

The Advent Review and Sabbath Herald



Vol. 92

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No. 30

THE GOSPEL TO ALL NATIONS

The Judgment of Babylon

Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. . . .

For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. . . .

Because ye were glad, because ye rejoiced, O ye destroyers of Mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; . . .

Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord.

Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. . . .

Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left. . . .

Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord. . . .

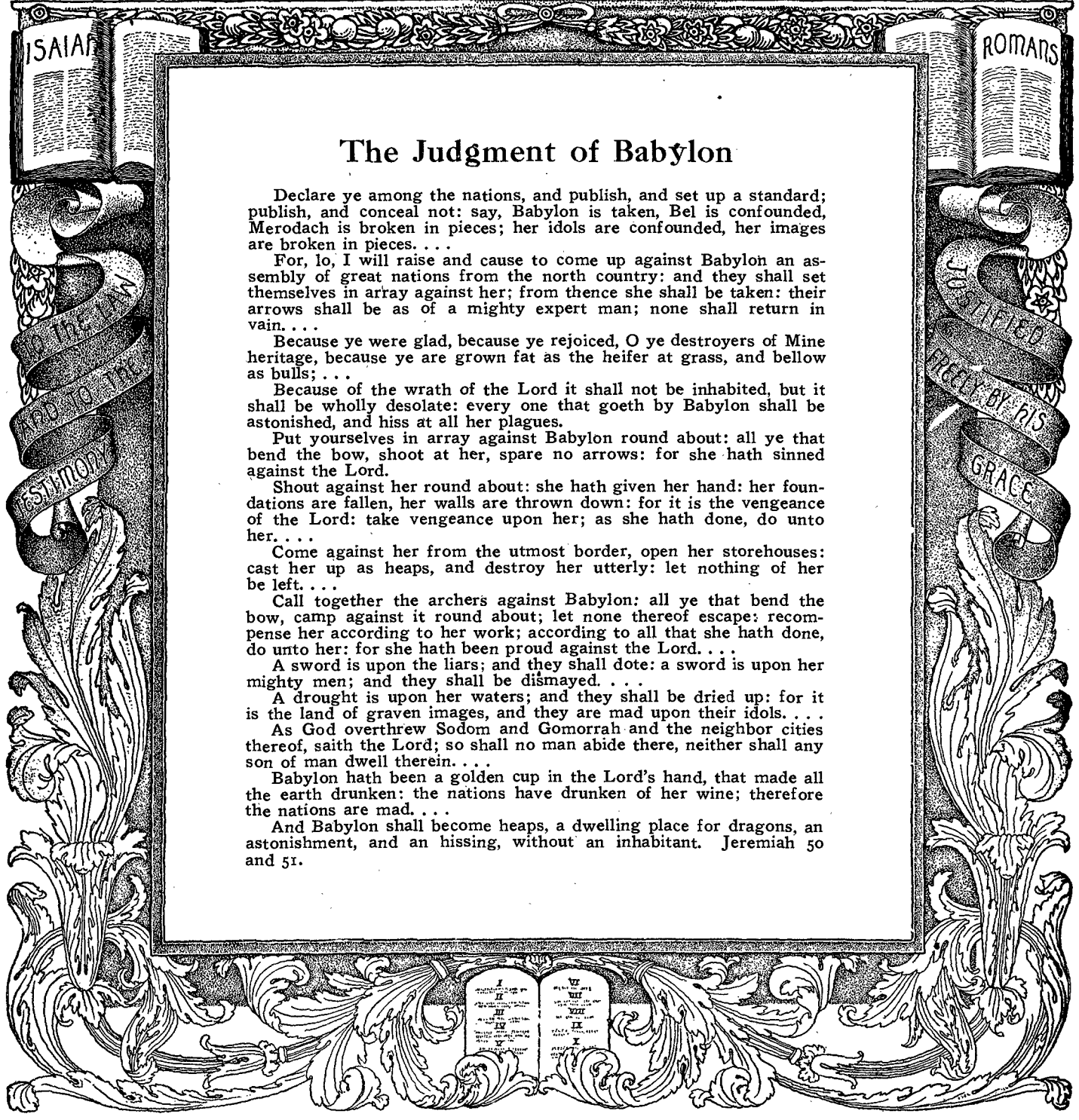
A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed. . . .

A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols. . . .

As God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein. . . .

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. . . .

And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant. Jeremiah 50 and 51.



The Present Truth Series

THOUGH the Present Truth Series was not launched until January this year, it now has a subscription list of 60,000 copies, besides having orders for copies in bulk totaling nearly one-quarter million copies a month. Up to June 1, only five numbers had been printed, with a total of 1,064,000 copies.

The Present Truth Series is a babe as yet in the family of periodicals, but its possibilities in the finishing of the work are limited only by the missionary efforts of our churches. It was born only in January this year, yet 1,064,000 copies have been printed to date, and nearly all are in circulation. The series is *young*, but *great*. The one-topic plan of this series seems to produce better results than a variety of subjects in one issue. It is not so confusing to those who are unfamiliar with the subjects under consideration.

Circulation of Extras and Present Truth Series

THE following table gives the number of REVIEW Extras together with the Present Truth Series Extras that have been printed to date. With the exception of No. 7, Present Truth Series, which is not yet due, but printed, the stock is limited.

War Extra	1,496,110
Eastern Question Extra	1,300,000
P. T. S. No. 1	185,000
" No. 2	165,000
" No. 3	150,000
" No. 4	137,650
" No. 5	127,650
" No. 6	150,000
" No. 7	150,000
Total	3,861,410

Methods Used in Circulation of Present Truth Series

THE following report is from one of our local ministers in Florida who has used the Present Truth Series in connection with a tent effort, and is adopting the series in preparing the communities for other evangelical work, as well as in developing the missionary spirit in our churches:—

"Your letter in regard to the Present Truth Series received. We are through with our winter tent effort. Thirty have been baptized, and twenty others are keeping the Sabbath, and will unite with the church as soon as they are thoroughly instructed on special points of present truth.

"Through our tract society we are sending an order for 500 copies of each number of the P. T. S. Each member is becoming responsible for a certain district, and will place the series with the same people each month. I think it is a capital plan to develop new members into real missionaries. We shall follow up the interested ones with Bible readings. I am more than pleased with the numbers that have thus far come to hand."

"Songs of Zion"

THIS new evangelistic songbook will be appreciated not only by evangelists and music directors and choirs, but every lover of sacred music will be glad to possess a copy.

Hundreds of dollars have been expended for the right to use some of the newest and best songs of well-known music composers. These new songs will be greatly enjoyed as well as the old songs that "never grow old."

The book contains 128 pages and 192 songs. It is issued in two styles of binding: flexible Manila tag, 15 cents; full cloth covers, 30 cents.

Ready for circulation June 10.

Order from your conference tract society.

"The Shadow of the Bottle"

A COMPANION volume of "The World's Crisis." The story of crime, misery, bloodshed, and wretchedness resulting from the liquor traffic as told by the cartoonist, statistician, and lecturer.

A Live Book

Printed on good paper, 128 pages, 64 cartoons, and a two-color cover.

Paper 25 cents
Cloth 50 cents
Order of your tract society.

Now Ready

The John Huss Number of the "Protestant Magazine"

The five hundredth anniversary of the martyrdom of John Huss will be celebrated in July by the Protestant churches throughout the United States.

LEADING ARTICLES

"John Huss and His Times"

A sermon by Rev. Wallace Radcliffe, of Washington, D. C. This is a wonderfully interesting and instructive discourse, and well worth the price of the magazine.

"The Burning of John Huss"

"Lessons From the Life of Huss"

"Keeping Faith With Heretics"

Minutemen Wanted to sell this issue. It will be a live topic everywhere. Churchgoers will buy it. All others can be influenced to buy it.

Rates in Quantities

5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each, postpaid.

Order today from your State tract society

A Personal Appeal

DURING the whole six years of the existence of this magazine I have not made a personal appeal to its readers for their assistance in extending its circulation. I have felt that perhaps my work on the magazine was the best appeal and that it would be better for me to make no other.

The intensity of the present situation has moved me to change my mind and to call for help. We are certainly facing what Dr. Lynch has been pleased to call "an acute crisis." Romanism was never more aggressive, never more determined than now; the evidences of this appear on every hand; the dominating influence of Rome in the large cities; the agitation for a division of the public school funds; the long-continued campaign for legislation establishing a censorship of the press; the growth of the great Roman Catholic organizations under the absolute control of the hierarchy; the announced purpose to make America Catholic, followed by a large increase in the number of missions to non-Catholics—these are some of the ways by which Rome is seeking to advance her interests in the United States.

There is a great lack of information among Protestants as to the teaching and the present activities of the Roman Catholic Church. This generally leads to a feeling of indifference toward the whole situation. I have tried to make this magazine a channel for conveying reliable information upon the controversy with Rome, avoiding the publication of mere rumors and not exploiting the misdeeds of individual Roman Catholics, but giving the most significant facts. Many readers appreciate this editorial policy.

Now I ask that those who believe in this magazine should do something definite toward enlarging its circle of readers. Order twenty copies (at a cost of \$1.00) and distribute them among friends and neighbors; then try to secure a few subscriptions. As a special inducement the magazine will be sent for the remainder of the year; and the issues for May and June will be included as long as they last, for fifty cents.

I wish to add that this appeal does not involve any financial benefit to myself, and that the magazine has been published at a loss since it was established.

How many will respond to my first appeal for cooperation? Remember the motto, "Do it now."

Yours for the advancement of genuine Protestantism,

N. A. Prescott

The preceding appeal from the editor of the *Protestant Magazine* appeared on the first page of the June issue of that magazine. It will be of equal interest to the readers of the "Review," and we trust will receive earnest consideration.

The Advent and Sabbath REVIEW HERALD

HOLY BIBLE IS THE FIELD IS THE WORLD

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

VOL. 92 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 17, 1915 No. 30

GENERAL ARTICLES

Hope for the Heathen

MRS. E. G. WHITE

THROUGHOUT his ministry, Isaiah bore a plain testimony concerning God's purpose for the heathen. Other prophets had made mention of the divine plan, but their language was not always understood. To Isaiah it was given to make very plain to Judah the truth that among the Israel of God were to be numbered many who were not descendants of Abraham after the flesh. This teaching was not in harmony with the theology of his age; yet he fearlessly proclaimed the messages given him of God, and brought hope to many a longing heart reaching out after the spiritual blessings promised to the seed of Abraham.

The apostle to the Gentiles, in his letter to the believers in Rome, calls the attention of Christendom to this characteristic of Isaiah's teaching. "Esaias is very bold," Paul declares, "and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after me." Rom. 10: 20.

Often the Israelites seemed unable or unwilling to understand God's purpose for the heathen. Yet it was this very purpose that had made them a separate people, and had established them as an independent nation among the nations of the earth. Abraham, their father, to whom the covenant promise was first given, had been called to go forth from his kindred, to the regions beyond, that he might be a light bearer to the heathen. Although the promise to him included a posterity as numerous as the sand by the sea, yet it was for no selfish purpose that he was to become the founder of a great nation in the land of Canaan. God's covenant with him embraced all the nations of earth. "I will bless thee," Jehovah declared, "and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12: 2, 3.

In the renewal of the covenant shortly before the birth of Isaac, God's purpose for mankind was again made plain. "All the nations of the earth shall be blessed in him" (Gen. 18: 18), was the assur-

ance of the Lord concerning the child of promise. And, later, the heavenly visitant once more declared, "In thy seed shall all the nations of the earth be blessed." Gen. 22: 18.

The all-embracing terms of this covenant were familiar to Abraham's children and to his children's children. It was in order that the Israelites might be a blessing to the nations, and that God's name might be made known "throughout all the earth" (Ex. 9: 16), that they were delivered from Egyptian bondage. If obedient to his requirements, they were to be placed far in advance of other peoples in wisdom and understanding; but this supremacy was to be reached and maintained only in order that through them the purpose of God for "all nations of the earth" might be fulfilled.

The marvelous providences connected with Israel's deliverance from Egyptian bondage and with their occupancy of the Promised Land, led many of the heathen to recognize the God of Israel as the Supreme Ruler. "The Egyptians shall know," had been the promise, "that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them." Ex. 7: 5. Even proud Pharaoh was constrained to acknowledge Jehovah's power. "Go, serve the Lord," he urged Moses and Aaron, "and bless me also." Ex. 12: 31, 32.

The advancing hosts of Israel found that a knowledge of the mighty workings of the God of the Hebrews had gone before them, and that some among the heathen were learning that he alone was the true God. In wicked Jericho the testimony of a heathen woman was, "The Lord your God, he is God in heaven above, and in earth beneath." Joshua 2: 11. The knowledge of Jehovah that had thus come to her, proved her salvation. By faith "Rahab perished not with them that believed not." Heb. 11: 31. And her conversion was not an isolated case of God's mercy toward idolaters who should acknowledge his divine authority. In the midst of the land a numerous people—the Gibeonites—renounced their heathenism, and united with Israel, sharing in the blessings of the covenant.

No distinction on account of nationality, race, or caste is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free.

In the years that followed the occupation of the Promised Land, the beneficent designs of Jehovah for the salvation of the heathen were almost wholly lost sight of, and it became necessary for him to set forth his plan anew. "All the ends of the world," the psalmist was inspired to sing, "shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Ps. 22: 27. "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Ps. 68: 31. "The heathen shall fear the name of the Lord, and all the kings of the earth thy glory." "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." Ps. 102: 15, 18-22.

Had Israel been true to her trust, all the nations of earth would have shared in her blessings. But the hearts of those to whom had been intrusted a knowledge of saving truth, were untouched by the needs of those around them. God's purpose was lost sight of, and the heathen came to be looked upon as beyond the pale of his mercy. The light of truth was withheld, and darkness prevailed. The nations were overspread with a veil of ignorance; the love of God was little known; error and superstition flourished.

Such was the prospect that greeted Isaiah when he was called to the prophetic mission; yet he was not discouraged, for ringing in his ears was the triumphal chorus of the angels surrounding the throne of God, "The whole earth is full of his glory." Isa. 6: 3. And his faith was strengthened by visions of glorious conquests by the church of God,

when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "The face of the covering, cast over all people, and the veil that is spread over all nations" (Isa. 25:7), was finally to be destroyed. The Spirit of God was to be poured out upon all flesh. Those that hunger and thirst after righteousness were to be numbered among the Israel of God. "They shall spring up as among the grass, as willows by the water courses," said the prophet. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. 44:4, 5.

To the prophet was given a revelation of the beneficent design of God in scattering impenitent Judah among the nations of earth. "My people shall know my name," the Lord declared; "they shall know in that day that I am he that doth speak." Isa. 52:6. And not only were they themselves to learn the lesson of obedience and trust; in their places of exile they were also to impart to others a knowledge of the living God. Many from among the sons of the strangers were to learn to love him as their Creator and their Redeemer; they were to begin the observance of his holy Sabbath day as a memorial of his creative power; and when he should make "bare his holy arm in the eyes of all the nations," to deliver his people from captivity, "all the ends of the earth" should see of the salvation of God. Isa. 52:10; Ps. 98:4. Many of these converts from heathenism would wish to unite themselves fully with the Israelites, and accompany them on the return journey to Judea. None of these were to say, "The Lord hath utterly separated me from his people" (Isa. 56:3), for the word of God through his prophet to those who should yield themselves to him and observe his law, was that they should thenceforth be numbered among spiritual Israel — his church on earth.

"The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Isa. 56:6-8.

(To be concluded)

Our Camp Meetings

G. W. WELLS

THE times in which we live are filled with intense excitement. The pleasure lovers are on the increase; the world is absorbed in money-making and selfish gratification. Satan knows his time is short, and he has set his agencies at

work to delude, deceive, and entrance the mind, until probation shall end and the door of mercy close forever. We need to work wisely and earnestly, to arrest the attention of the world-mad masses as they rush on to destruction, but we are powerless to help them if we ourselves are not overcomers.

One object of our camp meetings is to promote spiritual life among our own people. We need to see anew the beauty, the holiness and loveliness of divine truth. The character of these meetings will be determined very largely by the purpose, desire, and spirit of those who attend. If we come with an earnest longing in our hearts for a deeper spiritual reviving, a burning desire for the forgiveness of all our sins, we may rest assured that our God will not disappoint us, but breathe upon us his Holy Spirit. The success of the meeting depends on the presence and power of the Spirit of God. Let us not think that it is possible for the ministry unaided to bring about a strong spiritual, uplifting, and refreshing camp meeting. It is necessary to have sympathetic cooperation on the part of the brethren in attendance. If we indulge in critical words and evil speaking, if we permit envy, jealousy, evil surmising, or sin of any character, to have place in our hearts, it will effectually bar the door against the Holy Spirit's work.

We must not overlook the fact that in all these gatherings there are two forces at work. A battle unseen by human eyes is going on; but it will be the privilege of each one in attendance to array himself on the side of right and gain a rich experience. There will be those present who are unacquainted with the devices of Satan, and in the conflict will doubtless be wounded, discouraged, and led astray, unless those who have been enlightened, and have tasted the love of a sin-pardoning Saviour, come close to such ones, and in the spirit of tenderness and love speak words which reveal the beauty of Christ's character, and thus win them from the enemy.

At these gatherings we must "take time to be holy," take "time for heart searching, for soul culture." "Methods must be adopted, plans must be carried out, whereby the standard shall be uplifted, and the people shall be taught how they may be purified from iniquity and elevated by adherence to pure and holy principles." We need more personal piety, more heart holiness, a clearer conception of spiritual things, a greater reverence for the Word of God, more respect for the gospel ministry, stronger, firmer, and purer love for each other. Let us pray that God may have access to our poor, hard hearts, making them tender and very susceptible to divine impressions. Let us earnestly pray for the ministers, that they may be consecrated and true-hearted men, and may have a message that will enlighten, instruct, and lift us into a higher experience. Pray that the simple gospel truths they present may be as sharp arrows piercing the heart, bringing conviction to the inmost soul.

Fathers and mothers, let us bow before God with contrition of soul, and say, with Moses of old, "We will go with our young and with our old, with our sons and with our daughters, . . . for we must hold a feast unto the Lord." Brethren, let us go to the camp meeting and endeavor to take the unconverted in our homes and churches with us, seeking the Lord for his special blessing, and by God's grace and Spirit lead them to the Master.

Minneapolis, Minn.

Importance of Studying Prophecy

S. N. HASKELL

THE prophet Amos declares, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. The first announcement of the gospel contained a wonderful prophecy extending over a period of seven thousand years. It reads as follows: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. From that day to the present, the crushing of the serpent's head has been a symbol of the fate of Satan.

Christ was the seed that brought salvation to the human family. As he entered upon his mission, he said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. The life and death of Christ was a literal fulfillment of more than forty prophecies. The gospel message, as given by the Saviour himself, was based on the prophecies previously given. The "time" that Christ declared to be fulfilled was the sixty-nine prophetic weeks which the angel Gabriel made known to Daniel. "Seventy weeks," said the angel, "are determined [or cut off] upon thy people." That is, 490 years were given to the Jews as a people, after which the gospel would go to the Gentiles. Sixty-nine weeks extended to Messiah the Prince. Messiah means anointed (John 1:41, margin), and Christ was anointed with the Holy Ghost and with power when he was baptized. Luke 3:21, 22. Seven years more reached to the stoning of Stephen, when the disciples who "were scattered abroad went everywhere preaching the word." Acts 8:4. The time when these events took place is given in the margin of the Bible as A. D. 27 and A. D. 34, as foretold by Daniel. Dan. 9:26, 27.

The starting point of the seventy weeks, as given in Dan. 9:24-27, was "from the going forth of the commandment to restore and to build Jerusalem." This was in the seventh year of Artaxerxes, or 456½ B. C. Ezra 7:7, 8. This date was established by more than twenty eclipses, as well as by the New Testament chronology. The time of the crucifixion was foretold even more definitely than this. "The midst" of the seventieth week marking the time of the crucifixion would be half of seven years, or three and one-half years. The month and the day were predicted by Moses

an fifteen hundred years before — the fourteenth day of the first month, between the two evenings. Compare Ex. 12: 1-8 (margin); Matt. 27: 46. God is particular in fulfilling his word.

For fifteen hundred years the Passover was celebrated, and every Passover was a prophecy pointing to the death of Christ; but the Jews as a people failed to recognize the time and manner of this event. As Jesus rode into Jerusalem to be crucified, he uttered the following solemn words: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation."

The destruction of Jerusalem by the Roman army, and the scattering of the Jewish people from one end of the earth to the other, is a commentary on the preceding scripture. If the destruction of the Jewish nation and its city is the result of not knowing the time and manner of the first advent of Christ, as foretold in the prophecy of the seventy weeks, then how will it be with the Gentile Christians who know nothing of the period in Dan. 8: 14, from which the seventy weeks were cut off? The 2300 days, or years, extend 1,810 years this side of the time the gospel went to the Gentiles. The prophecy reads, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." If so much depended upon Israel's recognizing the events that fulfilled the prophecy of the first 490 years of this great prophetic period, how important that God's people at the present time be familiar with the events that fulfill the prophecy relating to our time. The Jews were busy with a form of worship, but they failed to look for the fulfillment of the prophecy due in their day, and thus were cast off from being God's peculiar people. In like manner if we fail to have our attention centered on the fulfillment of the portion of the great prophetic period due in our day, we shall fail to "watch," and the close of probation will come as a thief to us, and we be lost.

"Satan invents unnumbered schemes to occupy our minds that they may not dwell upon the very work with which we ought to be best acquainted. The arch-deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and his truth. . . . The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the

position which God designs them to fill." — *The Great Controversy*, page 488.

The typical sanctuary was cleansed by the blood of beasts, but the heavenly sanctuary will be cleansed by the precious blood of Christ. See Heb. 9: 11-24. The cleansing of the heavenly sanctuary, or the antitypical day of atonement, — the time of the investigative judgment, — is one of the most important prophecies to which our attention can be called at the present time. Our salvation depends as much upon a knowledge of this subject as did the Jews' upon a knowledge of the time and manner of Christ's first advent.

The nations are angry. Earthquakes are in divers places. Every characteristic of the condition of society given in the Word of God as a sign of the last days, is seen wherever we turn. While we do not know the day or the hour either of the ending of probation or of the second coming of Christ, we do know that we are in the last days of the last generation of men.

The Voice of the Soul

J. S. WASHBURN

THE tenderest, sweetest emotions of the soul are expressed in music as they can be in no other way. Preeminently are love and joy expressed by music. Courage and hope speak through its strong, swift, rhythmic major chords, while the pathos of sorrow weeps like wailing autumn winds through its mystic minor harmonies. In danger, martial strains nerve men to dare to die. At the funeral of loved ones, music that softly steals into every darkened chamber of the soul brings healing and balm.

O music, sweetest of the divine gifts, without thee the world would be a weary, barren, cheerless waste. It is true that music is used at times to express folly, lust, hate, madness, and despair. But this is Satan's perversion of God's gift, which was to be his voice of love to us, and the medium of communicating our praise and joy to him. It was intended to bring to us healing and hope and joy and light and life.

The man in whose soul is no music, lacks the gentlest qualities, and needs a new creation, a new soul. Many who have apparently but little musical talent, love music and are moved and touched by it. When such people become true Christians, their love for music is increased. When the soul is awakened, love for music awakens. It is the soul much more than the voice that sings.

A poor voice and a great soul is a much better combination than a fine voice and a small soul. Mr. Sankey, the famous evangelistic singer, though he did not have a remarkable voice, sang from his great tender heart, from his very inmost soul, and his singing reached the souls of many and saved them.

Music that is mechanical, lifeless, expressionless, soulless, is absolutely worthless, no matter how skillfully rendered. Music that is affected, or performed for the exhibition of self, is worse than use-

less; it is wearisome, disgusting. Let God give you a true, noble soul, then your music will win and save.

Philadelphia, Pa.

The Healing

AMONG the crowd that thronged the Master's way,
As slowly waned the glowing Syrian day,
There came a woman, weary, faint, and weak,
With faltering steps, pale lips, and hollow cheek.
Long had she suffered, long had sought for health,—
In the vain search had lavished all her wealth,—
Yet from these efforts no relief she gained.
Failing in each, one hope alone remained.

In her despair strange rumors she had heard
Of One who cleansed the leper with a word;
From power of evil set demoniac free,
And caused the deaf to hear, the blind to see.
She said, "This Prophet strength and health can give;
I need but touch his garment's hem, and live."

She watched his coming — waited for the hour;
For one last effort rallied all her power;
And as the fast-increasing crowd passed on,
She with them stood, unnoticed and unknown,
Drew near to him, amid the throng and press,
Raised her thin hands, and touched his seamless dress.

A sudden thrill ran all her pulses through,
Her languid body throbbled with life anew,
In her pale cheek the roseate blush grew bright,
Her eye, long dimmed, beamed with her soul's delight;
In all her limbs the healthful current's swell
Proclaimed to her the truth that she was well.

Yet timid, shrinking, fearing to be seen,
Knowing herself impure, her touch unclean,
And daring not to breathe her cure aloud,
She sought again concealment in the crowd,
Yet sought in vain — he, who had power to heal,
Knew all the truth, which she would fain conceal.

His voice restrained her, when she would have fled;
She scanned his face, saw nothing there to dread,
And at his feet, in gratitude and fear,
Sobbed forth her story, in his pitying ear.
Thus let me come to thee, thou Crucified,
In trust sincere, when life's great ills betide;
And when the heaviest burdens on me press,
O, give me faith to touch thy seamless dress!

— *L. Adelaide Sherman, in Zion's Herald.*

Bible Study

F. D. STARR

BIBLE study is best pursued by making the Bible first in all our investigation, effort, and experience. "Seek ye first the kingdom of God, and his righteousness." As the Bible is the unerring guide to the kingdom, and in it is revealed the righteousness of God, it obviously follows that the study of the Bible is to be made first in all the business of life. Elder Uriah Smith, whose memory will ever be cherished by those who knew him, in giving advice on this subject, said: "Give the Bible the first place in the morning. Before taking up any other literature, read from God's Holy Word." We defraud ourselves of the spiritual nourishment we need for growth when we allow the daily papers or any other secular literature to take from us the early morning moments. Such reading should be given a secondary place.

It is an excellent plan to read the Bible through every year. If some other system is preferred, one should at least read enough daily to equal the amount of the entire volume in a year. The neglected marginal references should be utilized. By their aid we may compare scripture with scripture, and gain a much clearer understanding of the meaning. When a text comes to your mind, and you do not know where to locate it, go to the concordance, or get assistance in some way, and do not be satisfied until you do know where that scripture is. "The kingdom of heaven suffereth violence," it is taken by conquest, and here is a strategic point to win.

When quoting scripture by pen or voice we should be careful to be accurate. Some expressions are commonly accepted as Scripture which are not found in the sacred canon. Paul is sometimes quoted as saying, "The things I once hated, I now love; and the things I once loved, I now hate." Those who undertake to find the chapter and verse where this imaginary scripture is found will cease using it.

Much help is often gained by consulting the Revised Version, and there are other translations that help to a better understanding. Rotherham's "New Testament Critically Emphasized" is an excellent work. Do not avoid commentaries. They are not absolutely necessary, yet one may often gain from some of them much assistance in ascertaining the meaning of some passage hard to be understood.

Those who read the New Testament in the original Greek, will find it to their advantage to read the Septuagint. Many texts and expressions will thus be made more clear. The perusal of "Patriarchs and Prophets," "The Great Controversy," "The Desire of Ages," and other such books, greatly increases the ability to comprehend the Bible, and makes one feel much more familiar with it.

The Bible must not be read in a careless, prayerless manner. He who inspired those writings has promised to give wisdom to those who ask for it, that

they may comprehend what he says to them. Above all, we should be doers of the Word. Nothing impresses the practical teachings of the Bible upon the mind like living them out in our daily conduct. If sufficient time is devoted to this study there will be none for novel reading and idle gossip.

Mind Cure — No. 1

Favorable and Adverse Mental Conditions

GEO. D. BALLOU

THE first thing our parents lost in Eden was their confidence in God. The adversary told a lie about the Creator, and they believed it; and this destroyed confidence in him who alone can uphold and keep. If they had retained their confidence in God, they would have lived to all eternity, and all their posterity with them. The pivotal point on which everything balanced was confidence. This being destroyed, everything was disordered, and only ruin could result.

If sin had never entered, nothing but courage, hope, good will, and joyful expectation would ever have prevailed in the human mind. These states of mind help to conserve life in the human soul and body as truly as sun energy, air, and water generate plant life in the soil. Man does not live by bread alone, but by the words of confidence, hope, courage, good will, and joyful expectation found in the promises and precepts of God's Word.

A single thought can bring the crimson flush to the cheek; another thought can give it the pallor of death. Other thoughts can cause the body to shiver with a sudden chill, while others can produce the flush of fever. The whole being sometimes trembles under strong emotions. Many a soldier can testify to the cathartic and diuretic effects of the terror of the first battle he entered. The heart action is often greatly disturbed by powerful adverse emotions.

A thought will cause tears to flow. A thought will wreath the face with smiles. In the presence of danger, thought will cause superhuman feats of strength. Again, fear thoughts often leave the muscles and nerves limp and powerless. Every little while we hear of some surprise thoughts having relaxed the muscles and nerves so that severe hiccuping has instantly ceased.

Then may not thoughts cause vital organs to blush or blanch — to congest or become depleted of blood? May not the circulation be hastened or hindered so as to vitally interfere with the health of the body?

Unbelief, fear, hate, and anxiety are the fruit of doubt, as surely as courage, good will, and joyful expectation are the result of confidence. And these adverse moods work nothing but ruin and death.

He who goes forth with joy and gladness to the tasks of life, will return in the evening with little loss of energy. He who goes forth with agonizing fear and forebodings will return exhausted,

Men and women often spend more energy in hating the tasks of life than they do in their actual physical performance. Care and worry corrode and weaken the delicate mechanism of the mind as truly as acids corrode and ruin the strongest metals. Worry brings sighs and groans, and lessens the capacity of the breathing organs. It destroys the appetite for food and water, and robs its victims of sleep, until they look haggard and pale. If they continue on this downward road, the entire vital machinery becomes disordered, and they fall victims to some dire malady, or end their days in a lunatic asylum.

If the agony of some terrible sorrow or disappointment suddenly overtakes the individual, collapse and prostration instantly follow, and sometimes sudden death. The entire supply of vitality has been exhausted, and no energy is left to keep the heart and lungs acting. In any of these cases, if courage and confidence can be restored before the final collapse, the body will rally and get well. A person who is a victim of a shock from the agony of disappointment or sorrow may be almost instantly restored by a hopeful telegram which brings what purports to be good news. After the restoration, it may be learned that the telegram had no shadow of truth in it. Yet the confidence and courage and hope it inspired worked curatively until the lie was unmasked and the confidence again destroyed. From this it may be seen that any assurance or doctrine, no matter how false or deceptive, may work curatively if it only seems to generate hope and confidence.

This enables us to see that there may be a system or many systems of mind cure which are absolutely godless. They cannot raise the dead nor secure permanent results, but they do get temporary results which sometimes appear very satisfactory, and to those who have given them little or no attention, the results may seem almost or quite miraculous. A sudden restoration of confidence and hope may almost as immediately restore as a sudden loss of confidence may prostrate. It takes only a fairly clever presentation to convert such into marvelous cases of so-called divine healing. But cures through confidence which rest on a false foundation will always be disappointing, because they can be only temporary. Any object of confidence may furnish temporary relief to those who rest on them. The coin may contain some gold, yet it is a counterfeit, because it is not what it professes to be. The genuine coin has real value.

Human assurances often fail. Doctrines prove false and unsatisfactory. The heathen joss loses his power over the devotee once he is enlightened. The enchanted, mystified followers of Christian Science, after the blaze and glamour are gone, find in their hearts an aching void, and they seek yet again for something more substantial on which to pillow their disappointed hopes and rest their unsatisfied desires.

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EDITORIALS

Beginning the Day With God

No day can be truly successful unless it is begun with prayer to God. He alone knows what the day holds in store. Knowing this, he stands ready to fortify his children against every onslaught and attack of the enemy.

In the busy rush of life's duties one is sometimes tempted to feel that he cannot afford time to pray. Rather, he cannot afford not to pray. Our times are in his hands. It is in his power to shape and control the events of our lives as he will. With his help we can accomplish much more in the shorter time left after the season of communion.

Better go without physical food, better miss important engagements with our fellows, than to miss the regular appointment which should be maintained with God in the early morning. Let us take time to be holy.

Religious Skeptics

It is not surprising to see openly avowed infidels attack the Bible record and call into question the statements of Holy Writ; but it is painful to see a great Christian church, a church which in the past has stood stanchly for some of the fundamental principles of Scriptural teaching, by its official action place its indorsement upon these attacks against the Scriptures of Truth. This it appears, according to current reports, has been done by the New York Presbytery in its recent licensure of four graduates of the Union Theological Seminary.

Of these four candidates the *Christian Observer* of May 26 states that "not one was ready to accept the fact of the virgin birth of Jesus, and some, if not all, avowed their disbelief in the resurrection of the body of Jesus from the tomb of Joseph. . . . Only one of them seemed to hold clearly and loyally to the doctrine of the deity of our Lord. The others were actual Unitarians, whether aware of the fact or not. One openly and uncompromisingly avowed himself a Universalist. . . . Yet by an overwhelming

majority the presbytery overruled all protests of opposition, and resolved to admit these men to the ministry of the Presbyterian Church."

The overruled minority of the presbytery, not content to let the matter rest, but feeling that this action of the majority was clearly a denial of the honored faith of the church, made an appeal to the General Assembly of the Presbyterian Church. It will be interesting to learn what action the General Assembly took upon this vital question. It is indeed a vital issue, affecting not alone the local presbytery in New York which first dealt with it, but the entire Presbyterian denomination as well. Commenting upon the issue before the assembly, the *Christian Observer* says:—

Our great sister church in the North faces therefore the question of the essential importance of the relative worthlessness of the cardinal doctrines of the virgin birth, the vicarious death, the actual resurrection, and the divine nature of our Lord Jesus Christ, the reliability and authority of the Holy Bible, and the supremacy of the Presbyterian standards as a test of the soundness of her teachers.

On an issue like this no compromise is possible or honorable. There must be the maintenance of the truth or the surrender of the truth. If it is allowable and ecclesiastically authorized to teach Unitarianism and Universalism and rationalism in the Presbyterian Church, then the church should change its name, and not pervert a noble, historic title. It should repudiate its confessional symbols, and cease to require its candidates for ordination to declare with all the solemnity of an oath that they believe them. It is a sad commentary on the ethics of "modern theology" that the New York Presbytery proposes to require these men to avow publicly that they receive the Scriptures as the only infallible rule of faith and practice. The mental reservations of Jesuitism could not be more dishonest or disgraceful.

This action of the New York Presbytery is but an indication of the times. The fact that a so-called theological seminary could graduate for the ministry young men of such loose and liberal ideas regarding the cardinal doctrines of the Scriptures shows the dangerous mold

of religious teaching in some of the great theological schools of the present day.

How can the church of Christ expect to evangelize the world when it admits to holy orders young men who have no faith in the only power which can bring regeneration to a fallen race? How can these young men, or any others who reject the doctrine of the deity of our Lord, who scout the idea of the resurrection of Christ and other cardinal doctrines, go forth as Heaven's ambassadors? Truly they would be blind leaders of the blind.

In these days of growing skepticism, those who accept the Scriptures of Truth as the word of inspiration need as never before to show in their lives and in their teaching the power of the gospel of Christ, the only means by which men may obtain regeneration from sin and life in the world to come. F. M. W.

Signs of the Approaching End

Part 1. Events in the Fall of Jerusalem

CHRIST had spoken of the coming desolation of the sacred temple. The disciples were astonished. "Master, see," said one, "what manner of stones and what buildings are here!" The Saviour replied:—

"Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down." Mark 13:2.

A Question Answered: "What Shall Be the Sign?"

As soon as they were alone, on the Mount of Olives, overlooking the city, the disciples came to Jesus, saying:—

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:3.

At the disciples' question, the Saviour's prophetic vision looked forward through the coming years and centuries. Replying, he described the fall of Jerusalem; foretold in a sentence the experiences of his church through dark centuries to follow; then described the coming of the latter days, with signs showing his second advent near at hand; and, finally, pictured the scenes of his own glorious appearing in the clouds of heaven. The fullest record of the discourse is found in the twenty-fourth of Matthew.

A Striking Parallel

The first portion of the prophetic discourse (verses 4-14) deals with general conditions that were to prevail both in the last days of the Jewish state, and, on a yet larger scale, in the course of history leading to the last days of the world. There was so close a parallel between these times that Christ, in one description, answered both questions asked, When shall these things come upon Jerusalem? and What shall be the signs of the end of the world?

The prophetic word foretold the rise

of false Christs, the coming of wars, famines, and earthquakes, "in divers places." The believers saw these things fulfilled in that generation before Jerusalem fell; but as we read the prophecy, we see the wider application and yet larger fulfillment through the course of history since that day, these things increasing in the earth as the end draws near. Before the end of the Jewish state, the believers carried the gospel to all the known world of their day. See Col. 1:23. In these latter days we are seeing the yet wider proclamation of the gospel, as foretold in the fourteenth verse: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Jerusalem's Last Days

We may note most briefly some of the events of Jerusalem's last days. Christ had forewarned the believers:—

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

Having rejected the true Christ, the nation was open to deception by the false. We catch just a glimpse of the fulfillment in the book of Acts. But in secular history the full story is told. Ridpath says:—

Never was a people so turbulent, so excited with expectation of a deliverer who should restore the ancient kingdom, so fired with bigotry and fanaticism, as were the wretched Jews of this period. One Christ came after another. Revolt was succeeded by revolt, instigated by some pseudo-prophet or pretended king.—"*History of the World*," Vol I, page 849.

During the Saviour's life and ministry a divine hand had held the elements of violence in check to a great extent; but as the light was rejected more and more, the spirit of evil had its way unrestrained. Dr. Mears well describes the changed conditions in these words:—

The narrative of the evangelists presents a tranquil scene, a succession of attractive pictures, in striking contrast to the bloody and tumultuous events which crowd each other in the pages of Josephus.—"*From Exile to Overthrow*," page 256.

Thus the events led rapidly on toward the day of Jerusalem's fall, so long foretold by the prophets.

The Sign to the Believers

The disciples had asked for a sign; and Christ gave to the believers a sign by which they might know when the time to flee out of Jerusalem had come. Here Luke's Gospel gives the fullest record:—

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of

vengeance, that all things which are written may be fulfilled." Luke 21:20-22.

The unbelieving of Jerusalem and Judea could not conceive that their city, so long protected and favored of God, could be destroyed. Not even the appearance of the Roman armies could shake their blind self-confidence. But at the first sight of the encircling armies, the Christians knew that the time of flight was at hand. But how to flee was the question, with the compassing lines drawn close about the city. Moreover, the Zealots, the furious war party in power, would be little likely to allow any number to pass out to the Roman forces.

Just here God's providence made a way of escape. Cestius, the Roman commander, after having partially undermined one of the temple walls, suddenly decided to defer pushing the attack. "He retired from the city," says Josephus, "without any reason in the world." (See "Wars," book 2, chap. 19.) And the Zealots flew out after the retiring Romans, furiously attacking the rear guards.

Then those watching Christians knew that the time for quick flight had come, according to Christ's prophecy uttered thirty years before. They fled out of the city and out of the country round about.

Through all the years, Christ's prophecy had exhorted them, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. The prayer was answered, for it was in the autumn and on a week day that the flight was made.* Watching for the sign, and instantly obeying, they were delivered.

Thus it was that when the Romans returned later to the siege, never to give over till the city fell, none of the Christians were overwhelmed in its destruction. Even so are we to watch the signs of our own times, that we may escape those things that are coming upon the earth, and be ready to "stand before the Son of man."

The Prophetic Word Fulfilled

Christ had declared that the temple, the pride of the nation, would be utterly destroyed. In the last siege, the Roman commander tried to spare the magnificent pile. When the Jews made it their chief fortress, because of its massive strength, Titus remonstrated with them, saying:—

If you will but change the place wherein you will fight, no Roman shall

* It was in the autumn that the army of Cestius closed in upon Jerusalem. According to the careful record of Graetz, the Jewish historian, it was evidently on a Wednesday that the Roman army retired, pursued by all the forces of the city. This was the instant for the flight of the Christians. Next day "the Zealots, shouting exultant war songs, returned to Jerusalem (October 8)."—*Graetz's "History of the Jews," Vol. II, page 267.* The day before was the time for unhindered flight.

either come near your sanctuary nor offer any affront to it; nay, I will endeavor to preserve you your holy house whether you will or not.—*Josephus's "Wars," book 6, chap. 2.*

But the prophecy was fulfilled to the letter. The people seemed possessed with fury. The hardened Roman pagans were astonished at their suicidal rashness. Titus's efforts to save the temple failed, and it went down in ruins as Christ had foretold.

The disciples of Christ had called his attention to the immense blocks of stone that composed the temple walls. "See what manner of stones," one said. When Titus examined these same stones, after the fall of the city, he is said to have declared:—

We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications.†—*Id., book 6, chap. 9.*

Rather, we would say, in the light of Scripture teaching, the destruction that came upon the city was but the fruit of its own way. God's guardian care had long protected the city of David. When his protection was finally thrust aside, and the people put themselves in the power of the great destroyer, divine justice could no longer save the city from the judgments that were bound to fall upon persistent transgression against light.

The lesson is one of those written "for our learning upon whom the ends of the world are come." Jerusalem, in that generation of great light and high privilege, fell because it knew not the time of its visitation. Still Christ's sad lament bears its warning to the ears of men: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace." Luke 19:42. W. A. S.

A Blessed Assurance

ONE of the most blessed promises to the Christian, sorrowing over the wreck of human hopes and the desolations and miseries of war, is this:—

"For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice

† Apollonius, the friend and counselor of Titus, left a similar testimony to the latter's conviction that there was something supernatural about the forces of destruction let loose upon Jerusalem: "After Titus had taken Jerusalem and when the country all round was filled with corpses, the neighboring races offered him a crown; but he disclaimed any such honor to himself, saying that it was not he himself that had accomplished this exploit, but that he had merely lent his arms to God, who had so manifested his wrath."—*Philostrophus's "Life of Apollonius," book 6, chap. 29.*

of weeping and the voice of crying." Isa. 65: 17-19.

The Almighty purposes to put the sorrowful experiences of his people as completely out of their minds as he will have put their transgressions out of his mind. We do not understand it now; but we look with the eye of faith for the soul-satisfying experiences of that re-created and re-beautified home of the redeemed concerning which Inspiration has declared:—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2: 9.

What a contrast there will be for the redeemed between the restfulness of that world and the turmoil of this; between the beauties and glories of the saints' eternal home and the ugly and terrifying desolations of this present world; between the blessed assurance of eternal life in such a land and the dread of dissolution in this valley of the shadow of death. Out of these woes and into that blessedness; out of this strife and into that peace; out of this uncertainty and into that blessed reality,—such is the comforting assurance of the Christian's hope; and never does it seem so precious as when the conflicts and distresses of this present world take on their most fearsome aspect. "What time I am afraid, I will trust in thee." Ps. 56: 3. "Behold, God is my salvation; I will trust, and will not be afraid: for Jehovah, even Jehovah, is my strength and song; and he is become my salvation." Isa. 12: 2.

C. M. S.

No Foundation for Peace

WHAT strange contrasts this earth of ours presents! The gospel of love is finishing its mission in the world in the face of a storm of ruin and death such as had never raged on earth before. The ministrations of mercy and the agencies of death and destruction are seen on the same field at the same time. The warring nations scatter terror, starvation, and death among the unarmed, the infants, and the aged; and amid this work of desolation and terror is seen the kind hand of charity giving bread to the hungry and alleviating distress. One wounds, and the other binds up; one smites, and the other mollifies with ointment; one causes hunger, and the other feeds the hungry.

And this is the age of peace congresses, of peace parleys, of peace treaties, of The Hague peace tribunal, of militarism to prevent war, of big navies to protect all the nations from the horrors of conquest. This is the age in which the nations would not dare to go to war because of the fearful machinery dedicated to the business of slaughter; the age which had

made war impossible because soldiers would not dare to face the modern weapons of death; the age in which considerations of humanity were too strong to permit such slaughter as modern war would entail; the age when so many of the rulers and statesmen were Christians that a declaration of war by any of them would shock the conscience of united Christendom.

But the bubble has burst; and humanity has come to realize that its trust in the elimination of war through the dissemination of culture, enlightenment, and international business and economic relations was a broken reed. Humanity leaned upon that reed and was wounded for trusting.

However, the proponents of the universal peace idea are already recasting their creed and framing another groundwork for trust in the reality of their dream of peace. It is now seriously declared that the horrors and miseries and expense of the present war will cause the world to be so sick of militarism that the nations, in self-defense against another deluge of blood, will form some kind of parliament of the nations that will settle all differences for the future, and insure amity and peace throughout the world.

This hope rests on the same foundation as those rested upon that have come clattering to the ground during the present great war. It is a foundation of sand. There is nothing in that foundation to stand the strain of the superstructure. The heart of man will never be so purged of greed, distrust, and selfishness that every man will look first to others' interests and secondly to his own. The truly converted heart has a basis of peace; but it is an individual peace, and can be had even amid war's alarms or the flames of the *auto-da-fé*.

The present war has stirred up more hatred between nations than any that has ever been carried on in this world. Each of the embattled nations finds in the conduct of its foes a course against which it protests with bitter vehemence, and this feeling is extending to many of the neutrals also, because of interference with what the neutrals consider their rights. This war is setting up people against people, nation against nation, and is sowing broadcast the seeds of hatred and distrust, and the harvest is as certain as the sowing. It does not make for future peace. It does insure future war. There may come a period of comparative tranquillity, or seeming peace; but the issues raised by this war require an Armageddon, and the world is sweeping toward that event with marvelous velocity. The cry of peace will ring through the world again; but that cry will be hushed in the fearful tumult of earth's last great war.

C. M. S.

The Philippine Islands

OUR visit to the Philippine Islands was more than an ordinary occasion. While it was one of real pleasure and encouragement to the visitors, we believe it will prove to have been one of great importance and value to the cause of God in the Far East.

It had been arranged that Elder R. C. Porter, president of the Asiatic Division Mission; Prof. H. R. Salisbury, president of the India Union Mission; Elder J. E. Fulton, president of the Australasian Union Conference; and Elder J. M. Johansen, manager of our Australian publishing house, should join me at Manila, to study how the forces in the territory represented by these brethren might cooperate more closely in pushing the work of God forward in this vast mission field. For weeks we had been giving this matter prayerful study, and while we were together in council we enjoyed much of the presence and blessing of the Lord.

The field represented by these brethren stretches eastward from Persia to the International Date Line in the Pacific Ocean; and southward from Siberia to New Zealand and Tasmania, in the antarctic regions. In this great stretch of territory there are living ten hundred million human beings—two thirds of the entire population of the world. The vast majority of them are groping in the superstition and darkness of heathenism. Hundreds of millions have scarcely heard of the Saviour who died for them.

The task laid upon the leaders of our work in this field is so great that they constantly feel overwhelmed by it, and many times depressed. The great masses of people are so closely united, and the condition and problems to be dealt with are so similar, that there was a strong conviction that the cause would be greatly benefited by a closer and more definite cooperation on the part of these large divisions. This cooperation, it was believed, could be brought about by a conference of the men in this field upon whom the responsibilities of leadership have been placed. When this council closed, we felt that the great Counselor had been with us, guiding in the laying of plans which, if carried out, will strengthen the administration of the work throughout the field, and thus bring greater results from the expenditure of time, labor, and money. The definite plans agreed upon have been forwarded to the members of the General Conference Committee for their study and counsel. The suggestions which receive the approval of the committee will be published in due time.

We found much to cheer and encourage us in the Philippine Islands. Elder Finster, superintendent of that field, had brought to Manila the native evangelists,

Bible workers, and canvassers for a workers' meeting during our visit. Instruction in different lines of service was given these workers each forenoon during the week. Including the young people employed in the printing plant, there were about forty workers present. They were very responsive to the instruction given, and unitedly renewed the consecration of their lives to God and the work to which he has called them. In all my travels I think I have not met a more earnest, active, self-sacrificing body of young people than these Filipinos. Surely God's grace has wrought great changes in them, and now he is using them in the proclamation of his message to the Filipino people.

Five of the young men of the best education and largest experience are giving their entire time to evangelistic work. At the time of our visit some of these brethren were holding tent meetings in two places—Manila and Baliwag. The latter place is quite a large railway town about sixty miles north of Manila. They were having encouraging success. Forty-six had been baptized in Manila, and about twenty-five others desired baptism, but were being held back until they could be given fuller instruction regarding the Christian life. The evening meetings in that city were attended by many more than could get inside the tent.

We spent one day visiting our brethren and sisters in some of the towns and villages north of Manila. As it was impossible to reach all these places by train, Brother Finster secured a large automobile and took seven of us to visit four different places.

The first was a church of fifteen members at Bukawe, about twenty miles north of Manila. The way this little church was raised up is an example of missionary zeal that should characterize our people the world over. One of our Filipino brethren who was teaching in the public schools in Manila settled his family in this village. There was no one in Bukawe acquainted with our message, so this brother devoted all the time he could to missionary work—visiting families, distributing literature, and holding Bible studies. By these efforts an interest was awakened, which led Elder Finster to send one of the young evangelists to the village to hold public meetings. The result was the organization of a church of sixteen members.

After a pleasant hour with these dear friends, who seemed so glad to have a visit from brethren who had come from such distant fields, we drove to Mololos, twenty miles farther north, where we have a church of thirty-three members. As it was midday when we arrived, the brethren and sisters had a well-prepared dinner ready for us. When this was

over, we had a good meeting. About a year ago this congregation erected a neat church building; but soon after its dedication, it, with many other buildings in the town, was burned to the ground. This was a sad blow to these poor people. But their courage is good, and they are preparing to rebuild.

We next hastened to Narzagaray, thirty miles distant. Here we have a church of fifty-two members. Twenty-five others are awaiting baptism. The chief of police and one or two members of the town council are members of this church. These persons were all brought into the truth by the labors of two of our Filipino evangelists. Before they were baptized, Brother Finster visited them and instructed them for church membership. It is surely a great blessing to our cause in foreign lands to have native workers who can raise up good, substantial churches. This meeting was held in the open air, as there was no building at our command large enough to hold the audience. There is an excellent interest here, and the outlook is promising. It is a genuine Filipino town, fifteen miles from the railroad. So far as any of us can judge, this shows what can be done in many other towns in these islands. Everything impresses the brethren in these fields that just now is the time to press our work with all zeal and devotion here.

Our next meeting was held in Baliwag, a good railway town fifty or sixty miles from Manila. A short time before we were there, Brethren Bibiano Panes and Guillermo Dionicia began a series of tent meetings. The people were deeply stirred by the meetings. The attendance grew until there were more people standing outside of the tent than could possibly be seated inside. But just as they had succeeded in securing this large attendance, Brother Panes, the more experienced preacher, was taken very ill with appendicitis, and had to be taken to the hospital in Manila. He was operated upon while we were there. This was a sad blow to the beginning of the greatest movement we have so far seen in the Philippines. I spoke in this tent to a large, appreciative audience. As I looked into the earnest faces of these people who seemed so deeply impressed, my heart yearned to stay with them and unfold to them the purpose of God regarding the salvation of lost men and women as it is revealed in his inspired Word. But I was obliged to hurry away, probably never to see them again.

At 10 P. M. we started for Manila. The road was good, the moon was bright, and our automobile seemed in excellent trim for speed. We pulled up to our mission home at midnight, having traveled one hundred and fifty miles, and having held five meetings during the day.

This journey was a revelation of the density of the population in the island of Luzon. During a large part of the way we passed through village after village so close together that much of the time it seemed like one continuous village. The sad part of it all is that tens of thousands of these people have no spiritual light or guide. For hundreds of years they have been led by a church that has held them in the chains of spiritual darkness. But the cheering and impressive feature is their readiness to accept light and truth. Now is the time to exert ourselves to the utmost to save them, and the Lord is going before us to prepare the way for a great work.

Here is an incident that surely gives evidence of this. Some months ago a man in a town some distance from Manila dreamed that he saw the law of God as it was written on the tables of stone. A circle of light shone around the fourth commandment. In reading the commandment the man was impressed by the word *seventh*, and was greatly perplexed because he was keeping the *first* day. The day following this dream he was so troubled that he hunted up the law as given in the book of Exodus, to see if the commandment really said, "The *seventh* day is the Sabbath of the Lord." He found that it read just that way. As this increased his perplexity, he decided to go to the pastor of his church for an explanation. The question seemed to be new to this young native minister, and he was soon in as deep perplexity as the man who came to him. This minister had heard that Brother Finster kept the seventh day, and decided to visit him. He did so, with the result that he began to keep the Sabbath. He and his wife have both been baptized, and he is now preaching the third angel's message to the Filipinos. This is Brother Dionicia, who, with Brother Panes, was holding meetings in the tent we visited at Baliwag.

There are many impressive, convincing evidences in these mission fields that the Lord is able and now ready to "do his work, his strange work; and bring to pass his act, his strange act," foretold by the prophet Isaiah. The question of greatest concern is not whether God's love and grace can reach the hearts of these people over whom the superstition and darkness of heathenism have so long reigned, but whether his people are willing and ready to go to the limit of possibility in cooperating with him in his soul-saving work. We are made to believe they will by the statement, "Thy people offer themselves willingly in the day of thy power." Ps. 110:3, R. V. This is preeminently the day of God's power in saving this lost world.

Next week I shall tell of other encouraging features of the work in the Philippine Islands. A. G. DANIELLS.



THE WORLD-WIDE FIELD



Progress in South Africa

W. B. WHITE

THE work is onward in this field, and we have much to encourage us. At last the great drought which has pressed us so heavily for three years seems to be broken, and plenty of rain is falling in all parts of the country. As a consequence, crops are good and grazing was never better. In Rhodesia an overabundance of rain has fallen, retarding both the planting and the cultivating of crops; but more settled conditions now prevail, and a good average crop is expected. Some tell us that with an abundance of rain usually comes plenty of fever, but so far all our stations are quite free from this disease, and we are hoping and praying that we may be kept from its ravages.

Never in the history of our mission work have so many students been in our mission schools. They are coming in such numbers that we hardly know what to do with them, and have been obliged to turn some away, not being able to accommodate them. Calls are coming to us to enter new fields and open new schools, but not much new work is contemplated at present on account of the unsettled conditions in the world. When these calls come, however, it is very hard to be unable to respond because of a lack of men and means; but God knows best, and we must wait his time and watch for his opening providences.

As we have but few workers in this field to carry the truth to the thousands of our white population, we are now endeavoring to do an evangelizing work with our English and Dutch papers, the *Sentinel* and *De Wachter*, the last named being a translation of the former. From a few hundred yearly subscriptions which we had a few weeks ago, the list has now grown to over three thousand, and is rapidly mounting upward. Agents are having splendid success in taking subscriptions from door to door; and as these papers go forth to the people, many of whom live in remote regions, far away from towns and cities, they are creating an interest in many minds, and a desire to hear more of the truth.

One of our conferences took a club of 3,000 Dutch papers in December, and mailed them to the Dutch people living in the most retired parts of its territory. As a result of this work more than one hundred and twenty-five yearly subscriptions have been received, which indicates that an interest is springing up, and that many desire to hear what we believe on these great Bible themes. The success that is attending the circulation of these papers is very encouraging to

us, and we look for good results. The Cape Conference is mailing 5,000 copies of the *April Sentinel* and *De Wachter* to the people of its territory, and we trust that similar results may be seen. The union conference is also sending 3,000 copies of the *April Sentinel* to the white population of Rhodesia. We trust that from these efforts many yearly subscriptions may be obtained, and the truth established in many hearts and minds.

During the last few months the union conference has placed in Kafirland a superintendent to take the general oversight of a growing work in that field, and it is now arranged that a man shall be chosen to superintend the work in Rhodesia and Nyasaland. This territory lies far away from the union conference headquarters at Cape Town, and it is felt by the union conference that some one should be on the ground who can give immediate attention to the work. We have a large number of workers in these sections of Africa. Sickness is quite prevalent. Crises are likely to occur at any time, and it is felt that the field should have a nearer administration than can be given by the union conference office. This we trust may be a step in advance for Rhodesia and Nyasaland.

The courage of all our workers is excellent, but we greatly feel the need of a few evangelists to preach the message in the cities and towns. Our ministerial force is not very strong. We certainly feel thankful to our brethren and sisters in the United States who are so cheerfully sending men and means to this field. We appreciate this, and shall try to make the best possible use of what is sent to us. Pray for us here on the Dark Continent.

New Mission Opened in South India

V. E. PEUGH

IN August of 1914 we opened up work in Pondicherry, a seaport belonging to the Republic of France. In a most wonderful way God has been stirring the hearts of the people in this place to study the present truth. Already seven persons have been baptized, and as many others are preparing for baptism. Many of these have gained decisive victories over the use of betel nut, tobacco, and liquor, and several of the women have taken off their jewels. Some have had to give up remunerative positions that they might keep the Sabbath; but these struggles have given them a live missionary spirit, and they are distributing tracts and papers, and holding Bible readings with their neighbors.

Pondicherry is a stronghold of Roman Catholicism. The French government prohibits any regular gathering of more than twenty adults without a permit from the government. Consequently our work has had to be done in a very quiet way. At present we have before that government a petition asking for the privilege of conducting public meetings, and we are praying that this liberty may be given us.

As our company of believers increases, we are confronted with new problems. We now feel very keenly the need of a school for our children. All the schools in this district hold regular sessions on Sabbath, making it very difficult for the children of our people. Moreover, we believe that these bright boys and girls should have an education that will fit them to carry the gospel to their own people.

It strengthens our faith in the saving power of God when we see the change in the lives of these dear people, and especially when those who have grown hoary amid the superstitions of heathenism, destroy their idols and manifest a strong faith in God. Only a few days ago a woman bent with age, replied, when I asked her how old she was, "I am seventy-seven years old, but I expect to live to see the Lord come." We believe that such faith will be rewarded, and that many others from this place will be looking forward to the glorious appearing of our Lord.

Teaching the Gospel Through the Chinese Character

F. A. ALLUM

THE characters of the Chinese language are ideographic, that is, they are pictures of the thought they are intended to convey. There are said to be six classes of characters. One of these is called "*hwei ih dy dzi*," which literally means "think of the thought characters." It is with this class of characters that the present article deals.

A character is usually made up of two parts. The more important part is called the radical, and gives a clue to the meaning; the other part is called the phonetic, and gives a clue to the sound.

Some one has said that "the Chinese language was invented by the devil to prevent the easy spread of the gospel." However, it will be seen from the characters used in this article that this is not so, but that, on the contrary, the ancient Chinese characters can be used to teach in a forceful way the fundamental truths of the gospel.

From Fu Hsi, the first of the "Five Monarchs," whose date, according to Chinese records, goes back to 2953 B. C., the Chinese date the ceremony of marriage, the slaying of animals for clothing, writing, and the commencement of learning, also music. It is also stated on good authority that at that time the Chinese did not worship idols, but that they worshiped the one true God, idol worship being introduced at a much later period. Certain it is that the Chinese characters

give abundant evidence that they are not of satanic origin, but, on the other hand, give conclusive evidence that God has not left himself without a witness even in this most ancient language.

With these thoughts in mind, let us now proceed to examine that wonderful word, righteousness. Righteousness by faith is the fundamental thought of the gospel; for without it no man can see God. The Chinese character for "righteousness" (see Fig. 1) is made up of two characters. The first of these is the radical of the character, and is the word for "sheep" (see Fig. 2). The second word is placed under the "sheep" character, and is the character for the pronoun I or me (see Fig. 3). Thus righteousness in the Chinese language literally means "I under the sheep or lamb" (see Fig. 1). This thought readily suggests that beautiful text, "Behold the Lamb of God, which taketh away the sin of the world" (or, personally, my sin). John 1:29. See also Isa. 53:7.

A further lesson can be learned from the position that these two words, which make up the character "righteousness," occupy. The precise order must be maintained; for if the pronoun I were placed on top of the word sheep, no Chinaman would read that word as "righteousness;" in fact, to him it would have no meaning at all. In like manner no Christian will ever be taken, or read (for we are the only Bibles some people will ever read), for a true Christian, who does not exalt the Lamb of God, putting "I" or "self" out of sight, or under the "Lamb." In other words, "He must increase, but I must decrease" (John 3:30), and then "I [Christ], if I be lifted up, . . . will draw all men unto me." John 12:32.

Another character that shows that the word sheep, when associated with other characters, usually has a good meaning is the word for "good" (see Fig. 4). This word is made up of two characters. The top one is "sheep" (see Fig. 5), and under the "sheep" character is the character for "words" (see Fig. 6). Thus a good man is one who is lamblike in his bearing, and his words in harmony with his lamblike character. This is in distinct contrast to the figure used in Rev. 13:11, which is understood to represent apostasy, and is a sheep speaking with the voice of the dragon.

Those who understand the prophecy of Rev. 13:11 as applying in a particular way to the United States of America will be surprised to know that the character that has been selected to represent that country in Chinese is the character "mei," which means "good" (Fig. 7). This is made up of two characters. One is the word sheep (see Fig. 8), and the other, which is placed under the word sheep, is the character for "great" (see Fig. 9). Thus the character that stands for America in Chinese means literally "a great sheep," and thus truly reveals the peaceful nature of the principles upon which the American Republic was

ancient form of writing, is the character for "hand" (see Fig. 16). An intelligent Chinese teacher who is not a Christian told me that the meaning of this combination of characters is that a man who is truly "holy" is one whose ear hears only that which is good, whose mouth speaks only that which is good, and whose hand does only that which is good. What better definition of holiness can be found anywhere? To listen to truth is not enough, to preach truth is not enough; we must be *doers* of the Word.

The word spirit (see Fig. 17) has for its radical the character for "rain" (see Fig. 18), and under the "rain" character the word for "mouth" (see Fig. 19) is written thrice; under these three mouths the word work (see Fig. 20) is written; and finally, to complete the word, the character for "man" (see Fig. 21) is used twice. Thus the word spirit in the Chinese contains a stirring lesson to those who are acquainted with the Bible and understand the operations of the Holy Spirit. According to the Bible, the people of God are to look for a special outpouring of the Holy Spirit to be given, before the end of the world comes, to ripen the harvest. This is termed the "latter rain." The radical of the character, being "rain," can be used to indicate the source and the abundance of the supply. The three mouths also indicate the abundance of the gift, and also suggest the receptive attitude that the Christian should maintain. The word work indicates that when the Spirit is received in all its fullness, it will do its work. And the object of the work it does is clearly shown in the word for "man," which is repeated twice, thus suggesting that it will do its work not only upon the outer man, but also upon the inner man, and the whole man will become holy in the sense given above.

The character for "peace" is a very suggestive character (see Fig. 22). The radical is the word for "roof" (see Fig. 23). Under the "roof" is the word for "woman" (see Fig. 24). Thus according to the Chinese idea, peace can be maintained only when the woman attends strictly to home duties. This is in keeping with Paul's advice that the young women be "discreet, chaste, keepers at home, good, . . . that the word of God be not blasphemed." Titus 2:5. It also suggests that woman amid the many duties of the home can have the peace of God abiding in her heart, and thus keep the peace of the home.

The word home (see Fig. 25) is very dear to the heart of the Occidental. In the Chinese the top part of this character is "roof" (see Fig. 26), and under the "roof" character is the word for "pigs" (see Fig. 27), the idea being that the home that is well supplied with pigs is the ideal home. The writer has seen as many as a dozen pigs quartered in the same house with the family.

The character "hung," which means a "great noise" (see Fig. 28), is made up of the character for "cart" (see Fig. 29) used thrice. Three Chinese carts on a Chinese road do indeed make a dreadful noise, for they have no springs.



THE GOSPEL IN THE CHINESE WORD CHARACTERS

founded. It does seem too bad that the time will come when it will speak with the voice of a dragon.

To represent the idea of "falseness" (see Fig. 10), the Chinese use a character which has on one side the word for "man" (see Fig. 11), and on the other side the figure for "sheep" (see Fig. 12). Thus, for a man to pretend to be a "sheep" when he is not really so harmless, is the Chinese idea of falseness or pretense. It makes one think of the Saviour's words about the wolf in sheep's clothing.

Let us now examine the words for "Holy Spirit." These are important words; for it is only through the mighty agency of the Holy Spirit that sin can be overcome and the sinful man become righteous.

The word holy (see Fig. 13) is made up of three distinct characters. The first is the word for "ear" (see Fig. 14); the second the word for "mouth" (see Fig. 15); and the third, according to the

The idea of "brightness" (see Fig. 30) is made clear by first writing the character for "sun" (see Fig. 31), and then placing the word for "moon" (see Fig. 32) alongside it, the inference being that if the sun and moon were both shining at the same time, it would be very bright indeed.

Turning from such words as "righteousness," "Holy Spirit," etc., let us examine the words for "wickedness" and "sin."

The word wickedness (see Fig. 33) has for its radical the word heart (see Fig. 35), thus clearly indicating the source of all wickedness. Above the word heart is written the character *ya*, which is defined in the dictionary as ugly, inferior, secondary (see Fig. 34). Thus wickedness is literally an "ugly heart."

In conclusion, let us now examine the word sin (see Fig. 36). This word is composed of two very significant characters. The radical is the word for "net" (see Fig. 37). Under the net is written another character, which is defined as "wrong" (see Fig. 38). Thus we learn that by continuing in "wrong," we fall into Satan's "net" and are bound. What a warning of the power of sin is contained in this character!

African Boys' Offerings to Missions

S. M. KONIGMACHER

LAST week the Week of Prayer Readings were read during the chapel period, and it was announced that we should take up an offering. This was something new to most of the boys, and on Friday I called some of them and asked if they wanted to work for threepence. They were glad to do so. They kept coming till I had fifteen working. Some hoed out the paths, and some cleaned up for the Sabbath. Others came too late for me to give them work. On the Sabbath a little boy came to me looking very troubled. I asked, "What do you want, Tongotongo?" He said he had no *ticky* (money) to give to the Lord, and he wanted some to put in, the same as the rest of the boys. I told him to come to the house. He came and was not disappointed. Seeing his success, others came also, until I had given out to about fifteen, with the promise that they should work for it the following week.

Well, when I rang the bell, or rather beat a plowshare, they came. After telling them what the money was for and where it was going, and showing some of the pictures in the Harvest Ingathering REVIEW, the collection was taken, and I believe every boy had something to give. Our only village church member came and brought some eggs. When I was coming home after the service was over, a boy came running after me, and I stopped to see what he wanted. With a big smile on his face, he took an egg out of his vest pocket and gave it as a donation. The total was not so great, but with the blessing of the One to whom it is given, it will do its share in winning souls for his kingdom.

In the Danube Union

L. R. CONRADI

ONE of the most recent union organizations in the European Division Conference is the Danube Union. Hungary, Croatia, Bosnia, Roumania, Serbia, and Montenegro compose the territory of this field. There are three conferences, two of which are in Hungary proper and one in Roumania, and four mission fields in the union. A union and some local meetings were planned for last autumn, but on account of the war these meetings had to be indefinitely postponed. However, I spent a few days with our brethren in Budapest and Bukharest in the middle of November, while en route to Constantinople. At that time three ministers were ordained.

Making the best use of the Easter holidays, we appointed a session of the union committee at Budapest, April 1-4, to attend to the annual audit, and to consider plans for the development of the work. As the Levant was in need of means, Elder Frauchiger, who was in Constantinople, was invited to meet with us for counsel. Formerly four days sufficed for mail from Hamburg to Constantinople; now two weeks are the least required. My letter did not reach him until March 28, and he immediately telegraphed me at Hamburg. As the way was open through Silesia, I took the shorter route, in nineteen hours reaching Budapest from Berlin. Passing so close to the seat of war, evidences of its nearness were not lacking. Trains passed us with soldiers going to the front. Red Cross trains were full of wounded from the struggle in the Carpathian Mountains. Then there were trains full of ammunition and provisions.

Elder Paulini, the president of the Roumanian Conference, was unable to attend. Elder Kessel, the director of the North Hungarian field, who is serving in the German Sanitary Corps, spent a few hours with us on his way to his family, on furlough. Otherwise all the members of the committee were present.

In spite of war, the past year has been the most prosperous this union has ever had. Roumania, where our people had to endure a severe trial of their faith, and are actually persecuted by the state church, showed the best increase. With only seven gospel workers, they baptized 165 believers. This brings their membership up to 608. The tithe showed a slight decrease, but amounted to \$5,534, and their offerings were \$1,400. After settling with their workers, and paying their tithe to the union, they were still able to turn over \$1,300 surplus tithe to the union toward their general deficit. We are the first Protestant denomination that has ever gained a good foothold in this country. No session of the Roumanian state church passes without spending some time in considering new methods of stopping our progress. The priests went so far as to visit the employers of our people, and to urge them to dismiss our members. Publications antagonistic to our work are appearing, and yet the workers are of good courage.

The strongest conference is the Transylvania; numbering 722 members. Last year eighty-five persons were baptized, but the net increase was small. There was a great lack of efficient workers in the Hungarian language. The tithe was nearly \$4,000, which did not quite suffice to pay the present workers.

The Middle Hungarian Conference, including the city of Budapest, had, with eight gospel workers, 110 additions, bringing its membership up to 561. In the city of Budapest there are three churches, with 153 members. At Bekes-Gyula is a church of fifty-five; at Szekudvar, forty-three; at Arad and Macsa are thirty-eight, the remainder are smaller churches. The tithe of this conference amounted to \$3,500, and it had to have considerable financial help.

The Theiss-Save Mission, which includes the Serbian-speaking portion of Hungary as well as Serbia, also had a good year. Its workers are still in the field, and sixty-seven believers were added, bringing up their membership to 229. Our worker in Serbia, cut off by the war, received help via Canada, from Washington, D. C. As the director of the Adriatic field could not be replaced, Elder Schillinger, of the Theiss-Save Mission, has to look after this field also. This mission will hereafter be known as the Save Mission, because Dalmatia, bordering directly on the Adriatic and belonging to the Central European Union, has claimed the name Adriatic Mission for Dalmatia and Istria. In the new Save Mission, fourteen believers were baptized, and in the West Hungarian, ten. The North Hungarian Mission is still without a director or an ordained minister, but thirty-two united with the church there last year.

With only sixteen ordained ministers, five licentiate, and twenty-two Bible workers, there were altogether in the union, 483 baptized, increasing the membership from 1,999 to 2,324. The tithe also showed an increase of \$1,800, amounting to \$16,154. The average tithe, however, demonstrates the effects of the war, by decreasing from \$9.13 to \$7.37. The total offerings amounted to \$3,700, a decrease of \$100. There were thirty-six canvassers at work, selling literature to the value of nearly \$10,000. There was quite a large increase in the sales during the first six months of the year, but the six war months lowered the increase to \$500 for the year.

All our meetings were well attended, both by our own people and by others interested. A good spirit prevailed. Although Serbia and Hungary are at war, we had quite a little group of Serbian-speaking Sabbath keepers with us, who came from southern Hungary. They had come for a special occasion. Brethren Mocnik and Ludewig, who had for several years past labored successfully among the Serbian-speaking people of Hungary and Serbia, were to be ordained Sabbath afternoon. These two brethren, quite closely associated in their work for a number of years, have had rather a trying experience in their labors. Elder Ludewig is a native of Germany, a grad-

uate of our Friedensau School, where he came in contact with Brother Mocnik, a Slavonian who embraced the truth in Germany, and from him Elder Ludewig learned the Slavonian. In July, 1908, Brother Mocnik was sent to Agram, Croatia, and a year later to Semlin, opposite to Belgrade. Brother Mocnik had learned the Serbian language in Semlin. That same year Brother Ludewig was sent direct to Belgrade.

In the evening after the Sabbath, I was invited to speak in a large public school building, to about 140 wounded Hungarian soldiers. A brother translated for me. There are about eight hundred patients in this building. Sister Huenergardt and two of our nurses are doing very acceptable work here. As most of these soldiers were Catholics, I spoke to them about our mission work in Africa, avoiding all allusions to doctrines. They seemed to appreciate the words spoken.

Elder Frauchiger did not arrive till Monday afternoon. His train through Turkey was stopped several times, as the officers were hunting for spies. Then he was considerably delayed crossing the three borders. I spent till midnight with him in considering the work in the Levant Union Mission. The war greatly hinders our missionary operations and traveling. Elder Baharian has returned overland to his field in old Armenia. As horses are scarce, the trip was much more expensive and tiresome than formerly. Our people, however, are of good courage. They are doing what they can in the trying circumstances under which they are placed.

We felt thankful to God that we had the ready means to supply our workers in that field and the mission in Syria for some time to come. On his way back, Brother Frauchiger expects to stop in Bulgaria.

On my return trip I stopped several days at Friedensau, and spoke there one evening on the experiences of our missionaries in different lands. It was quite a new sight to see one half of the chapel filled with wounded soldiers instead of with students. All listened, however, very attentively.

Thus in the midst of war, trials, and persecutions, God's truth ever advances, gaining new victories.

Calcutta, India

L. J. BURGESS

SEVERAL months have passed since my wife and I reached India, after a pleasant and profitable furlough spent in the homeland. We wish to take this opportunity to send back greetings to the brethren and sisters and friends whom we had the privilege of visiting while in America, and to all others who we know are following us with their prayers, although we have not met them personally.

At our general meeting in December last, it was decided that we should remain in Bengal for the present. This was contrary to our expectations; but as we believed that the Lord was leading,

we gladly settled down in Calcutta, to remain until Providence should send us elsewhere.

The Bengalis are a warm-hearted and affectionate people. Their likes and dislikes are strong, and they are very free in expressing their feelings. We were fortunate in having the good will of our Bengali brethren, which made the task of taking up work in this new field easier. It was to Bengal that our first zenana worker came about twenty years ago, Miss Burrus, who afterwards became Mrs. Burgess. Much good seed has been sown here; and although large results have not yet been seen, we are glad that some faithful workers have been developed, and the prospects are bright for a plenteous harvest in the near future.

We are now addressing ourselves to the task of mastering the Bengali language. My wife once spoke the Bengali quite freely, and it will doubtless come back to her in a few months; and as this language is somewhat akin to the one I already speak, I hope soon to gain a working knowledge of it. I am studying two hours each day with a native language teacher, or pundit, as he is called. My pundit is the same man who taught the language to our Brother Little who laid down his life in east Bengal some years ago. The pundit has a good knowledge of the Bengali language and of Sanskrit, and has also a keen interest in the truth. Although between seventy and eighty years of age, he is quite strong, and able to journey fourteen miles in a day on foot.

We expect to have all our native workers together for a two weeks' institute next month. Brother James, of South India, has promised to be with us to take a leading part in the program of the institute. We are hoping for a special blessing upon the meeting, and trust that it may mark a new era in our work here.

We are both well and of good courage, and believe that the Lord has set his hand to the finishing of the work in Bengal. We desire to walk humbly with him, that he may use us to that end.

Woman's Work in Japan

MRS. F. H. DEVINNEY

OUR denominational work for women in Japan was opened in the autumn of 1910 in Tokio, as a department of the mission, by the formation of a society known as the *Fujinkai* (Ladies' Society), or, in the English, Dorcas Society.

The main feature of our meetings is the Bible study, usually given by one of the Japanese ladies of the society. This is followed by a demonstration of simple treatments, a talk on the care of children, or on cooking, or a lesson in English language, something in which the ladies are interested. We go from door to door, and invite them to attend, telling them of the special feature of the meeting. In this way we get the attention of the most progressive women.

At our last meeting, a large bundle of tracts and papers had been obtained, with

wrappers to be addressed. After the meeting every one present was given the privilege of wrapping and sending to her friends such as she thought would be useful. It was blessed to see the eager, happy way in which they went at this work. When all was ready for the mail, we spread them out before the Lord, and asked him to open hearts to read and accept the message they contained.

Our faith reaches out and claims many lives transformed, and precious souls saved in the kingdom, as the result of faithful work by the *Fujinkai*, blessed by the Spirit of God. Pray for us.

Tokio.

The Crisis in Persia

THE Christians in Persia are crying aloud to God for help, as did the children of Israel in the days of Pharaoh's oppression. Fifteen thousand of them are in the mission compounds of Urumiah, and thousands more are facing death or worse in cities and villages. Rev. Robert M. Labaree, who went out ten years ago to take the place of his brother who had been murdered by the Kurds, now writes appealing for help for these starving thousands, who are suffering because they are Christians and not Mohammedans. Turks and Kurds are bearing down upon them, burning villages, looting property, killing men and boys, and carrying away women and children to a fate worse than death. More than fifty thousand dollars are needed immediately if these sufferers are not to die of starvation on the mission premises.

In the days of Pharaoh there were no human servants of God who could be called upon to relieve his people's distress, and he called into operation his mighty forces of nature to effect their release. Today millions of men and women profess to be ready to follow his bidding, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This call comes to Christians in America most loudly and insistently. They are most free from the awful strain of war, and their missionaries have been working in Persia for eighty years, and are the only ones in a position to render the needed help.

Persia is undergoing a baptism of blood; and if the Christian church gives the needed sympathy and assistance, we may see even more wonderful results than have followed in China, where the attempt to stamp out Christianity fifteen years ago resulted in the physical death of 10,000 Christians, but has borne fruit in the awaking into spiritual life of hundreds of thousands of those who were spiritually dead in Boxer days. Truly, Christianity in Persia is at a crisis, but it may be a crisis that may be turned to victory.—*The Missionary Review of the World*.

FROM Chicago comes the report of fourteen baptisms by Elder Adolph Johnson since the beginning of the present year.



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.

The Old Pasture

I've been dreaming, dear, of childhood,
and the early bygone days,
I've been back among the early scenes
I knew;
I have trod the fields and woodlands and
the half-forgotten ways,
Through the pasture where the pennyroyal
grew.

The pines are on the hillside where the
cattle used to feed,
The orchard trees have shrunk to one
or two;
The old cellar now is darkened with tree
and vine and weed,
In the pasture where the pennyroyal
grew.

I have heard again the tinkling of the
bell upon the cow,
As I urged her lazy footsteps through
the dew,
With a tender hand upon her—I can
feel her motion now—
Toward the pasture where the pennyroyal
grew.

Where I called her through the bushes,
now is forest dense and high,
Where the sunlight glints below the
whole day through;
And the trout brook is still singing
through the valley land near by,
In the pasture where the pennyroyal
grew.

We are older grown, my darling, since
those pleasant bygone days,
And the early friends now left us are
but few;
But I'm younger to have traced again
the half-forgotten ways,
Through the pasture where the pennyroyal
grew.

— Lights of Home.

Cheerfulness

MRS. T. D. ROWE

"If you wish to be miserable, think about yourself, about what you want, what you like, and the respect people ought to pay you."
Why are we constantly meeting so many persons with woebegone, sad, despondent, downcast faces? One reason is found in the sentence quoted above—thinking about self. If only self could be satisfied, then the countenance would be changed. Would it?—Ah, no! It is only those who sacrifice self for some one else, for friend or foe, or for their love for God and his work, who carry habitually a happy, pleasant face.
Those who have borne the heaviest

burdens, whom God has asked to pass through the most severe trials and sorrows, are those who most often have a forehead unmarred by frowns.
What a grand lesson we have learned inwardly, and can teach outwardly, when we do not stamp our cares upon our faces nor exhibit them in our manner. Let us learn to say, with Alice Wellington Rollins:—
"The inner side of every cloud
Is bright and shining:
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."
Oshawa, Ontario.

Training in Habits of Order and Helpfulness—No. 4

MRS. C. L. STONE

We often hear quoted the words of Isaiah: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Nowhere is this more true than in training the little child to habits of order and helpfulness. It is impossible to take great strides in this training. It is the little touch here and the little touch there which count in the end for great results. And the giving of these little touches requires infinite patience on the part of parent and teacher. If they are to guide in the development of these youthful minds, it is evident that this cannot be done passively. It must be done actively, aggressively. The mind of parent or teacher must precede that of the child, and show him the possibilities of the simple things about him. In a spirit of destruction the youth might set fire to and burn up the grass, but he can be taught to weave it into beautiful baskets.
Says Miss Dopp: "Could parents and teachers take even a few minutes a day or a few hours a week to help children to see the possibilities in a pile of sand, an unoccupied piece of ground, the tough grasses and woody fibers growing in waste places, a neighboring tree, dry goods boxes, paper and paste; in short, in any of the legitimate materials in the environment of the child, there would be a saving of time for adults, and a more normal and happy growth in the child."

Habits of Perseverance

"Children frequently engage in a piece of work, and become perplexed or weary of it, and wish to change, and

take hold of something new, although they entered upon the work with enthusiasm," says the author of "Christian Education." "Thus they may take hold of several things, meet with a little discouragement, and give them up; and thus pass from one thing to another, perfecting nothing.

"Parents should not be so much engaged with other things that they have not time patiently to discipline those developing minds. They should not allow the love of change to control their children. A few words of encouragement or a little help at the right time may carry them over their trouble and discouragement, and the satisfaction that they will have in seeing completed the task they undertook will stimulate them to greater exertion."

In our efforts to establish the principle of perseverance let us not overlook the fact that it is impossible for the youthful mind to concentrate for any great length of time on any one thing. We have abundance of scientific proof for this. Holding to our principle of setting our tasks within the capacity of the child's capabilities, we shall obviate the disastrous results that come from over-fatigue.

On the other hand, let us not underestimate the capabilities of our children, and weaken them in character as in physique by making their tasks too easy. On this point, Dr. McMurray says: "Many parents and teachers make the fatal mistake of thinking they must make the task easy. The result is a pitiful feebleness, flabbiness, and helplessness on the part of good, stout boys and girls who are fully capable of doing tasks twice as difficult. . . . Any one who supposes that he is increasing the interest of children in their work by directly helping them over all their hard places, does not understand human nature in children."

This does not necessarily imply that children should never be helped. The point is, having once learned how to do a thing, the child thoroughly enjoys trying his powers, developing independence.

Takoma Park, D. C.

Bird Studies With Our Children—No. 1

MRS. VINA SHERWOOD-ADAMS

DURING the warm months we can more easily reach the ideal nature study; for instead of depending on pictures and stories to form the child's concept of animals, birds, flowers, trees, etc., we may have the real objects before him. Flowers are an interesting study, but birds are even more so, with their incessant activity and bewitching manners. The construction of the nests alone, in which each kind of bird exhibits its own taste, is an interesting study, but is best undertaken when the trees are bare of leaves. Many lessons on thrift, neatness, etc., may be learned from the manner in which different birds construct their homes. The quarrelsome bluejay shows his rude nature in the hastily made nest of ugly black twigs; while the dear lit-

the goldfinch, a gentle, refined little fellow, constructs a nest so light, so dainty (often decorating it with wood moss from the tree bark), that it can rest on the leaf branches of the thistle plant.

It does not call for much effort to teach our children about the birds. While on the way to market one early spring day, with our two-year-old boy and his sister, we saw our first bird arrival—a robin. Sister spied him first. Looking up to the tree, we said, "Listen!" Baby was all attention. He heard the robin's clear call, and said, "Bird." We told him it was "robin bird." He repeated the name after us a few times. By trying to imitate the older children in the use of their crayola, he had learned to distinguish the colors blue and red; so we told him robin's breast was red, somewhat like the red sweater suit he was wearing. Then we listened to robin's call a few minutes, calling baby's attention to its sweetness. Now when he hears that call, he says, "Robin bird," and, putting his hands on his red sweater, "like me."

Baby can tell the whistle of the train from that of the street car. Why not teach him the call of a few of the birds? We made robin his bird of special study this spring. He watched robin hopping about in the yard, his head on one side, as he listened for the tiny stirrings of a worm in the ground. He watched him gathering materials for his nest, and later he had a peep at the hungry baby birds with their wide-open mouths. Very simple little lessons, but in them he learned to think of robin bird as his friend, and to keep sensitive little ear nerves alert for the small sounds of nature.

Battle Creek, Mich.

Fruit Canning Suggestions

LORA E. CLEMENT

ONLY the best-flavored fruit, such as is fresh, firm, and not overripe, should be selected for canning. If possible, use cooking utensils of aluminum, granite, or earthenware. Thorough sterilization of the glass jars and covers is very important, and must be done with painstaking care. They should be washed in hot soapsuds and rinsed with clear boiling water just before using. Be careful to clean the covers well; scrape them with a knife if necessary, to remove hardened sediment; see that they are perfect in shape, and neither dented nor bent. Use new rubbers if possible. Dip them in hot water before using, but do not allow them to lie in it. When you are ready to fill your can, place it on a thick cloth wrung out of hot water. Be sure the fruit is boiling, and fill the jar to overflowing. If there are air bubbles in evidence, run a silver knife down the edge of the can until they disappear. Screw the covers on tightly enough so there will be no leaking when the cans are turned on end. They may be tightened, and the edges pressed down, when the contents of the cans have cooled.

Canned fruit should be wrapped in

paper, and kept in a cool, dark place until needed for use.

Save the Fruit Juice

Very often in canning season you will have more juice than is desirable if the fruit is to be used for sauce. In this case some jars may be filled with juice alone. This will serve for flavoring sherbets, cold drinks, etc. The juice of fruit too ripe for successful canning or preserving also may be utilized in this way.

Blackberries, raspberries, cherries, and other small fruit may be canned after the manner of strawberries, except that they are usually put to cook in a small quantity of water, unless prepared sirup is used.

Strawberry Time

June is the month for strawberries. These may be served fresh in a variety of ways, and make an especially pleasing dessert when garnished with their own leaves. For serving in this way, the berries should be large and evenly colored. They are then picked up by the stem with the fingers, and dipped into powdered sugar before eating. The flavors of pineapple and strawberry blend well, and sugared strawberries served with sliced pineapple are delicious.

Strawberries for canning should be picked over, placed in a colander, and washed in cold water; then carefully hulled. Put a layer of berries into an earthenware or granite dish, then sprinkle with sugar, cover with another layer of berries, and so on, using from three fourths to a cup of sugar for each quart of berries. Place in the refrigerator or cool cellar overnight, or at least for several hours. Never allow strawberries to stand in water; their own juice is sufficient. When ready to can, drain off the juice, heat it to boiling, and then carefully drop the berries in and let them boil gently for about fifteen minutes. Keep the berries well under the sirup with a granite or aluminum spoon, and remove all scum. Letting the berries stand in sugar and then dropping them into boiling sirup hardens them and helps them to keep their shape. Some housewives hold that if the cans, when filled with berries, are laid on the side, and turned frequently while cooling, the fruit will be evenly distributed in the sirup and never rise to the top. The ideal way is to prepare just enough fruit to fill one jar at a time, but of course this is not necessary.

It is hard to preserve strawberries so that they will retain their flavor and color. The berries often shrink, and it is said they can be most successfully preserved in the sun. Pick over the berries and wash them carefully before hulling. Put them into sterilized jars, filling them nearly full. Make a thick sirup, using as many pounds of sugar as there are pounds of fruit, and half as much water as sugar. Boil this for fifteen minutes, and then pour over the berries, filling the can to overflowing. Cover the jars with glass covers, and place them in the hot sun for three successive days, being careful to take them indoors as soon as the sun goes down.

A Can of Paint

WHILE there are not many housewives who have personally wielded the paint brush for freshening the interiors of their homes, those who have done so, even to a limited extent, will agree that the possibilities which lie in a can of paint, a good brush, and a can of turpentine are as great as they are varied.

My first attempt at painting was two years ago. Wishing to give the woodwork in our dining room a new coat of paint, I wrote to several manufacturers, and found that the little booklets they send out gave me full information about qualities and prices, and also directions as to the best mode of application.

The old paint on the window sills was badly cracked and broken, so I procured some very heavy sandpaper, as advised in one of the little booklets, and rubbed down these particular spots till I had an almost smooth surface. If I had done the work exactly according to directions, I should have carefully sandpapered the whole, or used a varnish remover, but I wanted to simplify the matter. After using the sandpaper, I wiped the surface with a dry cloth to remove all loose particles, and put on a single undercoating, allowing it to dry well; then I added a finishing coat of white eggshell enamel—that is, enamel with a semigloss finish like an eggshell—requiring no rubbing.

The room had a baseboard, doors, window frames, and a simple mantel. I did not find the work difficult, and the result has been satisfactory.

In cleaning, I use a slightly dampened cloth, preferably of flannel. After wiping the surface with this, I rub it dry with cheesecloth. When the paint is badly soiled, I have found it a good plan to put one teaspoonful of kerosene and one teaspoonful of Spanish whiting in two quarts of water. This solution thoroughly cleans the white woodwork; it must then be finished off with a dry rub. It is not advisable to use kerosene on polished or highly glossed enamel, as frequent applications destroy the surface.—*McCall's Magazine*.

"Curing," a Mischievous Boy

"JOE is impossible to have around the house, he is so incorrigibly mischievous," a mother complained to me. "He simply takes the house apart. He meddles with every clock, lock, or screw, and we never know what is going to happen next." To illustrate, she told me of an unpleasant experience the family had had on account of Joe's mischievousness in the early fall, when the steam had first been turned on. It seemed to them for a while as if the whole house was going to be blown up, for steam was escaping everywhere. Joe calmly came forward and announced that he knew what was the matter, that he had unscrewed certain valves to see what would happen, and that he knew how to fix those valves. This, to the mother's great surprise, he did. "And," concluded the mother, "I fixed Joe, to help him remember not to meddle again with the valves."

It was very plain that what Joe needed was not punishment or suppression of his mechanical inclinations, but a chance to make use of them. I advised the mother to have him join a mechanical class in the neighborhood, where the boys also had gymnastic instruction under a competent leader. This proved to be exactly what Joe needed. He found great pleasure in his new classroom; he learned the use of certain mechanical devices there; and before very long, instead of being an annoyance to everybody, he became a very genuine source of pride to the household. He had a corner in the house which he called his shop, whence emanated all kinds of original and ingenious mechanical toys.—*Mariam Finn Scott, in Good Housekeeping.*

All in All

As slips the stream into the parent sea
And finds repose upon that billowy
breast,
So sinks my seaward hastening soul in
Thee,
And findeth rest.

As wee birds nestle 'neath the mother's
wing,
And fearless, find there shelter, love,
and care,
I rest me in the covert of thy wing,
Protected there.

Earth follows daily on its winding path,
E'er curving inward to the kindly sun;
So in the course thy gracious wisdom
hath
My days are run.

As moves the shackled winter to the
spring
With fettered arms, her gentle hands
laid bare,
To thee my soul her clanking chains
would bring
And leave them there.

As song birds greet the May and flowers
unfold,
And perfumed blossoms scent the
balmy air,
For thee my flowers of life their hearts
of gold
With others share.

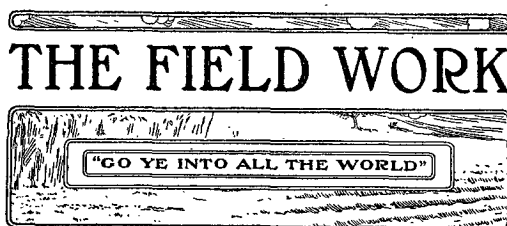
As waning night drops off its cloak of
gloom,
And radiant morn advances to the day,
From doubt and sorrow unto thee, my
home,
My soul's away.

Grain-laden fields, and youth, and happy
love,
And promised comfort after days of
pain,
Are ripples on the deep sea of thy love,
Saviour of men.

— *Caroline M. Butterfield.*

HALF the race fall short of reasonable possibilities because they lack *energy of will*, and not for lack of clear intelligence or delicate sensibility.—*Joseph Baldwin.*

"EVERY new day comes into the world a burst of music; we may make it a dirge, a dance, or a grand life-march."



The Health and Temperance Work

Reasons for Giving Health and Temperance a Place in Our Evangelistic Campaigns, and Suggestions How to Do It.

THE apostles tell us that health for the body is not to be separated from health for the soul. "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. The expression "even as" indicates "in like manner" or "in the same degree as;" that is, the writer is solicitous for the health of the body as well as that of the soul. If God in this manner couples together the welfare of the soul and the body, surely we should not separate them.

The apostle Paul writes: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Rom. 12:1. The sacrifice formerly, it will be remembered, was to be without blemish physically; and in like manner are we in this dispensation to present our bodies unto God as far as possible physically perfect. In so doing we are rendering to him spiritual service, we are offering him reasonable worship. See margin Revised Version. In caring for the body, then, we are worshiping God, as well as when we read the Bible and pray. True reformation of the soul is accompanied by reformation of the body.

This method of combining physical and spiritual labor was the advice of the apostles, and the practice of the Master. At the opening of his public ministry it is recorded, "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." Matt. 4:23. He also taught this method to his disciples as he first sent out the twelve to preach. "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give." Matt. 10:7, 8. What God hath joined together, let not man lightly put asunder.

This method is taught also by the "Testimonies for the Church" in our day. "Medical missionary work is the right hand of the gospel."—*Vol. VII, page 59.* "When properly conducted, the health work is an entering wedge."—*Vol. VI, page 327.* "Medical missionary work is the pioneer work of the gospel."—*"Ministry of Healing," page 144.* "Medical missionary work is in no case to be divorced from the gospel ministry."—*"Testimonies for the Church," Vol. VI, pages 240, 241.* "The gospel ministry is an organization for the proclamation of the truth to the sick and to the well. It combines the medical missionary work and the ministry of the word."—*Id., page 300.* "Every gospel worker should feel that the giving of

instruction in the principles of healthful living, is a part of his appointed work."—*"Ministry of Healing," page 147.* These quotations and others that might be given show the true relation between the gospel and the health work.

In addition to the above, there are certain beneficial results that will accrue if we give the health and temperance work its proper place in our evangelical campaigns. In the first place, it will set us on vantage ground in our efforts for others. Emphatically, this is the time to ally ourselves with the best class of every community on the liquor question, and on all other associated health questions.

In the second place, it will educate new converts. As the principles of health are a part of the message, those uniting with the church ought to be thoroughly instructed in them.

It will educate old converts. Many of our own people always attend the public evangelical efforts for others. Some of these perhaps have forgotten their teachings and practices of former days. All such ought to be born again—to health principles.

It will also tend to rejuvenate our health work generally. For some years our medical work has not been making progress commensurate with that of other branches. In some parts of the field the medical department exists almost wholly on the letterhead of the conference stationery. Now may not one reason for this condition be that we have not thoroughly instilled health principles into the lives of the people in the first place, or have failed to do adequate follow-up work after they have come into the church? The preaching of the full free gospel will do much to solve our vexing medical problems and to revive the health and temperance work among us.

But how shall all this be accomplished? Every tent or hall effort should have at stated intervals, perhaps once a week, a health and temperance service. Platform lectures may be given alone, or be illustrated with charts; slides may be used; demonstrations may be given, etc. If possible, one of our physicians who is also able to do public work, should give the instruction. If a sanitarium is near, it will be glad to assist. In the majority of cases, however, no sanitarium is at hand, and no doctor, nor even a nurse. Under these conditions the work will fall on the preacher. Physiologies, books on hygiene and on simple diseases and treatments, articles on tea, coffee, alcohol, and tobacco, the use of drugs, etc., are to be had easily these days, and at a moderate price. With a reasonable amount of time and application to these subjects, good work can be done for the people without a medical education. Much is said in the Testimonies about the medical worker being able to do gospel work; but it must be remembered that much is also said as to the gospel worker's being able to do health and temperance work. It is en-

couraging that our Ministerial Reading Course this year contains a volume designed to supply some of this instruction.

Now, all that has been said as to the desirability of the minister being able to do medical work, applies as well to the Bible worker, and even more so; for she will have many an occasion to give the treatment as well as teach the principles of health. An especially ideal combination is the nurse who is a good Bible worker. Our schools and sanitariums ought to be turning out many Bible workers and nurses equipped for this combined service, for our evangelical work would be stronger if it could put into the field more true medical gospel workers.

Every public effort should have a liberal supply of health books, periodicals, and tracts for sale or to give away. These are to be displayed in a conspicuous place, and be in charge of some one who will push their distribution. Such literature makes excellent material for house-to-house work. We have some good tracts on alcohol, tobacco, and a variety of other subjects. Our *Youth's Instructor* is a live publication along anti-narcotic and antialcoholic lines, and *Health and Temperance* will be of more value for the summer's campaign than ever before. The little book recently published, "The Shadow of the Bottle," is receiving wide commendation and quick sales. All this ammunition ought to be used in the present season's campaign.

The press may be used to a larger extent. The editor is coming to be more powerful than the orator, and this fact needs to be taken advantage of. Today witnesses more health and temperance and general social uplift work than ever before, and this makes it easier for our health principles to play the part of the entering wedge.

When all our workers engage in gospel ministry to both spiritual and physical needs of mankind, then will they find more abundant success. This was the Master's method.

H. N. Sisco, M. D.

Mexico

SAN LUIS POTOSI.—How it cheered our hearts when we learned that the Thirteenth Sabbath Offering for the present quarter is to be devoted to the work in the North Spanish Union Mission, of which Mexico forms a needy and considerable part. We feel that one of the greatest needs of this mission field is a training school for native workers, to educate them to go into sections of the country where it would be impossible for a white man to work, even if there were enough foreign laborers to enter all parts of the field. Native workers have been largely responsible for our past and present success in foreign lands, and we hope that a Spanish training school for such workers may soon be a reality in this part of the world's great harvest field.

The members of our native church and Sabbath school are very happy about this offering for the Spanish work, and are especially anxious that it may help us in the erection of a church building in this city of sixty thousand people. San Luis Potosi is the capital of this state, in which there are six companies of believers. If a strong work could be established in this city, it would have a great

influence upon our work throughout the state, and be an encouragement to our scattered believers. It is practically impossible to place our work upon a substantial basis without a church building. This could now be erected for less than two thousand dollars United States money, on account of the low rate of exchange, whereas it would cost five thousand dollars at the normal rate. One of our native brethren has given one thousand dollars Mexican toward the building of this church. To do this he sacrificed much; and so far as I know, it is the first gift of this size ever made by a Mexican to our work. Before his

in our work, and with your prayers give to the Lord of the harvest a liberal offering for the advancement of his truth in this part of the vineyard.

E. W. THURBER.

California

"Ask ye of the Lord rain in time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1.

SURELY the time has come for the Lord to do a work, making bare his mighty arm before the people, and giving a



A GROUP OF MEXICAN SABBATH KEEPERS

conversion he was a drunkard, but now he is a sober, industrious, man, and is superintendent of our Sabbath school.

A number of substantial business men are interested in the truth, and we are praying that they will accept it. One of them speaks English fairly well. Our work has gone forward encouragingly, more especially since the last week of prayer. At that time we sought the Lord earnestly for more of the Holy Spirit, and our prayers were answered.

We have as interesting a Sabbath school as any of equal size anywhere. The offerings for missions are steadily increasing, and for the first quarter of 1915 amounted to \$18.85 Mexican. We shall probably reach our goal of twenty dollars for the present quarter. All our expenses are met by special collections.

The people here love the truth, and are glad to hear of its progress in other lands. The message does much for them when once God gets hold of their hearts. We are well and of good courage; we love our work, and rejoice that we can have a part in telling this good news of salvation to others. When we read of what has befallen our workers and believers in some parts of Europe, we feel that the Lord has especially favored us, for thus far during the revolution this city has not suffered much. No battle has been fought for its possession, and no general looting has taken place, although some horses have been commandeered for the army.

The most needy fields are not always those farthest away. Bleeding Mexico needs the gospel of peace. Pray for us

power to the message that we have not yet seen. The calamities by land and sea, the European difficulty, and the unsettled conditions that obtain in all walks of life, clearly indicate that the Lord is making a short work in the earth, and we shall see rapid work in the gathering of souls for the heavenly garner.

Never have I been more thankful for a part in the Lord's work than at the present. It has been my privilege the last eight months, beginning Oct. 4, 1914, to hold two series of evangelistic meetings in the Central California Conference, one at Bakersfield and the other at Fresno.

During the services 143 have signed the covenant to keep all the commandments of God, by his help. Of these 107 have united with the church, and others will do so soon.

The newspapers have printed 228 articles, averaging over seven inches each, on the message. The publicity thus given has resulted in getting the truth before many who could not attend the services, and has encouraged a good attendance. The attendance at the evening service has averaged from 100 to 800.

The offerings during these services have amounted to \$919.37, which has more than covered the expense of the meetings, aside from the laborers' salaries.

The churches of Bakersfield and Fresno have given valuable service in advertising the meetings and in faithful attendance. The spirit of unity and co-operation was specially manifested by the workers and the church.

Associated with the writer in these meetings held in the Central California Conference at various times were the following-named workers: Elders B. E. Beddoe, N. P. Neilsen, E. H. Adams, and J. R. Patterson, Professor Beardsley, Brother R. R. Breitigam, and Miss A. Bond, Mrs. R. Jackson, Miss G. Patterson, and Miss L. Dart, Bible workers.

The Fresno church has a membership of 418, 152 having been added during 1914 and 1915. We are thankful indeed for the blessings of God showered in this place, and we ask the prayers of our people for the work in Fresno.

A. S. BOOTH.

Ogden, Utah.

Washington Missionary College

THE Washington Missionary College has just closed its first school year—a most successful term from the standpoint of both teachers and students. The total enrollment was two hundred and eleven. The majority of these young people have an earnest desire to gain a preparation for more efficient service in the Master's vineyard, and a large number of them are spending the summer in canvassing and other lines of gospel work, planning to continue their study next fall.

An excellent Christian spirit has pervaded the school. During the week of prayer, observed in many of our colleges about the first of May, the Lord came especially near to the young people in Washington, and with few exceptions, every unconverted member of the student body made a start in the Christian life.

One item of special interest is the effort made to liquidate the College debt. This movement originated with the literature class. On their own initiative, unknown to the faculty, they interviewed all the students to learn how many would like to assist in this enterprise during the summer. At one of the last chapel exercises the subject was introduced, and one student after another arose and told what he was willing to do for the school that had done so much for him. Many pledged the proceeds of one week in the canvassing field; some pledged cash; others pledged a certain amount per week during vacation. Then one teacher after another caught the spirit, and promised to give one week's salary toward the payment of this debt. It is hard to determine just how much will be raised in this way, but the loyalty which prompted the effort means much for the College.

Exceptional opportunities have been enjoyed by the members of some of the English classes in practical experience in editorial work. The advanced rhetoric class furnished copy and edited a number of the *Signs of the Times* weekly, while the journalism students did all the office work on the College number of the *Youth's Instructor*.

With a view to equipping its students for practical as well as intellectual duties at home and abroad, Washington Missionary College offers an excellent industrial training along various lines. Just before the close of school this department gave a very creditable exhibit of work done in sewing, carpentry, domestic science, dentistry, and printing.

The general public and the student body are indebted to Prof. C. Hamer and his music students for two delightful evenings, as they closed a profitable year's work with the rendering of the beautiful

cantata "Ruth, the Moabitess," and a piano recital. The accompanying College song, written by the music director, has been much appreciated by the students, and is sent out with the hope that others may be thereby inspired to come and learn to love "Our Washington."

The exercises of commencement week began with the baccalaureate sermon,

Edith Frye, Amelia Sauerwein, Helen V. Price, Hazel Stout, Ethelwyn Hibbard, and Lillian Peterson. Some of these nurses have taken up work in the Washington Dispensary, and others will enter the Bible work or sanitarium work.

Misses Lenoa Huguley, Sarah Harkins, Lorraine Fankhouser, Sadie Detwiler, Maria Jiron, Mary Herr, Earnestine

HAIL, WASHINGTON!

Words and Music by CLEMEN HAMER.



1. Where the laughing Sli-go's wa-ters Go a-tumbling 'tween the hills; Where the
2. Beau-ti-ful for sit-u-a-tion, Na-ture ne'er more rich-ly blessed; And you
3. Grateful thanks to thee for friendships Which shall last throughout the years; Grateful



dain-ty, sweet ar-bu-tus All the air with fragrance fills,—There our own beloved nev-er fail to charm us, Tho' in snow or verdure dressed. And you cast your spell up-thanks for precious lessons Which shall guide thro' smiles and tears. E'er to thee we will be



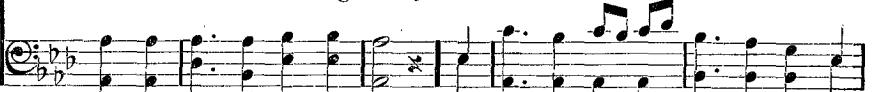
col-lege, Far a-way from cit-y strife, Calls us from the town or vil-lage on us As we con our les-sons o'er, 'Till our hearts o'erflow with gladness, loy-al Till our course of life is run—Love thee, laud thee, yea, applaud thee,



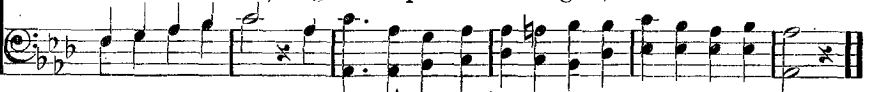
CHORUS.



To the joys of stu-dent life. } Hail! Washing-ton, our Washing-ton! From
And we love you more and more. }
Our be-lov-ed Washing-ton!



distant land or near, Rings out the praise of Washington, Our Alma Mater dear.



given by President J. L. Shaw on Sabbath, May 22. The graduating exercises proper were held in the Takoma Park church. Prof. B. G. Wilkinson gave the commencement address, and diplomas were presented by Elder W. T. Knox.

There were five graduates from the college course, receiving the degree Bachelor of Arts: Mr. Richard Farley enters the ministry in Virginia; Mr. Roland Loasby answers a call to South America; Mr. Irving Steinel takes up work in the District of Columbia Conference; Mr. Josef W. Hall is under appointment for China, and Miss Ella A. Iden goes to New Jersey to take charge of the Missionary Volunteer, educational, and Sabbath school work.

Those finishing the medical evangelistic course were Misses Lily McCully,

Woolgar, and Mr. Albion Keihnhoff completed the academic course. Most of these young people are planning to return to the College next year and continue their school work.

A summer school will be held in Washington July 1 to August 11. Church-school teachers will be in attendance from the Columbia and Atlantic Union Conferences. During this time a ten-day Educational and Missionary Volunteer Convention will be held in behalf of the young people in the Washington College district.

Professor Shaw tells us that prospects are bright for a large attendance with the opening of the next school year. The majority of the old students will return, and a large number of new applicants have already written for admission.

Ours is an age of specialization. The work of the world demands a trained mind, a keen eye, a skillful, steady hand. And is this standard too high for God's service? In the words of Peter the Great, "we must educate, educate, educate," if we would give the closing message for this day and generation in a manner pleasing to our King. There is a world-wide call for young people with a consecrated education, who are willing to say, "Anywhere, any time, anything for the Son of God and the sons of men."

LORA E. CLEMENT.

Reporting Camp Meetings

IN 1907 and 1908 I was employed by the Western Washington Conference to report the camp meetings to the newspapers. In 1909 we had our camp meeting in Tacoma, Wash. Several days of the meeting had passed, with good interest on the part of those not of our faith, and the papers were taking a generous interest in our reports,—seeming glad indeed to get them,—when I read in the "Testimonies for the Church," Vol. VI, pages 36, 37, these words:—

"We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as non-essential. On every street corner you may see placards and notices calling attention to various things that are going on, some of them of the most objectionable character; and shall those who have the light of life be satisfied with feeble efforts to call the attention of the masses to the truth? . . . As far as practicable, let the important discourses given at our camp meetings be published in the newspapers. Thus the truth which was placed before a limited number may find access to many minds; and where the truth has been misrepresented, the people will have an opportunity of knowing just what the minister said."

The more I read this passage, the more important seemed the call to have the message presented more fully in the newspapers. The spirit of prophecy said it could be done. But how? I had handed in only a few notes at two camp meetings. This constituted my sole experience in the newspaper work. Our denomination had not previously looked to the newspapers for publicity. There was no precedent to guide.

However, the impression that a whole page could be secured free in a daily would not leave me; so I showed the above passage from the Testimonies to Elder S. W. Nellis (recently deceased), president of the conference, and he immediately consented to aid in every possible manner to secure a page of the paper.

I went to the editor of the Tacoma Ledger and said to him: "You know that we have a city of tents within your larger city. Also we have visitors not only from all over the State but several from various parts of the United States, and even from far-off India and China and other parts of the distant world. We purpose to give a full-page account, well illustrated, of this camp meeting, and interviews with these visitors, to one of Tacoma's daily papers. We are giving you the first opportunity to secure it."

The eagerness with which this paper

seized the opportunity was a surprise to us. We ordered and paid for 1,200 copies of the Sunday edition in which the page was to appear. We planned to sell them to our people to use among friends who would not read our tracts, but who would be likely to read the truth if printed in a newspaper.

Then came the task of writing up what we wanted to have printed. Several were delegated to help, and finally an article of about four thousand words, covering every important doctrine, was presented.

It was all printed without the change of a word, and the editor told me that he found it marvelously interesting. Five o'clock, Sunday morning, the last day of camp meeting, the 1,200 papers were on the ground. They cost us two and one-half cents each, and we sold them for an average of three and one-half cents. The whole 1,200 were sold in the one day, with a profit to the conference of about twelve dollars. Thus it was found possible to get a full-page account of our truth in the daily papers at an actual profit to us. It can readily be understood that it means a great deal to our cause in any locality to secure a full-page write-up in the daily paper of the belief and work of Seventh-day Adventists.

EARLE A. ROWELL.

Medical Missionary Department

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

Medical Convention Report

The Training and Work of Nurses

(Continued)

As already stated, the training of nurses was a subject of considerable study and discussion at our medical conventions. We give here a few more statements from some of the speakers:—

Prof. J. L. Shaw spoke of the post-graduate course for nurses given at the Washington Missionary College. The course emphasizes the evangelical training of nurses, the need of which he had seen manifest in mission fields, where medical workers coming from this country would often be found so lacking in evangelical training that they could not sit down and give an inquirer an intelligent idea of what they believed. In this course special study is given to Bible subjects, with practical experience in doing Bible work under the direction of a Bible worker who has had long experience. She takes the students into the field, and demonstrates in homes how to give Bible readings. Each student is expected to give two readings a week. Thus students not only receive, but learn how to impart.

Besides the training in Bible work, these students receive such instruction in history and English as they may need. Advanced work in physiology, temperance, and hygiene is also given. They spend some time at the Washington Sanitarium Dispensary-Hospital, which offers special advantages in obstetrics and various lines of hospital and dispensary work and training as visiting nurses. Professor Shaw spoke of the importance of having nurses in mission fields under-

stand obstetrics. He had seen nurses return from India to England to take a course in obstetrics. The opportunity for getting such instruction and training in connection with the work of our post-graduate course is especially good.

Elder Meade MacGuire deplored the fact that so many of our young people are lost to the work, and suggested that a very definite work be outlined for them in the Bible course, thus enabling them to begin the giving of Bible readings while still in school.

Dr. W. A. Ruble gave a brief statement of the reasons offered for eliminating some of the training schools now in existence. With so many schools bidding for students, and entrance requirements so low, it is difficult to get a sufficient number of students for a good class without accepting those who are too young or are poorly prepared.

Dr. John Reith pleaded for a careful consideration of a raised standard for our nurses' course, then a careful watch on the finished product, that they be directed into the work and not lost to it.

Dr. B. B. Bolton suggested that the question of raising standards might be settled by State authorities, who are carefully examining schools and demanding a high standard, which would eventually eliminate some schools.

Dr. D. H. Kress saw light in the idea of having nurses well trained in Bible work. This would make them of great help in tent work. He said: "I should never have a Bible worker connect with my work unless she were a trained nurse, who could go into the homes of converts and teach them how to live."

Dr. W. E. Bliss said we should use greater care in selecting student nurses. Sanitariums are not reform schools. If students with proper Christian experience are selected, and this experience is kept active, the nurses will turn out right. We cannot close our eyes to the fact that many nurses who have been graduated are not now in the work. Conferences cannot be blamed; for they do not know how to use nurses who do not have the proper training.

Dr. H. W. Miller spoke of the importance of having nurses who can be a real help in giving the truth to patients. If possible, students should have Bible work before taking the nurses' course. On coming to the sanitarium, they should regard it as a missionary field, and be prepared to do their part in working it. It requires mature minds to deal with the sick, and young girls should not be asked to manage some of the trying cases met with. Nurses with proper qualifications would give character to the work.

Elder W. T. Knox believed that some sanitariums were conducting training schools at a disadvantage to themselves as well as to the nurses. Some institutions do not have sufficient work to give the nurses ample experience in all the lines required to qualify them properly. If we should send out inefficient nurses as properly trained graduates, we should be dishonest with the public. Neither would it be honest to give the nurses a training that does not properly qualify them. We should determine what is the right thing to do, and do it.

Dr. H. A. Green, in speaking of the time given to training men nurses, said that he believed men should receive as thorough training as women; that the basis of training should be the same in all sanitariums. A man should not be

put in a responsible position — in charge of the bath rooms, for example — unless he has had a full training.

Dr. J. D. Shively felt anxious as to what should be done to give men nurses employment after they have been graduated. He knew of several very able men nurses who were finding it difficult to secure employment. Most people, he said, prefer women nurses, and men nurses are coming to be less and less in demand.

Elder A. T. Robinson suggested that if the number of training schools were reduced, some sanitariums would have to use graduate help. He asked the relative cost.

It was stated in reply that two or three sanitariums have tried the plan of using graduate help, and have found it less expensive than to conduct training schools.

Dr. H. W. Miller: "We must train nurses for the purpose of working in this cause, and not for the purpose of receiving twenty-five dollars a week. Then our sanitariums can employ them at proper wages. It is worth something to get a preparation that fits one to work in this cause. While we hear of many being lost to the cause, we find many who have taken the nurses' course who are now in other lines of responsible work. We should encourage our men nurses to believe there is a place for them."

Dr. E. D. Haysmer said he believed we need not hold out as an inducement to young men that they can find employment as nurses after graduation, but we can let them know that the training is an asset to them in evangelical work.

Dr. Green: "Theoretically it may seem an easy thing to run a training school, to take promiscuously about fifty young people and train them for the work. I believe it is the hardest kind of work. I find it easier to handle graduate nurses. There is need of our working out a uniform system of training for our schools."

Dr. L. A. Sutter spoke of the few nurses prepared to teach others or carry responsibilities. Nurses should be efficient in domestic lines in order to be fully qualified; they should be familiar with contagious diseases, obstetrics, care of children, fever cases, etc.

The following recommendations, dealing with training school work, were adopted: —

"Whereas, The larger number of the members of a sanitarium training school are young women, and inasmuch as the objective field of the graduate nurse is in connection with Bible work or other lines of evangelical effort, therefore,—

"Resolved, That we petition our local and union conferences to regard the sanitarium as a part of their legitimate field; and, where the institution is large enough to justify it, provide a suitable lady worker to give workers instruction and practical training in Bible work, and to hold Bible readings with patients.

"Resolved, That, as a convention, we favor the recommendations adopted at the last General Conference, relating to the standards and course of instruction to be given in our nurses' training schools, and recommend their adoption by our sanitariums in this field.

"Resolved, That we suggest to the North American Division Conference an increase in the entrance requirements for the nurses' training course, from nine to ten grades.

"Resolved, That we favor the recommendations adopted at the fall council of

1914, relative to the limiting of the number of nurses' training schools, and the affiliation of the other training schools operated by the organized work with these designated schools.

"Resolved, That we favor the most careful training of nurses in domestic work. It is our belief that no woman can be a well-trained nurse unless she has been well drilled in the principles of cooking, laundry work, and care of the house; and we believe that all our sanitarium training schools should have a uniform standard for domestic training, making the advancement of nurses depend on their proficiency in domestic service.

"Resolved, That the matron be a member of the training school faculty, and that she teach domestic science; that the matron be under the supervision, in this teaching, of the superintendent of the training school; and that so far as possible, the matron be a graduate nurse.

"Resolved, That we recommend that those graduate nurses who desire to take further training in medical missionary work, be advised to attend the school at Loma Linda or the nurses' training school at Washington.

"Resolved, That we have a superintendent for each training school who shall be a registered nurse.

"Resolved, That we advise all institutions conducting a training school to establish a dispensary or other facilities in a city where nurses can be trained in obstetrics, emergency work, children's and contagious diseases, as well as in evangelical field work; and we recommend that such work be under the direct charge of a physician."

L. A. HANSEN.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

- Southern New England, Danielson, Conn. June 24 to July 4
- Northern New England, Woodsville, N. H. Aug. 19-29
- Maine, Dover and Foxcroft. . . . Aug. 26 to Sept. 5

CENTRAL UNION CONFERENCE

- Colorado, Boulder June 17-27
- West Colorado, Grand Junction June 28 to July 5
- Missouri, Columbia Aug. 5-15
- Nebraska, Hastings Aug. 19-29
- Kansas Sept. 2-12

COLUMBIA UNION CONFERENCE

- West Pennsylvania, Homestead Park, Pittsburgh June 10-20
- Eastern Pennsylvania, Emmanuel Grove, Allentown June 17-27
- Chesapeake, Hamilton Avenue Grove, Baltimore, Md. June 24 to July 4
- New Jersey, Burlington June 24 to July 4
- Virginia, Charlottesville Aug. 5-15
- Ohio, Mount Vernon Aug. 12-22
- West Virginia Aug. 26 to Sept. 5
- Virginia, Newport News (colored) Sept. 9-19

EASTERN CANADIAN UNION

- Quebec June 17-24

LAKE UNION CONFERENCE

- Wisconsin, Stevens Point June 10-20
- North Michigan, Gladstone June 17-27
- East Michigan, Holly June 24 to July 4
- West Michigan, Charlotte Aug. 12-22
- Indiana Aug. 19-29

- North Michigan, Mount Pleasant Aug. 26 to Sept. 5
- Northern Illinois, Joliet. . . . Aug. 26 to Sept. 5
- Southern Illinois, Springfield. . . . Sept. 2-12

NORTHERN UNION CONFERENCE

- South Dakota, Watertown June 10-20
- North Dakota, Jamestown June 17-27

NORTH PACIFIC UNION CONFERENCE

- Upper Columbia, Spokane, Wash. . . . June 10-20
- Western Washington, Tacoma. . . . June 17-27
- Montana, Great Falls June 17-27

PACIFIC UNION CONFERENCE

- Northwestern California, Santa Rosa. . . . June 17-27
- Northern California July 1-11
- California, Richmond July 15-25
- Southern California Aug. 5-15
- Southeastern California, Huntington Beach Aug. 26 to Sept. 5
- Arizona Oct. 7-17

SOUTHEASTERN UNION CONFERENCE

- Cumberland, Cleveland, Tenn. July 15-25
- South Carolina, Spartanburg, July 29 to Aug. 8
- North Carolina, High Point Aug. 12-22
- Georgia Aug. 26 to Sept. 5

SOUTHWESTERN UNION CONFERENCE

- South Texas, Elgin (local) June 10-20
- West Texas (local) June 24 to July 4
- North Texas, Sacul (local) July 8-18
- North Texas, Grand Prairie, July 22 to Aug. 1
- Arkansas, Hot Springs Aug. 5-15
- North Texas, Linden (local) Aug. 12-22
- Oklahoma Aug. 19-29
- New Mexico Sept. 2-12
- South Texas, Corpus Christi (local) Sept. 16-26

SOUTHERN UNION CONFERENCE

- Tennessee River, Hazel, Ky., July 22 to Aug. 2
- Kentucky Aug. 13-22
- Alabama, Birmingham (white) Aug. 20-29
- Mississippi, Laurel Aug. 27 to Sept. 5

WESTERN CANADIAN UNION CONFERENCE

- Manitoba, Brandon June 18-27
- Saskatchewan, Saskatoon. . . . June 24 to July 4



Texas Conference Association Meeting

The annual meeting of the Texas Conference Association of Seventh-day Adventists will be held at Dalworth Park, Tex., in connection with the North Texas Conference and camp meeting, July 22 to Aug. 1, 1915. The first meeting of the association will be called at 10 A. M., Tuesday, July 27. Officers for the coming year will be elected, and such other business transacted as may properly come before the meeting. Accredited delegates to the conference are also delegates to the association.

J. I. TAYLOR, *President*;
C. E. SMITH, *Secretary*.



North Texas Conference

The thirty-eighth annual session of the North Texas Conference of Seventh-day Adventists will be held July 22 to Aug. 1, 1915, in connection with the annual camp meeting at Dalworth Park, Tex., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before such a meeting. The first meeting of the session will convene at 9 A. M., Friday, July 23. A full attendance of delegates is urgently requested at the opening meeting of the conference. Each church is entitled to one delegate for the church organization and to one additional delegate for each fifteen members or major part thereof. The officers and executive committee, ordained ministers, and heads of recognized departments are delegates at large.

J. I. TAYLOR, *President*;
A. M. WOODALL, *Secretary*.

Alberta Conference Association

NOTICE is hereby given that a meeting of the Alberta Conference Association of Seventh-day Adventists will be held at 10 A. M., July 14, 1915, on the camp grounds at Lacombe, Alberta, for the transaction of such business as should properly come before the association. It is desired that all the churches be represented at this first meeting.

H. H. HUMANN, *President*;
F. L. HOMMEL, *Secretary*.



Saskatchewan Conference

THE fourth annual session of the Saskatchewan Conference will be held on the camp ground at Saskatoon, June 24 to July 4, 1915. The first business meeting will be held at 10:30 A. M., Monday, June 28. Officers will be elected, and such other business as may properly come before the conference will be transacted.

A. C. GILBERT, *President*;
U. WISSNER, *Secretary*.



Tennessee River Conference Association

THE annual session of the Tennessee River Conference Association of Seventh-day Adventists will be held in Hazel, Ky., in connection with the State conference and camp meeting, to elect a board of trustees and to transact such other business as the constituency may elect. All accredited delegates to the Tennessee River Conference are delegates to the association. The first meeting will be held Monday morning, July 26, 1915, at nine o'clock.

W. R. ELLIOTT, *President*;
F. C. BRUCE, *Secretary*.



Quebec Conference

THE thirty-sixth annual session of the Quebec Conference of Seventh-day Adventists will be held June 17-24, 1915, in connection with the camp meeting at South Stukely, Quebec, for the purpose of electing officers for the ensuing year and the transacting of such other business as may properly come before the meeting. Delegates' credentials should be sent immediately to the conference secretary, F. E. DUFTY, 18 Calumet St., Montreal. Each church is entitled to one delegate for its organization and an additional one for each ten of its membership. The first session of the conference will be held at 9 A. M., Friday, June 18. All delegates should be present for the first session.

A. V. OLSON, *President*;
F. E. DUFTY, *Secretary*.



North Dakota Conference Association

THE annual session of the North Dakota Conference Association of Seventh-day Adventists (incorporated) is called to convene in Jamestown, N. Dak., Friday morning, June 25, at ten o'clock. The meeting will be held in connection with the annual camp meeting, and is called for the purpose of electing its trustees for the ensuing year, and such other business as may properly come before this meeting. All accredited delegates to the North Dakota Conference are delegates to this association. The camp meeting will be held June 17-27, on the fairgrounds, which include a beautiful park in the southern part of the city.

S. E. JACKSON, *President*;
J. J. REISWIG, *Secretary*.



Publications Wanted

J. F. McIntyre, Inland, Nebr.
Edward Quinn, Jr., 6 Hickory Ave., Takoma Park, D. C. *Signs*, weekly and monthly, and *Watchman*.

Obituaries

PAULSON.—Lillie Paulson was born in Bates Township, Michigan, July 30, 1898, and died at her home in St. Petersburg, Fla., March 28, 1915. She was a conscientious Christian, and was awaiting baptism at the time of her death.
W. H. HECKMAN.

HARRIS.—Darrel Wilmot Harris was born in Wisconsin, June 16, 1885, and died at College Place, Wash., May 18, 1915, at the age of thirty years. Our brother fell asleep in Jesus with a bright hope of eternal life. We laid him to rest in the cemetery at Milton, Oregon.
W. W. STEWARD.

QUICK.—Hannah J. Quick died at Niagara Falls, N. Y., April 26, 1915, aged 84 years and 23 days. About twenty years ago she embraced present truth and united with the church at Austin, Pa. The funeral service was held at Keating Summit, Pa., where we laid her away to await the coming of the Life-giver.
B. F. KNEELAND.

HUMPHRY.—My dear sister, Mary Frances Humphry, died at the home of her daughter in Obert, Nebr., April 22, 1915, aged 73 years, 4 months, and 4 days. She had been a widow for four years. From childhood sister was an earnest Christian, keeping all the commandments of God, and she fell asleep in the bright hope of a joyful awakening when the Life-giver shall appear to gather his jewels.
H. A. ST. JOHN.

RHODES.—Richard L. Rhodes was born in Ghent, Columbia Co., N. Y., May 29, 1833, and died at Kankakee, Ill., May 9, 1915. He accepted present truth in Hillsdale, Mich., over sixty years ago, under the labors of Elders Joseph Bates and M. E. Cornell. Faithful to the last, he now peacefully sleeps in Jesus, awaiting the resurrection morning. He is mourned by his companion and four children.
ADOLPH JOHNSON.

MELENDY.—Bryant Hutchinson Melendy was born at Amherst, N. H., Feb. 24, 1836, and died at Academia, Ohio, May 23, 1915. When a young man he accepted present truth under the labors of Elder S. N. Haskell, and was a member of the Mount Vernon Seventh-day Adventist Church at the time of his death. He is survived by his wife and four sons and their families, who are comforted by the Christian's hope in this hour of trial.
E. K. SLADE.

COOK.—William Henry Cook was born at South Branch, New Brunswick, Sept. 2, 1853, and died May 16, 1915, at his home in St. John, New Brunswick. Eighteen years ago he accepted the truths of the third angel's message, and from that time until his death was faithful to the cause he loved. He served on the Maritime Conference committee, and also as a member of the Williamsdale school board for several years. We feel the loss of a faithful, tried worker; but though he rests, his works will follow him.
G. H. SKINNER.

EDWARDS.—Anna Stone Edwards, wife of Elder C. H. Edwards, died in Providence, R. I., May 11, 1915, as the result of a serious surgical operation. Her age was forty-seven years. She became a member of the Greenwood, R. I., Seventh-day Adventist Church at eighteen, and remained a faithful, devoted servant of her Master until called by death. On May 11, 1887, she was married to Elder C. H. Edwards. Her husband, one son and his family, together with her aged parents and four sisters, mourn their loss.
K. C. RUSSELL.

MURPHY.—Eunice A. Albertson was born July 2, 1838, and was married to John Bird in 1856. Two of their three children are living. Mr. Bird died in 1862, and three years later the deceased was married to Riley A. Murphy. Three children were born to this union. Sister Murphy was again left a widow in 1899. She made her home with a son in Wabash, Ind., where she died May 8, 1915. She accepted present truth in 1890.
W. A. YOUNG.

JONES.—Walter P. Jones died at Evart, Mich., April 3, 1915. He was born in Genesee County, New York, May 29, 1837. The family moved to Michigan when he was six years of age. My brother was a firm believer in the truths taught by Seventh-day Adventists, and observed the Sabbath for about six months before his death. He is survived by a wife and two children who feel deeply this separation, but have the hope of meeting him again in the resurrection day.
MRS. D. W. MAYNARD.

KENNEDY.—Sally Celinda Chandler was born March 10, 1839, in or near Chandler Valley, N. Y. When she was about seven years of age her father's family moved from New York to Sherwood Township, Branch County, Mich., making the journey by wagon in the winter. Later she lived in Wisconsin and Minnesota. In the latter State she was married to Oscar F. Kennedy, Dec. 17, 1861. About five years later they moved to the southwestern part of Missouri, and in 1874 to Battle Creek, Mich. Here she learned the truths of the third angel's message, and was baptized and joined the Seventh-day Adventist Church in 1878. Her home for many years past has been with her daughter, Mrs. Lucy Welch. She was a true mother to all in the family. She loved the Sabbath, and attended Sabbath school and church service regularly to the very last Sabbath of her life, having missed only two or three services in the past two years and eight months. After a few hours' illness, on May 19, 1915, she fell asleep without a struggle. A younger sister, Mrs. Louisa Stilson, of Bethel, Wis., is now the only survivor of their father's family, nearly all of whom died at an advanced age. Mrs. Lucy Welch, of Takoma Park, D. C., was her only child. Her grandchildren are Windon C. Welch, of Takoma Park, D. C., and Mrs. Earl Wilcox, of Saranac Lake, N. Y. Besides these she leaves a score of nieces and nephews and many friends to mourn their loss.
* * *

The Advent Review and Sabbath Herald

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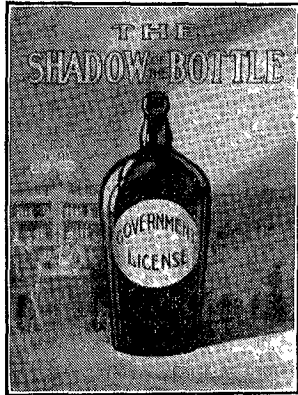
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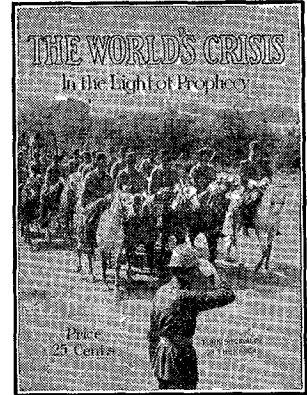
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By C. M. SNOW

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WASHINGTON, D. C., JUNE 17, 1915

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We have received from Elder F. C. Gilbert, superintendent of our work among the Jews, an excellent and very interesting report of the first Hebrew-Christian convention ever held among us. The report arrived too late for insertion in this issue of the REVIEW, but will appear next week, with a picture of the delegation.

A GOOD report comes to the Mission Board office concerning the school opened at Nassau, Bahama Islands, last autumn. The citizens agreed to furnish place, tuition, and pupils if we would provide them teachers. Brother and Sister Coffin were sent to them. The secretary of the school board speaks highly of the efficient service rendered the patrons of the school by the teachers. While on account of the war they did not have the patronage they expected, still the school has been self-supporting, and much of God's blessing has been experienced in the work.

SPEAKING of the great need for men of experience to help in supervising the work in our great mission fields, Brother R. C. Porter gives, as an illustration, Central China. He says: "Our needs are great. If the brethren who have to deal with these problems [of securing helpers] in the homeland could only pass through the field and see the real conditions, we should have no trouble in securing the needed help. Think of Central China, with more people than there are in the United States, and of the twenty-six churches and twenty-one companies to be looked after, with forty-six evangelists and sixty-two book and periodical canvassers; and all the field men there are to look after this entire work are Brethren R. F. Cottrell and Fred Lee — not another soul in the entire field prepared to go out and itinerate." Let us pray that the Lord of the harvest will send forth more reapers; and as we pray, let us not withhold our gifts.

ELDER WILLIAM GUTHRIE, of the East Michigan Conference, sends us the following encouraging item: "The Lord greatly blessed us during the past month. Our tithe aggregated almost \$14,000 for the month of May. The larger portion of this was received in a check for \$10,000 from one person. The results of our work during the same month are also keeping pace with the income; for about seventy persons were baptized, and quite a large number are to be baptized in June, before camp meeting. Last Sabbath I baptized twenty-eight as the result of the work of one of our licentiates at St. Charles. I am sure you rejoice with us in this ingathering of souls."

How the news of the great world war has practically overwhelmed all other news, is well illustrated by the slight attention given the terrible railway disaster which recently occurred in England. Three trains were in collision on May 22, one of them a troop train; the wreckage caught fire, and many of the injured were burned alive. The official statement declares that 157 lost their lives at the time, and 200 were injured. The list of dead has doubtless been materially increased by deaths among the number listed as injured. This fearful accident commands very little attention in the light of the greater lists of fatalities coming over from the battle fields of Europe. In the fearful crash of nations the crash of railway trains is soon lost sight of.

Word From Sister White

UNDER date of May 27, Elder W. C. White writes as follows:—

"Knowing that you are interested to hear about mother's health, I shall write again.

"From Wednesday, May 12, she was stronger, and was able to eat better than for several weeks. Thursday, May 20, she was not so well. Friday she could not eat anything, and for a few days she grew weaker rapidly.

"Sunday, May 23, in the afternoon, Sister MacEnterfer read to her a letter from Elder F. C. Gilbert, telling about the progress of the work in Portland, Maine. She was much cheered to hear of prosperity in the Portland church.

"Tuesday morning, May 25, she was very weak, but her mind seemed clear; and when I asked if she was comfortable, she said:—

"I am very weak. I am sure that this is my last sickness. I am not worried at the thought of dying. I feel comforted all the time, the Lord is so near me. I am not anxious. The preciousness of the Saviour has been so plain to me. He has been a Friend. He has kept me in sickness and in health.

"I do not worry about the work I have done. I have done the best I could. I do not think that I shall be lingering long. I do not expect much suffering. I am thankful that we have the comforts of life in time of sickness. Do not worry. I go only a little before the others."

"About 4 P. M., Tuesday, Elder and Mrs. George B. Starr called to see her. She remembered them, and spoke words of encouragement about their work."

BROTHER S. E. ST. AMANT, who is connected with the General Conference Press Bureau and is sending out matter for the People's Forum of the daily papers throughout the country, is desirous of ascertaining to what extent this matter is being published. Will those of our readers who notice these articles kindly clip and send them to him, at 257 Flatbush Ave., Brooklyn, N. Y., carefully marking name of paper and date of issue? Brother St. Amant suggests that in order to avoid needless duplications, it would be well for those living in the larger cities to take these clippings to their local church elder to be forwarded by him. We consider the work of the Press Bureau of very great importance in the promulgation of this message, and solicit the assistance of our readers in this matter.

THE brethren of the General Conference Committee who recently met in Manila, Philippine Islands, for council—A. G. Daniells, R. C. Porter, H. R. Salisbury, J. E. Fulton, and other laborers—recommended that about ten thousand dollars be appropriated to build and equip a printing office for that mission, adequate for carrying on their work properly. In response the General Conference Committee voted to buy land and put up the building, requesting the Pacific Press Publishing Association, from a tithe of its earnings turned over to the Mission Board, to equip the plant with necessary machinery. This they agree to do, and the good word has been sent to the Philippine workers to go ahead and put up the building. To them this will be a time of rejoicing, in which all the rest of us may share. Surely many evidences are afforded us that God is now greatly prospering his work.

WRITING at the close of the Durban meeting, April 28, Brother W. A. Spicer says:—

"We have had a good workers' institute and conference. It has been a bit long and full, but we really have had a blessed time, and the manifest blessing of the Lord has been with the people. About three hundred and fifty were here,—the largest meeting they ever had. Though we were about twelve hundred miles from the Cape Conference headquarters, where the largest constituency is, there were over seventy here from the Cape. These people love the truth, they respond just the same as in our American conferences, and the Lord is helping them.

"The time was crowded with the holding of three local conferences—the Cape, the Orange Free State, and the Natal-Transvaal—during our union conference. No changes were made in presidents. In fact, there is no chance to make changes.

"We had profitable conferences with the missionaries preceding the conference, and they are remaining a few days for further counsel and detail planning. I am glad to find more of the South African young men getting into the mission work. These have a good grip on the native tongues."

Brother Spicer hoped to finish his visits among the missions in Basutoland and Rhodesia, so as to sail for England on his return, about August 1.