

The Advent Review and Sabbath Herald



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THE GOSPEL TO ALL NATIONS

The Bible

Most wondrous Book, bright candle of the Lord,
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And, on its dark and troubled billows still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye.
This Book, this glorious Book, on every line
Marked with the seal of high divinity;
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
The lamp from off the everlasting throne,
Mercy took down, and in the light of time
Stood, casting on the dark her gracious bow:
And even now beseeching men, with tears
And earnest sighs, to read, believe, and live.

— Pollok.



Note and Comment

Papal Diplomacy

AN interesting example of papal diplomacy is seen in a letter received from Pope Benedict XV in response to a request made by the *Jewish Daily News* for an expression of opinion on the question of the persecution of the Jews. The letter reads:—

THE VATICAN, July 22, 1915.

SIR: I hastened to present to the Holy Father the letter transmitted to me by you, No. 18061 D. of the twenty-fifth of June, in which Mr. S. Mason, editor of the *New York Jewish Daily News*, asked the aid of His Highness in favor of the Jews who are persecuted, and still deprived in some countries of full rights.

The august Pontiff has graciously taken note of this document, and has desired me to request you to write Mr. Mason that the Holy See, as it has always in the past acted according to the dictates of justice in favor of the Jews, intends now also to follow the same path on every propitious occasion that may present itself.

Yours, etc.,

P. CARD. GASPARRI.

A study of the letter (published in the *New York Times* of August 25) causes one to wonder whether the Pope wishes it understood that Catholic Spain acted "according to the dictates of justice in favor of the Jews" when at the suggestion of Roman Catholic Church dignitaries the Jews were expelled from Spain in the time of Ferdinand and Isabella. The promise of future intention is also ambiguous, for the word propitious may really mean *advantageous to the Catholic Church*. If the Pope should think the present such a "propitious occasion," they may expect his aid; otherwise their hope is vain.

Nearly a World War

SINCE Italy has joined in the great European war, it can be truly said that more than half the world is now directly involved in the military cataclysm. The following list will make this readily apparent:—

ALLIES	POPULATION
British Empire	422,000,000
France and colonies.....	94,000,000
Russian Empire	171,000,000
Italy and colonies	36,800,000
Belgium and Congo	23,000,000
Japan	67,000,000
Serbia	2,900,000
Montenegro	516,000
Total	817,216,000
TEUTONS	
German Empire	78,000,000
Austria-Hungary	49,500,000
Turkey	31,580,000
Total	159,080,000
Nations at war	976,296,000
World	1,721,426,000

It is estimated that Italy's entry into

the war, with her 1,700,000 trained men, will swell the number of men engaged in the war for the first year to the enormous total of 29,950,000. Germany's forces are estimated at 7,000,000; Russia's, 7,000,000; Austria-Hungary's, 5,500,000; England's, 3,000,000; France's, 4,000,000; Turkey's, 1,500,000; and Serbia's, 250,000. In case Roumania, Bulgaria, and Greece enter the conflict, this will add another 1,500,000 men, or a grand total of 31,400,000 men engaged in the terrible business of war; and all this in the age of peace societies and international compacts and treaties!

Allied Against Alcohol

ITALY has not only joined the war against the central European powers, but has joined all the great warring nations in the war on alcohol, as shown by the following press dispatch:—

MILAN, ITALY, August 22.—The authorities today withdrew 1,800 licenses to sell alcoholic drinks, initiating a campaign against alcoholism. Many bars, inns, saloons, and refreshment houses have closed. Several other towns along the frontier already have taken similar action.—*The Washington Post*, Aug. 23, 1915.

Statistics Show Growth

THE *Record of Christian Work*, edited by Mr. D. L. Moody's son, has the following note concerning the growth of Seventh-day Adventists:—

The statistics of the Seventh-day Adventists are interesting. This church has grown from a body of 5,440 people in 1870 to one (at home and abroad) of 104,526 in 1910. They are tithers, and the result of their faithful giving is worth noting. In 1870 this amounted to \$2,182.46; in 1913, to \$1,771,989.60. This represents a total per capita gift of \$23.42 (in America alone of \$28.93). One of the most striking developments in this church has been its ministry through sanitariums. In 1910 Seventh-day Adventists operated seventy-four such with 1,989 employees. Two thirds of these are in the United States. Besides doing a uniquely useful work for the sick, these sanitariums provide employment for the young people of the church, who find the keeping of the Sabbath (Saturday) a bar to employment elsewhere.

Perilous Times

THE very elements of destruction seem to have been let loose upon the world this year. Not only is man bringing destruction to himself in the great European war, but Italy has been repeatedly shaken by extremely severe earthquakes, millions are starving in China from the effects of great floods, and the United States itself has suffered the loss of many lives and the destruction of millions of dollars' worth of property in the great storms which have occurred this year.

The relations between capital and labor seem to be even more than usually strained. Scarcely a day goes by without an account in the public press of a prospective or actual strike in some part of the United States. But these strikes are not limited to this country. Some of the European countries which are at war have been obliged to take energetic measures to suppress strikes which might more or less cripple them in the prosecution of the war.

There is still another tendency that is very ominous. The people, perhaps because they feel that justice through legal means is too uncertain or too slow, seem disposed to take the execution of justice into their own hands. The prospect of an increase of mob violence should alarm every law-abiding American citizen; for the rule even of a tyrant is to be preferred to that of an irresponsible mob.

From every standpoint it would seem that we have come upon perilous times. At this time the promise is especially precious: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Let us be often in the secret place of prayer, and so learn to know God's constant protecting care that we may say of the Lord, "He is my refuge and my fortress: my God; in him will I trust."

L. L. CAVINESS.

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

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EDITORIALS

Seeing God's Prospering Hand

A BROTHER—a Dutch farmer from the Orange Free State—had borne testimony to the blessedness of tithe paying. "Ever since I began paying the tithe," he said, "God has blessed me abundantly."

As he sat down another brother stood up. "One thing," he said, "I want to add to what our brother has just said. I happen to know that one of this brother's farm laborers—not of our faith—said not long ago that he was going to begin paying tithe himself. 'I have been watching Mr. —,' he said, 'and I see that God prospers him. When sheep and cattle diseases are about, he does not lose his sheep and cattle as the rest of us do. God surely protects him. I mean to pay tithe, too.'"

The brother suggested that while this man's motive was not a high one, yet his was a good testimony to the fact that the prospering hand of God was visible to the outside observer.

W. A. S.

Durban Camp Meeting.

Individual Responsibility

To each person endowed with reason God has given gifts for whose exercise and development that soul is held responsible. It matters not how forbidding the environment, there is a debt upon that soul which none but he can discharge. It matters not how humble the birth, how lowly the occupation, the demand of the Creator is upon every one of us for service. It is a just demand, for has he not purchased us with his own blood out of the very market place of death?

We rob ourselves of much that God designs should be ours when we neglect to seek a preparation for the work he designs we should do.

Because we have not the gifts another possesses does not excuse us from using to the utmost of our power the gifts God has bestowed upon us. It is not for us to choose our endowment. That is in God's hands. "All these worketh the one and the same spirit, dividing to each one severally even as he will." I Cor. 12: 11. The gift God bestows upon you, use to his glory. You may consider it

nothing. He does not so consider it, or he would never have bestowed it. Rest assured it was precious in his sight, or you would not possess it.

God's gifts were bestowed for a purpose, and that purpose cannot be accomplished while they are unused. He says they were given that we all might "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." Eph. 4: 13, 14.

But it is not possible that the "gifts of the Spirit" should accomplish that work in us while we leave them unappropriated and unused. We can never "come unto the unity of the faith" while practicing idleness toward the cause of God. We cannot possess a "knowledge of the Son of God" while refusing to labor for the souls for whom he died. We can never be "full-grown" in the Christian sense until our labor for souls has taught us the worth of a soul; and "the measure of the stature of the fullness of Christ," how can it be attained but through the school which he himself found necessary for his perfecting—the school of service?

The child is not expected to have the judgment necessary for its guidance, either temporally or spiritually. With the gifts of the Spirit unused, we are reckoned as children, "tossed to and fro and carried about with every wind of doctrine;" but the gifts, appropriated, developed, and strengthened, furnish sailing power, ballast, and anchoring facilities. They make our voyage straighter, steadier, and safer—and there is no safety without them.

With every professed member of the household of Christ using to the utmost of his ability the gift or gifts bestowed upon him "for the perfecting of the saints," the cause of God presents a strong, impregnable front, the work goes with rapidity and force, and the coming of Christ is hastened. If we are not busy with the Master's business, using whatever gift it has pleased God to bestow,

we may be sure that Satan will put something into our hands to take our attention and absorb our energies and means. Then let us work. Let us lay plans to broaden and strengthen whatever work we may be doing. While praying for opportunities, let us practice on those we already have. We are in a busy world. Let us be busy about the greatest business in the world—the third angel's message.

C. M. S.

Our Institutions

ETERNITY alone will reveal the good accomplished by our institutions. We think of them sometimes as buildings, apart from the work they are doing. But it takes more than building material, bricks and mortar, to make publishing houses, schools, or sanitariums. In addition to the material equipment, it requires skilled workmen—managers, printers, editors, physicians, nurses, and teachers. It requires that there shall be rallied around these institutions a loyal constituency of faithful workers. It requires above all that these institutions shall stand for and represent principles. Indeed, institutions without well-defined principles and plans and policies are like ships without rudders.

The Lord in his providence has established various institutions in connection with this movement as no unimportant agencies in its promulgation. How this message has been spread by means of the printed page! Next to the living preacher the silent messengers of truth have borne their part in heralding to the world a knowledge of the Lord's soon coming. And their work has but fairly begun. They are destined by God's grace to do a still greater work in the promulgation of the message.

Similarly have our schools contributed their great power and influence to this work. Who can estimate the value of the work done by the devoted men and women who have gone out from our training schools?

South Lancaster Academy

We were impressed with this anew as we visited recently the South Lancaster Academy. From this center alone, many have gone out as active workers for God. Naturally we found that many changes had taken place in the more than twenty-five years since we had seen this institution. New buildings, increased

facilities, and added improvements were seen in every department. Prof. B. F. Machlan and his loyal coworkers are doing faithful service at the academy from year to year.

A large attendance is expected for the next school year. We hope that the hearts of our young people in the Atlantic Union Conference will be drawn toward this institution, and that they will take advantage of the excellent opportunities it offers to obtain a preparation that will fit them for efficiency in the Master's service.

New England Sanitarium

We were privileged to visit for the first time the New England Sanitarium at Melrose, Mass. We found here a busy company of more than one hundred physicians, nurses, and general workers ministering to the needs of the sick and afflicted.

The sanitarium was crowded to its fullest capacity, there being more than eighty guests enrolled. It was problematical as to our obtaining sleeping quarters, but, like a number of others, we were crowded into a comfortable corner, and made cordially welcome.

The location of the New England Sanitarium is unique in many ways. Within a radius of ten miles is a large number of thrifty towns—Winchester, Stoneham, Medford, Malden, Melrose, Lynn, Chelsea, Revere, Cambridge, and others. Chief among these is the great city of Boston. The institution is located in a territory of great historical and literary interest. Many places of colonial and Revolutionary fame are reached in a short time by automobile or trolley car. Well-kept roads and drives through Middlesex Park offer many diverse and interesting opportunities for drives, walks, etc. The location combines the most delightful scenery, and quiet, restful solitude, with easy access to the advantages of city market and residence.

We found an excellent family of guests. As we mingled with them for several days, we heard many expressions of appreciation of the work this institution is carrying forward. One guest prominent in the business and social life of Boston expressed his great surprise that he should find in the midst of our modern life and grasping business activities such a spirit of Christian effort and harmonious cooperation as he saw in the sanitarium. He inquired what the motive was that prompted these workers to turn from lucrative positions which they might fill elsewhere, and labor here for a mere living. We told him that, from our observation in this sanitarium and in others operated on the same plan, we believed it was a genuine spirit of doing good that actuated those connected with them. He assented that this must be true.

It has been our privilege to come in touch with a number of our sanitarium families in various parts of the country. Uniformly we have witnessed this spirit of sacrifice and earnestness in their lives, and this spirit is very apparent in the work that is done at the Melrose institution.

Three nurses' classes are operated in the sanitarium. The medical faculty at the present time consists of Dr. W. E. Bliss, Dr. W. A. Ruble, and Dr. Ora Kress. Dr. J. W. Hopkins, who has been connected with the sanitarium, has removed to Takoma Park, where he will connect with the Washington Sanitarium. Miss Leonora Lacey is the superintendent of the nurses' training school in this institution.

This sanitarium possesses a feature which is lacking in some of our institutions, an excellent gymnasium. Regular exercises are carried on two or three times a day. Miss Mabel Arnold has this in charge. The secretary-treasurer and manager is J. G. White. Brother White informs us that this year a substantial reduction in the indebtedness will be realized.

The sanitarium has the heartiest support of its constituency throughout the Atlantic Union Conference, and this certainly is as it should be. In the New England Sanitarium we feel that this union conference has a valuable asset. Its influence is widespread in behalf of the special message of this time. It is sowing the seeds of the message, and in many lives the seed will bear fruit. Then, too, we feel that the sanitarium is a valuable asset to our work in the Atlantic Union in the excellent training it gives to young men and women in sending them out to lives of usefulness, when otherwise many would be lost in worldly occupation. Certain it is that such institutions are established in God's order.

An excellent spiritual influence pervades the place. Elder O. F. Butcher, the Bible teacher of South Lancaster Academy, is connected with the institution temporarily, and is looking after the religious work. His labors are appreciated by the guests and family of workers.

Our people throughout the union should give to this sanitarium their hearty support. The sick should be directed to it. The workers laboring in it should be remembered in sympathy and prayer. Our young men and women who desire nurses' training should be encouraged to take up the work in this place.

We should encourage and promote every agency in connection with this work. Every worker and every institution has a distinct place to fill in the carrying forward of the gospel of salvation.

F. M. W.

The Prophecy of Daniel 7

Part 1. The Four Great Universal Empires

So important is it that we understand the events leading on to the end, that repeatedly the "sure word of prophecy" deals with the course of this world's history and sets up waymarks along the highway to the everlasting kingdom.

In the light of prophecy, we see the hand of God guiding and overruling through all history, shaping events for the carrying out of his purpose to end the reign of sin and to bring the reign of eternal righteousness. His word of prophecy foretells events of history, that we may know that he is the living God over all, and that we may understand that the divine purpose will surely be fulfilled:—

"I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. . . . I have spoken it, I also will bring it to pass; I have purposed it, I will also do it. . . . My salvation shall not tarry: and I will place salvation in Zion." Isa. 46:9-13.

Above a wicked world there is a God in heaven, waiting only the time.

In the dream of Nebuchadnezzar, recorded in the second of Daniel, the Lord revealed in brief but graphic outline the course of history from the days of Babylon to the end. The four great universal monarchies were represented by the various parts of the metallic image—Babylon, Medo-Persia, Greece, and Rome. That prophecy described particularly the division of the Roman Empire into the kingdoms of western Europe. "And in the days of these kings," declared the word of the Lord, the God of heaven was to set up his kingdom, bringing an end to all earthly powers.

In the seventh chapter we are taken over the same course of history, in Daniel's wonderful vision. Here also chief attention was devoted to the fourth great kingdom and its divided state; for the events taking place here are of deepest eternal interest to all.

In the prophet's vision, as recorded in Daniel 7, he saw these four universal empires represented by great beasts. One after another, the symbolic beasts rose, did their work, and gave place to the next scenes in the history. The angel clearly explained to Daniel the meaning of the vision:—

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:17, 18.

Of necessity, then, it is a repetition of the story of the four universal monarchies dealt with in the second chapter, end-

ing with the setting up of the everlasting kingdom.

Let us place the view given the prophet in vision alongside the record of history.

First, however, a word as to the manner in which the great beasts appeared to the prophet:—

"I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Verses 2, 3.

Again and again, in the figurative language of Scripture, winds are used as the symbol for wars; and the sea, or waters, for nations or peoples. The prophet saw the clashing of the nations in war, and out of the conflicts of the peoples arose the kingdoms dealt with in the prophecy.

1. Babylon

Note the prophetic picture of the prophecy and the corresponding representation in history.

PROPHECY.—"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Verse 4.

HISTORY.—As the lion is king of beasts, it was a fit symbol of Babylon, "the glory of kingdoms." The eagle's wings suggest rapidity of movement and far-reaching conquest. The prophet Habakkuk said of it, "Their horsemen shall come from far; they shall fly as the eagle." This was the characteristic of Babylon under the earlier kings, but especially under Nebuchadnezzar. Berossus, the ancient Chaldean historian, wrote of him, "This Babylonian king conquered Egypt, and Syria, and Phenicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon." (See "Flavius Josephus Against Apion," book 1, par. 19.) But now, at the time of Daniel's vision, degeneracy had come; the empire was tottering. The lion heart was gone, the eagle's wings were plucked, and within three years from the time the vision was given, Babylon was overthrown.

2. Medo-Persia

As the dominion passed from Babylon to the next great power, the prophet says:—

PROPHECY.—"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Verse 5.

HISTORY.—The Medes and Persians overthrew Babylon. Medo-Persia was a dual kingdom, lifting itself up on one side, first the Median branch the stronger, then the Persian, under Cyrus and his successors, rising higher. This two-sided characteristic, noted as a distinguishing mark in the prophecy, was emphasized by the ancient writers also. Æschylus, the Greek poet, who lived in the days of Persia, wrote:—

"Asia's brave host,
A Mede first led. The virtues of his son

Fixed firm the empire. . .
Cyrus third, by fortune graced
Adorned the throne."

—"Persæ."

The word spoken in the vision, "Arise, devour much flesh," describes the history from the time when the Persian side rose uppermost. Rawlinson says, "Cyrus proceeded with scarcely a pause on a long career of conquest." An alliance against Persia was formed by Lydia, Egypt, and Babylon (Herodotus 1: 77); and as these three great provinces were subdued, they may well be represented by the three ribs in the mouth of the Medo-Persian bear.

3. Greece

Yet another kingdom was to follow, and strikingly the symbol pictures the characteristics of the Greek conquest.

PROPHECY.—"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

HISTORY.—The third kingdom was Grecia. Under Alexander the Great, the Greeks swept into Asia with the quickness of the leopard's spring. And the four wings on the leopard must represent astonishing fleetness. Plutarch speaks of the "incredible swiftness" of Alexander's conquests. Appian wrote:—

"The empire of Alexander was splendid in its magnitude, in its armies, in the success and rapidity of its conquests, and it wanted little of being boundless and unexampled, yet in its shortness of duration it was like a brilliant flash of lightning. Although broken into several satrapies, even the parts were splendid."—"History of Rome," preface, par. 10.

Thus the ancient Roman writer pictured the career of Grecia just as represented by the prophetic symbol—the fleetness, the great dominion given it, the division of the empire into satrapies, as suggested by the four heads of the leopard. Out of the conflicts following Alexander's death, there came the four-fold headship of the empire. Rawlinson says, "A quadripartite division of Alexander's dominion was recognized." (See "Sixth Monarchy," chap. 3.) The real situation is best represented, as Dr. Albert Barnes says, by "one animal with four heads," just as the prophetic symbol described it centuries before.

Thus the course of empire followed the outline of the "sure word of prophecy" from age to age.

"Armies were ranged in battle's dread array:
They fought — their glory withered in its bud;
They perished — with them ceased their tyrants' sway;
New wars, new heroes came — their story passed away."

There was to be no abiding kingdom till the time came for God's glorious kingdom to be set up.

4. Rome

As the prophet watched the moving panorama of history, foretold in symbols, he says:—

PROPHECY.—"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verses 7, 8.

HISTORY.—As the iron of the image of Nebuchadnezzar's dream fitly represented the "iron monarchy of Rome," so here the dreadful beast, with its iron teeth, can be none other than Rome, that followed Grecia in world dominion. It was the most powerful, the most dominating, of all the beasts in the prophetic series. A Roman Catholic writer, Cardinal Manning, compresses into a paragraph the correspondence of history to the likeness of the prophecy:—

"The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth; the whole world was as it were held in peace and tranquillity by the universal presence of this mighty heathen empire. It was 'exceedingly terrible,' according to the prophecies of Daniel; it was as it were of iron, beating down and subduing the nations."—"The Temporal Power of the Pope," page 122 (London, 1862).

Thus far every symbol of the prophet's vision finds its exact and clear counterpart in history. An old writer living in the third century, in the days of imperial Rome, rejoiced to see how exactly the prophecy was being fulfilled. Hippolytus (counted a saint by the Catholic Church) wrote:—

Rejoice, blessed Daniel! thou hast not been in error! All these things have come to pass. After this again thou hast told us of the beast, dreadful and terrible. It has iron teeth and claws of brass; it devoured and brake in pieces, and stamped the residue with the feet of it. Already the iron rules; already it subdues and breaks all in pieces; already it brings all the unwilling into subjection; already we see these things ourselves. Now we glorify God, being instructed by thee.—"Treatise on Christ and Antichrist," sec. 33.

Now the prophetic outline comes to the time of the division of the Roman Empire, introducing events of deepest personal interest to us today.

W. A. S.



Approaching the Culmination

THE Word teaches that every false system will be flourishing in the last days, in the time of the Lord's preparation. The flourishing of these false systems today, from Christian Science through the whole category to the re-

suscitated cause of Islam, is a striking fulfillment of the Word in this respect, and therefore an indication that we are in the last days.

Perhaps the one thing more than any other that has prepared soil and sowed seed for just such a work as the spread of these systems is the criticism of the Bible that has been going on for the last few years in the pulpits supposed to have been dedicated to the teaching of that Word. This has weakened the faith of many, overthrown the hope of some, and has led a multitude to look to the lifeless systems of paganism to find what they might have found in the Word of God. Such undermining teachings have made the way easy for the exponents of those false systems to multiply the number of their adherents.

Is there not a design in bringing together these two things—the revival of heathen systems and the attempted undermining of the Word of God, the latter opening the way for the progress of the former? Nothing is more certain than that it is the result of a long-planned and deep-laid scheme of that common enemy of God and man.

They who have maintained faith in the Word of God have looked for just such combinations as this; for that Word teaches us to expect them. They have come, and there are more to follow. Every deceptive device that Satan can invent, or has invented and can use now, will be seen in operation in these days in which this generation lives, and Satan has not yet emptied his quiver.

The calls for a holy war now on the part of Islam against Christianity are but other manifestations of the centripetal forces at work in our day to bring under control and into mobilization the forces that will oppose the gospel of the kingdom till the end. Every other system and device is likewise arousing and mobilizing its adherents and seeking recruits for the culminating struggles of the conflict. They who are not firmly rooted and grounded in the truth of God in these last days will be swamped in the great sea of doubt and deception that is rolling in upon a doomed world.

But we are not without hope even in such times as these upon which we are entering; for "the Lord knoweth them that are his;" and "he that shall endure unto the end, the same shall be saved." "It is even the time of Jacob's trouble; but he shall be saved out of it." The many "winds of doctrine" are blowing; the many combinations designed to bind men to this world are increasing; the forces of evil are strengthening their holdings in every possible way; the "dogmas of doubt" are being held constantly before the faces of the professed followers of the Lamb by shepherds false to their trust; the "peace and safety"

cry is sounding through the world while the bloodiest battles of earth's history are being fought, and while enlarged factories are building bigger battleships and stronger cannon and more of them than ever before, and great industrial plants are being turned into forgers of weapons of war; and at the same time the great religious world is trampling upon the Sabbath of Jehovah, and beginning its work of persecution upon those who honor it. All this is taking place at a time when the Lord is issuing his last solemn warning and his last invitation to the people of this generation. Everything indicates the close of the dispensation, and should stir our hearts to deeper piety and stronger zeal in the work to which we are called.

C. M. S.



Notes of Progress

THE progress and growth of the third angel's message is ever good news to the remnant church. It matters not from what country nor concerning what people the news may come; the mere fact that souls have been saved, accepting Christ as their Saviour and believing in the message for this time, cheers and rejoices the heart.

Our message is clear and definite. Since apostolic days there have been no greater truths pronounced, no message in stronger setting, than the message of Rev. 14:9-12. That announcement of the third angel is clear, distinct, definite. It is set in time; it is heralded in power; it closes in triumph.

It is a thing to be coveted to have a part in proclaiming this great worldwide message. To be a worker in it means to be a worker with Heaven. It assures to the godly, consecrated workman the indwelling of the Holy Spirit. It connects humanity with Divinity. It makes a weak man strong, and a strong man mighty. It unites omnipotent strength with mortal men, and, working together with God, they become instruments for Heaven to use.

In this final, closing conflict, none can afford to be onlookers. By each one there is a work to be done that means more than earthly gain or loss. In the day of God's preparation, it means much for every man to stand at his post and do full work. It means much to the individual; it means much to the cause of God.

Some have thought the work was finished, or nearly so, in this country. But when we read the entreaties and warnings given us by the servant of the Lord upon this point, we find that our work here is far from completed. We are now in the midst of the largest ingathering of souls in our entire denominational history. Our work will not be finished

in this land till we have won the last soul that can be persuaded to accept Christ and obey all his commandments. The church has never had such an ingathering of souls as now. The fields are white for harvest, and we must pray that more reapers be sent to garner in the precious grain. Let us look for a moment at the growth of our work since the beginning of 1913:—

At the close of 1912 we had 63,865 church members; at the close of 1913 our membership was 67,268. At the close of 1914 it was 72,015; and on June 30, 1915, we had 75,436 members.

In 1914 we had 7,337 baptisms; for the first two quarters of 1915 we had 4,580 baptisms. In 1914 we increased the tithe by \$68,824 over the year 1913, and our offerings to foreign missions by \$115,852. Our literature sales were increased by \$196,221 over those for the previous year.

It is evident from these statistics that God has a great work to be finished in the North American Division Conference. Shall we now cease our labors?—No; surely the time has come when every church member should put his hand to the work and do his full share.

We have more tents in the field this year than ever before. There is reported a good attendance of those not of our faith at these meetings. The public press is more favorable to printing articles, and is giving more space to articles setting forth our views than ever before in our history; our literature is being more freely bought and distributed than in former years; our people are doing more missionary work than at any time before; the donations to foreign missions are larger than at any time since we began our work; our tithe is larger; and never before have the laity taken such an interest in winning souls to Christ as at the present time.

The North American Division workers are resolved to increase the church membership so that by Dec. 31, 1915, it will reach 80,000. This means that during the remainder of this year 4,536 must be added to our church membership, above all losses. Can this be done?—Surely it can. It is not a task too great for us to compass by the help of the Holy Spirit. But it means that every Seventh-day Adventist must do definite work for God.

Remember we want to start the new year with a membership of 80,000 souls. This does not include Europe and other fields; it is 80,000 church membership in the North American Conference. How can we reach this?

First, let every member pray for the workers in tent efforts, that God's blessing may be with them in a very definite way in bringing souls to Christ.

Second, let every tent company set itself the task of bringing to Christ a

definite number of souls. This will help every worker to have something definite before him in his daily work.

Third, every canvasser, Bible worker, and institutional helper should plan to bring some soul to Christ this year.

Fourth, our young people should plan to work for those out of Christ. There is a mighty field for service among the young.

Fifth, teachers should plan to lead every student in their schools to Christ.

Sixth, every church member should try to win some lost soul.

This means that every church member from now on shall try under God to lead a soul to Christ. Our work is not yet finished. When the harvest is white for the sickle, we must do double work for God. Some of us can do manifold more than we have done. Prayer will do much. This is the time for prayer. It is the day of God's power, and his people must be willing. Though the work is great, we have a mighty God as helper.

During all the past ages since the plan of salvation was laid, God has been planning for this very time. Far more prophecies reach their fulfillment in these days and at this time than in any previous period of the world's history. We are now in the finishing of the mystery of God. All the unfulfilled lines of prophecy are fulfilling before our eyes. Never was there a time when the hand of God could be seen more clearly shaping all things according to his word. We know not how much longer we shall have time to work. It is high time that we do our full duty, that when the work is finished we may receive our reward.

I. H. EVANS.

The Unrepentable Sin

THE sin that admits of no repentance admits of no pardon. It is the work of the Holy Spirit to convict and convince the heart of sin. If the Holy Spirit is repudiated, there remains no repentance for sin. The unrepentable sin is the sin against the Holy Ghost. He who cuts off the channel through which God would speak to him is sorrowless and defiant, and the Spirit cannot do its work. He who continually refuses to respond to the influences of the Holy Spirit grieves it away, and places himself beyond the limits of God's grace. The unpardonable sin is the willful setting at naught of God's Holy Spirit.

ELIZA H. MORTON.

EVERY opportunity that opens before us in connection with this work is God's call to us. The individual who is most certain to be a success in the foreign mission field is the one who has taken most persistent and active advantage of the opportunities afforded in the home field.



The Warfare of Truth

A FRIENDLESS warfare! lingering long
Through weary day and weary year;
A wild and many-weaponed throng
Hang on thy front and flank and rear.

Yet nerve thy spirit to the proof,
And blench not at thy chosen lot;
The timid good may stand aloof,
The sage may frown, yet faint thou not,

Nor heed the shaft too surely cast,
The hissing, stinging bolt of scorn;
For with thy side shall dwell, at last,
The victory of endurance born.

Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshipers.

Yea, though thou lie upon the dust,
When those who helped thee flee in fear,
Die full of hope and manly trust,
Like those who fell in battle here.

Another hand thy sword shall wield,
Another hand the standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave!
— William Cullen Bryant.

Seven Great Triumphs — No. 2

A Triumphant Death

H. A. ST. JOHN

IN the previous article we considered the first of seven great triumphs, and found it to be the triumph of a godly life. It is the life of the one who has overcome as Christ overcame. It is the life of the one who can say at the end of his earthly pilgrimage, as did the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith," and am now ready to be offered, ready for death. He was beheaded. But the death of such a one, regardless of how that death may come, will be a triumphant death.

The blessed Jesus, at the end of a gloriously triumphant life in mortal flesh, was called to die a most cruel and ignominious death. Nevertheless that death, to him and to all men, for he died for all, was a grandly triumphant death. Satan well knew, when Jesus died triumphant over all his temptations, that the first earth dominion, which by temptation and usurpation had been wrested from the first man, would be restored to man through the death of Christ. Then let us think of the eternal glory that the death of Christ will eventually bring to all the redeemed saints. It was this joy to himself and to the saved that made his death on the cross a glorious triumph. When Jesus cried, "It is finished,"

and bowed his head and died, his followers, because of their blindness, could see no triumph in it, but rather a complete and heart-rending defeat. They fled from the scene, hid themselves, and behind bolted doors gave themselves up to uncontrollable and hopeless grief. But O, how all heaven rejoiced at that triumphant death of the One they loved so well!

Dear reader, you are well aware that it is appointed unto men once to die. All overcomers who die in the Lord are blessed by the Lord. "Precious in the sight of the Lord is the death of his saints." In the triumph of living faith, they die a triumphant death very soon to be followed by a triumphant resurrection.

Meeting God's Call

CHAS. P. WHITFORD

A CAREFUL study of Matthew 24, Mark 13, and Luke 21 shows very conclusively that the end of all things is at hand, — that this world's history is soon to close, and the great day of God is about to be ushered in. But there are many millions of people who do not understand this. They do not understand the duties and dangers of the present time. They have no knowledge of the messages recorded in Rev. 14:6-12, which are designed to prepare a people for the coming of the Lord and a home in the everlasting kingdom.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." This is the most solemn message to be found in all the Bible, because the wrath of God without mixture of mercy is to be the fate of those who worship the beast and his image and receive his mark. Seventh-day Adventists must proclaim this message. How great is their task, and how solemn their responsibility! If they do not faithfully perform this work, the Lord will come and find the blood of souls upon their garments. Eze. 3:17-19.

Seventh-day Adventists are to cooperate with heavenly intelligences in making ready a people for the coming of the Lord. Upon this people rests the responsibility of setting forth the truth of God concerning the fulfillment of promised signs by which we may know when the coming of Christ is near, even at the door. The perpetuity of the law of God, the seventh-day Sabbath, and kindred truths must be taught the people. Our duty at this time is set forth in these words: "Cry aloud, spare not, lift up

thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1.

It is the duty of those who have been blessed with a knowledge of the third angel's message to set themselves to the work of laboring for the salvation of the perishing, and to think not of their own ease, comfort, or convenience. God is calling loudly at this time for his people to labor and not to faint. Shall we all respond to the call?

Trust in the Lord

C. F. CAMPBELL

"TRUST ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:4. How long are we to trust in the Lord?—Forever. Trust in him whatever befalls. Trust him in the shadow as well as in the sunshine. Why should we trust in the Lord?—"For in the Lord Jehovah is everlasting strength." That kind of strength can never fail us in the greatest time of need. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:7. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Ps. 37:3-5. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Ps. 125:1. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46:1, 2.

To those burdened with care and trouble and sorrow the admonition is, "Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55:22. "Casting *all* your care upon him; for he careth for *you*." 1 Peter 5:7. If we do this, we shall not have any to carry ourselves. Another precious promise is found in Matt. 11:28: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." And in John 6:37 the blessed assurance is given, "Him that cometh to me I will in no wise cast out."

Let us trust in the exceeding great and precious promises of God. They are more sure than anything in this world. They can never fail. Although spoken hundreds or thousands of years ago, they have not lost any of their force through lapse of time. Like their Author, they are the same yesterday and today and forever. When almost discouraged or cast down, "lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40:26.

Trust in the Lord forever, for he hath said, "I will *never* leave thee nor forsake thee." Heb. 13:5; Deut. 31:6, 8.

He is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. Do not for one moment lose sight of that blessed hope, the soon coming of our Lord in all his glory with all the holy angels. We need to read often his precious words of comfort as recorded in John 14:1-4: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "Wait on

Passing through the deepest waters;
He hath blessed us hitherto."

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isa. 35:4.

Perth, Ontario, Canada.

At the Home of William Miller

R. J. BRYANT

ELDER C. J. RIDER and I are holding a tent effort in Rutland, Vt., and Sunday, August 8, I had the privilege of preaching to a large number of the relatives of

Elder William Miller. The meeting was held in the church built by Elder Miller himself, at Low Hampton, N. Y. Between the church and the cemetery is the old home built in the year 1815 by the father of the advent movement. At the head of the stairway stand two life-size oil paintings of William Miller and his wife. It was in this house that the Lord opened the wonderful book of Daniel to his faithful servant, and from here gave to the world the message which we love so dearly. The home is now occupied by C. H. Phelps and family. Mr. Phelps is a great-great-grandson of Mr. Miller.

On a former visit to this home I was invited to return when it could be arranged to have the church opened once more and invite the people to come to a meeting. So I accepted the invitation. Mr. Phelps had advertised the meeting well, and it was a

pleasant surprise to find the church filled to the doors. A granddaughter of Elder Miller presided at the organ, and in the congregation sat a grandson and a number of the great-great-grandchildren, many of whom are grown to manhood and womanhood.

As I stood before these dear people, the Spirit of the Lord came down in great power and gave a message that seemed to stir the hearts of all who were present. As the prophecies were outlined, and the place occupied by Mr. Miller in the great work of God was shown, tears began to flow very freely, and hearts to respond to the deep work-



GRAVE OF WILLIAM MILLER

Across the top of the gravestone are these words, "At the time appointed the end shall be," and at the bottom of the panel, Dan. 12:13: "But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days."

the Lord: be of good courage, and he shall strengthen thine heart." Ps. 27:14.

"When our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows
Hides our Father's face from view,
O, 'tis well then to remember
He hath helped us hitherto!

"Looking back the long years over,
What a varied path! and yet
All the way his hand has led us,
Placed each hindrance we have met,
Given to us the pleasant places,
Helped us all the journey through,

ing of the Holy Spirit. After the meeting a large number of the relatives told us that they had never heard these prophecies explained before, and that they themselves had not understood the work of their progenitor. I was asked to hold meetings in Fair Haven, Vt., in the near future, which I hope to be able to do. This is a beautiful little city two miles from the Miller home, and where most of the people live who attended the meeting.

In the accompanying picture the relatives of Elder Miller are on the steps of the church, the small children sitting in front being the fifth generation.

As we stood by the grave of this fore-runner of the greatest message the world ever heard, I remembered the words of another servant of the Lord, recorded in "Early Writings:" "But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."

I was invited to dinner with the family at the old homestead, and given the place at the table occupied so long by Elder Miller. As I moved about the house, especially in the east room, Mr. Miller's study, and where he died, I felt that the place was almost sacred. Then I was led out to the woods, the place of secret prayer. The church, the grave, the house, the woods, and the everlasting hills and beautiful dales, seemed to speak to us of how the message began quietly and in simplicity, but was to grow until the whole earth should be filled with the knowledge of God.

An interesting feature of the meeting was the number of automobiles seen on the lawn of the church. Dr. C. F. Ball and Brother Walter Hall came from Rutland, with their automobiles filled with members of the church in that place. Others came on the electric cars. Members of the Miller family came in their automobiles from other directions. Thus I was able to make a practical illustration of the signs of the coming of Christ, which made a great impression on the minds of those who were present.

I earnestly hope and pray that the Lord will give us the privilege of bringing the whole truth to these dear people. What a grand thing it will be for the servant of the Lord to come forth from his dusty bed to meet a large number of his children who were called to the kingdom in the last hours of earth's history. It seems that no greater blessing could come to him than this.



Show the Lining

MRS. E. M. PEEBLES

"The other side of every cloud is bright and shining;
I'll therefore turn my clouds about,
And always wear them inside out,
To show the lining."

WHAT a beautiful showing of sunshine and color we might always present to the world if we could only learn to wear our clouds always inside out; for it is true that every cloud has a "silver lining." It is but another way of say-

ing that "all things work together for good," and that we must "glory in tribulations." Because "tribulation worketh patience; and patience, experience; and experience, hope." Without trials we cannot hope to gain eternal life. They are the stepping-stones, and they test and try us, and show us what is in our hearts. By them each of us learns to "endure hardness, as a good soldier." And are we not enlisted in a far better warfare than those men who lie in the trenches exposed to the cold, pitiless storm, often

ask God, not to remove the trial, but to give us grace to bear it, until we have learned the lesson there is in it for us.

Many of our trials are simply the way we take things, and often we can sing them away. When the dark shades of sorrow fall across our path, when the heart is overwhelmed with grief, crushed well-nigh to the breaking, then we may know that there is One by our side bearing the burden with us, saying: "I will never leave thee, nor forsake thee;" "I have graven thee upon the palms of my hands;" "As one whom his mother com-



CHURCH BUILT BY WILLIAM MILLER AT LOW HAMPTON, N. Y.

All those on the steps and porch are descendants of Mr. Miller.

sick from hunger and privation, and their lives always in danger? These men put us Christians to shame. They are fired with patriotism at the command of their king, who is but an earthly monarch, whose kingdom is but an earthly possession; while we are enlisted under the banner of the King of kings, whose banner over us is a banner of love, and whose cause is sure to triumph. When we win, each soldier becomes a joint heir with Christ "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Then when we meet others, we need not fill their ears with the sad tale of all our cares, but rather speak of the opportunities we have for overcoming and for gaining new victories. If we speak of our trials, and cannot yet say, "Come and hear . . . what he hath done for my soul," we can tell of another proof of the care and love of him who has us in training to fit us for his kingdom, and has said, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He has given his word that he will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way of escape. We can tell of our determination to hold on, and we can learn to

forteth, so will I comfort you." He knows it all, and there is good somewhere in it. We know that when we are tried, it is that we may come forth as gold, fitted to walk the golden streets, cleansed from earthly tarnish, able to appreciate what our Saviour suffered to bring us there.



Rejoice

LYDIA M. NATHIE

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What a blessed promise! Why, then, go about mourning under a load of sin? Those sins are forgiven, if confessed. They are not only forgiven, but they are removed "as far as the east is from the west," and are entirely forgotten by the Lord. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." If the Lord forgets, then why can we not, and go on our way rejoicing because of our cleansing from sin?



THE true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.—Phillips Brooks.



THE WORLD-WIDE FIELD



Progress in Porto Rico

N. Z. TOWN

FROM July 30 to August 8 a general meeting and workers' institute were held in Santurce, a suburb of San Juan, Porto Rico. About sixty of our own people were present at this meeting, and a goodly number of others attended the evening services.

In a brief review which Elder William Steele, the superintendent, gave of the work in Porto Rico since 1909, when he entered that field, he presented the following encouraging figures:—

In 1909 the tithe paid in the island amounted to \$53; in 1914 the amount was \$1,199; and in the first half of 1915,

became a subscriber, and later began to keep the Sabbath. In response to his urgent calls, last year Brother Steele and Brother and Sister C. E. Moon conducted a series of meetings in Moca, where this brother lives. The Lord blessed the effort, and after a few months of labor they were able to organize a church of twenty-seven members. As reported in the REVIEW, this company now have a neat little chapel of their own, which they were able to dedicate free from debt.

For several months Miss Jessie Butler has been associated with Brother and Sister Moon, doing Bible work. The evening I visited them, the children of the church entertained us with a very

teen minutes' ride from the center of the city by street car. It is only one block from the principal street and trolley line. There are three rooms in the basement, which will be used for church school, book depository, and office of the Porto Rican Mission and Tract Society. Above is a chapel that will seat about two hundred persons. The lot and building cost about \$2,300, more than \$1,200 of which was raised among the believers on the island. As will be seen by the picture, this new headquarters is beautifully located in a grove of coconut palms. It is a very quiet, desirable place, overlooking San Juan Bay, and, best of all, it could be dedicated free from debt.

The brethren and sisters in Porto Rico are rejoicing, not only over having Brother and Sister Moon and Sister Butler, who have been with them over a year, but also because of the arrival of Brother and Sister D. D. Fitch and Sister D. A. Fitch. They have settled in Santurce, near the new chapel, where Brother Fitch will begin a series of public meetings as soon as he gets the Spanish sufficiently learned. They have al-



WORKERS AND BELIEVERS ATTENDING RECENT GENERAL MEETING IN PORTO RICO

\$874. In 1909 the Sabbath school offerings came to \$3; in 1914 they were \$366; and during the first half of 1915, \$239. The literature sales in 1909 amounted to \$1,551; in 1914 the amount was \$7,006; and the total sales from 1909 to 1914 were \$24,800. At the time of the previous general meeting here, eighteen months ago, the membership in the mission was less than forty; now it is eighty-five.

In the early days of the work in Porto Rico, when Brother and Sister B. E. Connerly were located on the island, Brother Connerly began the publication of a little monthly paper called *El Centinela de la Verdad*. As quite a portion of the paper was devoted to news items, some of our Spanish-speaking workers in other fields did not consider the *Centinela* so very valuable as a factor in giving the message. But the efforts of Brother Connerly were not in vain. In a little town away in the west end of the island, a copy of this little sheet fell into the hands of a man who became interested in the truth it contained. He

interesting program of recitations, songs, etc., in which one could see the result of the faithful work of Sister Butler in training them. The Lord has richly blessed Brother and Sister Moon and Sister Butler in the study of the Spanish language, and in their efforts among the people. They are now branching out into neighboring villages, and hope soon to see others uniting with the Moca church.

A New Church and Headquarters

Eighteen months ago, when I visited Porto Rico, the brethren in San Juan were meeting in a hired hall separated from a noisy saloon by only a single board partition that reached part way to the ceiling. It was also on a very noisy street, so that with the street noise and the rows in the saloon it was almost impossible to hold evening services. But now, by the blessing of God, that is all changed, and this year we could meet in a neat little building of our own. This building, a picture of which accompanies this report, is located in Santurce, a beautiful suburb of San Juan, about fif-

teen minutes' ride from the center of the city by street car. It is only one block from the principal street and trolley line. There are three rooms in the basement, which will be used for church school, book depository, and office of the Porto Rican Mission and Tract Society. Above is a chapel that will seat about two hundred persons. The lot and building cost about \$2,300, more than \$1,200 of which was raised among the believers on the island. As will be seen by the picture, this new headquarters is beautifully located in a grove of coconut palms. It is a very quiet, desirable place, overlooking San Juan Bay, and, best of all, it could be dedicated free from debt.

When Sister Butler first went to Porto Rico, she engaged in nursing in Santurce for several months. As a result of this work and her good influence, there is a great demand still for one of our nurses in that part of the city. The Porto Rican committee, therefore, voted to ask the General Conference to send a good lady nurse for Santurce at the earliest possible date. As there are many Americans living in this part of the city, she can begin work at once among English-speaking people. There is also an excellent opportunity for a visiting nurse who is also a Bible worker to connect with Dr. J. F. Morse on the south side of the island. The doctor offers to pay the salary of, and furnish a room to, such a worker. The committee voted to ask for a good lady nurse and Bible worker to fill this opening.

For several years colporteurs have been circulating large quantities of books and papers in Santo Domingo. As a result, many have become interested in

the truth, and there is an urgent demand for a minister to follow up this work in that island. The prospects are good for bringing out a company of believers there in a short time.

The church in Santurce had for some time been collecting funds with which to start a church school; they now have on hand nearly two hundred dollars for this purpose. At the general meeting, definite plans were made for opening this school in September. Mrs. G. D. Raff will act as teacher. She expects to have an attendance of more than twenty children.

Since Brother and Sister Steele went to Porto Rico six years ago, Brother Steele has acted as superintendent and treasurer of the mission. Mrs. Steele has done faithful work in assisting him with the bookkeeping, sending books to the canvassers, etc.; but with the removal of the office into the new building, Mrs. D. D. Fitch will act as secretary and treasurer of the mission.

Steps were taken at this meeting to organize more fully the home missionary work and the young people's work, in harmony with the plans of these departments. Brother Fitch was elected secretary of these two departments for the coming year. As there are several of our young people in the island who wish to prepare themselves for more efficient service in the work, the brethren hope next year to begin a little training school for workers in the Porto Rican Mission. One young man expects to attend school in Cuba this year.

The outlook for the work in the Porto Rican Mission is very encouraging. If the workers they are asking for are sent, we believe that by the blessing of God they can easily double their membership before the end of 1916.

◆ ◆ ◆ Leaving Batavia, Java, on Furlough

MISS P. TUNHEIM

FOR nearly two years I have suffered much with fever, which seems to come on every time my body gets overtired. Each attack was worse than the one before, and the brethren thought it necessary for me to have a change and rest. It was very hard for me to consent to this, for the work and the people in Java have become very dear to me. It seemed that I could not endure the thought of leaving for a whole year, and it was one of the hardest struggles I have had. I finally left it all in the Lord's hands, and asked him earnestly that if it were his will that I should go, he would so fit and prepare me for his work that I might be the means of bringing some souls to the Lord in the homelands.

As our boat pulled out from the harbor, it was very painful to me to see the bitter tears shed by the dear people who had come out from the darkness of heathenism into the light of the precious truth, and become members of the royal family of God. What a longing it gave me for the great reunion that is soon to

take place, when the sorrows of parting will forever be in the past.

We stopped for some hours at the island of Billiton. As I walked up the streets of the principal town, I was so glad that the message had just entered this island through the printed page. One of our canvassers had taken more than two hundred subscriptions and had sold quite a number of tracts.

The beautiful city of Singapore, the headquarters of the Malaysian field, where the message has been sounding for many years, is a very busy place. Thousands of jinrikishas run here and there, carrying people of all nationalities to the different parts of the city.

As our boat steamed into the harbor of Hongkong, and I saw the high mountains and hillsides clad in their robes of evergreen and magnificent colors, I thought of the eternal haven of rest that we have almost reached, and wondered how many will see its glory and beauty. Ah, he that is pure in heart shall see God and all his wonderful works.

There is a cable tram that goes to the top of one of these very steep hills. From a distance it looks like a fly climbing up the side of a window. I felt that I must have a ride on that wonderful tram that can do such climbing. As I sat inside the car and watched its progress, I was overwhelmed at the sight. It was evident that a slight mistake would plunge it to the bottom. I asked the conductor what would happen if the strong rope that was pulling the car should break. He said, "We should fall and be gone, destroyed entirely. But we have never had an accident," he added, "because we change the rope every three or four months."

This gave me a new thought. We are on the car of time, and we are pulled with a strong power from above. We are connected with that wonderful power with a rope also, and that rope is our prayers. But our rope must be changed daily, and sometimes even hourly, or it will become weak, and finally break. Then the connection with the only power that can pull us safely through to the haven of rest is cut off, and we fall into ruin and everlasting destruction.

Looking upon the beautiful scenery of the hillsides, one forgets for a moment the gloomy, dark, and sinful world. But ah, there is another sight, a very sad one, below these beautiful hills. There is the large city of Hongkong, with its thousands of people living in the darkness of heathenism and sin. And oh, what a longing comes into the heart to help these poor, ignorant souls who have been bought with the precious blood of

a loving Saviour! But how can they come to the Saviour except some one is sent to give them the invitation? This is only one city among the thousands in the large provinces of China. There are many others, with their teeming thousands crowded into small, narrow, dirty streets, and swarming in and out of the small dark houses which often contain several families. At the joss houses they push their way in and out, bowing in worship to the numerous large, lifeless images that are unable to help them in their distress. Oh, this picture is before me day and night, and it has stirred my



THE NEW PORTO RICAN CHAPEL AND MISSION HEAD-
QUARTERS, SAN JUAN

heart as nothing ever has done before!

From Europe we hear the sound of cannon, the alarm of war. Jer. 4: 19, 20. Streams of blood are flowing from brave men who are sacrificing their lives for their country, while in the homes the widows and the fatherless are sobbing with broken hearts for the loving companion and kind father who will never return.

What does all this misery and cruelty mean? Oh, it is one of the last mileposts showing that Jesus is coming very, very soon, yes, that he is even standing at the door. Should not this stir our hearts, dear brethren and sisters, as they have never been stirred before, and lead us to pray with intense earnestness to the Lord of the harvest that he will put the spirit of sacrifice into our hearts, and a burden for the salvation of these teeming millions, so that we may reach out a helping hand to them before it is forever too late? In these last moments of this world's history let us make every sacrifice; then soon, very soon, we shall stand on the sea of glass, and have the joy of clasping hands with many of the redeemed from these benighted lands, who have been plucked out of the fire.

◆ ◆ ◆ Manchuria

REPLYING to a recent letter, Brother B. Petersen, who, with Brother O. J. Grundset, has opened mission work in Mukden, Manchuria, writes:—

"Your letter of May 13 was received about a week ago. I should have answered immediately, but thought best to wait a few days, for we were, it seemed, just at the very point of buying property for our headquarters here in Manchuria, and I thought I could forward the good news in this letter. But a week has passed, and still we have not obtained the property, though we have good hopes it may be secured soon.

Then, speaking of a brother and his wife under consideration for that field, he continues:—

"We should be very happy indeed if not only they, but another family also, could be sent this year to begin the study of the language, so that later we may enter the two northern provinces of Manchuria. From the vicinity of Harbin there has long been an urgent call for a worker, and we feel we must begin work there in the very near future. When we came to Manchuria last fall, we soon became busy in the work here, and have not had time to visit this other place; but I am planning to go there next month, and we hope to locate a Chinese evangelist there.

"At the general meeting held in Shanghai in May, the brethren recommended that two families be sent to Manchuria. Our hearts were therefore made glad when we heard that one family was ready to come this fall.

"Our work here is progressing very nicely, and a number have been waiting for baptism for some time; but we have held them back, as we wished to have a good foundation for our work in this place. Other urgent calls are coming to us from other parts of Manchuria, and we are expecting to visit these places soon. Since returning from the general meeting in Shanghai, we have been kept here on account of our land proposition. We are anxious to get this business finished before we leave."

Ilorin, Nigeria, West Africa

IN a personal letter dated May 31, Brother D. C. Babcock gives a glimpse of recent experiences in pioneering the way in Nigeria:—

"Since I received your last letter, many things have crept in to delay replying. We have moved twice, and have been down to Lagos, on the coast, a distance of two hundred and fifty miles, to visit the doctor. We are all quite well now, and are enjoying our work.

"Last Sabbath I held my first meeting. By actual count over two hundred were present. The Mohammedan governor assembled the people, and is taking quite an interest in our work. Most of the people are pagans, including the real chief of the town. They are a very kind people.

"All other missions have been barred out of Ilorin; but in my last interview with the head commissioners of Ilorin-Kabba Province, he suggested our opening school work in the city of Ilorin. We shall first get well established at Shav, eight miles from Ilorin, and then enter this stronghold of Mohammedanism. It takes courage to enter such a place."



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.

Somebody Cares

SOMEBODY knows when your heart aches,

And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged, and blue;
Somebody wants you to know him,
And know that he dearly loves you.

Somebody cares when you're tempted,
And the world grows dizzy and dim;
Somebody cares when you're weakest,
And farthest away from him;
Somebody grieves when you've fallen,
Though you are not lost from his
sight;

Somebody waits for your coming,
Taking the gloom from your night.

Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
Watches you, one of the throng
Needing his friendship so holy,
Needing his watch care so true.
His name? We call his name Jesus.
His people?—Just I and just you.

—Fanny Edna Stafford.

The Reading Courses

LORA CLEMENT

WHAT are your children reading? Are you acquainted with their favorite books? Do you ever read with them or help them in selecting the good and best in literature?

One is confronted at every turn by a bewildering assortment of books and magazines. It is estimated that the total annual book production of this country alone is eighty million copies. How can our boys and girls be expected to find their way safely through this flood of printers' ink without guidance? Mental development and physical development hold many parallels. Food plays an important part in each, but too often the choice of mental "daily bread" is omitted from the code of parental responsibility, and children and young people are left to select books which suit a passing fancy, when, if their interests were rightly directed, they would just as readily form the habit of purposeful reading, and make friends of authors really worth while.

In the world of literature, as truly as in the world of men, one's character is judged largely by the company he keeps. Any young person would be glad to

claim as friends the books outlined in the Missionary Volunteer Reading Courses, and the long winter evenings which will soon be here offer ample opportunity for making their acquaintance. Will you not enlist the interest of your boys and girls, your young men and women, in this rapidly growing reading circle? Missionary Volunteers answer the roll call in German, Danish, Norwegian, Swedish, Japanese, and Spanish, as well as in English. For the completion of the last Junior and Senior Courses 1,913 certificates were issued; and to parents who are anxious to select interesting and profitable books for their reading tables, we most heartily recommend the Reading Courses for 1915-16, which begin in October.

Junior Course No. 8

Three excellent books are suggested for the boys and girls, at a total cost, in set, of \$1.75. "Livingstone the Pathfinder," by Basil Mathews, is a book brimful of pen and camera pictures of the great missionary-explorer who pioneered the way to the very heart of the Dark Continent. It is vivid with experiences, and throbs with action, yet brings a full realization of the power of a life fully consecrated to God. "Friends and Foes in Field and Forest," by Mrs. Vesta J. Farnsworth, is just the book to stimulate an interest in nature study, and lead the children who read it to a deeper reverence for nature's God. Stories of Bible boys and girls, told by Mary Steward in "Sketches of Bible Child Life," have the charm of the long ago in bringing out many practical lessons for the present, and a careful reading cannot fail to create an interest in the study of the Book of books.

Senior Course No. 9

The books selected for the Senior Missionary Volunteers cost only \$2.35 per set this year, postpaid. They are intensely interesting, and instructive as well. The first is entitled "Things as They Are," by Amy Wilson Carmichael, and it gives the reader an insight into "real India." Most books tell the brighter side of mission life, but here we meet the joys and sorrows of those who labor in a country where sin holds sway. These pages cannot be read with passive interest; they fire the heart with ambition for service, and send the reader to his knees in the making of the consecra-

tion. Part 2 of "The History of the Sabbath," by Andrews and Conradi, traces the observance of the seventh day from the first five centuries through the Dark Ages and the Reformation period to the present time, and its historical evidences are invaluable. Acquaintance with its contents will be especially prized by the young people who desire to know facts. William Miller is widely known as the "father of Adventism." The history of his life and work as contained in the third book of the Senior Course shows clearly the power of God in the transformation of character and the use he makes of human agencies in the carrying forward of his work in the earth. The book is a challenge to our young people to more thorough Bible study and a deeper consecration to the service of our King.

How to Join

The names of those who wish to enroll in either course should be sent to the conference Missionary Volunteer secretary. The books may be ordered from your tract society. Weekly assignments for reading circle members appear in the *Instructor*, and Reading Course certificates are granted to those who read all the books in any course and write satisfactory answers to the review questions. From fifteen minutes to half an hour daily devoted to this systematic reading will make it an easy task to complete the course by next June.

The story is told of a beggar to whom there appeared one day, as he sat discouraged by the roadside, a beautiful being whose outstretched arms were laden with blessings. She passed by slowly, offering treasures he longed to possess, but the man regarded her only with indifference until she finally disappeared. Then suddenly realizing what he had missed, he hurried after her, and meeting a traveler inquired, "Have you seen a beautiful stranger going along this road carrying just what I need?" "Yes," replied the traveler, "her name is Opportunity, but once offered and once refused, she never returns." Just now the courses outlined bring opportunity within the grasp of our young people. Will you not, as parents and friends, urge them to seize it?

To Get Rid of Ants

THE tiny red ant that gets into pantry or kitchen is perhaps the most difficult to fight. It builds in or on the foundation usually, and not outside in the ground. Hence it is difficult to find or destroy the nest. For these saturate a sponge in sweetened water and put it where the ants run. From time to time pick up the sponge, and plunge it in hot water to kill the ants that have collected there. Saturate sponge in sweetened water and repeat. Keep this up several days, and you will get nearly all of them, and will so weaken the colony that the young will perish.

Other ants build their nests out of doors. A little patience will trail them

to the nest, which may be destroyed with hot water, kerosene, or gasoline. Or the ant colonies may be destroyed by pouring an ounce of carbon bisulphide in a saucer, setting it down quickly beside the nest entrance, and covering all with a tight tub. Throw dirt around the edges of the tub to make it tight. Do not let sparks or any kind of fire near the carbon bisulphide. It is highly inflammable and will explode. The liquid carbon bisulphide evaporates quickly, and its gas, being heavier than air, penetrates the nest, and asphyxiates the insects.

Cloves, ground or whole, sprinkled on pantry shelves or where ants run in the house, are said to drive them away. Oil of lemon, sprinkled about, is said to have the same effect.

The writer had a four days' tussle with red ants. They were winged, and were about one-fourth inch long. They had a nest under the porch. Boiling water was the cheapest and handiest thing the house afforded. So, at sundown each day, several buckets of boiling water were poured on the nest. The fourth day chloride of lime was sprinkled over the nest, and boiling water then poured on. That finished the colony. But the first two applications of water didn't seem to diminish their numbers very much.

To the foregoing suggestions add a little patience and determination. It's easy to get rid of ants if you don't expect to do it all in ten minutes.—*Kansas City Star*.



Home Missionary Meetings

EDITH M. GRAHAM

THE children who are connected with churches and who attend church schools, have privileges of which the children of our isolated members are deprived. In our churches children's meetings are held, plans are laid for joint action, and missionary work is encouraged.

Why should not the isolated families have little home missionary meetings? The father or the mother may act as missionary leader, and one of the children as missionary secretary. The programs may be made up from the *Church Officers' Gazette*, either those for the adults being used and modified, or those for the Senior or the Junior Missionary Volunteers. The parents can go through the programs which are given for the month, and select such as they think best suited to their plans and circumstances. The foreign mission studies given in the Missionary Volunteer section are usually very interesting for the children.

Sabbath afternoon is a suitable time for this missionary meeting, or it may be held on Sabbath morning, after the Sabbath school. The meeting should be opened with singing some well-known hymn, and with prayer, in which the children should be encouraged to take part. They should be taught to ask God's blessing on their missionary gardens, their missionary chickens, their missionary work of any and every sort. A little girl once set out some tomatoes for

the Lord; and just as they were beginning to grow, there came a plague of wireworms all over the neighborhood. A man living next door told her the worms were killing his plants, and would kill hers. She replied, "No, they will not." He asked why, and she said, "Because I ask Jesus every night to take care of my tomatoes." The worms did not destroy them, and the child's trust in God was strengthened through her prayers for her missionary tomatoes.

One item in the program should be missionary reports. Parents and children should unite in telling what they have done during the past week to help God's work. The secretary should keep a record of what is reported, and send a summary at the close of the quarter to the conference office. This will help the children to realize that their work is important, and the letters from the conference secretary in reply will please them.

As far as possible, it is well to let the children take part in giving the study. Sometimes they may recite a short poem on the subject. This will be a training for the children that they may find useful later on.

These little meetings are especially beneficial when the father is not in the truth, as they help the children to realize that they belong to something important. Experiences in foreign lands, taken from the *Review*, *Youth's Instructor*, and *Little Friend*, may be used to vary the programs, and impress upon the children the rapid growth of the message. Missionary stories should be brought in for the benefit of the very little ones.

The mother will need to devote some time and thought to these meetings, but hard work is better than a sore heart. She can use the older children to good advantage in helping her to look up articles and stories to be read, and in arranging the program.

Many families have testified to the value of these home missionary meetings, and persons now in the work look back to them with pleasure.

Takoma Park, D. C.



More Laundry Hints

SINCE white corduroy is so much used for children's coats and daughters' skirts, a proper method of washing this material will be appreciated. A contributor to the "Discoveries" column of a recent number of *Good Housekeeping* says: "Wash in warm, soapy water until clean, then boil one-half hour in clean, soapy water. Rinse in clean water, changing the water three times, and rinsing again in cold bluing water. Don't wring or squeeze, but hang to drip dry, in the open air if possible. Do not iron." If a good quality of white soap is used, and these directions are carefully followed, success is assured.

A great deal of the trouble that comes from starch "sticking" arises because it is not cooked long enough. One domestic science authority declares that starch should be boiled from half an

hour to an hour. This is certainly a contrast to the five-minute boiling which starch often receives; but it is safe to say that time spent in making the starch will save time in ironing later on.

For boiled starch the right proportion is half a cupful of the dry starch to a quart of boiling water. The starch should first be dissolved in a little cold water, and the boiling water then poured slowly over it, stirring all the time. Just before taking the starch from the stove, a teaspoonful of granulated sugar may be stirred into the starch, or a little paraffin or butter may be added.

For cold starch use one rounded tablespoon of starch to one third of a quart of lukewarm water, delicately blueed. Some authorities recommend stirring the starch, after it is dissolved, with a piece of good white soap until a little suds is formed. Articles to be cold-starched should be dipped in boiled starch, thoroughly dried, then dipped in the cold starch, rolled up tightly, and allowed to stand at least half an hour before ironing.

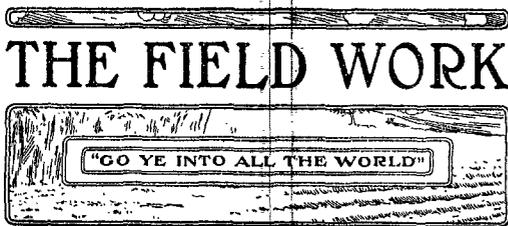
MRS. I. H. E.

◆ ◆ ◆
"FAITHFULNESS in the humblest heart
Is better at last than proud success;
And patience and love in a chastened heart
Are pearls more precious than happiness."

Beet or Cane Sugar — Which?

THE statement is frequently met, in recent months, that beet sugar is inferior to cane sugar for jelly making. Many claim the failure of their fruit juice to jelly properly can be traced to this cause. On this point Dr. H. W. Wiley says:—

"This theory that beet sugar is inferior for preserving and jelly making is a very persistent one, but no reason is known for such an effect. Jelly-making properties depend upon the acidity of the juice and upon certain pectin bodies, found in the apple and quince especially, which are gumlike and viscous, and promote the jelly making. The sugar could have no bearing on the problem unless alkalies which counteracted the acids were left in it, and this is highly improbable in a refined product. We cannot but feel that these variations have been due to some other cause. Fruits vary in their jelling power from year to year, and from time to time, with the season, degree of ripeness, and the like, and it is not safe to jump at a conclusion of this kind. Also, only the best quality of beet sugar, the thoroughly refined article, is to be compared with the cane sugar. In Farmers' Bulletin 329, issued by the Department of Agriculture, there is a résumé of tests made at the California Experiment Station, using beet sugar and cane sugar for canning, preserving, and jelly making. The results of this carefully conducted experiment showed conclusively that the two sugars gave equally satisfactory results. The report states that 'the jelly in each case was as clear as it is possible for jelly to be, and not the slightest difficulty was experienced in the making of it.'"



The New Jersey Camp Meeting

THE annual camp meeting, at which was held the annual conference session of the New Jersey Conference, was held this year in a new locality, Burlington, N. J. This place lies on the Delaware River, a short distance north of Camden. The attendance at the camp meeting was very good, the number present being 450, or about one third more than at the camp meeting the previous year.

The Spirit of the Lord was present at all the meetings from the very beginning, and every one went away from the camp ground well satisfied with the meetings, and thankful for what he had seen and heard.

The report of the president of the conference showed a good increase in tithe and offerings. The amount of tithe for 1913 was \$18,511; for 1914, \$19,557, or an increase of \$1,046. The amount given for foreign missions in 1913 was \$5,414; for 1914, \$7,973, or an increase of about \$2,500. The number baptized in 1914 was 143, which gave an increased membership to the conference of 96.

There was also one beautiful new church building dedicated, the worth of which is about \$5,000. Thus we see that the cause is progressing in New Jersey, where all the workers are earnestly giving themselves to the work of the message. The number baptized at the camp meeting was eighteen.

One special feature of the camp was the devoting of the eleven-o'clock hour to personal work by the conference laborers among the people of the camp, visiting them in their tents, praying with them, and helping in every way possible. The campers remained in their tents during this hour, and it was a most profitable season for all. They felt this to such an extent that in the closing meeting the conference recommended that this same plan be followed the coming year. The outlook is good for the tent companies in the field, six different tent efforts being carried on throughout the State at the present time.

The year previous witnessed at different times the selling of magazines, books, and different forms of literature from the pulpit. This year, however, the New Jersey committee decided to eliminate that feature, keeping the pulpit as far as possible for the ministry of the word and the labor for souls. Book sales and literature sales did not suffer on account of this, for about \$1,000 worth of these was disposed of at the book tent, which was more than had been sold in any year previous.

The call for foreign missions, both in the Sabbath school and in a separate call, was responded to by \$1,735. Home work also was not neglected, and \$532 was given for the tent and camp meeting fund.

As this camp meeting was held at the same time as that of the Chesapeake Conference, and these two in turn over-

lapped the Eastern Pennsylvania Conference camp meeting, it was not possible for the laborers of the union to be with the brethren at the New Jersey camp meeting a very long time. However, the meeting was favored with short visits from such missionaries as Brother Prieger, Sister Burroway, and Professor Shaw. The Lord blessed in all the services, and the brethren left rejoicing in the blessings received.

B. G. WILKINSON.

Minnesota Camp Meeting

THE fifty-fourth annual conference and camp meeting of the Minnesota Conference was held in the village of Anoka, June 3-13. There was present one of the largest companies of believers composing the local membership of the churches, that has assembled upon like occasions in this conference since I have been connected with the work in the Northern Union.

While from the human viewpoint the weather was most unfavorable, yet the universal testimony was that the meeting was the most spiritual and uplifting enjoyed for many years.

The reports read by the president, treasurer, and departmental secretaries showed that substantial gains had been made in all lines of the work. All were encouraged to learn that about two hundred persons had been led from darkness to light during the year, as a result of the evangelistic and other missionary endeavor.

The tithe of the conference for 1914 was \$40,939, an increase of \$3,500 over the previous year. The offerings for the past year amounted to \$46,990, an increase of \$4,000 over 1913. At the time of this meeting the record showed that the conference was more than \$2,000 ahead on her twenty-cent-a-week offering for 1915. Of this surplus fund they voted to give \$1,000 to the mission fields, in addition to the regular per cent they gave.

The record of the output of literature in this conference showed that Minnesota led the entire Pacific Press territory, its sales amounting to about twenty thousand dollars.

The Sabbath School Department showed its regular annual increase of schools organized, membership gained, and offerings received. The offerings for the year amounted to \$9,321.74, an increase of about two thousand dollars over the year before.

The laborers present from abroad who assisted the regular local and union conference workers were: Elders M. C. Wilcox, C. L. Taylor, P. E. Brodersen, and S. Mortenson. All of these brethren did what they could for the spiritual uplift of the people.

Elder G. W. Wells, who has stood at the head of this conference for the past three years, and under whose wise man-

agement the conference has developed such encouraging increase, was reelected president, with practically the same staff of secretaries and executive committee men as last year.

About fifty souls were baptized. Two were ordained to the gospel ministry, and before the camp closed plans were laid for an aggressive campaign for souls during the summer months.

We are glad for the growth of this conference, and the strength it can be to our world-wide missionary endeavor. We trust it may continue to be blessed to this end.

CHAS. THOMPSON.

The Arkansas Camp Meeting

FOR the second time we held our annual encampment at Hot Springs, the city of vapors, in a pleasant grove. During the entire meeting the weather was unusually good, and for ten days we had a most profitable time together seeking the Lord.

Hot Springs is a very beautiful little city nestling in the mountains, about sixty miles from Little Rock, the center of the State. It is famed for its springs of very hot water, which have marked medicinal properties. These springs are under the control of the government, and are annually visited by more than one hundred and fifty thousand health seekers.

Most excellent services were conducted by the local and union conference workers, and by Elder Paap, who represented the General Conference.

About two hundred and fifty were encamped on the ground and in near-by rooms, while we had an average evening attendance of about five hundred. We leave workers here to take care of a good interest.

After Elder Paap's home missionary talks, many books and tracts were sold at the book tent. More than one thousand and forty copies of "The World's Crisis" and many dollars' worth of tracts were disposed of at one meeting. An interesting feature of the meeting was a practical demonstration of the home missionary work by organizing the campers into bands to visit the people in their homes, which they did, leaving a personal invitation to attend the meetings, and also tracts and periodicals in great numbers. The newspapers have been very liberal with space.

At the close of the meeting twelve were baptized.

H. H. HAMILTON.

The South Carolina Camp Meeting

THIS meeting was held at Spartanburg, S. C., in a beautiful oak grove quite centrally located in a splendid part of the city. It was by far the best and largest camp meeting ever held in the State by this people. The night services were all attended by people of the city, several hundred being present each night. The preaching was forceful and clear, and altogether the camp meeting was a very fitting close to the successful tent effort which Elder C. B. Haynes, and Elder J. L. Shuler, the president of the conference, had been conducting in the city for several weeks.

In addition to those who had taken their stand during the tent effort, several were brought to a decision for the truth

during the camp meeting. Both the Sabbath services of the meeting were a great blessing, and the splendid revival services were marked by a spirit of deep consecration which touched every heart.

The interest and blessing continued from day to day to the very close. The Spirit of the Lord rested upon his people. The proceedings of the conference passed off harmoniously. Practically the same officers were reelected for the ensuing year.

The visiting brethren who attended the meeting from other conferences were, Elders J. O. Corliss, Chas. Thompson, and C. B. Haynes; Brethren D. W. Dillen, W. H. Hayes, and W. H. Williams; Prof. A. N. Atteberry; and the writer. The labors of these brethren were greatly appreciated by all. At the baptismal service held in connection with this camp meeting twenty-one persons were baptized. Three churches composed of colored believers were taken into the conference. The president's report showed about one hundred and twenty-five new Sabbath keepers. The treasurer's report showed a healthy increase in the tithe for the first six months of 1915.

We feel much encouraged concerning the work in South Carolina, and are glad to note the spirit of confidence and good cheer manifested. We expect to see a splendid growth in this conference during the coming year, and feel confident that God will greatly bless the earnest, consecrated efforts of those who are laboring in this State. All went home with a determination to live out the truth in their homes and neighborhoods, and to put forth every effort to make known this blessed message to those about them, and to be faithful in all the obligations that the Lord has placed upon them.

O. MONTGOMERY.

New Church Formed in the Philippine Islands

ABOUT eighteen months ago our canvassers entered the town of Baliwag with our books. After they had finished their delivery, they reported that a large number desired us to hold some meetings in Baliwag, and promised an attendance of one hundred if we would send a worker, but nearly a year passed before we were able to enter the place.

A tent was then erected, with Bibiano Panis in charge, and two Bible workers as assistants. Their attendance was soon four to six hundred every night. At this time Brother Bibiano Panis was taken ill with appendicitis, and Brother Emilio Manalaysay was called to carry on the interest. The Lord greatly blessed him in his work; and on our return from Shanghai, we found about fifty keeping the Sabbath. A baptismal class had been held every night for three weeks. Brother Bibiano Panis then united with the tent effort, and a week ago Sabbath we held our baptismal service. Thirty-seven were baptized, and many others will be baptized at a later date. The workers are holding meetings in several of the *barrios*, and are still having a splendid interest. Our baptism was held at six o'clock on Sabbath morning. The ordinances of the Lord's house were celebrated, and a church was organized and officers were elected. It is a marvel to many of the people of Baliwag to see the great changes that

have been made in the lives of these people. They have left their tobacco, gambling, and other vices, and are now earnest Bible students. Men may convince their fellow men of the truthfulness of doctrine, but it is the power of the Spirit of God that transforms the lives of men; and the Spirit of God works the same on all hearts. We pray that God's blessing may continue to rest with this new church at Baliwag.

This following Sabbath we baptized thirteen at Norzagaray. The church there now has a membership of sixty-five. It was at this place that about a year ago I baptized a woman one hundred and five years old, and I was glad to see her at this meeting, still faithful and rejoicing in the present truth.

We have just received word from one of our canvassers in Batangas, where our books have been sold in time past, that there are now fifteen keeping the Sabbath, and they are calling for some one to come to help further enlighten them. Our great lack is trained workers to fill the many calls that are opened for work here at the present time.

L. V. FINSTER.

British Columbia

VANCOUVER.—On Friday, July 30, at Vancouver, British Columbia, Elder Luther Warren baptized fifteen, and on Sunday, August 1, he baptized fourteen more at that place, as a partial result of his work there. Others had been baptized by him from time to time during recent months. On Monday, August 2, he visited Mission City, a small town near by, where he baptized seven.

In concluding his labors in Vancouver, Elder Warren conducted a most instructive series of studies. About fifty persons were in daily attendance, a larger number being present at the evening sessions. The study period was from 2 to 9 P. M., with intermissions and recess. The instruction given was intended to firmly anchor in the truth those who had publicly accepted the message under his preaching, and to qualify for more definite work those who were carrying the message to the people.

Having left Vancouver, Elder Warren now takes up work in Southern California.

The Ohio Camp Meeting

THE camp meeting at Mount Vernon (August 12-22) was one of the largest ever held in Ohio. The last Sabbath of the camp meeting 1,017 persons were present at the Sabbath school. The camp was pitched on the beautiful campus of the academy, the place where the meeting was held last year.

From the beginning, the Spirit of the Lord was present in great power. At a call to ascertain how many were attending camp meeting for the first time, forty persons arose. There was a splendid attendance at every service, and a hearty response to all the propositions and resolutions presented.

The reports of the president and treasurer of the conference were encouraging. While there was a slight decrease during the past year in tithe, there was an increase in the amount given to the Twenty-cent-a-week Fund. There was also an increase of about thirteen per cent in book sales for 1914 over the pre-

ceding year. Mount Vernon Academy was this year able to declare itself free from debt. Five years ago the indebtedness of the college was \$33,000. The prospects are bright for a good attendance at the institution this coming year.

Elder A. G. Daniells was present the first few days of the meeting, and rendered excellent help. In response to his last talk on foreign mission work a donation of about \$10,000 in cash and pledges was received. Also at the last Sabbath school a call made for foreign missions brought \$1,100 as a response.

Some strong tent efforts have been put forth throughout the State the past year, which resulted in creating great interest in the truth and in bringing many new souls into the church. The effort at Columbus, Ohio, where Elder Votaw, of Burma, conducted a tent meeting, and also one in Cleveland, Ohio, under the direction of Elder R. S. Lindsay, who has recently come to the Ohio Conference, are especially worthy of mention. Every one felt that the Lord was graciously present at this camp meeting. The general workers present were Elders W. T. Knox and G. B. Thompson, Prof. J. L. Shaw, and the usual laborers from the union. Elder E. K. Slade was reelected president, with practically the same corps of officers as last year. The outlook for the work in Ohio for the future is very bright. B. G. WILKINSON.



The Virginia Camp Meeting

WE are pleased to report what proved to be perhaps the best camp meeting ever held in the Virginia Conference. The camp meeting was held this year at Charlottesville, August 5-15. This beautiful little city lies only five miles away from "Monticello," the home of Thomas Jefferson, the author of the Declaration of Independence and of the constitution of Virginia. Charlottesville is also the city in which is located the University of Virginia.

From the very first the Spirit of God was present in great power in the meetings. There was a good attendance of those not of our faith. Every indication goes to show that the Lord will bless the tent effort in this place this summer by giving us a new company of believers.

The attendance of our own brethren was the best we have ever had. A spirit of unity and harmony pervades the whole conference. It was the deep impression of all who were present that the work in Virginia is about to start forward on a new era of development.

The report of the president, Elder W. C. Moffett, showed that in 1914 one hundred and twenty-six souls were added to the membership. Of these, thirty were added during the first eight months, and ninety-six during the last four months. During the first seven months of 1915 eighty-six precious souls have accepted the message. Elder Gordon, of Republican Grove, presented a new church of twenty-five members, the work of the tent effort in that place immediately prior to the pitching of the camp.

The year 1915 shows a splendid increase of tithe for the first part of the year over the first part of the year 1914. A call for foreign mission offerings was made at the camp meeting, and was met with a goodly response to the amount of \$2,000. If everything continues as the prospects now indicate, Virginia is enter-

ing on the most prosperous year in her work as a conference.

The Shenandoah Valley Training Academy has had a most prosperous year, and the prospects for the coming year are very encouraging.

Elder Moffett was again elected president, with practically the same corps of officers. We were favored with the presence of a number of General Conference laborers as well as officers of the union conference. Elder Charles Thompson, president of the Northern Union, was with us part of the time, while Elder George B. Thompson assisted throughout the meeting.

B. G. WILKINSON.

Medical Missionary Department

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

The College of Medical Evangelists, Loma Linda, Cal.

OUR readers will doubtless be pleased to know of the distribution of the graduates of our medical college. Long before their graduation, four of these had been chosen for foreign fields. Three of these, Drs. A. N. Donaldson and Dr. D. E. Davenport and wife, will go to China. Dr. Olive Smith, and her husband, who is a graduate nurse, expect to labor in India. Dr. A. R. Dickson has a position as interne in the California Hospital in Los Angeles. The other graduates are all located in various denominational institutions for a time.

The medical course proper having been well established, the faculty has determined to give more especial attention to developing and perfecting the medical evangelistic courses. There are two of these courses. One is a two-year course designed to speedily prepare workers for needy fields. These should be graduate nurses, Bible workers, young ministers, and others who have had some experience in our work but who desire a better preparation for reaching the people with the truth.

The other evangelistic course covers quite fully the complete medical course of four years, but does not require the same preliminary training as the medical course. While this course is designed to give its students the qualifications of physicians, they are not to seek recognition as such, but are to labor as evangelists. We are told that thousands ought to be given this preparation. Any of our young people desiring further information regarding these courses should send to the College of Medical Evangelists, Loma Linda, Cal., for a calendar.

The attention of our readers is called to the September 15 number of the *Signs of the Times*. This number of this valuable missionary periodical is devoted to health and its preservation, and is got out by the students and faculty of the College of Medical Evangelists. Don't fail to get and read this valuable health number, and pass it on to your neighbors and friends.

NEWTON EVANS, M. D., President.

Education of Physicians*

JESUS CHRIST is justly called "the Great Physician." We are also taught to look upon him as the greatest teacher the world has ever seen. I take it, then, to be reasonable that we should look to the life and teachings of Jesus for a revelation of the fundamental truths to be followed in the teaching of men to become physicians.

There are three great truths in Christ's life and teachings which particularly stand out in my mind in connection with this subject: First, love must be the motive of service, and not the desire for gain. And this truth is taught so universally by him that it is difficult to select those parts of his life and teaching which best exemplify it. Perhaps the story of the good Samaritan is the best illustration. In the Testimonies of the spirit of prophecy this truth is emphasized over and over again in the warnings to physicians against what is called commercialism. For example, we are warned not to "seek to grasp the very highest wages or else do nothing," and again, against "exacting the large fees that worldly physicians demand for their services."

We sometimes use the word "professionalism" to mean about the same as "commercialism." I think this is not a justifiable use of the word. The practice of medicine should never be on a commercial basis, but should always be a high type of professional work, which to my mind should mean an enthusiastic service from the motive of love for those who suffer and demand relief, and a love for the doing of the work.

There is one element that often comes into the work of the physician which tends to commercialism, and which is inimical to disinterested service, or the highest type of professional work. I refer to the evil of competition. It is a well-known fact that the great majority of medical practitioners in their work are in very strong competition with one another. I believe that the Christian physician should not put his services on such a basis, nor consent to work in a place where it is necessary for him to be in such a position. It is not conceivable that the work of Christ should be of such a nature that those who are taking part in it should have to be competing with others for work which they feel is necessary to bring in an adequate financial return.

The second great outstanding truth of Christ's message, which it seems to me is especially applicable in a consideration of medical education in this relation, is that which he enunciated with reference to the true method of study. When the Jews marveled at his wisdom and authority, in view of the fact that he had never taken a course of study in the schools of the day, he explained his intellectual power and moral authority by saying, "If any man will do his will, he shall know of the doctrine," or teaching. In order rightly to know the truth, we must do the things which we are studying. This truth is expressed in the following words: "We must have a living experience in the things of God before we are able to understand his Word. This experimental knowledge is what strength-

* A paper read by Newton G. Evans, M. D., at the Loma Linda (Cal.) medical convention.

ens the intellect and builds us up into Christ, our living Head."—*Counsels to Teachers,* page 97.

In our medical teaching, this principle of the superiority of practical study is recognized in the teaching of the fundamental subjects of anatomy, physiology, chemistry, pathology, etc., as well as in the teaching of the clinical subjects; and the tendency of the better medical schools in late years is to put the large part of the teaching on this experimental basis. In my opinion we should plan our work to make all our teaching even more strongly practical than is the general rule. It should be our effort in planning the teaching and the clinical and laboratory facilities, to make it possible for, and in fact incumbent upon, the medical student to make use of the essential laboratory procedures himself in the examination of all the patients with whom he deals, as well as to apply the therapeutic procedures in the individual cases himself.

The third important teaching of Christ which should be constantly held up before the medical student during the period when his mind and body are becoming trained for the work of the physician, along with these two other thoughts, is the idea that sickness, disease, and death are the direct result of sin, and that sin includes the breaking of any of the laws of nature, which are the laws of God, and that the only real cure of disease comes through removal of the cause, which means the ordering of the life in accordance with law. In other words, our great work as Christian physicians should be the study of causes of diseases and of the laws of right living, and the teaching of these truths to those who need them. Or we might say it is the practice of preventive medicine in the broadest and highest sense.

We should become specialists in the art and science of the use of pure air and pure water, cleanliness, proper diet, exercise, purity of life, and a firm trust in God's love and providence as preventive and curative agents. In Christ's words to the man who was sick of the palsy, "Thy sins be forgiven thee," he indicated that the sickness from which the man suffered was the result of sin, and that the same creative power was as effective to forgive the sin as to remove the results of sin.

This view of disease, if kept before our minds, must naturally exclude the empirical treatment of symptoms by poisonous drugs, or even other therapeutic agencies, as the large part of our duties as physicians.

In this special instruction which has come with reference to the work at Loma Linda, the one thought repeated more often perhaps than any other, is the importance of getting away from the idea of the necessity of following after the pattern of the world in our educational work. This is seen in such expressions as, "Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians?" "The less dependent you are upon worldly methods of education the better it will be for the student. I would that all might see the inconsistency of our being God's commandment-keeping people and yet feeling that we must copy after the world in order to make our work successful."

I have given considerable thought to

these expressions in trying to comprehend what is meant by worldly methods. Of course they cannot be interpreted as condemning all methods of teaching and study used in the larger scientific schools. I think we must look to the written instructions themselves in order to learn what some of these worldly methods are which are to be avoided. Some of the specific points which are set before us as goals in our work are as follows:—

1. Simplicity in all of our teaching, which is not seen in the worldly schools.
2. Great emphasis laid on the practical education.
3. Avoidance of the use of poisonous drugs.
4. Avoidance of the spirit of competition.
5. Superficial work on the part of the students in covering a subject, simply with the motive of passing the required examinations and receiving their credits.

In our effort to hew to the line in the matter of avoiding worldly methods, as we are so frequently warned, we must not confuse these worldly methods with high scientific attainments: for we are repeatedly urged to strive for the highest scientific and literary attainments, and to turn away from being satisfied with any superficial knowledge. "The light that God has given in medical missionary lines will not cause his people to be regarded as inferior in scientific medical knowledge, but will fit them to stand upon the highest eminence."

"In striving in a legitimate way and in the fear of God for this scientific knowledge which will fit us, and those whom we are training as students, to stand upon the highest eminence, we should think carefully of the principle of specialization. In the present state of medical knowledge it is impossible for people of ordinary ability to do efficient work without more or less of specializing. This principle is recognized in these words in the Testimonies: 'No man can hope to be a complete whole.' God has given to every man certain gifts, and has ordained that men be associated in his service in order that the varied talents of many minds be blended."

However, this principle of special training must not be allowed to interfere with the complete training of every physician in all the fundamentals of medicine, with an adequate knowledge of each of the special groups of diseases; and this is particularly applicable in the case of those men and women who are to do their work in fields where they must work alone without other physicians, as in the foreign mission fields.

In our plans for our medical school curriculum we must give first place to a systematic and daily study of the Bible. "If medical students will study the Word of God diligently, they will be far better prepared to understand their other studies; for enlightenment always comes from an earnest study of the Word of God. Nothing else will so help to give them a retentive memory as a study of the Scriptures. Let our medical missionary workers understand that the more they become acquainted with God and with Christ, and the more they become acquainted with Bible history, the better they will be prepared to do their work."

The work in Bible teaching should be so arranged, and the teachers of Bible so selected, as to make it possible to correlate the Bible teaching with the teach-

ing of the medical sciences in such a way as to make each shed light on the other; for, rightly understood, science and the written Word agree. But we should always emphasize the fact that the Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard. Teachers should be selected who are able to teach after the method of Christ, bringing spiritual lessons from a study of natural phenomena.

The preparatory work for the medical course should receive very careful consideration. The consensus of opinion of the medical educational authorities seems to be that two years of regular college work is sufficient, but that that standard is about the minimum ideal standard; and many of the States are now requiring that amount of preparation for those who are to be allowed to begin practice in those States. I see no reason why this standard should not be accepted.

The principle of requiring, or at least strongly recommending, the year of practical work (interne year) after graduation, I am sure is a good one, and I believe we should lay definite plans so to arrange the work in our institutions as to make it possible to supply this practical work in a systematic manner.

Home Missionary Department

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

Plans for Work

"WHEN the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life.

"Love to Jesus will be manifested in a desire to work as he worked, for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our Heavenly Father's care. The Saviour's life on earth was not a life of ease and devotion to himself, but he toiled with persistent, earnest, untiring effort for the salvation of lost mankind. . . .

"So those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ, and are filled with the joy of his indwelling Spirit, we shall not be able to hold our peace. If we have tasted and seen that the Lord is good, we shall have something to tell. Like Philip when he found the Saviour, we shall invite others into his presence. We shall seek to present to them the attractions of Christ, and

Publishing Department

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

Comparative Summary of Foreign Periodicals

JANUARY, 1914, 485,968 copies, value \$19,795.36; January 1915, 448,128 copies, value \$13,166.23.
February, 1914, 372,235 copies, value \$10,739.70; February, 1915, 403,134 copies, value \$11,357.55.
March, 1914, 381,017 copies, value \$11,168.35; March, 1915, 467,626 copies, value \$18,243.92.
April, 1914, 375,140 copies, value \$11,686.31; April, 1915, 418,584 copies, value \$10,001.96.
May, 1914, 297,877 copies, value \$8,049.90; May, 1915, 595,740 copies, value \$18,200.94.
June, 1914, 301,582 copies, value \$9,509.79; June, 1915, 215,051 copies, value \$7,974.76.
July, 1914, 380,246 copies, value \$10,455.83; July, 1915, 561,531 copies, value \$11,627.60.

the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing that those around us may behold the Lamb of God, which taketh away the sin of the world.

"And the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator.

"God might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. He might have employed other means for accomplishing his purpose. But in his infinite love he chose to make us co-workers with himself, with Christ and the angels, that we might share the blessing, the joy, the spiritual uplifting, which results from this unselfish ministry."—*Steps to Christ, pages 82-84.*

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Testimonies for the Church, Vol. IV, page 390.*

"If our papers, tracts, and books, expressing the truth in plain Bible language, could be widely circulated, many would find they are just what they want."—*Id., page 392.*

There is only one way in which we can demonstrate our love for Jesus, our Saviour, and that is by loving service to our fellow men. It is true that our love will flow out in prayer and praise and in spiritual communion with our Lord through his Word, and these things are essential to our spiritual life. But the real demonstration of our love will be in

Colporteurs' Summary for July, 1915

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
ATLANTIC							
Maine	18	1684	\$ 2202.00	\$ 1114.58	1750	\$ 175.00	\$ 187.20
N. New England	13	1049	853.20	759.80	2063	206.30	153.60
Massachusetts	10	1145	1071.25	1642.83	7157	715.70	554.10
S. New England	3	346	516.75	619.00	943	94.30	220.10
E. New York	18	2976	3941.82	2146.39	1352	135.20	349.40
W. New York	18	2166	2768.70	1261.40	1164	116.40	503.50
Gr. New York	11	1115	656.55	991.05	7638	763.80	730.90
Totals	91	10481	12010.27	8535.05	22066	2206.60	2698.80
COLUMBIA							
Ohio	33	3620	3843.30	5619.15	2799	279.90	519.40
Chesapeake	12	940	1638.95	1550.40	1553	155.30	188.00
Virginia	15	1912	2403.85	2091.90	3315	331.50	202.50
West Virginia	11	1451	1976.78	5019.75	311	31.10	30.50
E. Pennsylvania	16	2808	3091.60	1392.35	1338	133.80	367.60
W. Pennsylvania	19	1304	971.10	2223.85	498	49.80	122.60
New Jersey	11	826	939.50	521.40	4055	405.50	511.90
Dist. of Columbia	4	235	262.65	.....	60	6.00	170.70
Totals	121	13096	15127.73	18418.80	13929	1392.90	2113.20
LAKE							
E. Michigan	17	1406	1273.00	1548.25	2850	285.00	471.80
W. Michigan	22	1797	1391.85	1236.25	1152	115.20	173.50
N. Michigan	22	1795	1265.25	1058.05	210	21.00	99.00
Wisconsin	28	2699	3312.25	2517.20	2425	242.50	119.10
N. Illinois	25	2468	1762.25	2540.17	2735	273.50	856.60
S. Illinois	27	2880	2560.15	3837.14	2513	251.30	55.20
Indiana	39	3657	4175.30	2802.97	362	36.20	780.00
Totals	180	16702	15740.02	15540.03	12247	1224.70	2555.20
EASTERN CANADIAN							
Ontario	8	....	1737.04	993.06	2575	257.50	301.60
Quebec	..	....	54.10	27.00	50	5.00	17.50
Maritime	5	....	1057.00	82.50	200	20.00	75.00
Newfoundland	..	....	.25	.....	....	.....	13.00
Totals	13	....	2848.39	1102.56	2825	282.50	407.10
SOUTHERN							
Louisiana	9	784	1051.30	1660.55	951	95.10	124.60
Alabama	24	2469	1776.60	4110.75	980	98.00	97.50
Kentucky	16	2421	1709.60	2898.05	1310	131.00	110.00
Mississippi	21	1417	2149.10	3226.50	1135	113.50	77.10
Tennessee River	17	1476	871.70	1965.40	1385	138.50	280.00
Totals	87	8567	7558.30	13861.25	5761	576.10	689.20
SOUTHEASTERN							
Cumberland	12	996	629.05	2118.70	835	83.50	43.50
Georgia	20	1675	2698.80	6814.75	560	56.00	146.50
North Carolina	13	1828	1917.66	2139.07	2950	295.00	308.00
South Carolina	9	1158	1337.10	1823.80	320	32.00	124.00
Florida	12	1088	945.80	5136.20	1007	100.70	77.00
Totals	66	6745	7528.41	18032.52	5672	567.20	699.00
SOUTH WESTERN							
Arkansas	15	1217	1570.45	2738.20	215	21.50	21.30
Oklahoma	36	2087	4548.83	6664.92	1772	177.20	80.40
N. Texas	11	870	1080.35	6162.00	1056	105.60	178.50
S. Texas	22	2023	3112.10	5678.00	2310	231.00	91.20
W. Texas	16	1163	1311.40	1670.20	271	27.10	12.00
New Mexico	2	200	230.00	2970.85	60	6.00	33.50
Totals	102	7560	11853.13	25884.17	5684	568.40	416.90
CENTRAL							
Missouri	16	2435	2137.35	3048.90	1797	179.70	789.70
E. Colorado	14	1557	1747.75	544.05	983	98.30	683.10
W. Colorado	..	....	.....	332.10	....	.....	16.50
Nebraska	15	1837	2331.45	3659.00	141	14.10	393.60
Wyoming	9	1139	1805.10	1600.70	210	21.00	12.00
Kansas	19	2540	2401.60	1234.95	1180	118.00	150.40
Totals	73	9508	10423.25	10419.70	4311	431.10	2045.30
NORTHERN							
Iowa	15	2158	2654.90	1067.10	3427	342.70	501.00
Minnesota	41	7678	7427.62	5982.20	8346	834.60	439.40
North Dakota	22	4224	7168.00	3528.50	1166	116.60	93.50
South Dakota	13	1871	2056.75	3834.37	230	23.00	41.50
Totals	91	15931	19307.27	14412.17	13169	1316.90	1075.40

UNIONS	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
PACIFIC							
Cen. California	6	485	\$ 612.25	\$ 956.00	75	\$ 7.50	\$ 90.50
California	7	1056	1814.13	1254.45	2761	276.10	158.50
N. California	6	626	985.36	1247.55	100	10.00	321.00
S. California	4	299	2577.00	1585.00	1465	146.50	536.50
Utah	3	398	455.70	1577.25	50	5.00	17.50
Arizona	..	....	.....	172.00	20	2.00	206.50
Totals	26	2864	6444.44	6792.25	4471	447.10	1330.50
NORTH PACIFIC							
W. Washington	4	212	301.25	1384.55	2584	258.40	217.00
Upper Columbia	11	800	1385.40	4213.50	550	55.00	320.00
W. Oregon	6	223	215.30	2530.85	855	85.50	63.50
S. Oregon	8	550	537.85	806.30	135	13.50	10.00
S. Idaho	9	1002	1307.05	1001.10	210	21.00	22.00
Montana	10	1609	3760.10	2406.30	1185	118.50	89.00
Totals	48	4396	7506.95	12342.60	5519	551.90	721.50
WESTERN CANADIAN							
Alberta	12	2038	1757.75	2538.05	640	64.00	150.50
Manitoba	9	2263	1957.10	1288.60	615	61.50	96.50
British Columbia	6	918	1213.40	872.70	800	80.00	224.80
Saskatchewan	25	3444	5852.10	4087.55	1010	101.00	140.30
Totals	52	8663	10780.35	8786.90	3065	306.50	612.10
Foreign and miscellaneous					6101	610.10	1214.10
Mailing lists					46059	4605.90	4525.70
FOREIGN UNION CONFERENCES AND MISSIONS							
British*	53	12256	6390.81	5656.98	308481	4101.86	2939.13
Australasian	82	5722	9653.60	10034.39	65400	2037.28	2080.91
South African	7	492	779.57	326.98	7006	288.22	.....
Indian	22	3402	336.92	664.52	.....	.....	.....
Scandinavian	119	18978	11901.73	13139.68	1075	29.06	393.53
E. German	56	6867	2328.00	2137.44	65393	1720.96	1483.02
W. German	44	5362	1882.02	3050.26	64084	1882.60	1988.72
Danube	16	1800	497.30	940.62	.....	.....	.....
Cen. European	57	6739	2396.05	3378.76	22444	802.95	740.79
Latin	9	1364	1115.41	1149.83	6889	210.78	283.32
Porto Rican	4	.....	442.46	118.42	.....	.....	55.25
Cuban	21	939	2615.35	2018.05	63	5.15	4.90
South American	10	614	898.40	1315.08	.....	35.50	237.44
Brazil	44	2443	1809.04	716.00	.....	.....	.....
Japan	18	1972	9.83	.....	5662	137.53	.....
Canary Islands	2	52	45.31	7.47	22	.40	.....
W. Caribbean	..	....	.....	335.14	.....	.....	248.82
Korea	..	....	45.29	.....	15012	375.31	.....
Philippine Is.	10	.....	270.42	.....	.....	.....	.....
Totals, foreign	574	69002	43417.51	44989.62	561531	11627.60	10455.83
Totals, N. Am.	950	104512	127128.51	154128.00	150880	15088.00	21104.00
Grand totals	1524	173514	\$170546.02	\$199117.62	712411	\$26715.60	\$31559.83

Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	.....
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	.....
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	.....
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	.....
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	.....
Totals	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	.....

Comparative Summary of American Periodicals

	1912	1913	1914	1915	1912	1913	1914	1915
Jan.†	121666	177080	152971	170760	July 191937	176772	211040	150880
Feb.	144257	201659	242627	134619	Aug. 183119	153849	171451	.....
Mar.	207529	166499	224757	341059	Sept. 173077	127017	164860	.....
April	189498	152088	162027	183280	Oct. 587830	126557	174182	.....
May	162220	166465	168034	158114	Nov. 108755	100351	142040	.....
June	163120	156550	189897	159635	Dec. 111199	99504	143190	.....
Totals	.....	.....	.....	2344207	1804391	2147976	.....	.....

* For two months.

† Multiply number of magazines in any month by ten cents to get value.

actions of loving service. Loving is doing. It is not an inactive sentiment. We cannot perform acts of loving service directly for Jesus, to whom our hearts go out in adoration and gratitude, but he has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

We can do no greater service to our fellow men than to give them a knowledge of this truth, for in it there is salvation and eternal light. Our business is to live it and to make it known to others.

There are many ways in which this may be done. One is through the circulation of literature, and we are told that if there is one work more important than another, it is this. Therefore if we take up this line of work, we know we are engaging in a work that is fully equal in value to any in this cause in saving souls. Results have proved this to be true.

Tract-Lending Plan

One plan which has been very fruitful in results is that of lending tracts from door to door, until a series, covering the main points of truth, has been lent. Tracts for this purpose can be obtained, already classified and placed in envelopes. A package containing twenty-five complete sets would cost a church \$5. This is an economical method of working, for you can lend No. 1 package the first week to one house, next week take No. 2 there, and leave No. 1 at the next house, until with one package of tracts you have worked twenty-five houses.

As you visit the houses with these tracts week by week, you will have opportunities to talk with the people and to do personal work with them. There are many hungry hearts all about us, waiting for some one to invite them to the Saviour. This kind of systematic work opens the way to find such as these.

Present Truth Series

An excellent series of papers is being issued, called the Present Truth Series. Each paper takes up one phase of the message. If every house could be visited with one of each of the twenty-five papers of this series, no one would be left unwarned. Of course, all would not receive them, but all would have been given the opportunity to do so. These papers cost 50 cents a hundred or \$4 a thousand.

Division of Territory

In order to insure that the territory is systematically visited, it would be an excellent thing if each member would become responsible for a certain portion of it, according to the circumstances of the members, for some can take more, some less. The territory should be divided into small blocks, and arrangements made for the members to take one or more of these, as they think they can work them. It is advisable not to attempt too much at first, for thorough, painstaking work is the most effective. Unless some systematic plan of this kind is followed, some portions of the territory will perhaps be visited by several workers, while others will receive no attention.

Reading Racks

One excellent plan for circulating literature is by placing it in reading racks in rooms where people have to wait, for

some reason or other. Few persons like to sit still and do nothing. If they see something that they can take to read, they will in most cases do this. How many persons have been brought into the truth through these reading racks eternally alone will reveal, but it will certainly be a substantial number. It has also been found that it is a very rare thing for reading matter placed in these racks to be wasted or destroyed.

Each rack should be supplied by two members at a time, two taking one month, another two the next, and so on, thus dividing the burden. All the magazines are suitable for this work, also the weekly *Signs, Youth's Instructor, Little Friend, Present Truth Series*, and tracts.

Careful Use of Literature

"As the disciples, by Christ's direction, gathered up the fragments, that nothing might be lost, so we should treasure every fragment of literature containing the truth for this time."—*Words of Encouragement to Workers*, page 3.

All our literature is valuable, and therefore every paper and tract that comes into our hands that is suitable for the public should be put to some use, after we have read it. We often find in Seventh-day Adventist homes piles of papers and tracts that should be going out to carry light and truth to others. Let us make use of everything we can.

While we desire to see our literature circulated as widely as possible, care should be taken that it is not wasted. The following instruction, given by Elder James White, in the early days of the message, is just as applicable now: "We do not ask men and women to circulate tracts as they would scatter corn to the chickens. Our publications should be handed out judiciously, where they are needed and wanted. Those who feel it a duty to sow this kind of seed broadcast, can sow all they please at their own expense."

It is generally understood that the tracts supplied by the church for the use of members are intended to be used to give to those who have manifested some interest in the truth, or who have asked questions on some specific subject. They may be used to hand to individuals with whom the members have talked on some subject. It is not expected that members will take large quantities of tracts paid for by the church and place them on street-car seats in numbers, or lay them around promiscuously in other places. Those who have a burden to circulate tracts in this way, should purchase them themselves. Tracts left at times on street-car seats, the seats of railroad trains, and in other public places, have been used by the Lord to save souls, so this may be done to a reasonable extent. But the plan of interesting the individuals, and then handing the tracts to them, is a more profitable one. No literature should be used without being accompanied by prayers that the Lord will bless it to some soul's good.

"By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*The Desire of Ages*, pages 633, 634.

E. M. GRAHAM.

The Home Missionary Convention at Portland, Maine

A VERY interesting and helpful home missionary convention was held at Portland, Maine, July 31 and August 1. The first day was devoted to a consideration of principles and methods, the great needs and the responsibilities. A hearty response was made, nearly every one in the house rising when a call was made for God to be faithful to the impressions of the Holy Spirit.

After a discussion upon the value of the REVIEW AND HERALD in keeping faith alive in the home, it was unanimously voted that every family in the church should have this tried and faithful minister in the home.

In regard to the second day, Mrs. W. H. Carr writes as follows: "The second day of the convention was devoted to demonstrating different phases of the missionary work, instead of telling how it should be done. In the two ways of giving Bible readings, one worker seemed untrained, was late in meeting her appointment, and upon a slight invitation readily consented to stay to supper. The second one made her points clear and persuasive, and left her reader deeply interested, and anxious for the worker to come the next week. Missionary letters were written and sent, and the answers read. A tract rack was placed in a waiting station; while the passengers waited, they read, and results were developed and reported. A sick woman was visited by a worker, who related gossip, read exciting war news, and was sorry to inform her that her physician feared she had tuberculosis. The second visitor brought a 'sunshine bag,' filled with dainty remembrances, and flowers. The patient was assured of her improved condition, and the worker left her with hope and cheer.

"The importance of reporting missionary labor was thoroughly discussed, after which a solo was sung, set to the old familiar tune of 'Majestic sweetness sits enthroned,' and the words, 'Report, report, report, report,' were impressively sung, the congregation joining in the chorus. The second stanza was called for, and sung with enthusiasm."

An interesting goal was set before the church for the Harvest Ingathering. It was stated that if one hundred of the members would each dispose of one of these Ingathering papers each day for three months, beginning October 1, and if an average of ten cents were received for each paper, it would mean a circulation of 10,000 papers and a collection of one thousand dollars in cash. The question, "Do you want to do it?" was answered by a vote to adopt this as the goal of the Portland church.

It will be seen that this was a very practical convention, and this plan of giving practical demonstrations in how to do different lines of work is a most helpful one. Most people learn much more readily by seeing a thing done than they do by hearing how to do it.

It is particularly encouraging to see this Portland church setting a high mark for its Ingathering work. If all our churches would aim as high, and all determine to reach the mark at which they aim, a tremendous impetus would be given to our foreign mission work. The Portland church set a high mark last

year and reached it. This one is still higher, but they say they intend to do the work, and we believe they will. One of their workers says, "We must crowd into the hour of setting sun a whole day's labor." If all will do this, the work can soon be finished.

E. M. GRAHAM.

News and Miscellany

Notes and clippings from the daily and weekly press

— A Pan-American appeal to all elements in Mexico to cease fighting and join in a sincere movement to restore constitutional government has been sent to the leaders of the various factions and to governors of provinces in the riven republic. Replies are asked for within ten days, or by August 25. General Carranza's attitude toward the appeal is still a matter of speculation; but should he decline to make negotiations, it is expected that the other factions in Mexico will join in a peace conference without his participation.

— The first school for disabled soldiers, who because of their injuries will have to change their trade or occupation in life, has been opened by Germany, at Dusseldorf, with a large attendance. In the classrooms of the big industrial school formerly occupied by boys and girls, are hundreds of soldiers, painstakingly learning to write with their left hand because their right has been shot off, or mastering the intricacies of book-keeping or some similar occupation at which they may hereafter earn their living. The project is that of the city of Dusseldorf, and has the backing of practically every business man in the city. The cooperation of the latter is of vital importance, because places must be found for the soldiers as soon as they have become proficient in their new work.

— Five New England cities will be centers for conventions next fall, under the auspices of the Laymen's Missionary Movement, being part of a great national campaign which will touch seventy-five cities in all parts of the United States. As a result of this campaign it is felt that a new impetus will be given to all forms of missionary work. The main objectives of the campaign are as follows: To consider new world conditions and America's enlarged responsibility; to study the missionary progress of recent years; to project plans looking toward the accomplishment of our whole missionary duty; to emphasize the adequacy of the gospel to meet modern social conditions; to increase the spiritual power and efficiency of the local church; to secure the general use of the best methods of missionary education and finance; to inspire laymen to take their part in the extension of the kingdom of Christ. Every important missionary agency in the country, home and foreign, is cooperating with the Laymen's Missionary Movement in the organization and conduct of this campaign. Not less than 25,000 churches are located in cities where the conventions are to be held.

—Egypt bought 170,867 Bibles last year. A translation of the Bible for the Kurds is going on steadily, and, with war everywhere, church scholars in Constantinople are still endeavoring to improve the Arabic text of the Scriptures.

—Reports of the war correspondents in Germany state that the entire nation is one immense truck garden and farm this year. Never in history, it is stated, has a nation turned its attention so thoroughly to agriculture. In the cities as well as in the country every square foot of land has been planted. So keen has the agricultural contest become that plots of ground that formerly went to waste are now being prepared for gardens. For miles and miles the plowing extends right up to the railroad tracks, and in places, especially in the central and southern parts of Germany, miniature truck gardens lie in between the rails. The approach to every city of any size in the land is heralded by acres of tiny gardens, planted and cared for by city residents, who in every spare moment make for the suburbs and spend their time in working. To maintain at least a small plot of ground has become almost a patriotic duty.

The Florida Conference

THE twenty-second annual meeting of the Florida Conference of Seventh-day Adventists will be held Sept. 30 to Oct. 10, 1915, in connection with the camp meeting at St. Petersburg, Fla. The election of the conference officers, and various other matters of interest to every loyal Seventh-day Adventist, will come before the meeting. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for every ten members. The first session will be held at 11 A. M., October 1.

W. H. HECKMAN, *President*;
MRS. R. G. STRINGER, *Secretary*.



Kansas Medical Missionary and Benevolent Association

THE Kansas Medical Missionary and Benevolent Association will hold its regular annual meeting in connection with the conference at Emporia, Kans., Sept. 2-12, 1915, to elect a board of trustees, and to transact such other business as is deemed necessary. The first meeting will be held at 10:30 A. M., September 9. All accredited delegates to the conference are delegates to the association.

W. D. MACLAY, *President*;
R. L. CARSON, *Secretary*.



Publications Wanted

THE following-named persons desire a continuous supply of late, clean copies of our publications, sent postpaid, for use in missionary work:—

- W. B. Maris, Astoria, Ill.
- L. M. Tidrick, Astoria, Ill.
- F. M. Tidrick, Bushnell, Ill.
- J. H. Downes, Care Y. M. C. A., Cornhill, London, E. C.



Requests for Prayer

A SISTER in California asks us to unite with her in praying that her daughter and son may be converted to God.

A Wisconsin brother who is in financial difficulty desires our prayers to the end that he may be able to meet pressing obligations, soon due.

Obituaries

TALBOT.—Henry S. Talbot was born in Troy, Wis., and died at the home of his eldest daughter, July 22, 1915, aged 63 years, 3 months, and 11 days. For over twenty years he rejoiced in the hope of a soon-coming Saviour. His companion, three daughters, and one son are left to mourn, but they sorrow in hope.
W. S. SHREVE.

COUNTS.—Floyd I. Counts was born in Indiana, Oct. 28, 1887, and lost his life in a railway accident near Port Huron, Mich., Aug. 22, 1915. Funeral services were held in Battle Creek, Mich., and interment took place in the Kalamazoo cemetery. He was married to Miss Cora Boekhout on June 18, 1913. His wife and child, his parents, one brother, one sister, and one foster sister are left to mourn.
G. E. LANGDON.

HOWARD.—Ella S. Howard was born in Monson, Mass., Jan. 4, 1873, and died in the Burbank Hospital, Fitchburg, Mass., Aug. 19, 1915. She accepted present truth about eight years ago, uniting with the Somerville (Mass.) church. She was in ill health for about two years, but her courage and faith never wavered. Her death is mourned by a husband, one son, and one daughter. Words of comfort were spoken by the writer.
P. F. BICKNELL.

WELLS.—John B. Wells was born in Ohio, in the year 1866, and died in Battle Creek, Mich., Aug. 12, 1915. He was married to Miss Pauline Busby, April 21, 1886, who, with their seven children, survives him. Brother Wells accepted present truth at the camp meeting in Mount Vernon, Ohio, in 1889, and was held in high esteem by all who knew him.
G. E. LANGDON.

LEACH.—Nancy Brown Leach was born in Belvidere, Vt., April 14, 1845. She was married Jan. 1, 1867, and died Aug. 9, 1915. Early in the summer of 1884 she accepted the third angel's message, and remained faithful, even unto death. Sister Leach was a devoted wife, an affectionate mother, a kind neighbor, and an earnest Christian. Five children are left to mourn.
H. J. FARMAN.

BLOSSER.—Elizabeth Blosser, wife of Joseph Blosser, was born Aug. 14, 1844, and died at her home, near Stanley, Va., Aug. 11, 1915. During the months of suffering which preceded her death her trust in God never faltered, and she fell asleep trusting him fully. She was a member of the Stanley church for about thirty years. Her husband and five children survive.
R. D. HOTTEL.

BLAKE.—Bessie Marie Blake died at the home of her parents, near Osceola, Iowa, May 21, 1915, aged 22 years, 9 months, and 14 days. For a number of years she was a faithful member of the Woodburn church. Her one desire was to become an efficient worker for her Saviour, but she was cheerfully resigned to the will of God. Her death is mourned by her father and mother, two brothers, and two sisters.
C. W. HEALD.

LEWIS.—Francis M. Lewis was born in Kansas, Oct. 23, 1861, and died July 15, 1915, in Walla Walla, Wash. He united with the Seventh-day Adventist Church many years ago, but wandered away from the truth of God. However, during his last sickness he seemed to renew his covenant relationship with God, and we hope to meet him in the glad beyond. Five children, an aged mother, one brother, and three sisters are left to mourn.
W. W. STEWARD.

COHOON.—Jessie Maud Tows was born Dec. 23, 1878, and died at the home of her parents, in Detroit, Mich., July 22, 1915. She became the wife of H. L. Cohoon, but was left a widow in 1914. The last months of her life were marked by intense suffering, but she was sustained by her hope in God, having trusted him from childhood. Two daughters and a large circle of relatives and friends are left to mourn. Funeral services were conducted by Elder William Guthrie.
L. T. NICOLA.

BERNSTEIN.—Katherine Bernstein was born April 10, 1836, and died Aug. 16, 1915, in Minneapolis, Minn. She became a member of the Seventh-day Adventist Church at Minneapolis in 1887, and her life was one of devotion and sacrifice. Earnestness, faithfulness, and good cheer marked her experience as a follower of Christ. Her son, Elder O. O. Bernstein, was with her during her last hours. One daughter and four sons are left to mourn. The funeral services were conducted by the writer, assisted by Elders G. W. Wells and G. M. Brown.
A. W. KUEHL.

DIMMICK.—George Marvin Dinnick was born in Scranton, Pa., Oct. 17, 1824, and died at the home of his daughter, in Hassan, Wash., July 10, 1915. In his twenty-fourth year he was married to Martha Lowry. Eleven children were born to them, nine of whom are living. Mother died in 1894. Later father married again, his second wife passing away Feb. 27, 1910. He accepted present truth through the reading of a tract during the early days of the message, and was engaged in the ministry for forty years. During the last months of his life his mind sometimes wandered, but his trust was in the Lord, and we were glad for the privilege of caring for him. We feel confident that father sleeps in Jesus.
MRS. H. O. ELLS.

NOTICES AND APPOINTMENTS

Camp Meetings

- ATLANTIC UNION CONFERENCE
Eastern New York, Schenectady... Sept. 2-12
- CENTRAL UNION CONFERENCE
Kansas, Emporia Sept. 2-12
- COLUMBIA UNION CONFERENCE
Virginia, Newport News (colored) Sept. 9-19
- LAKE UNION CONFERENCE
Southern Illinois, Springfield..... Sept. 2-12
- PACIFIC UNION CONFERENCE
Arizona Oct. 7-17
- SOUTHEASTERN UNION CONFERENCE
Florida, St. Petersburg... Sept. 30 to Oct. 10
- SOUTHWESTERN UNION CONFERENCE
New Mexico, Clovis Sept. 2-12
South Texas, Corpus Christi (local) Sept. 16-26
- SOUTHERN UNION CONFERENCE
Mississippi, Jackson (white) Sept. 9-15



The Florida Medical Missionary Benevolent Association

THE Florida Medical Missionary Benevolent Association will hold its regular meeting in connection with the conference at St. Petersburg, Fla., Sept. 30 to Oct. 10, 1915, to elect necessary members of the board of trustees, and to transact such other business as is deemed necessary. The first meeting will be held at 11 A. M., October 4. All accredited delegates to the conference are delegates to this association.

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



The Florida Conference Association

THE ninth annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp ground at St. Petersburg, Fla., at 11 A. M., Tuesday, Oct. 5, 1915, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

W. H. HECKMAN, *President*;
MRS. R. G. STRINGER, *Secretary*.

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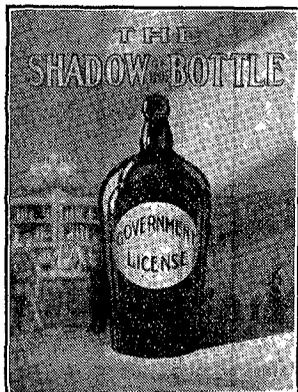
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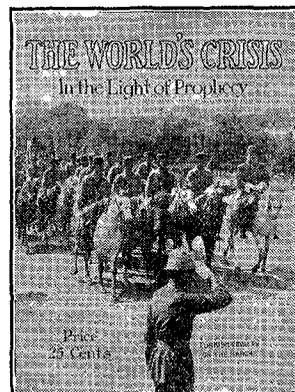
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Himself	1.00		
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A NOTE in the *Eastern Tidings*, the workers' paper for India, reads: "Professor Salisbury tells us that while he was in Lahore, and for some time previous, the thermometer registered 118 degrees or more. How many of our workers in America desire to change places with their brethren in India?"

DOWN in dark Guatemala the light is beginning to break through. Brother J. B. Stuyvesant, in charge of the work there, says that during a recent visit into the interior he organized a little Sabbath school of six members. At another place a sister was baptized in July. Central America needs the message, and now is our day of opportunity.

BROTHER and Sister Chas. M. Paden and little boy sailed from New Orleans, August 28, for Roatan, Central America, where they go to connect with the mission office of Honduras. They had planned to leave earlier, but were detained in New Orleans waiting for goods from Chicago. This was what kept them off the Gulf during the terrible storm which recently swept the southern coast. How evident it is that our Father plans for his children at times and in ways we little know during the troublous times upon which we have entered.

A LETTER from Elder L. R. Conradi recently announced that Brother E. S. F. Forga, who for some years past has been intimately associated with translating and providing literature containing the message in Spanish (first in South America, then here in America, and recently in Spain), had, with his wife, gone to the Switzerland sanitarium broken in health. Last Monday a message came announcing his death. This truly is a severe blow to the cause in Spain, where Brother Forga has labored so earnestly. Sister Forga will have the sympathy and prayer of friends of the cause in this time of sorrow and loss.

We learn that Brother G. F. Jones, who went out to the Solomon Islands from Australia not long ago, has been compelled to return there for a while to recuperate from malaria attacks. He expects to be able to return soon to his island field.

A LETTER dated July 10, written from Nairobi, East Africa, by Brother F. Bornath, states that on Sunday, July 11, he and his wife were to leave that place for India as prisoners of war. Their address in India would be "Prisoners of War, Concentration Camp, Ohmednazar, Bombay." He adds, "Please tell all our brothers and sisters in Christ that we are well and still rejoicing in Christ." To all they send their best regards and Christian love.

RECENTLY Brother N. H. Pool, laboring in Trinidad, West Indies, was able to send on this good word: "For a time I have been holding an effort here at Antigua. There have been many calls for meetings here, but we have not been able to respond to them until now. I found a good interest here on reaching the place. Many were awaiting baptism. Last Sabbath, July 31, forty-four were added to the church. We are now in the midst of a series of meetings, with good attendance and people deciding for the truth. We have another baptismal class forming. Brother Butterfield will soon come on to labor for these people after I must leave."

CHINA has recently furnished us with a duplicate of the experience of the "three Hebrew worthies," Shadrach, Meshach, and Abed-nego, with the exception that the punishment inflicted is dissimilar; yet the brave stand taken by the three Chinese in opposition to the commands of the ruler of the nation causes one to believe that they would have been as stable in their determination as were the three Hebrews even if the punishment had been the same as that which was decreed upon them. The three faithful Chinese Christians are Admiral Li Ho, vice minister of the navy, Mr. Hsu Hua Ching, and Mr. Hsu Wen Chen, both clerks on the same board. These men, with all other officials of the army and navy, were ordered by the president of China to go to the temple of the war gods and participate in a ceremony of worship. The three named braved the displeasure of their ruler and remained away. The ceremony was repeated, and they were again ordered to participate. Again they declined. What punishment will be inflicted upon the admiral has not yet been made known. The other two have been summarily dismissed from the service. The Chinese president had determined that "a rule for one is the rule for all," and there must be no exceptions. This is the same attitude that is taken by the National Reformers and their friends in this country. A Sunday law must be enacted for the nation, and all must conform, "a rule for one is the rule for all." Admiral Li and his friends objected on the ground of conscience; and the Presbyterian Church, of which they are members, is praising their heroic Christianity. When Seventh-day Adventists object to "a rule for one" being "the rule for

all" in the matter of a compulsory sabbath, we would be pleased to see them receiving the same approbation from their Presbyterian and National Reform friends.

THE LIBERTY MAGAZINE for the fourth quarter of 1915 is already printed and ready for the mail. It is one of the most beautiful numbers yet issued, and is well and strikingly illustrated. A partial summary of the contents will show that the matter contained in this issue is of vital importance. Among the general articles are the following: "The Pope, the Powers, and Peace;" "Freedom of the Press—Will Congress Abridge It?" "Compulsory Prayers;" "The Deification of the State and the Secularization of the Church;" "An Indictment of the Liquor Traffic;" "The Greatest Enemy to the Constitution and the Flag;" "Why Sunday Laws are Wrong." The editors discuss the following: "An Oklahoma Court Nullifies Constitutional and Statutory Guaranties;" "Still Punished for Religious Reasons;" "The Fourteenth International Lord's Day Congress;" "Substituting Law for Love and Right;" "Tyrannical Religious Customs Enforced;" "The State Versus the Man in America." This number bristles with principles of equality, justice, and that liberty without which all other liberty is but a hollow sound. The early issuing of this number will be greatly appreciated by those who are selling the magazine; and the beautiful cover, a striking reproduction of the Liberty Bell, will attract the attention of all to whom it is presented. We bespeak for this number a wide circulation, as it will prove an excellent number for all our readers to introduce to their friends and neighbors.

THERE are many indications that this generation is the generation that is to witness the culmination of earth's history. One of the signs given by the Saviour himself to identify the last days is this: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." The question, "What do these things mean?" is now on the lips of thousands. The great publishing firm of Houghton, Mifflin & Co. has recently issued a book entitled "Whither?" And the book reviewer says of it: "One is not asking a fanciful question who raises this query in the face of the events through which we are now passing. Whither is this old world traveling? How does it happen that in an age marked by progress such as has characterized none other, we are seeing everywhere a willful poverty of the spiritual life?" Materialism, doubt, skepticism, higher criticism, and disrespect for the law of Jehovah, have been undermining the true religious consciousness of this generation. The spiritual leaders who have given free rein to their questionings have led the flock into the wilderness, and are now asking one another how they got there, and what is the way out. With their backs to the light, their own shadows are pointing them farther into the darkness. The only remedy is, "Right about face, and back to the Bible." But as that condition was to be a characteristic of the last days, we do not expect to see the great majority adopt the remedy. Nevertheless, the way is open, and the invitation still is, Come.