusiastic in the advocacy of this message. It was a pleasure to meet again Elder H. Nicola, who in his earlier days bore a great burden of responsibility in connection with our church work, and to renew our acquaintance with Elder L. T. Nicola, with whom we were pleasantly associated in labor years ago.

At Holly we visited for the first time the buildings of the Adelpian Academy, and learned of the good work which this institution is doing for the young people in that conference.

The laborers in East Michigan for the most part are young men who have heard the call of God to his work. These, with their earnest conference president, Elder William Guthrie, are doing faithful work in extending a knowledge of the third angel's message throughout their populous field. Brother I. J. Woodman was ordained to the gospel ministry. The personnel of the officers and committees for the ensuing conference year, with two or three exceptions, is the same as last year.

It afforded us personal pleasure and spiritual refreshing to attend these meetings. We greeted old friends and made new ones. We found pleasure in our association with Elder L. H. Christian, president of the union, whose earnest words of counsel were appreciated by our brethren and sisters.

May the rich blessing of Heaven attend the work of the laborers in the Lake Union Conference. F. M. W.

Paying Tithe, Lifting the Debts

A BROTHER from the Transvaal was telling what tithe paying had done for him.

"I was in debt," he said, "and couldn't seem to struggle out. I had come home without a penny, and the debt hung over us."

Just then came the truth.

"I started to keep the Sabbath," he said, "and lost twelve shillings a week out of my wages."

"How are you going to live?" was the question the evil one kept pressing upon him.

"Then I saw the truth regarding the tithe," the brother said. "And now the enemy kept saying, 'How are you ever to do it and pay your debts?'"

"But I began to pay the Lord's tithe; and, brethren," he said, "I was quickly able to pay off my indebtedness."

It is the same testimony everywhere, in all the world. God's blessing does rest upon souls that obey his voice, putting their trust in him. W. A. S.

Durban Camp Meeting.

What Has He Done? What Shall We Do?

THE old ship Zion is nearing the end of its voyage. The haven of eternal refuge is almost in sight. The climax of the contest between good and evil is near at hand. Soon we believe we shall see Him whom we have loved coming in the clouds of heaven to seal the gift of eternal life to his faithful and to put an end to the activities of sin.

This is not a shadowy illusion, based on human desire, feeding the anxious hearts of men with the husks of a false hope. It is the very certainty of certainties. Its foundation rests upon the irrevocable word of him who created all that our eyes behold. The promise of our Lord's return and his assurance of victory over sin are the very bread of life to the hungry souls of men.

One day some will look up and say, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9. The clash of nations and the uncontrollable drive of events show that this generation is in the grip of forces that will not yield nor slacken until the contest is ended. It is the death grip of the powers of righteousness and iniquity; and the pen that writes history today writes the fulfillment of prophecy.

In view of these facts, the greatest blessing that can come to any soul is to receive a knowledge of God's message for this time. They who accept it enter into the inheritance of eternity. They become joint heirs with Jesus Christ to "an inheritance incorruptible, and undefiled, and that fadeth not away;" and they who bring to their attention this saving truth become "workers together with him" and sharers in his joy. The "Well done," spoken by the lips of our Saviour to those who have done this, will be the sweetest words to which human ears ever listen. The hardships endured and the rebuffs suffered which may seem like mountains now, will seem as nothing then. Says the writer of the epistle to the Romans:—

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." Rom. 8:18.

We sometimes are tempted to feel that we are doing considerable for the Lord's

cause, making considerable sacrifice; but when we view these "sacrifices" in the light of the accomplished victory, and see what our eternal gains are there as compared with our temporal losses here, we shall be ashamed even to mention them. God's open-handed liberality toward us compared with our reluctance to give to the forwarding of his last great work in the earth, will furnish a picture our mind's eye will not wish to dwell upon.

God emptied heaven of its choicest treasure in order to make us the happy subjects of his realm. Our Saviour, in order that he might know and feel our sorrows, became a "man of sorrows, and acquainted with grief." Because we dwell in flesh that is mortal, corruptible, temptable, having in it the accumulated tendencies of centuries of sin, "he also himself likewise took part of the same." He "himself took our infirmities, and bare our diseases." Matt. 8:17. This is equivalent to saying that he became one of us. In fact, the Inspired Word makes this very statement: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest." And here is the reason for it stated again: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:14-18. Wonderful provision! Wonderful fairness! Wonderful justice! Wonderful love! All this was done for our good—not that we might have no occasion to accuse him, but that nothing might be left undone in the work of saving men and healing the wounds that sin had made in the household of God.

It is not possible for us to go through life without feeling the infirmities of the flesh in some degree; and there are many, very many, whose pain-racked bodies are a continual testimony to them of the weaknesses, frailties, and infirmities of the flesh, till they wonder if God still lives and cares. But God tells us that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." And again: "In all their affliction he was afflicted." If we are children of God, there is no sorrow or pain which we are called to bear but Christ has felt it and bears it with us. He is the kindest physician that ever ministered to the woes and ills of humanity. He *feels* our infirmities and *bears* our diseases. Never doubt it again; but thank him that he does know and feel and care.

Have we felt the pangs of hunger? He has felt them as we never have. Have we dwelt in poverty, and been spurned by the well-to-do and great of earth? Remember that the Son of God, "though he was rich, yet for your sakes

he became poor, that ye through his poverty might be rich." He became poor that he might make us joint heirs with himself in the riches of heaven and in the earth made new. The way has been opened whereby every son and daughter of this world may be taken into that wonderful and blessed partnership. He has done his part to bring that about. Let us thank him that he has, and then go and do ours.

If you are a tiller of the soil, remember that as year by year you have planted the seed, God has watered that seed with his rain and warmed it into germination with his sunshine. You sowed, and he multiplied the seed. You planted, and he heaped up, in your cellars and granaries, the increase that fed and clothed you, kept a roof over your head, and a pleasant couch under that roof. You sowed one, and God made it thirty; you planted one, and God made it fifty; you purchased sheep and cattle, and God gave you food for them, too, and they increased to your account. You labored in sun and rain and cold to provide for your household; but God alone could make any good come out of all you did. He crowned your efforts with success, filled your plowed land with waving grain, and your fruit trees with their bounty. There ought to be enough in this to make every tiller of the soil, every herdsman, every husbandman, every soul, glad to acknowledge God's goodness and love, and return him thanks for the bounties he has bestowed upon man.

But these are the temporal things. What of those that have to do with the great beyond? Without the knowledge of God, we are hopeless, lost. He has provided and set before us the hope of an eternal inheritance in an everlasting kingdom. We were sold under sin; he has redeemed us by his own blood. We were full of sin; he has promised to forgive our sins and to cleanse us from all iniquity. Sin had burned itself into our very bones; but, "though your sins be as scarlet, they shall be as white as snow." Friends have forsaken us; but he declares, "I will never leave thee, nor forsake thee." We have been through sorrow, affliction, strife, and turmoil; but Christ's promise is, "Peace I leave with you, my peace I give unto you." We are in constant need of help; he has filled his Book with unfailing promises of help for us in every time of trial. And when that great day of days shall come, he will take us under the wings of his protection, and hide us from everything that could do us harm.

What thanks are due him! All we have that is justly in our keeping came from him; and all that Christ is heir to he has promised we shall share with him. When we have truly thanked him for all his great and marvelous gifts to us,

we shall only have begun to understand how much there is to thank him for. And when we have learned somewhat of that, our sacrifices and losses and gifts in this present world will occupy but a small place in our estimation.

We are drawing near to the time set for a large offering for the cause of God, and we shall demonstrate on that occasion how great or how small a valuation we place upon what we are doing for God, and how great or how small a valuation we place upon all God has done and has promised to do for us. May God help us to put right estimates upon these things, and not let the nearness of the temporalities blind our eyes to the true value of the eternal riches. Let us give such an account of our stewardship that we shall not be ashamed to look upon the record of it in that day of final accounts, so near at hand.

C. M. S.

Signs of the Approaching End

Part 5. The Falling Stars of 1833

A GREAT impetus was given to the study of divine prophecy by the events of the closing years of the eighteenth century. Observers had seen the papal power dealt a "deadly wound" in the events and effects of the French Revolution; and it was understood that the world was entering a new era of enlightenment and liberty.

Bible students began to see more clearly the lesson of the great outlines of historic prophecy, and hearts were stirred with the evidences that the coming of the Lord was drawing near. In Europe and America, in the early decades of the nineteenth century, there was the beginning of a revival of the study and preaching of the advent idea.

Another Sign in the Heavens

Just here appeared another great sign in the heavens, foretold by the word of prophecy.

Of the sign that was to follow the darkening of the sun and moon, Christ's prophecy says:—

"And the stars shall fall from heaven." Matt. 24: 29.

As the prophet John beheld the spectacle in a vision of the last days, he described it in these words:—

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13.

On Nov. 13, 1833, came the wondrous celestial exhibition of falling stars, which is listed as one of the most remarkable phenomena of the astronomical story.

Meteoric displays, swarms of shooting stars, have been observed at various times through history. But in the true order of the prophecy, following the sign of the darkening of the sun, there came, in 1833, the sublime display answering to the pen picture of the Apocalypse—as

if all the stars of heaven were falling to the earth.

The essential thing about a sign is that it shall be seen, that the circumstances of its appearance shall fasten attention. Not in America alone, but equally in all the civilized world, as a topic of study, this sign in the heavens commanded the attention of men.

An English scientist, Rev. Thomas Milner, F. R. G. S., wrote:—

The attention of astronomers in Europe and all over the world was, as may be imagined, strongly roused by intelligence of this celestial display on the Western continent.—*"Gallery of Nature," London, 1852, page 141.*

This writer called it "by far the most splendid display on record." See *Id.*, page 139.

Another English astronomical writer of recent date says:—

Once for all, then, as the result of the star fall of 1833, the study of luminous meteors became an integral part of astronomy.—*Clerke's "History of Astronomy in the Nineteenth Century," page 329.*

This same work describes the extent of the display as follows:—

On the night of Nov. 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks, and illuminated with majestic fireballs.—*Page 328.*

The Spectacle Described

The closest scientific observations were made by Prof. Denison Olmsted (professor of astronomy at Yale), who wrote in the *American Journal of Science*:—

The morning of Nov. 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. . . . Probably no celestial phenomenon has ever occurred in this country since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. For some time after the occurrence, the "meteoric phenomenon" was the principal topic of conversation in every circle.—*Vol. XXV (1834), page 365.*

Prof. Simon Newcomb, the astronomer, declares this phenomenal exhibition of falling stars "the most remarkable one ever observed." See "Astronomy for Everybody," page 280.

This was not merely a display of an unusual number of falling stars, such as Humboldt observed in South America in 1799, or such as we find recorded of other times before and since. It was a "shower" of falling stars, just such a spectacle as one must picture from the words of the prophecy, "And the stars of heaven fell."

The French astronomer, Flammarion,

says of the density of the shower:—

The Boston observer, Olmsted, compared them at the moment of maximum, to half the number of flakes which we perceive in the air during an ordinary shower of snow.—*"Popular Astronomy,"* page 536.

This affords us a better idea of the scene than the estimate of 34,640 stars an hour, which was made by Professor Olmsted after the rain of stars had greatly abated, so that he was able to make an attempt at counting.

Dr. Humphreys (president of St. John's College, Annapolis) said of the appearance at the Maryland capital:—

In the words of most, they fell like flakes of snow.—*American Journal of Science, Vol. XXV (1834),* page 372.

Nothing less than this could have presented the counterpart of the prophetic picture.

Thoughtful hearts were solemnized by the unwonted spectacle. Prof. Alexander Twining (civil engineer, "late tutor in Yale College"), giving his views as to the nature of the flaming visitants from space, wrote:—

Had they held on their course unabated for three seconds longer, half a continent must, to all appearance, have been involved in unheard-of calamity. But that almighty Being who made the world, and knew its dangers, gave to it also its armature—endowing the atmospheric medium around it with protecting, no less than with life-sustaining, properties.

Considered as one of the rare and wonderful displays of the Creator's preserving care, as well as the terrible magnitude and power of his agencies, it is not meet that such occurrences as those of November 13 should leave no more solid and permanent effect upon the human mind than the impression of a splendid scene.—*American Journal of Science, Vol. XXVI (1834),* page 351.

Multitudes felt that the great Creator had spoken to men in this notable wonder of his heavens. Again and again in the records and reminiscences of that time, testimony is borne to the fact that observers were impressed with the likeness of the scene to that described in the divine prophecy as one of the signs of the end of the world.

W. A. S.

(To be continued)

A Visit to the Province of Honan, China

Our journey by rail from Manchuria down through Central China was most interesting and instructive. It gave an excellent opportunity to see some of the conditions prevailing in the interior of this great country. The distance by rail from Mukden to Hankow is 1,279 miles. This part of China is certainly a wonderful agricultural country. It is level, well watered, and fertile. As far as the eye can reach on either side of the railway

there could be seen well-cultivated fields of wheat, rice, millet, barley, buckwheat, maize, potatoes, beans, peas, etc. Mulberry trees are extensively cultivated for the silk industry. It is said that China produces one fourth of all the silk used throughout the world. The Chinese are hard-working, painstaking farmers, but for the want of modern methods and implements they work at a great disadvantage. The only implements of cultivation I saw were a clumsy hoe, a spade, and the old-fashioned hand sickle. They use but few horses or bullocks. This compels them to work long hours. They begin as early as they can see to work, and continue until darkness closes around them; and the masses work every day of the week.

We crossed the line from Manchuria into China proper at Shanhaikuan, 260 miles southwest of Mukden. Here we passed through the great wall of China, built by the Chinese more than two thousand years ago, to protect their country from invasions by their enemies in the north and west. The length of this wall is 1,200 miles in a straight line, or 1,500 miles measured by its windings over hills and mountains, some of which are 4,000 feet high. It is from fifteen to twenty feet wide at the base, and from eight to twelve feet wide at the top. The height varies from fifteen to thirty feet. Its towers are forty feet high and about six hundred feet apart. Although completed 214 years before the Christian era, it is still in a fair state of preservation,—a monument of the engineering skill and thorough workmanship of the Chinese in their earlier history.

Our route took us through the city of Peking, the capital of China. During China's long history its capital has been located in many cities, but Peking has remained the national capital without interruption since 1416, a period of 499 years. The great outer wall of this city incloses an area of forty square miles, and at present a population of about one million. Although this capital will not compare at all favorably with American and European capitals, it is in many respects a nice city, one of the best in China.

While in the city we improved the opportunity to get a look at the places of greatest interest. These were the old palaces of dynasties which ruled China centuries ago, the palace now occupied by the young emperor who was deposed during the revolution of 1911-12, the new palace built for Yuan Shi-kai, the first president of the new republic, the Temple of Heaven, the various foreign legations, and the business part of the city. These were all interesting, but that which impressed me most deeply and seriously was the fact that in this city of a million souls we have no representative of our

glorious cause. Nor have we a single believer in the province of Chi-li, in which Peking is located. This province is as large as the States of Iowa and Illinois combined, and has a population of twenty-nine million, nearly one third as many people as live in the United States. This fact pressed heavily on my heart all the day; and all the while I was going about looking at the sights, I kept looking for favorable omens for beginning our work in the national capital. I felt so sure of having seen evidences of providential openings for beginning our work here, that when the day closed I felt that if I were young enough to get the language I should beg to be placed there for life, if need be, to give those dying souls God's message of salvation.

When I reached Shanghai a week or two later, I found that a burden for Peking was pressing hard on the hearts of Dr. Selmon and his wife. During the Shanghai conference that immediately followed, it was decided to send Brother and Sister Selmon to Peking at once, to begin medical evangelistic work, and to request our Mission Board to increase the appropriation to China in order that this decision may be carried through. Both the city of Peking and the province of Chi-li give every evidence of being most promising fields.

Leaving Peking, we continued our journey south 521 miles, to Yen-cheng, the headquarters of our work in the province of Honan. Peking is exactly halfway between Mukden and Yen-cheng, a distance of 1,042 miles. Between these two mission stations there are many cities and a densely populated country. One of these cities is Tientsin, with a population of nearly a million. It is said to be one of the finest, most modern promising cities in China. There must be at least fifty million people living between Mukden and Yen-cheng, who can be reached and saved by our message as readily as hundreds have been in other places we have entered. No man who believes this message can travel among these lost millions without a heavy heart, and without praying the Lord to send more laborers into this great field.

We were met at Yen-cheng by our dear brethren, R. F. Cottrell, Fred Lee, and Orvie Gibson; also by a number of our native evangelists and brethren and sisters. I had not seen Brethren Cottrell and Lee since they came to China years ago. I cannot tell the joy it gave me to meet these workers in the field where they have toiled and struggled, and have won splendid victories for the Master. We were sorry that we could not have had with us Brother J. J. Westrup, who remained at Yen-cheng station so long without his family. It was here

that he was exposed to great dangers during and following the revolution. Honan is the province in which Dr. Selmon and Dr. Miller, with their wives and two missionary nurses who came with them, settled when they came to China in 1903. Although the work went hard and many difficulties had to be surmounted, and although there have been many changes in the staff of workers in this province, yet the field has never been deserted. There has been no retreat, and we are now reaping precious fruit.

There are in Honan, 7 churches, with a total membership of 288. Of these members 80 per cent came direct from heathenism into our message. Besides these there are 16 companies with an attendance of 200, making 488 Sabbath keepers in the province. We have one central school with an attendance of 45 students, and a number of schools at the outstations. The working force consists of 1 ordained foreign minister, 1 ordained native minister, 14 native evangelists, 15 canvassers, 6 Bible women, 8 school-teachers, and 4 other workers, making a total of 49. The province of Honan has an area of 68,000 square miles—about the size of either Missouri, Oklahoma, or Washington. The population is 35,000,000, giving about 400 persons to the square mile. This population is a little more than one third of the total population of the United States. The greatest distance east and west between these churches and companies of Sabbath keepers is 230 miles, and the greatest distance north and south is 350 miles. The majority of these Sabbath keepers can be reached only by cart roads, which in the rainy season are almost impassable. The canvassers are circulating between 7,000 and 10,000 copies of our monthly Chinese paper. Their sales for the year total about \$1,000.

This is the status of our work in the province of Honan at the present time. It does not appear large by the side of some of our old, strong conferences in the States; but when looked at in the light of conditions and obstacles that have had to be met and overcome in Honan, it is wonderfully encouraging. It took a long time to get a good, reliable, substantial band of believers, but now the work is going much faster. The majority of those who have embraced the truth have received a new life and experienced a change of heart. They have come to know the Saviour who died for them, and they rejoice in his mercy and love as truly as do the followers of Christ in other lands. The same desire that takes possession of converts in Christian lands to tell the good news to others, fills the hearts of these converts from heathenism, and they at once be-

come active workers in the proclamation of the message.

To those who are best acquainted with conditions in this field, the future of the work looks very bright and encouraging. During the first quarter of 1915, forty-four persons were baptized. This compares well with a large majority of the conferences in the United States, as will be seen by the statistical report for the last quarter of 1914. The work of the canvassers in the sale of our literature is creating interest in all directions. At the time of my visit the native evangelists were holding meetings in seven new places. Every month people are taking their stand for the truth. If the progress now being made continues, we shall soon have a thousand Sabbath keepers in Honan.

But there is a serious side to this situation. Our foreign staff of workers is too small for the work that presses upon them. Pastor Fred Lee is the only foreign minister in the province. The only other foreign worker is Brother Orvie Gibson, who acts as secretary and treasurer of the mission, and looks after the central school located at the headquarters. As he cannot leave the main station, the entire burden of the field work falls upon Brother Lee. It is a heavy task. All the churches and companies must be visited to instruct and build up these five hundred Sabbath keepers. The fifteen evangelists must be directed and encouraged in their work. The fifteen canvassers must be trained for their work, and constantly directed and encouraged to make the work successful. The schools must be looked after, and the teachers must be given instruction in order to make the school work efficient. This would be considered heavy work by the president of any conference in the United States having a membership no larger than the number of believers in Honan. But in the States the task would not begin to compare with the work in Honan. In America the people who embrace the truth have been all their lives under Christian influences. Their education from infancy has been far more in harmony with our gospel message than anything these poor heathen have ever known.

It requires a great deal more care and effort as well as patience to bring these converts from heathenism up to a proper standard than is required to develop converts in Christian lands. Also in the States there are comfortable railway trains, automobiles, and other vehicles to convey the president of the conference to his churches, while in Honan long journeys must be made with bullock carts, and sometimes the vehicle of transportation is only a wheelbarrow pushed through the mud by a coolie. Oftentimes Brother Lee must spend days walking to

his churches and companies, while the vehicle can carry no more than his luggage.

I confess my heart was made to burn within me as I got a good square look at the situation in Honan. Brethren Porter, Fulton, and Cottrell and I went over the situation very carefully, and decided that without fail more help must be sent to this great field. We are aware that this will make one more call for larger appropriations to China. But surely the present condition is the most expensive kind of economy. In the first place, it is utterly impossible for Brother Lee to do justice to the large work that has developed in Honan. In the next place, he cannot endure the toil and the fatigue indefinitely. He has already had more or less trouble with malaria, but we thank the Lord that he still has splendid endurance. But think of the great loss Honan would sustain if his strength should fail at the present time. His place could not be supplied by any one in China without imperiling the interests of the work in some other province. There would be no way of preventing a steady loss until some one from the home field could get a sufficient knowledge of the language to enable him to take up the work to advantage. There should be at least two foreign evangelists in each of these large provinces, to share the burdens, counsel with each other regarding the work, and relieve each other in time of sickness or other emergencies. I am sure that if our people in the homeland can understand the situation just as it is, they will cheerfully contribute the money required to greatly increase our staff of workers in many places in these foreign fields.

We greatly enjoyed the general meeting held at Yen-cheng. It was a pleasure to form the acquaintance of the native evangelists, canvassers, teachers, and students. Before the meeting closed, we ordained Brother Lieu Djen Bang to the work of the gospel ministry. This brother has been a faithful evangelist for seven or eight years, and has led many persons to take a stand for the truth. The native brethren as well as Brethren Cottrell and Lee united in recommending that he be ordained. They came forward at the close of the service and gave him a most affectionate welcome.

Our meeting closed with an inspiring praise service. The countenances of the brethren and sisters told of the joy that filled their hearts as they testified of their love for the Lord, and for our brethren in America who had sent the third angel's message to them. By a rising vote which they themselves proposed, they requested me to bear their Christian greetings and brotherly love to all our brethren and sisters in the homeland.

A. G. DANIELS.



THE WORLD-WIDE FIELD



The South African Union Conference

W. A. SPICER

THE largest gathering of Seventh-day Adventists ever held in South Africa, the brethren tell us, was the meeting of the South African Union Conference, held as a camp meeting, in Durban, Natal, in April.

It was preceded by a workers' institute, opening April 7, and continued from April 15 to 26, followed by several days' further meetings in continuation of the councils of conference workers and missionaries.

Twenty-nine years ago, at the General

gathered about three hundred and fifty representatives of the work. Thirty-four churches are spread through the field, from the Cape to Central Africa, beyond the Zambesi and the regions of Lake Nyasa; while the one mission station not represented by a delegate—the Tanganyika Mission, just being opened by Brother and Sister J. C. Rogers—is about eighteen hundred miles north of the Cape, where our first workers landed twenty-eight years ago.

Up and down this vast region the tiny jets of light are shining in the darkness—far separated in some areas, but with the points of light slowly and surely increasing in all parts of the continent.

of our cities we find three conferences, twenty-four churches, nearly a thousand members, with institutional and departmental work merging into a union conference that added three hundred to its membership during the last term.

Yet the keynote of the union conference was consecration to God for yet more determined soul-saving work. It was a good old-fashioned camp meeting, with all the inspiration of the new time. These brethren and sisters love this third angel's message, and seek God and put away sin, just as the believers do in the older fields. The presence of the Dutch brethren, and their meetings in the "Dutch tent" in the intervals between the united services, gave the camp meeting the very aspect of the meetings in our Middle West, where services in the various languages are held.

The three conferences held their annual meetings during the union conference. Though we were twelve hundred miles from the headquarters of the Cape Conference, over seventy delegates were



WORKERS AND BELIEVERS AT THE SOUTH AFRICAN UNION CONFERENCE, DURBAN, NATAL

Conference of 1886, the first call from South Africa was presented. Australia and New Zealand had been entered just before, and we had a growing work in Europe. Many will remember the reading of Africa's call in the Tabernacle at Battle Creek that day. Brethren wept for joy as that word came from Brethren G. J. Van Druen and Peter Wessels, of the African diamond fields region, that there were Sabbath keepers in Africa longing to have workers sent out to preach the message of truth, more precious than diamonds and rubies. Then Elders D. A. Robinson and C. L. Boyd were appointed to South Africa, with several associate workers.

These twenty-nine years have swiftly passed. They have been years of expansion in South Africa. The two brethren who made that first call were not with us at the conference; but I met them both at Cape Town, and found them rejoicing in the message, and glad for what has been seen in South Africa since they sent the call for help.

Here in the Durban conference were

Three conferences occupy the southern portion,—the Dominion of South Africa,—while the mission fields of Rhodesia and Nyasaland were at this conference organized as a union mission under the union conference.

Twenty-nine years ago the call came. Today there are twenty-nine hundred members in the Sabbath schools of South Africa. Here was our first missionary effort to the heathen; and today, 727 of the church membership of South Africa are in the ten churches on the mission stations. In the mission schools now operated, about 3,000 young Africans are under instruction.

This is almost enough of figures. While looking over the work of these twenty-nine years, we must bear in mind the fact that the entire white population of the union is only about that of Philadelphia—a million and a quarter people, spread over an area of nearly two thousand miles from north to south. This helps to measure properly the labors represented in the fruitage springing up. In this population equal to that of one

present in the sessions of that conference. The officers in each conference were reelected—H. J. Edmed (Cape), W. S. Hyatt (Natal-Transvaal), O. K. Butler (Orange Free State).

Elder W. B. White was elected president of the union conference. The Lord is blessing Brother White in leading out in the work here. The workers' meeting was a profitable time, and the round-table conferences of the missionaries were a blessing not only to the workers from the missions, but to all the brethren and sisters who thronged these meetings. The instruction in the workers' institute was given mainly by Brethren White, Edmed, Hyatt, and the writer, other brethren also taking part.

The pressure of reports from the world-wide field forbids giving details. It was a blessed meeting. Souls found the way of victory by surrender. A number rejoiced in the marked manifestation of God's power to heal serious bodily infirmities. It was a good place to be.

The newspapers accepted full reports,

supplied by Elder I. J. Hankins, and our brethren are planning to push the circulation of the printed page. During the last two years, as reported by Brother G. H. Clark, over \$20,000 worth of our books have been sold, and the English and Dutch paper—the *Sentinel*—has been given a large circulation since the outbreak of the war. Eight months ago the regular subscription list of these papers stood at 275 copies only; now it is over 4,000, and the brethren are aiming at 10,000 subscribers. Of several specials from 30,000 to 70,000 each have been sold.

There is a waking up in South Africa, both in the world and in the church, and reports from every side showed that the Lord is indeed pouring out his Spirit upon all flesh.

Often these believers wished that greetings be sent to the believers in North America, with thanks for the help that has been sent. These dear brethren and sisters are with us for the finishing of the work. Their children are entering the work in both English and Dutch fields and in the mission stations. The camp meeting Sabbath school set a mark for missions of \$50 a Sabbath for the three Sabbaths; the people enthusiastically put double this into the envelopes. Their hearts beat true to the message, and God's providence has given us a splendid base in this dominion—with its Dutch and English population and its open Bible—for the great work that is to be done for the English- and Dutch-speaking colored people of the provinces, and the vast native populations of many tribes and tongues.

Durban.

A Visit to the South Side of Guatemala

(Continued)

J. B. STUYVESANT

SUNDAY, after a hard morning's work with the books and papers at Santa Lucia, we take the train for Retalhuleu, where we must pass the night and take another train in the morning for the port of Ocos, on the Mexican line, which will be the most distant point we shall visit. Early in the morning we are again rolling along through a rich and beautiful, but mostly uncultivated country, stretching from the grand old mountains on our north to the sea, and away beyond our view to the south.

For traveling companions we have several Mexican gentlemen who have been obliged to forsake their homes and property and flee, on account of the terrible revolutions in Mexico. One of them, we are told, is the *alcalde* (mayor) who with much bravery defended the Americans about Tapachula, and saved many lives from the angry mobs when the American forces landed in Vera Cruz. Although very rich, he has been obliged to leave all and flee for his life, and we are told that several of his valuable farms have been confiscated. Thus we are reminded that the day is not far off

when all the treasures of this world will have to be forsaken by those who have spent their lives in accumulating them, and only that which is deposited with the Lord will be of any further use to us.

The last twenty miles of our ride is very hot and dusty. We arrive at the port about 4 P. M., and it takes less than five minutes to convince us that we would better leave again in the morning. The town is built upon a bank of deep sand, and consists of three large frame buildings used as customhouse and barracks, of railroad offices and hotel, several small board shanties which serve as stores, a

obliged to walk to the town, about two miles distant; and as it is very hot and the dust several inches deep, we are weary, dusty, and wet with perspiration when we reach the hotel with our hand luggage. Here we meet our Mexican traveling companions again, who are waiting for an opportunity to reenter Mexico.

This is a border town. The terminal of the Pan-American railroad in Mexico is just across the river in the little village of Mariscal. There are several hotels in Ayutla, and here we meet other refugees. At present there is a gap in



MINISTERS AND DUTCH BELIEVERS AT THE SOUTH AFRICAN UNION CONFERENCE

small hotel, and a number of huts built of upright canes and thatch roof.

As soon as we can make ourselves tidy we are out at work, and by dark Mrs. Stuyvesant has put papers in all the houses. By working until about nine o'clock, and getting at it again by dawn in the morning, I am able to take subscriptions for the monthly *Signs* and *Watchman* from the American hotel keeper and the American consul, and to sell several copies of "His Glorious Appearing" and "The Coming King" in Spanish. The consul, who is also the railroad superintendent, gives us passes to the next town, and orders "The Coming King" in English. We are too late in the evening and too early in the morning to see the commandant in his office, but he comes to see the train leave, and we sell him "The Coming King" as the train is starting.

This was a very important port and served a rich coffee district before the railroad from Guatemala and the other ports was connected with the one here. One can still see the remains of a fine iron pier extending into the sea. In 1902 the volcano Santa Maria blew out on one side, covering the country to the west with a deep layer of sand, which fell for several days. Much of this sand was washed down the river, which empties at Ocos, and formed a large bar, cutting off the pier from the shore. Part of it was destroyed, and all was rendered useless. Freight is now landed by lighters near by.

Arriving at the Ayutla station about 10 A. M., and finding no conveyance, we are

the railroad of about two miles, but they are now building the line into the town, which will enable passengers to make better connections when Mexico settles down and trains can run again. The houses here, like those in Ocos, are nearly all of upright canes, with dirt floors and grass roofs. Mrs. Stuyvesant distributes many papers, while I secure the commandant's subscription for *Las Senales*, and sell a few books.

After visiting Cuatepeque, we go back to Retalhuleu and enjoy a Sabbath of rest. Early Sunday morning we are on our way to the port of Champerico, where we have just two hours to work. This place is a little larger than Ocos, and has more business. The little houses are of lumber instead of cane. As it is on a low bluff, the ground is solid and the sand absent. Here and on the train we sell several books and magazines, and distribute many papers.

Returning from this place, we go to San Felipe in the evening, where we must leave the railroad. Before daylight the next morning the stage coach calls for us, and we begin our climb of the steep grades for Quezaltenango. The scenery is grand as we wind higher and higher up the sides and in behind Mt. Santa Maria, sometimes shut in by the mighty hills, and then coming out on a bold point, from which one can look many miles south toward the sea. After a hard, steady climb of about twenty-four miles, we reach our destination just before dark, and go to a hotel.

This is one of our largest and best cities, having about 20,000 inhabitants,

many nice buildings, and a fresh, cool climate. It has an altitude of between seven and eight thousand feet.

(To be concluded)

A Missionary Tour in the Far East

Japan

J. E. FULTON

AFTER leaving the coast cities of China, our first port of call in Japan was Nagasaki, a city of considerable size and importance. As we came to anchorage, we could see the large docks and ship-building yards, and hear distinctly the busy hammers working in the building of ships. At this place some of Japan's first-class war and merchant vessels have been built.

Here we came in sight of Japan for the first time. The harbor is excellent and the scenery beautiful. The country is mountainous, and the hillsides and valleys are well cultivated. In the city move the busy throngs, and we looked with interest at their odd ways and peculiar dress. We were also interested in the neat little houses and the well-kept little stores. There are many curio shops, especially of tortoise-shell-wrought articles. Many of these are very artistic and beautiful.

The people of the Sunrise Kingdom are small of stature, but sturdy, and are a very wide-awake people. They are exceedingly polite, and very cleanly in their dress and habits. The ordinary Japanese coolie may have old clothes, but they are clean; and he is often seen sitting in his jinrikisha during an idle hour, reading a book,—perhaps trying to study English.

Kobe was our next port of call, a most beautiful city. Here our work has made an entrance, and Pastor Hoffman is located at this place. In Kobe we have a small private sanitarium in charge of Dr. Noma, a Japanese lady physician. She is assisted by a staff of nurses, one of whom was trained at the St. Helena Sanitarium. This little institution is doing a good work. A branch sanitarium has been started in the large city of Osaka, twenty miles distant, so that the influence of the work is widening.

On arriving at Tokio we found the general meeting in progress. We were happy to meet our workers there, some of whom were old friends and school-mates. The meeting was a good one, and the people showed appreciation of the word spoken. The counsel and instruction given the brethren by Pastor Daniells was of great value, and we feel sure its effects will be lasting. On the Sabbath a number of the workers were led to consecrate their lives more fully to God for the finishing of the work.

The message has moved slowly in Japan; but as our workers determined to go forward with more faith and activity, doubtless more results will be seen.

While greatly enlightened in the things of this world, the Japanese are in great darkness as regards the truth

of God. Her people bow down to dumb idols, and but few have found the light. While in Tokio, a number of us visited a leading temple in that city. Thousands were flocking to it, so that it was with difficulty that we approached it.

As we entered the temple, crowds were bowing at the shrines. A great receptacle in front of the leading idols received the offerings of the worshipers. Many who came to bow before these gods of wood and stone, and to mumble their prayers, could not get near, and so threw their offerings over the heads of the crowd that were before them. But the hopper of the huge offering box was made large enough so that no coin was lost. Great numbers of coins were cast in while we were there. Large sums must be thus collected in the course of a day.

Many sick and weakly persons turned to another shrine, where was a god of aged appearance. We were told that when the sick approach this god, they rub the part of the god's body corresponding to that part of their own that is diseased; and so it appeared from what we saw. Many were rubbing the god with their hand and then passing the same hand over the body, here and there. The constant rubbing has greatly disfigured the god, parts being quite worn off by the tens of thousands who yearly worship there. Many others were worshiping still another god inclosed in a wire cage. Written prayers were tied to the cage. How one wishes to be able to teach the people a better way!

But while some of these nations of the Far East still grope in the darkness of superstition, they are making great advancement along some lines. Lands long shut up in their exclusiveness and conservatism, have opened their doors to Western thought and commerce, and are fast learning the ways of the enlightened nations of the world, so far as pertain to the things of this world. This is especially so with Japan. She has rapidly aped Western civilization. Only a generation ago Japan was little known to the world, being satisfied with the civilization of her ancestry, and caring nothing for what the Western nations were so ready to give her. But suddenly Japan awakened from her centuries of slumber, and has emerged from her aged conservatism. And awakening, how quickly she runs her race! Her ports are opened to the world, and rapidly has her trade grown. Japan, sitting for a while as a diligent student, has proved herself as apt as she is diligent. She received much, and now stands ready to give in return.

Today a wonderful civilization has grown up in Japan. She is no longer dependent on the foreigners as her educators; for now schools, colleges, and universities in Japan, conducted by Japanese, give to her youth an education in the things of this world, comparing favorably with the best. Great industries have been built up. Factories abound throughout the empire. Her

mercantile fleet trades in all parts of the world. Some of her passenger steamers are floating palaces, and have been built in Japan by Japanese. She has built up one of the strongest navies in the world. Japan has been figuring largely in the affairs of this world, and there is no doubt that the Sunrise Kingdom will have much more to say in the affairs of the Far East in future days. The Chinese are at present greatly depressed at the advantages Japan has taken over certain territory and rights in China. While peace reigns in the Far East at the present time, it is clearly to be seen from the ominous clouds now and then arising, that Christian workers must hasten on with God's work.

While we are thankful for what has been gained for the message in Japan, let us pray that God may give us many more of these bright, progressive people.

Out Into the Jungles to Help

MRS. P. GIDNEY

ABOUT five o'clock, on the evening of March 19, Mrs. Wood was called by a tall, urgent Mohammedan to go to see a very sick woman, away off in a small village on the side of the mountain, quite a distance beyond a large river.

I was glad for the privilege of accompanying her on this errand of mercy. We had both worked hard all day, had not taken our evening meal, and the Sabbath was approaching. But we were told the poor woman was in a dying condition, and we felt that for the love of Christ and the souls he died to save, we must go in spite of our weariness or the lateness of the hour. The man who came for us promised to take us part way by rowboat, and the rest of the way by bullock cart, and said we should be back by midnight without fail.

We started for the village in a pony cart. We had to travel across country over very rough, stony roads for about four miles, and then through jungles until we came to a wide, swiftly flowing, deep, salt river. This we had to cross after dark in an old-fashioned sort of boat, merely a log dug or burned out. We almost held our breath as the man paddled us across, but we were about our Father's business, and knew his angels would watch over and care for us.

We had passed green fields, with all sorts of vegetables. Now and then we saw several poor huts and many children playing about. Then we passed several large, well-painted native houses, and near by were heathen pagodas, and usually a well. The banks of the river were a beautiful tangled mass of palms, vines, and all sorts of wild flowers, sending forth their pure fragrance and scenting the air with heavy perfume. Only the splash, splash of our boatman's paddle broke the silence as we glided gently on through the twilight.

A bullock cart and driver were waiting for us on the other side. To make us more comfortable, the owner had put a

mattress in the springless cart, and we had reason to appreciate this thoughtful act. We found this road much rougher than the first one. The dark, chilly mantle of night was fast settling down upon us, as we were tossed about without mercy from one side to the other of that old country cart. With all our experiences, our muscles were not hardened to such treatment. In this fashion we rode five miles.

About nine o'clock we reached the home of our patient. We found thirty-five or forty native women huddled in the small house, and the patient, in pain and anguish, screaming and moaning like a maniac. Mrs. Wood's first work was to send the people out, and then she turned her attention to the sick woman, the young mother of a child but a few hours old. She had a high fever and was wild with delirium.

Mrs. Wood at once gave her some medicine, and then, kneeling beside her bed, prayed that God our Father in the name of Jesus would immediately help and deliver. In a few minutes the woman was soothed to sleep. Truly the Lord blessed the means and answered our earnest petition.

Then stepping out into the open air, we found a large company of sick people waiting to be treated at that late hour of the night. Several were attended to, and then we said we must return.

The people learned that we had not taken any food, so they brought some milk, eggs, and unleavened bread. When we had eaten this light lunch, it was nearly midnight, and we started for home. The road was dark, and we had to go through that long, lonely jungle without a single lamp. Only the beautiful, bright stars were shining in the dark blue sky. We were grateful for these.

We decided to return another way and save ourselves part of the trip by cart. But to our surprise, we had to make nine miles by bullock cart over the roughest kind of road, crossing two rivers in the small hours of the morning, with the bullocks up to their middles in the water.

We reached Titrali station at 1:30 A. M. Everything had been dark and dismal, and we were glad to be near signs of civilization again. We were very tired and our bodies ached, so we laid ourselves down and tried to sleep till train time. Suddenly we heard the rumbling of wheels, and grasping our medicine bag and hats, we scrambled into that friendly train. In a moment we were off to sleep again, and slept until we reached Kalyan, at about five o'clock. Then we had to go in search of a pony cart to take us to the mission. We reached our quiet home at 6:30, where friends awaited us with a hot bath and some refreshment. And now the good news comes from that little heathen village, that the poor woman who was so sick is a well and happy mother. All the people of that village know that we love them, and are their true Christian friends.



OUR HOMES

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

Assisted by Miss Lora E. Clement

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

Let Us Give Thanks

For the discipline of sorrow,
For the angel of distress,
For the unseen hands that draw us
Into greater blessedness;
For the lips that close in silence,
For the strong hands clasped in prayer,
For the strength of heart that suffers,
But sinks not in despair;
For the penitence and patience
That are meek beneath the rod,
And for hope's glad resurrection,
We give thee thanks, O God.

For the hope that right shall triumph,
For the lifting of the race,
For the victories of justice,
For a coming day of grace;
For the lessons taught by failure,
Learned in humbleness and pain;
For the call to lofty duties
That will come to us again,
For the hope that those who trust in God
Shall not be put to shame,
For the faith that lives in all the world,
O God! we praise thy name.

—Marianne Farningham.

Youthful Kings

MRS. D. A. FITCH

As one reads the record of the kings of Judah, he may well be surprised at the youthful, even childish age at which some of them began to reign. Four of them, Jehoash, Josiah, Manasseh, and Jehoiachin, were made kings at ages ranging from seven to twelve years. As to the fitness of a boy of that age to guide the ship of state we are not to decide. If the Lord did not so order it, he certainly permitted it, and evidently for some good purpose.

There are some things he now permits which he fain would change for the good of all concerned. In many families infantile kings are reigning with a degree of rigor equaled only by that of Rehoboam, son of Solomon. From the age of a few days to the time of the maturity of their children many parents are in complete subjection to their sons and daughters. One wise and aged woman said of the present time: "You need not tell me there is no family government in these days. I say there is; but it is in the hands of the children." One has no need to observe very closely to be convinced of the truthfulness of this statement. It is too sadly true.

For this state of affairs the parents are at fault. The child, being pampered,

petted, and then again threatened with a punishment never administered, learns he can usually have his own way in almost everything, and therefore soon avails himself of the privilege. To keep peace in the home the parent submits once, twice, and thrice, until the whole place is thoroughly ruled by the children.

Much might be written concerning the importance of parents' having a high standard regulating the affairs and behavior of their family, so that there shall be happiness in the home, no friction in the neighborhood, no wrong example in the church, and finally the entire family in the dwelling place where Jesus reigns.

A Letter to a Younger Sister

MARTHA E. WARNER

MY DEAR ALICE: In your last letter you wrote: "I am busy from morning till night, yet my work is never done. Send me something to help me."

Perhaps the reason your work is never done is because you lack system. Many young housekeepers, confronted with the responsibilities and cares of a home, become confused and discouraged when the work piles up, and their strength seems insufficient for their many tasks. We all admire a capable house-mother, who is able to "turn off work," and keep her home and her family in order. But sometimes the fact is overlooked that good household management is not all in swiftness or in strength; much of it is in a well-thought-out plan, a careful systematizing of work and time. In my reading lately I have noted some paragraphs that may be a help to you:—

"System is everything. The lack of appreciating order and system in the arrangement of family matters leads to destructiveness and working to great disadvantage.

"God tests and proves us by the common occurrences of life. Oh, how important it is that faithfulness in little things characterize our lives, and that we ever bear in mind that angels of God are taking cognizance of every act!"

With the thought in mind that you are doing the work of God, take time to plan out a daily schedule of your work for the week.

"Some who are engaged in domestic labor are always at work; it is not because they have so much to do, but they

do not plan in such a way as to have time. They should give themselves a certain time to accomplish their task, and make every move tell. You should have regular hours for rising, for praying, and for eating. One hour wasted in the morning is lost never to be recovered. Do but one thing at a time, and do that well, finishing it before you begin a second piece of work. Every one is required of God to execute the work assigned him with thoroughness and dispatch."

Do not fret because some one else is doing a greater work than you. Just thank God for the work he has given to you, and remember that "by earnest, conscientious faithfulness in everything, earth may be brought nearer heaven, and precious fruit may be borne for both worlds."

Clintonville, Conn.

The Influence of Prayer

MRS. H. E. SAWYER-HOPKINS

HARRY was a motherless lad of seventeen. He had been carefully reared, and when left without a mother's companionship, with his father away much of the time, home life became rather monotonous. He fell into the habit of associating with young people whose influence was not the most helpful, and soon a noticeable change came about in his life.

An aunt who had charge of the household, quickly noticed the difference in his attitude. She mentioned the matter to his father, and they decided to have special seasons of prayer each day for the boy. Soon the father was called to a distant part of the State, and he arranged for his family to follow when their property was sold. Left alone with her nephew, Aunt Ellen carried a heavy burden for his welfare, and spent much time seeking the Lord in his behalf. The knowledge that he was reading novels caused her much anxiety, and she felt the need of divine wisdom in dealing with him. Often while about her work, a voice seemed to say, "Pray for Harry."

One evening at worship the way opened for her to mention the matter of good and bad reading. Harry seemed impressed, but there was no radical change in his deportment, and his aunt still carried her burden of prayer. Finally some of the books the boy had been reading came into her hands when he was near, and she talked with him kindly about the mental injury they would do him. He said candidly that he had not realized this, and offered to get the horse and return them.

Several days later Harry said, "Aunt Ellen, I am going to read the Bible through. Will you read with me?" Of course she was glad to do this. But during the week she was made sad to find that he was still spending time reading objectionable books. Noticing her sad expression, Harry inquired the cause. When she finally told him that she had found the books he had told her he would

return, he explained that they belonged to the city library, and at the first opportunity he took them back, and brought home others which he handed to her for inspection. She could find no fault with these; but knowing the lad's love for reading, she pleaded with God that he might be saved from the tempter's snare.

The next Sabbath Harry attended church. It was a warm day, but he seemed glad to take the seven-mile drive, and went alone. His aunt learned afterwards that he took part in the social meeting, expressing his earnest desire to be a true Christian. He spent the afternoon at home reading his Bible and other religious literature. As they took a walk at the close of the Sabbath, Aunt Ellen spoke of the beauties of the new earth, and he asked, "Do you suppose I can have a home there?" Upon receiving her assurance, he expressed an earnest desire that he might do something to be worthy of such a home. The boy was really anxious to do right, but like many another youth, he needed guidance along the right way.

The following days showed a great change in his life. He was really in earnest; but whenever anything was said about their joining his father, he would exclaim: "I don't want to go a bit! I cannot be a Christian there, I know I cannot. There are strong influences drawing one to the world, and I cannot withstand them. O Auntie, I do not want to go!"

One Thursday morning Harry started to take home a borrowed horse. He begged his aunt to go with him, but she could not leave her work, and urged him to wait until the first of the week. However, he seemed anxious to go, and mentioned going swimming in the pond, remarking: "It's fifteen feet deep in the center. Wouldn't it be awful if I should get in there?" His aunt told him to be very careful. As he seemed to think he must do the errand that day, he started out about ten o'clock. He had not been gone long when a voice seemed to say to Aunt Ellen, "Pray for Harry." As she did not drop her work, this charge was repeated again and again. Finally she knelt in prayer, telling the Lord that she would leave the boy in his hands, and then the burden of prayer rolled away. As evening came, she wondered why he stayed so long, and presently the neighbors came to tell her that Harry was drowned.

At first it seemed that she could not have it so. Then the thought came that he must have been prepared, for early in the morning she had committed him to God's care, and trust in an all-wise Father's plans filled her heart. Again and again she claimed the promise that the eye of the Lord is ever upon those who trust him. And she came to believe that removal to the city where his father was located might have proved Harry's eternal ruin. Truly God moves in a mysterious way, but men are frequently his chosen instruments.

Loma Linda, Cal.

Why We Have School at Home

MRS. MARY EVANS-CLARKE

WHEN our little ones came to us, we accepted it as our privilege and duty to protect them, as far as possible, from the temptations of the present day.

A large family lived near us whose older children were in the village school. When small, they attended Sabbath school, and while still young united with the church. But as they entered the higher grades in school, and made friends with those who cared nothing for religious things, they gradually lost their love for the truth. When childhood days were hardly passed, they had slipped from us, and are now in the world and of the world. The younger children of the family were placed in our schools, and are now workers in the cause we love. Did it pay to make the sacrifice needed to keep these children in our schools? Surely church schools pay. How can we run the risk of losing our children to the truth we hold dear by placing them under the teachings of the world?

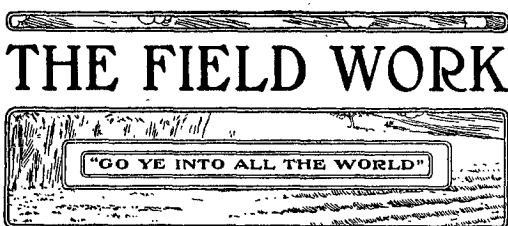
Two years ago ours were the only children of school age in our church, so we had to have a home school or none. Our boy was seven in December, but not until the next summer did the director visit us. He was very kind, and we told him our plans to have a home school for a few years. We were two miles' distant from the schoolhouse, and no other children lived on that road.

He asked several questions about our plans, and finally suggested that I could teach the children by getting a certificate. We were surprised at that, as he had caused another Sabbath-keeping mother quite a little worry three years before.

We thought of having a girl for the housework, so I could give my time to the children. However, we gave up that plan as we could find no suitable girl for the housework, which is always abundant on a farm. Children are with the hired helpers, both in the house and outside, and are greatly influenced by them. A teacher would feel a burden to have her influence uplifting, and perhaps a paid helper in the kitchen would not. Again, the wages for a hired girl are about the same as for a teacher, but the running expenses of the home are usually increased when the housework is turned over to a girl. Expense and difficulties are to be met whichever course is followed; but though this is true, we cannot afford to expose our children to the alluring influences of the world.

In our own family we decided to hire a teacher for the school year. A pleasant upstairs room was fitted up with the necessary appliances, and as far as possible given the air of "school." Regular hours were kept, and the interest of the children never flagged.

BEHAVIOR is a mirror in which every one displays his image.—Goethe.



The West Pennsylvania Camp Meeting

THE beautiful grounds at Homestead, a suburb of Pittsburgh, Pa., were selected again this year for the annual session of the West Pennsylvania Conference in connection with its camp meeting. This camp meeting had a larger attendance than any camp meeting held in this conference for a long time.

The laborers from the outside who attended this meeting declared it was the best camp meeting they ever attended. The camp was well organized, and every one seemed to be heartily and cheerfully laboring for the blessings of God upon the encampment. Dr. Kress remarked that he had never seen at any camp meeting so much praying. Prayer bands were formed, to go out into the woods and pray together regularly every day, and even in the night seasons one could see groups of two and three pleading with God until a late hour.

Very naturally it would be expected that the blessings of God would be on such an encampment. All the laborers spoke the word with power. The labors of Elder Corliss, who was present the first six days of the meeting, were appreciated. Dr. D. H. Kress favored us with his services throughout the entire meeting, and we had also with us Sister Burroway, from India. Elder Prieger, from Haiti, who was visiting friends in the neighborhood of Pittsburgh, dropped in for the last Sabbath and Sunday. There were also present the regular departmental secretaries from the union conference, as well as representatives from the Review and Herald Publishing Association.

The report for the year showed a steady gain for the conference in all departments. One hundred and sixteen had been baptized, while about ninety had accepted the truth through tent and hall efforts. The net gain in membership for the year was ninety-three. Already for 1915 the tithes show a gain of nearly \$1,000 over last year. On the camp ground the last Sabbath, twenty-five persons were baptized. There was a good attendance from the outside, especially on the Sundays. The last Sunday witnessed a very large crowd from Homestead and some of the other suburbs of Pittsburgh. Every tent on the ground was occupied, and all available renting space used. The revival services were marked with great power and blessing. All present received a new uplift, and certainly left the camp looking forward to better and more fruitful work this coming year.

The conference was behind about \$1,400 in its mission offerings, but when the matter was presented to the people they returned in offerings to foreign missions about \$2,400, or nearly \$1,000 more than the deficit. There was also a presentation of the needs of the local work, including a tent fund; and about \$600 was subscribed to supply the money needed for these purposes.

Elder F. H. Robbins was unanimously reelected president of the conference, with practically the same corps of officers as before. None doubted when they left this camp meeting that the blessing of God had been there, and that the camp meeting would be a real spiritual uplift for the conference this coming year.

B. G. WILKINSON.

Northern Peninsula Camp Meeting

THE Northern Peninsula camp meeting was held at Gladstone, Mich., June 17-27. The weather during the first part of the meeting was cold and rainy, but each tent being provided with a small sheet iron stove and with plenty of wood, the campers were enabled to keep their tents dry and comfortable.

The camp was pitched in the edge of a beautiful grove only a few rods from the bay. The quietness and beauty of the place contributed to the spirit of devotion that pervaded the camp.

The laborers from outside the conference assisting in the meeting, some remaining but a short time and others longer, were: Elder L. H. Christian, president of the union; Prof. J. G. Lamson, of Cedar Lake Academy; J. W. Mace, manager of the Western Branch of the Review and Herald and missionary secretary of the union; J. B. Blosser, union missionary agent; Elder S. Mortenson, superintendent of the Swedish work in the North American Division; and the writer.

The spiritual interest seemed to deepen as the meeting progressed, and will be remembered by those who attended as a season of spiritual refreshing.

About one hundred were camped on the ground. Each evening the tent was well filled with interested listeners from the town. The newspapers gave liberal space for reports of the meetings.

There being no conference business to transact, the entire meeting was devoted to spiritual work and instruction on missionary work. When the needs of missions were presented the last Friday afternoon of the meeting, the people gave in cash and pledges over \$500, without urging. The Sabbath school donations for the two Sabbaths of the meeting amounted to over \$100. The total for missions was over \$600. This was a great surprise to the conference brethren knowing as they did that most of those in attendance were poor. But, like the Macedonians of old, "their deep poverty abounded unto the riches of their liberality." The amount given was considered especially good in view of the fact that only about \$100 was given at the camp meeting one year ago.

The last Sabbath was in a special sense a spiritual feast. Both old and young freely gave themselves to God, some for the first time, and others rededicating their lives for service. Many victories were claimed over besetting sins. In the

afternoon, toward the close of the Sabbath, twenty-one went forward in the ordinance of baptism. Twice the administrator led three generations into the water at a time, mother, daughter, and granddaughter. At another time a father and his two little boys were led out together. At other times during the meeting others were baptized, making a total of twenty-seven. We thank the Lord for this good meeting.

W. W. EASTMAN.

From the Italian Home Foreign Field

I IMAGINE that our friends and readers like once in a while to hear about the progress of the work in the Italian home foreign mission field. As the headquarters of the Italian work is at present located in Chicago, I shall briefly state a few interesting facts in connection with the work here.

On Sunday, June 13, we had the privilege of baptizing and adding three new believers to our church. There was a large attendance of those not of our faith at the baptismal service, which was followed by an interesting and inspiring testimony meeting.

During the first week of May we started a new effort among the Italians in Chicago Heights, Ill., a suburb of the city. There is a large settlement of Italians at that place, and it seemed as if the Lord indicated that something ought to be done among them at this very time. While Brother G. Sansonetti is permanently working in Chicago Heights, canvassing, visiting, and giving Bible readings, I have been holding public meetings there every Thursday and Sunday. We are having the privilege of using a Baptist church for our public meetings, which so far have been very well attended by interested listeners. We have met some opposition, but still we see from week to week the same eager and interested faces, and so we are hoping for a harvest of souls also at this place. We hope that by the end of the summer we shall be able to organize an Italian church here. Pray for the work and the workers at this place.

Sunday evening, June 6, the Italian church school held its closing exercises. The educational secretary of the Northern Illinois Conference, Miss Edith Shepard, was present, and spoke very encouragingly about the work of this school. This is its first year of existence, but we feel that the work that has been done by Miss H. Berg, who started the school but had to leave before the end of the term on account of ill health, and later that by Miss Amalia Eitel, have been a great blessing not only to the Italian children, but to the Italian church and the Italian work in this city. We sincerely hope we can have the services of Sister Eitel next year.

Sister Vesta Cash, our Bible worker, is kept very busy all the time, selling the magazine *La Verita* (The Truth), holding Bible readings, leading ladies' prayer bands, etc. Sister Cash is getting command of the Italian language, so she will be of still greater help to the Italian work in Chicago.

Five of our young brethren are working at the Hinsdale Sanitarium, where they are having some splendid opportunities for getting a training. Dr. David

Paulson has been cooperating very kindly in this matter, and we are grateful to him and the institution for their assistance and interest in the Italian work. While these young men are receiving instruction in physiology, treatments, massage, etc., it has been my privilege by special invitation to go out to the sanitarium every Tuesday afternoon to give these brethren special Bible instruction. In this way we hope to develop some Italian workers. As we did not get the privilege of the contemplated Bible training school in Chicago this year, we are trying to do our utmost to train workers in other ways.

Our English and Scandinavian churches in the city have also been rendering us some assistance in the way of circulating our Italian magazine, *La Verita*. The South Side (Chicago) church took 30 copies, the Scandinavian church about 200; so in this way the members of these churches are also giving the truth to the thousands of Italians in this city. I have been wondering if our brethren in other places where there are Italian settlements would not do the very same thing. We are just about to issue the second number of the magazine, which is well illustrated and has an attractive cover. That it can readily be sold will be seen from the following testimony, taken from a letter just received from two of our sisters who belong to the Rockford (Ill.) church: "Inclosed please find \$2.50 for the fifty Italian magazines (*La Verita*) which you sent us. Miss Butler and I took ten each this morning (Sunday), and went over to the Italian district, where we sold them all in about two blocks. So we went back and got the other thirty. All we had to do was to hand them around to the men, and they would hand us the money. We sold as many as seven at one place. Will you therefore please send us one hundred more as soon as possible? The cover itself is enough to sell them."

This testimony speaks for itself, and this good work was done not by Italians, but by those who could not speak the Italian. Others could do the same, and now is the time to do it. We shall be glad to supply our brethren and sisters with this special Italian magazine at five cents a copy. It sells at ten cents. As our expenses in getting out this magazine are somewhat higher than the expenses of our publishing houses in getting out our English magazines, we cannot offer them at a lower price. All orders can be sent either to the undersigned, at 1419 W. Austin Ave., Chicago, Ill., or to the Northern Illinois Tract Society, 3645 Ogden Ave., Chicago, Ill.

R. CALDERONE.

Tent Meeting in Manhattan, N. Y.

ELDER CHAS. T. EVERSON and the writer secured an excellent place for the big tent, which was pitched Friday, July 9, at Washington Heights, on 146th St., between Amsterdam and Convent Avenues.

A well-organized plan is being followed in working the neighborhood near the tent. The First Seventh-day Adventist Church and the Bronx Church are helping to make this tent effort one of the most effective that has ever been conducted in New York City. The desire and earnestness among the members of

these two churches to do the work this year is marked, and we pray that as a result of their labor we may see many brought into the truth.

Through the kindness of Mr. Marshall, a relative of one of our sisters, an automobile has been brought into service, and every Saturday evening Elder Everson will speak from this automobile at one of the prominent street corners in Washington Heights. Meetings of this nature have brought many persons to the knowledge of the truth who would not otherwise have heard it. Everything is being done that can be done to advertise the meetings and bring the people to the services.

We hope every one who reads this notice will remember the big tent in New York City this season, and pray earnestly that the Spirit of God will send conviction to the hearts of those who attend.

L. KLEBAHN.

Dedication of Chapel At Santo Amaro

THE beautiful new chapel built by the brethren of Santo Amaro, Sao Paulo, Brazil, was dedicated January 17.

At the time of our union conference session last year, a series of tent meetings was begun in this place, which resulted in bringing out a church of twenty-five members. These brethren and sisters felt the need of a place of worship; and even though conditions during the past year were unfavorable, the Santo Amaro church succeeded in building a nice little house of worship, which was dedicated free from debt. Elders Lipke and Boehm and the writer officiated.

May the Lord richly bless the Santo Amaro church, and may the neat little church building, as well as those who worship in it from Sabbath to Sabbath, be as a light set on a hill to the inhabitants of their city and surrounding country, pointing many other souls to the Light, that they, too, may get ready for Jesus' coming.

F. W. SPIES.

Success in the Book Work

IN the face of seeming obstacles, when the cry of "hard times" is heard on every side, I have had most marvelous success in selling our good books. It seems that an unseen power has a hold on many people, constraining them to buy our large bound books. Very recently, after a young German had refused to take a book, he suddenly called me back and placed an order for full leather "Practical Guide," and asked to see "The Great Controversy" again, giving an order for the best binding in German. Just then another German came up, and the man who had only a short time before declined to sign for a book, could hardly sav enough in praise of my work. His friend readily gave me his order for the two books. That day my orders amounted to more than forty dollars. I am also working with the relief edition of "Ministry of Healing," and with "His Glorious Appearing" in foreign languages.

Surely God is on the giving hand, and we can pray our way through to victory. We have only a short time in which to work. Soon it will be too late. Are we doing all we can to gather souls for the kingdom?

WALTER HARPER.

Home Missionary Department

E. M. GRAHAM
F. W. PAAP

General Secretary
N. Am. Div. Secretary

The Home Missionary Report

THE report of the home missionary work for the quarter ending Dec. 31, 1914, shows a very large increase in the amount of work done. Some lines of work are double what they were the previous quarter, and every column shows a gain.

We received reports from all but eight conferences in this country. The indications are that before the present year closes, every conference in the North American Division will have its work so organized that it can render a complete and satisfactory report.

North Carolina still leads in the proportionate number of members enlisted in service, 207 out of 295. This conference is rapidly nearing the aim of every member a worker. Northern California comes next, with over half its members active reporting workers.

Minnesota leads in the number of letters written and of tracts lent and given. The largest number of missionary visits and Bible readings stands to the credit of Greater New York, while East Michigan leads in the number of subscriptions taken. We shall leave our readers to look up the other highest records. Most of these records have been made by our largest conferences, which is as it should be, but proportionately they are good also.

We welcome a new foreign field, the Bahamas Mission, and hope it will remain in the great army of fields where every member is being enlisted in service. Two union conferences have failed to report, the South African and the West Indian. Owing to changes in the officers of the South African Home Missionary Department, its report has been delayed; but it is developing a stronger organization of this work, so we look for regular reports in the future. The work is growing well.

The West Indian Union is also planning for better things. Everywhere it is being recognized that one of the most important things to be done now is to get every Sabbath keeper to become an active, consecrated worker.

We speak of figures and records, but the great thing about this report is that every figure represents a channel through which the Holy Spirit may work. No wonder we rejoice to see these figures growing larger and larger each quarter. The larger they grow, the sooner we shall see our blessed Saviour come to take us home. Brethren and sisters, look at these figures and rejoice with us, and then take courage to press forward and make them larger and larger, until the whole earth is filled with the glory of this message. Remember that every effort counts. This large report is made up of little things. The services of every man, woman, and child are needed to finish the work.

E. M. GRAHAM.

Report of Missionary Work of the General Conference for Quarter Ending Dec. 31, 1914

CONFERENCES	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work	Articles of Clothing Given Away	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	Conversions
ATLANTIC UNION																			
E. New York	874	111	190	71	382	111	36	1050	6528	48	106	114	1676	1277	309	57	1	\$ 60.41	24
Greater New York	1321	210	700	164	7707	2404	144	9142	2468	74	63	6	12337	14	164	120	4	57.16	10
Maine	449	39	179	92	227	19	27	447	14668	457	143	6498	70837	783	286	239	4	188.19	5
Massachusetts	1425	209	747	237	1951	769	77	2398	23866	284	879	33	47183	763	546	121	1	62.45	8
N. New England	618	174	366	160	507	161	66	1460	8951	209	254	58	3346	980	372	39	39	54.64	3
S. New England	477	....	40	9	129	52	22	875	4165	108	207	....	2861	165	136	13	....	....	....
W. New York	836	121	323	133	1189	879	41	1405	38728	665	803	3713	28442	325	388	30	14	....	....
CENTRAL UNION																			
Colorado	1891	....	439	192	783	467	470	2612	9683	460	149	1551	9817	662	454	219	..	120.20	10
Kansas	2148	259	410	156	715	937	326	1138	27139	315	279	165	12155	1079	324	78	427	144.21	..
Nebraska	2072	....	659	339	1362	317	249	6533	23692	273	205	56	22137	3584	487	24	31	356.46	35
Missouri	1295	310	300	76	327	73	509	243	24340	168	139	....	3492	488	237	97	..	8.00	..
W. Colorado	450	100	228	74	525	249	22	299	4220	69	137	4	2852	642	161	25	12	36.58	7
Wyoming	549	20	30	7	25	50	2	70	5104	16	31	....	382	62	52	5	10	....	4
COLUMBIA UNION																			
Chesapeake	725	132	253	87	758	278	142	3185	4014	274	236	1251	5253	902½	323	108	14	28.44	3
District of Columbia	960	....	560	178	699	256	16	900	12948	58	119	554	5815	484	681	61	2	215.00	2
New Jersey	891	207	492	149	1206	770	243	4308	27091	568	318	2512	23136	551	287	25	1	101.57	13
E. Pennsylvania	1160	238	331	139	776	182	431	4361	37444	255	240	711	9612	628	488	42	311	144.24	11
Ohio	2100	800	1019	193	1260	574	307	13509	23954	804	590	1307	17000	1560	625	215	..	255.31	36
Virginia	514	11	354	259	1236	577	89	57765	1484	337	149	227	6258	711	495	536	..	37.17	4
W. Pennsylvania	837	264	257	131	784	347	50	3015	6261	286	490	5681	....	1021	624	97	8	58.67	..
West Virginia	240	45	82	25	225	55	52	510	1557	15	58	70	1653	70	80	28	..	10.75	2
EASTERN CANADIAN UNION																			
Maritime	266	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	..
Newfoundland	72	15	1	....	300	2	6	318	558	....	....	373	....	2	30	4	....	6.55	..
Ontario	614	....	245	102	1053	462	229	5729	11691	186	124	576	16902	524	373	123	32	82.71	1
Quebec	150	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	..
LAKE UNION																			
E. Michigan	1680	....	291	62	1724	97	2907	3330	36772	45	570	53	9201	1029	399	23	1	117.67	28
Indiana	1611	174	151	46	778	363	36	612	3476	179	190	....	2751	345	218	60	2	....	58
N. Michigan	857	180	477	220	1297	340	99	1298	16012	494	331	1324	18057	2596	916	173	....	239.54	11
N. Illinois	1490	648	899	316	3245	1331	313	3346	9035	336	210	13	5772	724	300	61	10	9.57	17
S. Illinois	661	184	294	108	820	121	14	732	7157	425	172	61	4444	700	205	77	..	122.41	4
W. Michigan	2741	194	462	129	1904	357	174	484	8347	133	212	15336	958	442	98	5	..	....	6
Wisconsin	2600	....	421	169	1493	810	588	5162	17930	163	191	....	15935	1370	858	95	10	489.32	24
NORTHERN UNION																			
Iowa	2398	....	933	400	1794	1022	303	1556	28241	100	172	42	31450	2862	1506	69	3	25.17	..
Minnesota	1775	671	1300	650	3101	935	385	3186	103900	475	667	11260	497208	2700	753	34	2	591.72	14
North Dakota	1325	483	660	64	718	290	35	562	14072	18	51	22	6400	169	132	7	..	79.43	3
South Dakota	944	111	319	81	348	136	79	377	8793	114	69	8	3164	307	226	30	..	129.69	8
NORTH PACIFIC UNION																			
Montana	433	....	61	18	347	38	6	977	1461	....	68	....	373	393	132	7	..	92.90	7
S. Idaho	852	304	384	201	664	434	197	1431	11933	887	303	207	5416	708	362	28	1	64.08	27
Upper Columbia	2365	86	427	139	1228	228	158	1588	9992	102	147	53	5141	689½	328	128	....	148.37	20
W. Oregon	2226	....	324	77	984	120	8	1563	2095	110	418	....	9526	356½	405	178	106	....	..
W. Washington	2016	176	421	145	1238	363	65	1297	9063	465	335	55	5002	701	600	23	9	6.79	8
S. Oregon	721	160	411	140	491	113	190	1303	8280	342	249	34	8586	396	278	32	..	75.37	..
PACIFIC UNION																			
Arizona	351	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	..
California	2826	....	525	148	1745	523	1576	4890	22775	594	947	....	64666	436	899	53	..	149.65	73
Can. California	1341	97	193	63	517	347	266	719	16159	222	289	197	8529	619	978	61	21	163.71	58
Nevada Mission	200	....	14	6	55	14	....	....	659	57	34	....	3300	190	5	....	....	4.43	..
N. California	1688	854	532	162	1369	373	151	3228	21148	391	476	57	23079	1235	628	110	13	297.46	11
S. California	3764	....	711	227	1421	596	410	849	45336	74	421	....	51666	721	528	312	176	....	21
Utah	198	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	..
SOUTHEASTERN UNION																			
Cumberland	604	114	291	72	463	196	60	422	4600	125	86	....	1975	191	219	58	..	19.42	6
Florida	815	203	668	264	1188	398	82	3202	10556	230	273	1302	10875	999	241	47	108	20.86	11
Georgia	542	146	656	299	2598	986	143	4859	7770	796	447	336	8969	1266	710	153	..	118.19	6
North Carolina	554	239	316	209	1634	799	89	996	3960	184	133	116	717	1541	295	185	9	208.74	9
South Carolina	296	207	107	87	351	196	99	3670	1461	20	84	18	1836	674	213	23	4	44.02	3
SOUTHERN UNION																			
Alabama	666	108	154	77	1870	331	102	424	1177	70	101	104	5129	523	262	61	62	68.01	9
Kentucky	601	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	..
Louisiana	428	17	27	6	130	48	6	....	1062	27	11	10	389	115	3	15	..	....	..
Mississippi	343	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	..
Tennessee River	717	....	102	50	146	121	....	66	1642	1	61	....	5174	65	594	67	..	....	..
SOUTHWESTERN UNION																			
Arkansas	364	26	70	8	52	42	....	....	684	1	21	....	127	18	19	..	..	12.88	..
New Mexico	258	....	70	30	45	32	18	20	1756	....	20	....	1111	160	57	10	50	37.28	..
N. Texas	1456	160	312	88	522	349	258	2698	8338	132	162	4929	4749	720½	489	66	55	62.56	10
Oklahoma	1900	585	102	35	294	139	13	546	7034	225	156	387	2549	223	67	17	48	45.65	11
S. Texas	434	....	10	2	51	....	2	112	3374	15	5	1208	19022	2	46	103	..	62.50	..
W. Texas	250	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	..
WESTERN CANADIAN UNION																			
Alberta	721	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	..
British Columbia	452	141	203	61	385	152	31	4729	2947	24	80	36	1470	470	228	104	..	48.16	16
Manitoba	242	45	257	160	121	18	41	1500	1781	46	230	85	2187	23	93	3			

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

Sunday Enforcement in Oklahoma

FOUR members of the Seventh-day Adventist Church at Hitchcock, Okla., have been indicted for violating the State Sunday law. G. J. Krieger and I. G. Krieger are proprietors of a department store and elevator. Otto Weitz and his brother run a general repair shop and garage. The Messrs. Krieger have two indictments against them up to date, while the others have one. All are threatened with separate indictments for each succeeding offense.

There are five Seventh-day Adventist churches near Hitchcock, and these brethren who have been indicted have been successful business men in that city for a number of years. There have been many efforts made heretofore to have them indicted, but former county attorneys have always refused to act.

The outlook at present seems to indicate that this trial, which is set for July 6, will be the most complicated and far-reaching of any action yet begun against our people. As is well known to many readers, Sunday enforcement has been much agitated for more than two years in Oklahoma. Numerous laws and amendments have been proposed, and some change has been made in the law. A number of towns and cities have been stirred by those who delight to honor the "venerable day of the sun." On all these occasions our vigorous protests were met with the pleasing assurance that we need have no fear; no one dreamed of harming Seventh-day Adventists. A law was only desired which would reach a lawless class; and however strict the law might be, it never would be invoked against the people who differed as to the day to be observed. Besides, we were abundantly protected by the statute exempting us. How true these assurances were may well be judged by the present prosecutions and the determination to secure conviction.

We have always contended that a law exempting seventh-day observers does not protect them from being indicted at any time and brought before the court, where they may be required to prove that they "habitually" and "conscientiously" keep another day, and that the work performed was not done in a way to disturb those who keep that day.

We gather from the present indications that much thought has been given by leading men of the State, and especially in the county where the indictments have been made, to the law exempting us. If it is not decided that it has been set aside, a new turn is proposed. The exemption has heretofore been understood to cover all phases of the law. Now it is discovered to permit only "servile labor." If a decision can be secured narrowing down the exemption to "servile labor," it may be plainly seen that Seventh-day Adventists will no longer be permitted to work at any trade, business, or employment not comprehended in what is called "servile labor," a term which would itself need to be defined.

We visited the brethren who were indicted, also a number of men in the county seat. Among the latter was the legal advisor for the Krieger firm, also the editor of the county paper, and the county attorney. The editor showed himself very friendly, and took a statement of our position for publication. He seemed entirely in sympathy with us. The county attorney at first seemed a little hard to approach, but this soon wore away, and we had a very friendly, frank discussion of the points at issue. We told him this was not a matter concerning only those who were indicted, but that principles were involved that were sacred indeed to every Seventh-day Adventist. Were he to be convinced that it was his sacred duty to keep the Sabbath, he could well see that it involved a great sacrifice to do so. Ought the law to make conscientious convictions of duty still harder to be performed? Being a decided believer in immersion, he admitted he should not submit to a law compelling him to be sprinkled also. This helped him to see why we resent a law compelling us to keep Sunday after we have obeyed God in keeping the Bible Sabbath. This gentleman was found to be decidedly anti-Catholic, and there was evidently quite an impression made when he was told that Sunday enforcement was not enforcing a command of the Bible, but a doctrine of the Catholic Church.

We left him with a very different view of the question, and with much more friendly feeling toward those whom he had under pressure decided to prosecute. He yet seemed to think that it would be best to let the cases be continued, and thus have handed down a decision which he hoped would forever settle this troublesome question. He seemed to think that if these men were acquitted, it would then be settled, but we assured him that such matters never can be settled by law. With a decision acquitting our brethren, there would come a clamor for a new law or a new decision that would be against our people, and it would come from the same source from which these indictments were urged.

I. A. CRANE,

Secretary Religious Liberty Association.

Medical Missionary Department

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

Medical Convention Report

The Religious Side of Sanitarium Work

ASIDE from the general tendency of all the convention discussions to lean to an emphasis of the spiritual nature and purpose of our sanitarium work, there were questions which dealt with this in particular. The recommendation calling for the appointment of a lady Bible worker called forth several suggestions. One recommendation in this connection was as follows:—

"Resolved, That we hereby express our earnest desire that the chaplains of our sanitariums be men of health, tact, and judgment, such as will qualify them for dealing with the religious work of

the institutions in the best possible manner."

Dr. Abbie Winegar-Simpson thought the spiritual work of the institution could be carried better by a woman than by a man. If we had to be without either, it would be better to lose the chaplain than the lady Bible worker. She suggested utilizing some of the more mature lady nurses in this connection, after they had received some special training to fit them for the work. She thought an experienced nurse would be well prepared to meet patients and to deal with them in their illness.

R. A. Underwood: "I believe this is a good recommendation. A lady worker ought to be a great help in an institution. I believe it would be a financial benefit as well, helping to hold patients. There are those who inquire about our work and truth, and they should be instructed."

Dr. W. T. Lindsay felt that the religious work of the sanitarium was important enough to require the attention of a man of health, education, and ability, and that it should not be regarded as a field for men who, because of advanced years and broken health, could not well be used elsewhere.

C. M. Christiansen believed that a young man could do better work than an elderly one, in meeting patients and teaching them, as the older man has had his training in other lines of work and is not well prepared to deal with the average sanitarium audience.

Dr. D. H. Kress: "This is an important matter. I have seen much difficulty in trying to make proper provision for our religious services. Naturally it is hard for a minister to adapt himself readily to it when all his training has been in other directions. The methods followed in a tent meeting cannot be used in the sanitarium parlor service. The doctor should be prepared to take the chapel service any time it is necessary. While the doctor does not obviously put spiritual work to the front, he ought to be able to do it. The true Christian physician is a true Christian minister."

"People should feel at ease in coming to the chapel service. We should not do personal work there. The service should last about twenty minutes."

Dr. R. S. Irvine: "The religious work resolves itself into three parts—for patients, for nurses, and public meetings. The doctors and nurses can best do personal work. The explanation of doctrinal points comes best within the chaplain's work. The chapel exercise should not be made a preaching service, nor the occasion for the presentation of doctrine."

Dr. W. E. Bliss: "The work of the chaplain should pave the way for patients' seeking further instruction in doctrine. When they go from the sanitarium, it should be with an earnest desire to look further into their spiritual welfare."

L. A. Hansen: "Those conducting the public service should not feel burdened to press doctrinal points. We should remember that the parlor is a public place where the patients are to feel perfectly free. It is not right to take advantage of their presence at a parlor service to present doctrinal subjects. Considering the character of the average sanitarium parlor audience, made up largely of sick and nervous persons, discouraged and

Virginia Conference Agency

THE Virginia Conference Agency of Seventh-day Adventists, Incorporated, will hold its next annual session in connection with the Virginia Conference of Seventh-day Adventists, at Charlottesville, Va., Aug. 5-15, 1915. The first meeting of the session will be held at 10 A. M., Monday, August 9. The delegates of the Virginia Conference in session constitute the constituency.

W. C. MOFFETT, *President*;
F. N. JOHNSON, *Secretary*.

Missouri Conference Association

THE first annual meeting of the Missouri Conference Association of Seventh-day Adventists (a legal corporation) will be held on the camp ground, in Columbia, Mo., at 10 A. M., Monday, Aug. 9, 1915, for the election of officers, and the transaction of any other business that may properly come before the meeting.

I. S. ROUSE, *President*;
M. L. MEEHAN, *Secretary*.

Missouri Conference

THE first annual session of the Missouri Conference of Seventh-day Adventists will be held in connection with the general meeting at Columbia, Mo., Aug. 5-15, 1915, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. First session will be held at 10 A. M., Friday, Aug. 6, 1915.

J. S. ROUSE, *President*;
M. L. MEEHAN, *Secretary*.

West Michigan Conference

THE fourteenth annual session of the West Michigan Conference of Seventh-day Adventists will be held in connection with the camp meeting, Aug. 12-22, 1915, on the fair grounds at Charlotte, Mich. The first meeting will be called at 10:30 A. M., August 12. This meeting is for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. A full delegation is requested from all our churches.

C. F. McVAGH, *President*;
F. R. EASTMAN, *Secretary*.

West Michigan Conference Association

THE annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in connection with the meeting of the West Michigan Conference, on the fair grounds at Charlotte, Mich., Aug. 12-22, 1915. The first meeting will be called at 10:30 A. M., August 12. The regular delegates for the West Michigan Conference (incorporated) are the constituency of the West Michigan Conference Association. This meeting will elect a board of trustees for the association, and transact such other business as may properly come before the association.

C. F. McVAGH, *President*;
F. R. EASTMAN, *Secretary*.

Arkansas Conference Association

THE Arkansas Conference Association of the Seventh-day Adventists will hold its annual meeting in connection with the camp meeting at Hot Springs, Ark., Aug. 5-15, 1915. The first meeting of the association will be called at ten o'clock, Monday, August 9. Officers for the ensuing year will be elected, and such other business transacted as may properly come before the association.

W. E. BAXTER, *President*;
C. J. DART, *Secretary*.

The Glendale Nurses' Training School

THE Glendale Sanitarium and Hospital Training School for Missionary Nurses, Glendale, Cal., announces the opening of its next nurses' class on Aug. 15, 1915. It will be glad to receive applications from earnest, conse-

crated young people who desire a training that will fit them for more efficient service in the Lord's work. It wishes to accept those who are already missionaries. A calendar will be sent upon application to the Training School Superintendent, Glendale Sanitarium, Glendale, Cal.

German, Danish, and Swedish Magazines, Third Quarter, 1915

OUR English-speaking people, as well as those who work in the German, Danish, and Swedish languages, will be glad to know that the third quarter's magazines in these languages give the truth in a most striking way. The cover of each of these is the same as appeared on the June *Signs of the Times Magazine*. (Reduced facsimile in one color is here shown.) This represents an ancient prophet unrolling from the scroll of the prophecies the scenes that the world is now witnessing. The statement by Garfield, "History is but the unrolled scroll of prophecy," appears



in each language. Some of the leading articles in the magazines are:—

- "When the Turk Leaves Europe."
- "Armageddon—The Future War."
- "Nearness of Christ's Coming."
- "Peace on Earth."
- "Millennium."

Each contains many other articles on topics of vital interest. These magazines are as follows:—

Zeichen der Zeit (Signs of the Times, German).

Lys Over Landet (Light Over the Land, Danish-Norwegian).

Tidens Tecken (Signs of the Times, Swedish).

They will readily sell among these nationalities. Five to 40 copies, 5 cents each; 50 copies or more, 4 cents each. Order of your tract society.

IN writing about the homemade fireless cooker, directions for the making of which he gives in the August number of *Health and Temperance*, Mr. Cornforth, who is the cook at the New England Sanitarium, says of baked beans: "I have sometimes been surprised in taking the beans from the box the last time to find that they were as brown on top as almost to have the appearance of having been scorched. They have the good, brown, baked-bean flavor." This article alone is worth the price of the August number—ten cents.

Publications Wanted

THE following-named person desires late, clean copies of our publications for use in missionary work:—

E. E. MESSINGER, Lansdowne, Md. Especially foreign periodicals.

Address Wanted

INFORMATION concerning the whereabouts of Frank or Clara B. Christie is desired by Mrs. M. K. Wilcox, R. F. D. 2, Hemet, Cal.

Requests for Prayer

AN aged Oregon sister asks prayer for the conversion of her husband and two very dear friends; also that she may be healed of a lameness and that her eyesight may be preserved.

From Indiana comes this request: "I earnestly desire the prayers of God's people for healing from a nervous affection and the restoration of my failing eyesight; also that my only child, a daughter, may return to the faith."

Obituaries

GRESS.—Morris E. Gress was born in Delphi, Ind., Oct. 9, 1887. When a young man he worked as a pressman in the Review and Herald Office at Battle Creek, Mich. Four years ago he was united in marriage with Avanelle Howard, who, with their little daughter and his aged parents and one sister, is left to mourn. Yet they are comforted in the knowledge that his peace was made with God when he fell asleep at La Fayette, Ind., May 4, 1915.

W. A. YOUNG.

DUDLEY.—Etta M. Dudley was born Aug. 26, 1855. She was married to Daniel Dudley March 4, 1876. She was called to mourn the death of her companion and two of their nine children. Sister Dudley became a member of the Seventh-day Adventist Church several years ago. She was an earnest home missionary, and after the death of her husband engaged in the canvassing work. She died at the home of her son, in La Fayette, Ind., June 18, 1915.

W. A. YOUNG.

WILLIAMS.—Elijah Williams fell asleep at the home of his daughter, in Elwood, Ind., June 20, 1915. He served his country faithfully during the Civil War. He was married three times. Brother Williams accepted present truth in 1870. He was an ardent Christian, and sold many books, gave away much literature, and held frequent Bible studies with those interested, bringing a number of persons into the present truth. One daughter is left to mourn.

W. A. YOUNG.

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Death of Sister E. G. White

WE stop our presses to announce the sad word of the death of Sister E. G. White, which occurred at her home, near St. Helena, Cal., Friday afternoon, July 16.

After a life of nearly eighty-eight years of faithful, untiring labor for God and for her fellow men, a truly noble woman, a devoted servant of the Master, rests from her labors. The influence of her godly life will live on to gather with Christ till the final harvest.

After a funeral service in St. Helena, the remains will be taken to Battle Creek, Mich., where a final service will be held in the Tabernacle next Sabbath, July 24, in charge of Elder A. G. Daniells.

With the relatives, who sorrow in their great loss, the church in every land grieves. We shall miss her kindly admonitions, her loving counsels. But God still lives, and upon his power his work in the earth securely rests. Relying upon him, let us labor more faithfully to bring to a speedy completion, through his grace, the great work to which our sister devoted her life. Full particulars will be given later.

Elder Daniells Returns

THE many friends of Brother and Sister A. G. Daniells took much pleasure in welcoming them back to Washington the evening of July 13. They have been absent from headquarters for more than a year. During that time, they have traveled more than fifty-four thousand miles, equal to two complete trips around the world. They have visited more than a dozen different countries. At every port where Brother and Sister Daniells stopped, they found believers to welcome them. It is needless to say that this long journey on the part of our workers has been attended by most excellent results in all the fields visited. Only those who have been out on the firing line, laboring in the midst of great difficulties and heathen darkness, can appreciate what it is to have the counsel of one who has had such a broad experience in connection with this work. From every field the workers write of the great encouragement which Sister Daniells's visit afforded.

It seems that in the great Orient God has gone out before this people, and open doors without number are found for the entrance of the truth to the hearts of the people. As God called upon Israel of old to move forward, so his providence is calling to this people today to take advance steps in the prosecution of the work he has committed to them. We cannot for a moment rest in self-satisfaction or in contemplation of what has been accomplished. Much has been done through the favoring hand of our God, but a great, needy world stretches out its hands to God, and to us as bearers of the gospel message. Let the mute appeal of the souls in darkness stir our hearts to new sympathy, and energize all our activities in the carrying forward of this work. Brother Daniells will attend some of the larger camp meetings to be held during the summer season. He will have much to tell our brethren and sisters of the opening providences of God and of his marvelous leadings in the prosecution of the work in the great regions beyond.

MISS RUTH McCULLY, after spending the school year at the Washington Missionary College, accepted the call to Cuba, to engage in Bible and medical missionary work. She sailed week before last, in company with Brother and Sister Allen, returning from their short vacation in the States.

The Midsummer Offering

THE North American Division Conference has fixed Sabbath, July 24, as the time for taking the Midsummer Offering. This date was selected as one that would be most convenient for our people generally, and would afford the best prospects for a large offering. It is hoped that this offering will be the largest Midsummer Offering taken in many years. We have every reason to be encouraged with the development of the work both at home and abroad. Never has there been a time in the history of the third angel's message when conditions were more favorable for reaching the public, nor has there ever been a more earnest call for men and means with which to prosecute our work in heathen lands, than now. (Everywhere the Macedonian cry is being heard, and it is the duty of God's people to send to the front large recruiting forces.

The president of one of our union conferences, in writing to his workers concerning the Midsummer Offering, says:—

"We as workers are leaders in the greatest propaganda this world has ever witnessed, and our work at home is strong just in proportion to our interest in the regions beyond. The best way to strengthen our stakes is to lengthen our cords.

"The treasurer of our Mission Board informs me of a general deficit, on June 1, on the twenty-cent-a-week plan, of \$16,775.77. The Northern Union is responsible to the amount of \$5,000 for this condition, and it is to make up our part of this responsibility that I am appealing to you through this letter.

"It seems to me that, 'knowing the time' as we do, of all the funds for which we are responsible our mission funds should not be behind. I desire to appeal to every worker in the Northern Union Conference to take this responsibility to heart, and let us unitedly work for one of the largest donations ever rolled up by our people upon the occasion of the Midsummer Offering.

"There is no set rule nor manufactured program to follow that will bring results. We must let our responsibility rest like a millstone upon our hearts, and 'work as though everything depended upon us individually, and pray as though everything depended upon God.'

We trust that every union and local conference president in North America will take hold of this Midsummer Offering in the way that will bring the largest results we have ever seen. The Mission Board must have the money. It is our duty and privilege to raise the full twenty cents a week, and it can be done if all will do their full duty. Let those who are rich give large donations, but let every one give something. Remember the day—Sabbath, July 24. We trust that this offering will make up a large amount of the deficit on the Twenty-cent-a-week Fund.

I. H. EVANS.

A LETTER from Elder W. C. White, dated July 7, says: "Mother is slowly losing ground. She talks but little now and longs for rest. It is now 144 days since the accident. What a strange world this will be to me when mother is gone!"

ELDER M. C. WILCOX, book editor of the Pacific Press Publishing Association, who has been attending camp meetings in the Northern Union Conference and a general meeting in northern New York, reached Washington last week. He will spend several days here in counsel with the Review and Herald Book Committee concerning our literature work.

IN a recent communication from Brother R. C. Porter he states that on the advice of the physicians they have released Brother R. F. Cottrell for a year's furlough. Brother and Sister Cottrell left Shanghai, June 25, on the "Manchuria." These faithful workers will be greatly missed, as Brother Cottrell had charge of the Central China Mission, a field embracing four provinces, in which our work had gained the strongest foothold of any part of China. Dr. A. C. Selmon has been released from Shanghai to take Brother Cottrell's place.

A RECENT communication from Elder J. W. Westphal informs the Mission Board of the return of Brother and Sister John Osborne from Ecuador. These workers have faithfully carried forward medical missionary work up in the high altitudes of Ecuador the past four or five years, which has been greatly appreciated by the people. Their return emphasizes further the great need of laborers in this mountainous section of South America's northwest, with its almost limitless opportunities for giving the message. Let us pray that the Lord will place the burden upon other hearts to take up the responsibilities laid down by these returning missionaries.