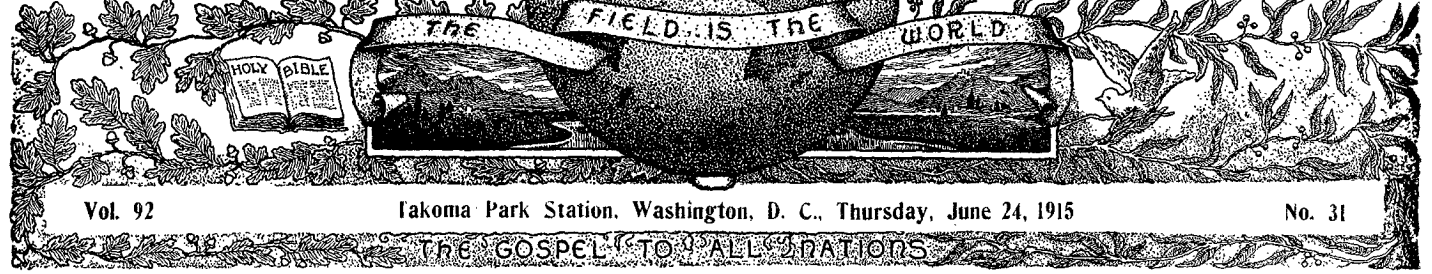


The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, June 24, 1915

No. 31

THE GOSPEL TO ALL NATIONS

Consummation

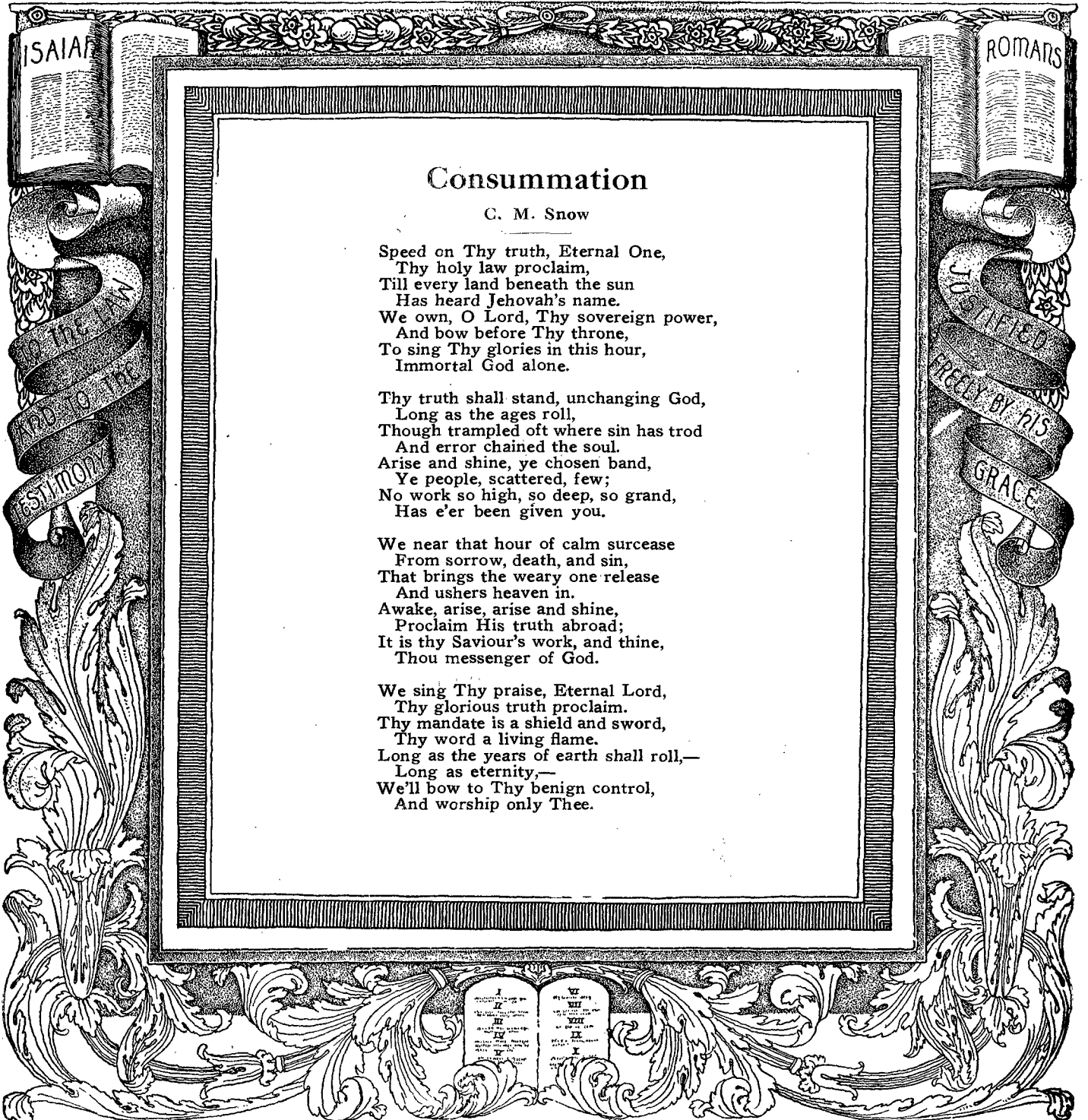
C. M. Snow

Speed on Thy truth, Eternal One,
Thy holy law proclaim,
Till every land beneath the sun
Has heard Jehovah's name.
We own, O Lord, Thy sovereign power,
And bow before Thy throne,
To sing Thy glories in this hour,
Immortal God alone.

Thy truth shall stand, unchanging God,
Long as the ages roll,
Though trampled oft where sin has trod
And error chained the soul.
Arise and shine, ye chosen band,
Ye people, scattered, few;
No work so high, so deep, so grand,
Has e'er been given you.

We near that hour of calm surcease
From sorrow, death, and sin,
That brings the weary one release
And ushers heaven in.
Awake, arise, arise and shine,
Proclaim His truth abroad;
It is thy Saviour's work, and thine,
Thou messenger of God.

We sing Thy praise, Eternal Lord,
Thy glorious truth proclaim.
Thy mandate is a shield and sword,
Thy word a living flame.
Long as the years of earth shall roll,—
Long as eternity,—
We'll bow to Thy benign control,
And worship only Thee.



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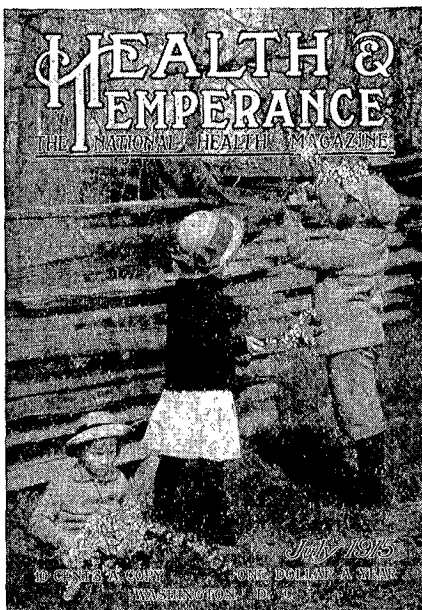
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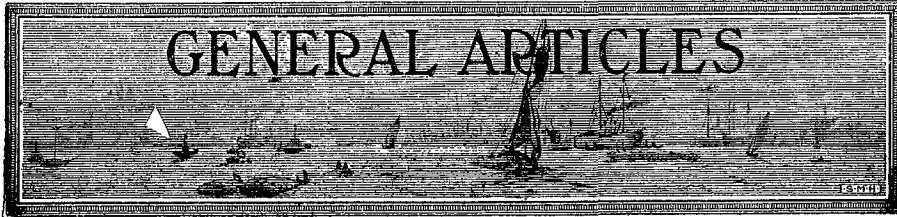
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VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 24, 1915

No. 31



Hope for the Heathen

MRS. E. G. WHITE

(Concluded)

THE prophet was permitted to look down the centuries to the time of the advent of the promised Messiah. At first he beheld only "trouble and darkness, dimness of anguish." Isa. 8:22. Many who were longing for the light of truth were being led astray by false teachers into the bewildering mazes of philosophy and spiritism; others were placing their trust in a form of godliness, but were not bringing true holiness into the life practice. The outlook seemed hopeless; but soon the scene changed, and before the eyes of the prophet was spread a wondrous vision. He saw the Sun of Righteousness arise with healing in his wings; and, lost in admiration, he exclaimed: "The dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:1, 2.

This glorious Light of the world was to bring salvation to every nation, kindred, tongue, and people. Of the work before Him, the prophet heard the Eternal Father declare: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . . In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. . . . Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Isa. 49:6-12.

Looking on still farther through the ages, the prophet beheld the literal fulfillment of these glorious promises. He

saw the bearers of the glad tidings of salvation going to the ends of the earth, to every kindred and people. He heard the Lord saying of the gospel church, "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. 66:12); and he heard the commission, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles." Isa. 54:2, 3.

Jehovah declared to the prophet that he would send his witnesses "unto the nations, to Tarshish, Pul, and Lud, . . . to Tubal, and Javan, to the isles afar off." "They shall declare my glory among the Gentiles," the prophet was assured by the divine messenger; "and they shall bring all your brethren for an offering unto the Lord out of all nations . . . to my holy mountain Jerusalem. . . . And I will also take of them for priests and for Levites." Isa. 66:19-21.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7.

The prophet heard the voice of God calling his church to her appointed work, that the way might be prepared for the ushering in of his everlasting kingdom. The message was unmistakably plain:—

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto

thee. . . . They shall bring gold and incense; and they shall show forth the praises of the Lord."

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." Isa. 60:1-6, 8-11.

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it."

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:8, 22.

These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth.

"In that day," says Isaiah, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:10-12.

The day of deliverance is at hand. "The eyes of the Lord run to and fro throughout the whole earth; to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16:9. Among all nations, kindreds, and tongues, he sees men and women who are praying for light and knowledge. Their souls are unsatisfied: long have they fed on ashes. See Isa. 44:20. The enemy of all righteousness has turned them aside, and they grope as blind men. But they are honest in heart, and desire to

learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God or of his Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character.

At times those who have no knowledge of God aside from that which they have received under the operations of divine grace, have been kind to his servants, protecting them at the risk of their own lives. The Holy Spirit is implanting the grace of Christ in the heart of many a noble seeker after truth, quickening his sympathies contrary to his nature, contrary to his former education. The "Light, which lighteth every man that cometh into the world" (John 1:9), is shining in his soul; and this Light, if heeded, will guide his feet to the kingdom of God. The prophet Micah said, "When I sit in darkness, the Lord shall be a light unto me." Micah 7:8.

Heaven's plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. And he will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly he is sending his angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them, and bring deliverance and peace. In various ways God will reveal himself to them, and will place them in touch with providences that will establish their confidence in the One who has given himself a ransom for all, "that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. 78:7.

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." Isa. 49:24, 25. "They shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods." Isa. 42:17.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:5. "Turn you to the stronghold, ye prisoners of hope." Zech. 9:12. Unto all the honest in heart in heathen lands—"the upright" in the sight of heaven—"there ariseth light in the darkness." Ps. 112:4. God hath spoken: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:16.

With What Do We Build?

M. P. CADY, M. D.

It is a great thing to be doing something really worth while. Too many of us are overbusy with trifles,—things that in themselves are of no moment, and make a busy waste of what should have

been a sound and well-directed industry toward noble ends.

Think of Paul's illustration of the builders; all were busy, some with gold, some with the enduring rock, some with wood, some with stubble. It is a far cry from the sod shanty to the great structure of stone or steel, and each is a reflection of the ideals of the builder. We can well pray for the large view, the vision of the permanent and best, and likewise pray for the indomitable spirit that shall impel through every difficulty and over every obstacle, and insure victory in every undertaking that is in harmony with the mind of God.

Birnamwood, Wis.

For Such a Time as This

C. B. STEPHENSON

"Now then we are ambassadors for Christ." An ambassador is a minister representing his sovereign or country at a foreign court. Christ says of his followers, "They are not of the world." Having been born again from above, even by the Spirit, our citizenship is in heaven, the place of our spiritual birth. There our names are registered in the books. We are in the world, but not of the world, after we have been accepted into the heavenly family. An ambassador jealously cares for the interests of his sovereign and country. He is careful to represent them properly in every particular. He will make no compromise. Should he do so, his appointment would be canceled, and another called to take his place.

The Christian's Sovereign is in the heavenly country. The Christian has, by solemn covenant, accepted a citizenship there, and thereby severed his spiritual allegiance to all others. His first duty is to love God supremely, and his neighbor as himself. The obligations of his heavenly citizenship will not conflict with those of the earth as long as the earthly are administered in harmony with the divine plan. In case of a conflict between the two, the error is always with the human government. Its wrongful requirements are not yielded to by the ambassadors of God, as the example of Daniel testifies. This brings a crisis, which will put to test the loyalty of God's people. Just such a conflict we can see rapidly approaching.

In the fourth chapter of Esther is recorded a condition which illustrates the point. In Esther 3:8 the accusation is made that the Jews, the people of God, refused to observe the laws of the kingdom. The crisis came. The representatives of the King of glory refused to compromise, but stood loyal to their King and country. Mordecai refused to recognize the right of an earthly court to make and administer laws which required him to violate the laws of God. He addressed a message to Queen Esther, calling her attention to their perilous situation, and suggesting that she had come to the kingdom "for such a time as this." For their loyalty to God, the whole Jewish nation was placed under death sentence.

but that did not turn them. After they had exhausted every means of adjustment with the earthly court, and failed, they rested the case with their King. In prayer they appealed to him for deliverance, with the result that he sustained them, and turned the death sentence upon their enemies. The reports of their allegiance and faith quickly spread to all the provinces, and the God of the Jews was known as the God of gods. By the loyalty of the church, attention was quickly called to the true God. If King Saul had been faithful in carrying out the instruction of the Lord to destroy all the Amalekites, this trial would not have come to the Jews of that day. Haman was a descendant of Agag, the king whom Saul spared. Our unfaithfulness may bring sore trials to others.

"For such a time as this." At the present time conditions are quite similar to those of the days of Mordecai. In the Reformation of the sixteenth century, the Reformers did a splendid work in destroying many errors of the Dark Ages, but they "spared Agag," and "a few of the best cattle,"—the Sunday, sprinkling, and the natural immortality of man. These errors, instead of being slain by the sword of truth, were brought up into the camp of the Lord, and today threaten to destroy not only the truth of the seventh-day Sabbath, but the people who will be loyal to this heavenly command. Another death sentence will some day be issued against God's ambassadors because they will not observe certain laws of the land. Modern Mordecais are needed who will not compromise their country and King by recognizing the laws of a foreign court which are contrary to God's law. The inspired writer says a decree will go forth that all who will not worship the beast and his image and receive his mark should be killed. Rev. 13:15, 16. No one who is faithful to God's law will receive the mark of the beast. The conflict will surely come. The God of the church in the days of Queen Esther and Mordecai, is the Lord of the commandment-keeping church today, and will as surely deliver all who will be loyal.

A Call to Greater Consecration

T. W. THIRLWELL

MEN everywhere are appalled and horror-stricken at the awful international conflict into which Europe has suddenly been plunged. The greatest war in the history of the world is now being waged, and written upon the pages of history with human blood. Nation after nation has been drawn into this terrible whirlpool of destruction, and it would seem as if this war would not end until all the civilized nations be involved. The nations which have declared neutrality, time and again find themselves facing complications that tax them to the utmost to keep from being compelled to enter the war in self-defense. "In point of magnitude the present war is absolutely without a parallel. Never in all the history of the world have there been marshaled on the field of battle

armies that even approached in numbers the hosts which are now drawn up on the frontiers of Germany and Austria. To appreciate the stupendous character of the war of the nations which is now taking place on the continent of Europe, we must bear in mind two facts: First, that it is a war to the death; second, that in the full realization of the absolute finality of the result, every one of the contending nations has already called out, or has stated it would do so, the whole of its trained reserves, thus putting some sixteen millions of men under arms."

The following quotation appeared in the REVIEW AND HERALD under date of March 14, 1912, and describes the scenes which are now meeting their fulfillment, but were then future: "Troublous times are right upon us. The fulfilling of the signs of the times gives evidence that the day of the Lord is near at hand. The daily papers are full of indications of a terrible conflict in the future. . . . The crisis is stealing gradually upon us. . . . Satan sees that his time is short. He has set all his agents to work, that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut. The time is right upon us when there will be sorrow that no human balm can heal. Sentinel angels are now restraining the four winds, that they shall not blow until the servants of God are sealed in their foreheads; but when God shall bid his angels loose the winds, there will be a scene of strife such as no pen can picture. The 'time of trouble, such as never was,' is soon to open upon us; and we shall need an experience which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality, but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal."

These words, although written several years ago, are worthy of the most careful consideration at the present time. Truly, no language can describe the frightful scenes taking place in the conflict of the nations.

For years we as a people have been looking forward with much apprehension to the time when this war cloud would burst upon the earth. We have watched the nations in their vast preparations for war, fulfilling the prophecy of Joel, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." Now we see these fearful implements of war let loose upon humanity with such deadly effect.

Never, since the days of Noah, has the world seen the fulfilling of prophecy freighted with such solemn and fearful import. Surely we are living in a solemn time. The Eastern Question is hanging in the balance; we know not how soon the Turk may go to Jerusalem, and then we can look for the final gathering of the nations for the battle of Armageddon. God's people have never stood in a more solemn time. We have evidence before our eyes in the fulfilling prophecy of

Daniel, that the work of the judgment is fast closing, and that earth's probation is about to close forever. Do we realize the seriousness of the days in which we are now living? The end is right upon us. We may truly speak of earth's time as days, for not many years will pass until Christ shall come.

We as a people can see that the world has entered upon the last great struggle before the final plunge into the battle of Armageddon. We can see that God is seeking to call the attention of mankind to the last great message of warning and mercy, that shall finish the work of God in the earth. May we not ask ourselves the question, What does this mean to us as a people? Has God no special warning in this for his people? Yes, most emphatically, yes. While it is true that this means much to the world, it means infinitely more to God's professed people. While God is speaking in unmistakable tones of thunder to the world, is he not speaking in unmistakable tones to his people, seeking to arrest them, to call to their attention the shortness of time? The world is fast hastening on to the end, and many of God's professed people are carelessly going on in the ways of the world, unheeding the messages of warning. God calls his people to come out from the things of the world. His command is for a closer and deeper consecration of heart and life, to finish the work he has given them to do. Many of God's professed people are not ready to meet their God. O that the church itself realized the meaning of these things in the sense that it should! We see fulfilling before our eyes one of the most significant present-day prophecies, and yet how many look upon it in a cool, matter-of-fact sort of way. They fail to see in this any special warning for themselves. They seem to think that they are all right, and they are not aroused to seek for a greater work of grace in their hearts and lives.

"How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of seemingly disorganized, unregulated forces, but in them God's purpose may be read. They are one of the means by which he seeks to arouse men and women to a sense of their danger.

"There are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which says so plainly that the end is near. O, how many who have not sought their souls' salvation will soon make the bitter lamentation, 'The harvest is past, the summer is ended, and my soul is not saved.'"—"Testimonies for the Church," Vol. VIII, page 252.

This is God's warning call to his people to arouse from this condition into which so many have fallen, and to prepare to meet him. This warning call should take hold upon every Seventh-day Adventist with irresistible force. "Prepare to meet thy God, O Israel," should

be the watchword of every Adventist household. It should lead to such a searching of heart, such a putting away of sin, as never before characterized this people. Let this warning stir us to the depth of our hearts, and let such a deep, whole-hearted preparation of heart and life follow throughout our ranks, and will bring upon us the fullness of the Holy Spirit in the latter rain.

(To be continued)



Mind Cure — No. 2

Mental Habits That Work Ruin

GEO. D. BALLOU

SOME causes that are thoughtlessly supposed to be purely physical may be traced directly to mental control or lack of control. We are wont to speak and think of intemperance and bad habits of eating and drinking as physical causations. But it is the appetite that is controlling the body. Expressed in another way, the will does not have control of the perverse mental tendency. To this lack of mental control a large part of the ills of mankind are directly due. Some of the wisest dietitians, seeing only the visible forms of this sad phase of human suffering, have thought only of physical causation, and hence have not applied the mental remedies needed. The only cure for such mental habits is the instilling of higher ideals and cleaner conceptions of life, of purer enjoyments and more lasting and satisfying pleasures.

The mind must be diverted to nobler ideals. There is no place for the use of force in this process. It must be a course of cheerful, hopeful persuasion, born of good will and kindness. Step by step the mind must be lifted to higher planes. Patient, courageous, diligent effort will be needed. If after months of apparent success there comes a lapse into the old ways, a loving, merciful ministration will be needed, and the person must not be made to think that his friends have forsaken him because of his last folly. He will be sore and penitent enough for some days; and in this period he must not be permitted to lapse into discouragement. He must be made to feel that while his friends hate his old wretched habits, as he himself sometimes does, yet they have a most earnest, intense, loving interest in his future welfare. Men and women must be taught to eat and drink to live, instead of living to eat and drink.

What we have just said of appetite is true of lust, which also numbers its victims by thousands. This strong mental causation may be purified and ennobled and transformed into a spirit of good will toward all mankind, and the nature that has been besotted in self-gratification may be exalted to a position where all the powers and propensities of the body will be subservient to the control of the divine nature, of which the individual has become a partaker, by having his ideals cleansed and exalted through the precepts and promises of God's Word.

Believe it, brother, there are pleasures that leave no sting, joys that are not

supplemented by regrets, gratifications that are not followed by days of fear and sorrow.

All that was just said about helping the man of appetite is strictly true in laboring for these cases. With one hand grasping the hand of the Divine, the worker may reach out successfully to draw men and women back to the standards of the Creator. Human ideals must be exalted and ennobled by contact with the Divine, then will the spiritual weapons of our warfare bring "into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

The task of subduing lust may sometimes be more long and difficult than conquering appetite, and many times appetite will have to be conquered first; yet there is a power that can conquer, and that power succeeds because it connects the human mind with the throne of the universe. It is one thing to be connected with the dry-cell batteries of earth and a vastly different thing to be connected with the great central dynamo of the universe.

One more mental habit, pride, demands our attention. Pride of dress is its most damaging form to the physical being. Many cases of consumption are due entirely to the weakening of the lungs through hindering the breathing by the wearing of bands and stays about the waist line. Many cases of stomach and liver trouble have the same cause. To pride of dress, the corset, and lust are due ninety-five one hundredths of all the cases of surgery for women's peculiar ailments. There is only one remedy: subdue the pride, conquer the lust, and the medical profession will lose one of the most lucrative sources of income.

Corns and bunions are due largely to pride, and the chiropodist and the pedal surgeon live off the miseries produced by this want of mental control. The dainty boot fits the perverted mind even though it gives agony to the foot, and it must be endured because fashion says so.

Let us never again think of the things noted in this article as merely physical causes of suffering, for we have clearly seen that they are deeply seated in a perverted mentality. It needs a full supply of the religion of the personal Christ, not the religion of the creeds, to deal successfully with these physical ills and their mental causes.

Los Angeles, Cal.



An Inaccurate Paraphrase

L. L. CAVINESS

ADVOCATES of Sunday sacredness sometimes paraphrase Matt. 28: 1 so as to make it read: "In the end of the Jewish sabbaths, as it began to dawn toward the first of the Christian sabbaths," etc. Let us first consider the Greek expression which is translated the first day of the week in the Bible, to see whether it can be possibly translated "the first of the Christian sabbaths." It is *μία σαββάτων* (*mia sabbaton*).

In our consideration we must first re-

member that the Greek is a highly inflected language; the adjective agrees with the noun it modifies in number, gender, and case. This gives us an immediate test of the validity of the suggested new translation. As the adjective *first* is translated in the Bible rendering, it modifies the supplied word *day*, while in the new rendering it would have to modify the word *sabbath* understood—"the first [sabbath] of the Christian sabbaths." Now the Greek word *μία* (*mia*) is in the feminine form. The Greek word *ἡμέρα* (*hemera*) is feminine; while *σαββάτων* (*sabbaton*) is neuter. Thus the form of *first* in our text is such that it may modify *day*, but cannot modify *sabbath*.

How does *σαββάτων* (*sabbaton*) come to be translated *week* in the Bible rendering?—Simply because the word means both *sabbath* and *week*, as any good New Testament Greek lexicon will inform us. Let us quote a small one which is right at hand: "*σαββάτων*, *ov, τό* (from Heb.), (1) the sabbath, Matt. 12: 8; 28: 1; (2) a period of seven days, a week, Mark 16: 2, 9; in both senses the plural is also used."—*Hinds and Noble's "New Greek-English Lexicon to the New Testament."*

The reason for this one Greek word having these two meanings is plain when we consider the origin of the week and the early way of naming the days. This is clearly stated in the following quotation: "It [the week] was unquestionably derived from the divine institution at the creation, handed down by primitive tradition. This is evident from the word *Sabbat*, or *Sabbata*, denoting a *week* among the Syrians, Arabians, Christian Persians, and Ethiopians, as in the following ancient Syriac calendar,* expressed in the Chaldee alphabet:—

חדשבתא	- One of the Sabbath, or Week - Sunday.
חורשבתא	- Two of the Sabbath - Monday.
חלתשבתא	- Three of the Sabbath - Tuesday.
ארבנאשבתא	- Four of the Sabbath - Wednesday.
חמשאשבתא	- Five of the Sabbath - Thursday.
ערשבתא	- Six of the Sabbath - Friday.
שבתא	- The Sabbath - Saturday.

"The high antiquity of this calendar is evinced by the use of the cardinal numbers, one, two, three, etc., instead of the ordinals, first, second, third, etc., following the Hebrew idiom, as in the account of the creation, where we read in the original, 'One day,' which the Septuagint retains, calling it *ἡμέρα μία* (*hemera mia*). It is remarkable that all the evangelists follow the Syriac calendar, both in the word *σαββάρα* (plural of *sabbaton*), used for 'a week,' and also in retaining the cardinal number *μία σαββάτων* (*mia sabbaton*), 'one of the week,' to express the day of the resurrection. Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1."—*William Hales, "A New Analysis of Chronology and Geography" (4 vols.), C. J. G. & F. Rivington, London, 1830, Vol. I, pages 19, 20.*

This same Greek expression occurs not only in the Gospels, but also in Acts 20: 7 and 1 Cor. 16: 2. Certainly no one would

* This calendar is taken from Michaelis's "Introduction to the New Testament," translated by Marsh, Vol. I, page 136.

desire to claim that the Sunday when Paul was at Troas was "the first of the Christian sabbaths." It would be utterly impossible for every Sunday to be "the first of the Christian sabbaths;" though it is easy to see how the early Christians could count up on each first day of the week how they had been prospered financially, and lay aside, in proportion to this, an offering for the poor at Jerusalem.

Sin and the Sinner

It has been said many times and with much force, that "God hates sin, but loves the sinner." There is just enough truth in it to make it a dangerous error. If sin could be separated from the sinner, there might be propriety in the declaration. But can it be separated? What is sin without a personality behind it? How can sin exist without a personality as the seat of its activity? Does sin walk abroad as an entity all by itself? Is God going to separate sin from sinners, taking the latter to himself, and shutting up the former in the dark dungeon of woe, or sending it away to dwell by itself? Has sin sensation, so that it can be punished or exalted all by itself?—No; sin has no existence without an intelligent being with whom it is associated and who is its author. True, it is said that sin is transgression of law. But does sin walk abroad, transgressing law where nothing but itself is found?—Oh, no; sin implies a sinner, an intelligent actor who is under obligation to obey law, but who, because of a sinful nature, violates law and becomes a sinner. Sin, of itself, is an abstraction, but associated with an intelligent actor it is the bane of his existence. Sin is like fire. It cannot exist alone. Unless it has something to feed upon, it cannot exist; it "goes out." But when fire comes in contact with gunpowder, the result is an explosion, with direful consequences. No, it is the sinner whom God punishes, he who cannot be separated from sin until he has been burned up. Sin in the soul of man continues to do its work until the soul is consumed. The only thing that can separate the human soul and the sin that dwells in it is the blood of Christ.—*Journal and Messenger.*



WHAT the world needs is more day-to-day living; starting in the morning with fresh, clear ideals for that day, and seeking to live that day, and each successive hour and moment of that day, as if it were all time and all eternity. This has in it no element of disregard for the future, for each day is set in harmony with that future. It is like the sea captain heading his vessel toward his port of destination, and day by day keeping her steaming toward it.—*William George Jordan.*



"God hears the heart though without words, but he never hears words without the heart."



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EDITORIALS

Established in the Present Truth

DECLARES the apostle Peter: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

God has given to his church in nearly every period of its history special truths particularly applicable to that period. These truths have usually been unpopular, believed in by the few, rejected by the many; but they have nevertheless been the messages of God which he designed his church to proclaim to the world. Such was the message which Noah proclaimed to the antediluvians. For one hundred and twenty years he bore his testimony of the coming flood. But few accepted his word. Some doubtless believed who died before the time of the great overwhelming disaster; but when Noah entered the ark provided for his salvation, only seven others were prepared to embark with him.

It was such a message that Jonah proclaimed to wicked Nineveh. The response, however, in this instance was most gratifying; for the record is that from the king on his throne to his humblest subject, the people engaged in fasting and humiliation, seeking God to forgive their sins and to avert the threatened calamity.

John the Baptist was the voice of one crying in the wilderness, preparing the people for the reception of Christ at his first manifestation. Upon Luther and his colaborers was placed the responsibility of proclaiming the doctrine of free grace through the merits of the Lord Jesus Christ as against the teaching of the minions of Rome. The Wesleys and Whitefield served a divine purpose in the work which God accomplished through them. William Miller and his associates, by the message they bore, awakened the world to a realization of the proximity of the last great judgment.

To the people connected with this movement there has been committed a

special message constituting the present truth for this day and generation. It hardly seems necessary that we enumerate the specific truths embodied in this message,—the truths relating to the coming of the Lord, the perpetuity of the law of God, the priestly work of Christ in the heavenly sanctuary, the life that can be found only through Christ, the condition of man between death and the resurrection, the final rewards which will be meted out to the impenitent and ungodly, the eternal home of the people of God in the earth made new, the proper support of the gospel ministry, the change which must be wrought in the physical life as represented in the principles of health and temperance, the work of the spirit of prophecy in connection with the remnant church, together with the warning to be sounded against the beast and his image and the religio-political combinations which will be arrayed against the truth of God in the last days.

There is need that the members of this church be established in the present truth for this time. We can become established in it only as we become acquainted with it, only as we learn by personal study and investigation that it has been founded upon the Scriptures of Truth.

We can say, as did Peter, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." Where we possessed one evidence of the truthfulness of our positions twenty-five years ago, we possess one hundred evidences today. We know that earth's history is fast hastening to its close, that soon the Lord Jesus Christ will return to earth and take his children home unto himself.

God's providence has been seen in the evolution of this movement. We cannot for a moment doubt that it exists in his order. We know from the assurances of the Word of God that it will triumph in the end, and its triumph may be our triumph as members of the church.

A mere profession of the truth will not assure us victory. It is only as the power of the message which we are endeavoring to give to others sanctifies our own lives that we shall be saved. And no theory of the message, no versatility of discussion or power of argument, will enable us to withstand the forces which will be arrayed against us. He only will stand who makes God his trust, who walks humbly before him, who puts out of his life every sin, and places himself under the constant guidance of the Holy Spirit.

There is need today that Seventh-day Adventists study anew the principles of the faith in order that they may obtain that individual knowledge and experience which will enable them to stand. There should be organized in all our churches a systematic study of the special truths for this time. Either the church should meet together as one company under competent leadership for this purpose, or there should be formed little companies, several families uniting. And if this is not possible, then earnest study should be taken up in every family and by every individual.

I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom.

Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny.—"Testimonies for the Church," Vol. V, pages 707, 708.

Let us study to know for ourselves what the Word of God teaches, so that we may be able to give a reason of the hope that is within us, with meekness and with fear. Then we shall not believe this message because others believe it, or because our fathers and mothers before us were members of the

church, or because some minister in whom we have confidence has taught us, but because we know for ourselves what the Word of the Lord teaches. In this way only can be obtained that knowledge of the Word of God, that experience in him, which will establish us in the present truths for this time, and enable us to stand in the evil day.

Says the servant of the Lord, "None but those who have trained the intellect to grasp the truths of the Bible will stand through the last great conflict." Now is our day of opportunity to secure this training. Let us improve it.

F. M. W.



Signs of the Approaching End

Part 2. The Coming of the Latter Days

HAVING foretold the destruction of Jerusalem, and given to the believers signs by which they might find deliverance in the day of its overthrow, Christ yet more fully answered the second part of the disciples' question, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3.

The Period of Papal Persecutions

Quickly he passed to the events of the latter days. But first he sketched, in few words, the tribulations through which his church was to pass during the intervening centuries. Daniel the prophet had written of this experience, foretelling the long prophetic period during which the papal power was to "wear out the saints of the Most High." Dan. 7: 25. Of these times, Christ said in his prophetic discourse:—

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24: 21, 22.

It is evident that Christ referred to the same time of tribulation foretold by Daniel. His words could not refer to the trials attending the flight of the Christians from Jerusalem. Their flight was a deliverance of the elect from trial, however much the weak may have suffered temporarily in fleeing from their homes. The great suffering of that time came upon the unbelieving. They had no shelter.

This prophecy of our Saviour's presents the picture of long-continued persecution of his own elect, and foretells the shortening of the allotted time. God was to intervene in some special way to save his people. Even so the elect suffered through the centuries of papal supremacy, until the rise of the Reformation and the spreading abroad of God's Word broke the power of the Papacy, shortening the days of their bitter tribulation.

The End Drawing Near

According to Daniel's further prophecy, the period of trial and tribulation was to reach "even to the time of the end." Dan. 11: 35. Naturally, then, we should look for the signs of the latter days to begin to appear following these days of tribulation. And, sure enough, the next words of Christ's discourse introduce the topic of Christ's second coming. The prophetic outline has now to deal with events leading on to the end of the age.

First the Saviour utters a warning against false ideas concerning his second coming. That no theories of a secret coming or of a mystic coming might deceive the unwary, he says in plain words:—

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 23-27.

We see the need of the warning today. Some of the most subtle deceptions are found in the teaching that Christ has already come, secretly; or that he comes in the chamber of death or in the spiritualistic séance. Against all these errors we are forewarned, as well as against any agencies that may come showing even marvelous signs and wonders. The close of human probation, the coming of the day of God, will be as a thief in the night; and Christ's coming itself will overtake the unwatchful all unprepared. But when he comes, "every eye shall see him," and all the glory of heaven will burst upon the quaking world.

Signs in the Heavens and the Earth

Now the Saviour's outline of prophecy presents the signs to show when the coming of the Lord is drawing near. Referring again to the days of tribulation foretold by the prophet, Christ says:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven." Matt. 24: 29, 30.

In Luke's record of the same prophetic discourse, additional signs are given, describing conditions in the earth as Christ's coming draws near. His account reads:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which

are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

Yet again, the prophet John, in the Revelation, foretells these signs in the sun and moon and stars, as they were shown to him in a vision of the last days. But his record shows that this series of signs was to be preceded by a great earthquake. He describes the order of events as follows:—

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 12.

In these scriptures four great signs of Christ's approaching advent are listed for our study, as follows:—

1. The great earthquake.
2. The darkening of the sun and moon.
3. The falling of the stars.
4. Distress of nations, and other signs.

The Time When the Signs Begin

Christ's prophecy points out approximately the time when the first of the signs that he gave, the darkening of the sun, should appear—"Immediately after the tribulation of those days." And the "great earthquake" of John's vision, was to precede this sign in the heavens.

The Reformation of the sixteenth century began to cut short the days of tribulation. But some countries shut out the liberalizing influences of the Word of God. There persecution continued.

Even as late as near the end of the seventeenth century, in 1685, France revoked the Edict of Nantes, that had granted toleration, and persecution raged as of old. The church was driven again to the desert. Speaking of the early decades of the eighteenth century, Kürz says:—

In France the persecution of the Huguenots continued. . . . The "pastors of the desert" performed their duties at the risk of their lives.—"Church History," Vol. III, page 88.

There was severe persecution of the Moravians, in Austria, in these times, many of the persecuted finding refuge in Saxony. It was in 1722 that Christian David led the first band of Moravian refugees to settle on the estates of Count Zinzendorf, who organized through them the great pioneer movement of modern missions.

But by the middle of the century, the era of enlightenment and the force of world opinion, in the good providence of God, had so permeated the Catholic states of Europe that general violent persecution had ceased.

One incident suffices as evidence of this. The scene was in France, where alone, of all the Catholic states, there were any great numbers of Protestants. In 1762 a Huguenot was put to torture on the rack by the authorities of Toulouse, under the influence of the Dominicans. Voltaire took up the matter, and so wrought upon public opinion that the Paris parliament reviewed the case, and the king paid the persecuted man a large indemnity.

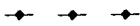
This shows that about the middle of that century, the days of any general persecution had ceased. In the nature of the case, we may not point to the exact year, and say, Here the days of tribulation ended.

From these times, then, we are to scan the record of history to learn if the appointed signs began to appear. As we look, we find the following events recorded, following on in the order predicted:—

1. The Lisbon earthquake, of 1755.
2. The "dark day," of 1780.
3. The falling stars, of 1833.
4. General conditions and movements betokening the end.

"There shall be signs," the Saviour said. We are to study the record of events, watching to catch the signs of the approaching end as earnestly as the mariner watches the beacon lights as he nears the longed-for haven on a dark and stormy night.

W. A. S.



The Social Volcano

WE consider it nothing strange that the forces of nature, among which the motions of a certain antagonism have been operating for many centuries, should occasionally burst the crust of this world and scatter devastation and death broadcast. That is a material volcano. In it is demonstrated the antagonistic operation of natural forces, blind forces, shunted off the main line of the Creator's purpose as the outworking of the anarchy of sin, which has affected the material as well as the social system.

Satan claims the sovereignty of this world; but his system is founded upon self-service, jealousy, and hatred. Every calamity that has befallen the race and the world which it inhabits has come as a result of accepting Satan's program instead of God's. When Satan defied the government of God in heaven and set himself against it and established himself in this earth, he set at defiance God's government in material as well as social and spiritual things. From that day there has been trouble in the temporal and material affairs of this world as well as in the social and spiritual affairs. Calamity has followed on calamity, disaster on disaster, and famine, pestilence,

and death have been close on the heels of the human family through all the centuries that have passed. Mountains have blown their heads off and overwhelmed the people. Earthquakes have shaken down the dwellings of the rich and the poor, and buried the inmates in the ruins. Fires, floods, and tornadoes have swept over the world and left desolation, ruin, and death in their path. These demonstrate antagonism in the domain of material nature—the laws of nature to a certain extent counterworked by another power that has been given scope to demonstrate itself.

For years scientists have noted a marked tendency toward the increase of those occurrences which demonstrate this condition of antagonism among the laws of nature. Earthquakes are more numerous, the earth's crust more "nervous" and treacherous, symptoms of an impending terrestrial calamity.

Exactly the same condition has been noted in the social system. The social fabric has also become more "nervous," more treacherous: The formation of organizations antagonistic to each other and threatening each other, and occasionally clashing with each other and declaring each other's extinction, is symptomatic of the same dangerous condition in the social world that we have observed in the material world. This clashing of interests has shown no abatement in its insistent aggressiveness. The interests of one organization have clashed with those of another, and the compromises effected between them have been the compromises of expediency, and all know them to be but makeshifts and temporary in their tenure.

What we have seen among organizations within the nations we have seen growing with equal aggressiveness and insistence between the greater organizations—the nations of the world. They assumed monstrous burdens to keep other nations from breaking down their national boundaries and spoiling them of their possessions; and while arming for their own defense, they have made themselves dreaded by others, who have likewise armed for defense, and have thus passed on the spirit of dread and distrust and aggressive defense.

These were the smoldering fires, the subterranean rumblings, that forewarned of the volcanic outbreak so soon to be. The strain upon the social earth crust became greater than the resisting strength of the material, and the crash has come; the social volcanic mountains have blown their heads into the air, and destruction and death are raining down upon the people. This is the greatest social outbreak the world has ever seen. Every international upheaval of the past has made this one more certain, more deadly in its workings, and more pro-

vocative of that bitterness which will yet fling the whole world into one field of carnage.

This crash has set the "peace propagandists" at work more eagerly than ever before. We admire the spirit which actuates them—that is, their desire to see peace reign in this world, to see the afflictions of war stayed, and the flow of blood stanchied. But God has given us no ground of hope that peace will ever reign here until the work of the gospel has been consummated, and every vestige of sin has been burned out of this world by the renovating fires of the last great day. Much as we oppose war and deplore the spirit of hatred which nerves men to incite nation against nation, we feel that it is worse than a waste of time to prophesy the age of peace this side the second coming of Christ. It raises hopes which will never be fulfilled, and encourages men to trust in human means of achieving peace, when there is no peace for those outside of Christ.

We find no scripture which warrants us in believing that mankind will grow better and better, more careful of one another's rights, more tender of one another's feelings. On the other hand, we are positively instructed that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." The greatest deception that will come to this world will be that which will be found in a false peace movement. A human arrangement will undoubtedly be perfected which will cause the majority of Christendom to feel that now the victory of peace is complete, that the battle against war has been fought and won, and that the kingdom of righteousness has at last been ushered in. And then the crash will come. A world satisfied and at ease and resting in the confidence of peace accomplished, will become a world disappointed and distressed, and terrified at the fearful reality of a world engulfed in the horrors of most bitter warfare. The awfulness of the present war is tempered somewhat by the fact that some of the nations are still neutral; that there is comparative peace in a portion of the world; that there are states which can act as mediators between the warring nations; but when the greater war is on, the wounds of civilization cannot be mollified even to that extent. The present social volcano is sufficiently terrorizing the world; but when every nation is drinking its cup of distress, the people will realize the bitterness of the deception bound up in the present peace propaganda.

In a world war is demonstrated the final result of the principles of Satan's rule applied to the dealings of man with man. That social volcano was germinant in Satan's conquest in Eden as truly as

was ever the oak tree germinant in the acorn from which it sprang. The Christian's comfort and assurance are not in plans of human devising, but in the sure Word of God, that lamp of the Christian's pathway which shines brighter and brighter as the journey nears its end. "For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end." Heb. 3:14. Peter closes his admonition thus: "Knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness." 2 Peter 3:17. With every evil device of Satan working in our day, we have need of this inspired admonition. While the spirit of war is from beneath, and the spirit of peace is from above, let us not be deceived by a false peace, and so hurled into the maelstrom of earth's final and most bitter disappointment. C. M. S.

"Which Have Received the Holy Ghost as Well as We"

OVER a hundred Kafir believers, and a few Europeans, were standing up before the Lord at the Maranatha Mission, consecrating their lives anew to God, and to the bearing of the witness to all Kafirland.

God had blessed in the preaching service. Agrippa, one of our teachers in the Fish River outschools, had acted as translator. Even though I knew no Kafir, I could feel that he had the Spirit of the Lord with him in turning the word spoken, sentence by sentence, into the vernacular. Our hearts had been made tender. Then as we stood before God, Brother Moko, our oldest Kafir laborer, spread our needs before God in prayer, and asked him to accept this consecration to a life of victory over sin and to the finishing of the work in Kafirland and all the world.

As he began to pray, there swept over the entire congregation, like a wave, the spirit of contrition and supplication and surrender. There was the sound of suppressed sobbing, and of entreaty of soul among the little company. It was no outburst of mere emotion, but the tender and subduing work of God's Spirit melting all our hearts. Brother Moko, for the moment, was unable to continue praying, and we all, Europeans and natives, knew that of a truth the Spirit of the living God was witnessing to the consecration of these believers.

There they were — a good proportion of them but a year or two or three out of raw heathenism. Like old-fashioned Seventh-day Adventists they were making the surrender of every sin, laying hold of the keeping power of Jesus, and dedicating their lives to service.

As the presence of the Holy Spirit

filled the church and melted all hearts, I thought of those words of Peter as the Holy Spirit fell upon the Gentiles at Caesarea, as he preached the remission of sins through Jesus. "Can any," he said, "forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

The Holy Spirit is falling upon waiting souls in Kafirland to fit them for service, as well as on us. W. A. S.

Kafirland.

Through Korea

OUR journey from Tokio to Shimonoseki, the port of departure from Japan to Korea, gave us an excellent view of the beautiful scenery of Japan. For seven hundred miles the railway winds around the foothills of mountain ranges and through beautiful valleys, giving new views of magnificent scenery at every turn. The railway almost encircles the world-famous, snow-capped Mt. Fuji. This journey also gave us a better understanding of the density of the population of this country. Cities, towns, and villages line the route all the way, and everywhere one sees these active, energetic, and self-reliant people forging ahead with their various lines of work.

On arriving at Fusan, at the extreme southern point of Korea, we were met by Elder C. L. Butterfield, the superintendent of the field. I am sure our brethren in the homeland will be interested to know that during this long journey from country to country, we have been met by warm-hearted, loving Seventh-day Adventists at every port we have entered. Here is the list: Honolulu, Hawaii; Suva, Fiji; Auckland, New Zealand; Sydney, Australia; Launceston, Tasmania; Fremantle, West Australia; Colombo, Ceylon; Danooshkoda, India; Rangoon, Burma; Singapore, Malaysia; Hongkong, China; Manila, Philippine Islands; Nagasaki, Japan; and Fusan, Korea. Meeting our dear people at all these ports, emphasizes the world-wide character of this movement. It is truly marvelous how this message has spread out over the world, and taken root in so many places. Wherever the seed falls, it seems to spring up and bear fruit. Like the leaven in the meal it is leavening the mass. And in all these places, the message has the same regenerating, transforming effect in the hearts of the people. Seventh-day Adventists are alike the world over. National boundaries and racial peculiarities seem to be obliterated; at least they are not noticed in our association together. The one thing that stands out most prominently is that we are one in Christ, believing the same things, rejoicing in the one joyous hope, and living and working for

the one great purpose,— the finishing of our Lord's work in the whole earth.

Brother Butterfield took us to the train, where we began a journey through the entire length of Korea — six hundred miles. We had scarcely left Fusan when he began to point toward villages some distance from the railway line where we have little companies of Sabbath keepers.

A ride of sixty miles brought us to Keizan, where Brother and Sister R. C. Wangerin are located. We left the train here, to spend a day at their station. Brother and Sister Wangerin have been living and working alone at this station the most of the time during the last five years. Their district embraces the southern end of Korea, and includes about six million people.

In the afternoon, Brother Wangerin took us to the top of a high peak in the ranges back of his house to show us a hundred villages that can be seen dotting the valley and hills from his station. Over the ranges and in valleys beyond, are hundreds more. After scanning this great stretch of territory, and hearing him tell of the believers that had been won to the message in villages in all these sections, and then listening to his request for just one couple to join him and Sister Wangerin, we all bowed in prayer on the hillside, asking God to send these dear workers help. They are the only Europeans in the village. Sister Wangerin stays here year after year, caring for her two little girls, and encouraging her husband in his work. Should either of them fail in health, and they be compelled to leave the field, we should surely sustain great loss while waiting for some one to take up this work. We believe that at least two families should be associated in a district containing six million people, and we felt the blessing and approval of the Lord of the harvest while praying for another family to come to their help.

Our next stop was at Seoul, the headquarters of our work in Korea. Here we met Sister Butterfield and Brother and Sister Oberg, who do the clerical work of the mission, and made the acquaintance of the Korean brethren engaged in the work of the printing office. In the morning we spoke to a company of brethren and sisters in their neat chapel in the city, and in the evening to a larger number in the chapel of the printing office. Our church membership at Seoul at the present time is one hundred and twenty.

Our mission compound is about two miles from the city, and seems to be as well located for health and other advantages as it could be. The homes of the workers and the printing office are neat, creditable buildings. It was certainly a pleasure to go through this print-

ing office, meeting workers and inspecting work and literature—all Korean. We are now circulating the following lines of literature in the Korean language: one monthly magazine with an edition of 5,000, three different bound books, and fifteen different tracts. During 1914 the value of literature sold by the fifteen agents in the field was \$2,400.

From Seoul we hurried on to Soonan, one hundred and seventy-five miles north, where our Korean school is located, and where a general meeting of our foreign and native workers was in progress. We were glad indeed to greet dear friends at this place—Dr. Riley Russell and wife, Sister Mimi Scharffenberg, and Sister May Scott, whom we had known so well in former days. These workers are all looking well. They love the people and their work in Korea, and would not choose any other place on earth to work for lost souls. Brother and Sister Smith had come over from Wonsan, their mission station on the northeast coast. For years they have been toiling in this section, alone much of the time. Brother Smith has a long stretch of country along the coast to visit. As there are no good roads in that part, traveling is very wearing. But they feel repaid for their toil and sacrifice by seeing others brought to the light and joy of the truth that is so dear to them.

Our Korean school has forty acres of land for cultivation. Part of this is in the valley, where good crops of various kinds are raised to profit, and part is on the hillsides, where excellent fruit can be grown. All the ground that can be cultivated is being worked. The buildings already erected are the main building, a dormitory for boys, another for girls, a dispensary, two cottages for teachers, and barns and sheds for cattle and grain. These buildings are located well up on the hillside, which gives them a good appearance from the village lower down. All except the teachers' cottages are well built and present a neat appearance. I was sorry to have missed seeing Professor Lee, who has had charge of this school for several years. He had just returned to the States on account of Sister Lee's health. The attendance at the school the past year was ninety-five—fifty boys and forty-five girls.

The general meeting held at Soonan while we were there was most enjoyable and encouraging. The daily attendance was about three hundred. On the Sabbath four hundred crowded into the school chapel. We considered the room well filled with three hundred, but it was packed to the limit by the addition of another hundred. In view of the steady growth of the membership in this section, it was decided to enlarge the chapel.

I think I may truthfully say that I have never met a more appreciative con-

gregation. They were hungry, and received the word with gladness. One sister about fifty years old walked nearly four hundred miles over high hills and across narrow valleys to attend this meeting. She sold literature on the way. Another sister walked two hundred miles. It was a joy to preach God's message to such hearers.

The reports presented by the workers were very encouraging. The Lord's work is going forward in Korea. The lack of workers is the one serious drawback. We now have six hundred church members, and nearly six hundred others are keeping the Sabbath and awaiting baptism. The tithe for 1914 was \$1,392. The offerings to missions amounted to \$1,350. There has been a steady increase in these funds from 1908, when they began to be paid, showing loyalty to the cause and steady growth in funds.

As we saw what the third angel's message has done for these people, and measured the working strength of our staff in the field, it made us sad to see how far we come from meeting the situation. The doors are wide open to us. Wherever our workers go, they find people ready to listen, to investigate, and to obey. Korea has not yet turned from Christianity as it is reported Japan is steadily doing. With Japanese rule complete, and with her influence so dominant in Korea, no one can foretell the swing back that may take place among the Koreans during the next few years. Today the whole field is most favorably wide open to us.

From the top of the range of hills back of our compound, Dr. Riley Russell pointed to scores of villages he is working as a medical evangelist. The calls from these villages are so numerous and pressing that the doctor can spend but little time in the dispensary connected with the school. Sister Russell, with native workers, attends to the dispensary work. In addition to treating hundreds of people for all kinds of ailments and diseases, Dr. Russell preaches God's message of salvation to thousands, leads them to the obedience of the truth, baptizes converts, and cares for churches. He told me he knew of no greater joy, and cared for no greater honor in this world. And what can bring a greater blessing to lost, suffering humanity? Dr. Russell is the only foreign evangelist in that region. Brother Smith is the only one we have on the northeast coast, and Brother Wangerin is the only one at work in the southern part of the country. Elder Butterfield is kept busy with the general work and with the special interests of the printing office and the school. We have two ordained native ministers and twenty native evangelists working under our four foreign ministers. We had the privilege of joining

in the ordination of Brethren Chyong Mun Cook and Ne Keun Ok at this meeting. These brethren have been doing faithful work as licensed preachers for several years, and all were united in recommending them for ordination.

Korea is a truly interesting field. The providences of God have opened it to his church, and precious jewels are being found and gathered for the kingdom. I was sorry to leave these workers and people, but our appointments made it necessary to hasten on.

A. G. DANIELLS.

“It Is More Blessed to Give Than to Receive”

IN the words, “It is more blessed to give than to receive,” the apostle Paul adds an additional and precious gem to the glorious treasures of heavenly wisdom with which the Teacher sent of God, enriched mankind. Acts 20:35. This saying of Christ's was not reported by the four evangelists, but the life and deeds of the Saviour expressed it in the fullest manner.

The grace of God reveals its inexhaustible fullness in this, that his Son, who had been immeasurably rich from the days of eternity, condescended to become as one of the poorest, that we through his poverty might be made rich. 2 Cor. 8:9. The human mind is unable to comprehend the fullness of the riches which the Son of God possessed before he came into this world, and which he readily sacrificed in our behalf. The apostle Paul gives us a glimpse of these riches in testifying of the Father, that it pleased him to have all fullness dwell in his Son. Col. 1:19. Through Christ, the image of the invisible God, were “all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.” Verses 16, 17. Our Heavenly Father has appointed his Son “heir of all things, by whom also he made the worlds.” He is the effulgence of his glory, and the very image of his substance, and upholds all things by the word of his power. Heb. 1:2, 3.

In order to understand the magnitude of the sacrifice of Christ in all its bearings, we must be fully persuaded that before he became man, in him dwelt “all the fullness of the Godhead bodily.” Col. 2:9. As all the fullness of the Godhead dwelt in him before he came to this world, he asked of his Father, after finishing his work on earth, not for a glory which he had never possessed before, nor for an increase of his previous glory, but his prayer was, “O Father, glorify

thou me with thine own self with the glory which I *had* with thee before the world was." John 17:5. Being possessed of this fullness of the divine glory from eternity by the good pleasure of his Father, he counted not the being on an equality with God a thing to be grasped.

Impelled by a love that man cannot fathom, the Son of God of his own free will emptied himself of all this fullness. He took upon him the "form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:6-8.

How much is included in this emptying himself of all the divine fullness! In this present time of trouble many make gold their hope, and say to the fine gold, "Thou art my confidence." Job 31:24. The Son of man, before the incarnation, could say, "The silver is mine, and the gold is mine." Haggai 2:8. Being the Creator of the world and all its treasures, all the riches of the universe and all its wealth rightfully belong to him. He who made the innumerable streets of the heavenly Jerusalem out of pure gold, and its foundations and walls and dwellings from most precious gems, and its gates of the most priceless pearls, became so poor on our account that he could say to the scribe, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." Matt. 8:20.

And yet from the days of eternity he possessed something still more valuable to him. His body was most glorious, spiritual, and immortal, and knew no pain or suffering. Yet for our sakes, he partook of our flesh and blood, "that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15. Filled with infinite love to fallen man, he risked all to save man. The Creator of the world came to this earth, "and the world knew him not." The heir of the world "came unto his own, and they that were his own received him not." John 1:10, 11. Before he became man, all the angels of God had worshiped him, but now "he was despised, and rejected of men." He whose glorious body had never known pain became "a man of sorrows, and acquainted with sickness." Isa. 53:3. R. V., margin. Cradled in a manger, compelled to flee into Egypt, reared in despised Nazareth, he toiled as the son of a poor carpenter until he was thirty years of age. He worked, hungered, thirsted, wept, suffered, bore, and was constantly persecuted on account of the hatred of the Pharisees, during the entire period of his

ministry. He drank the most bitter cup, however, at the time of his passion. In his great agony "his sweat became as it were great drops of blood, falling down upon the ground." He was mocked, beaten, spit upon, struck, and crowned with thorns. Barabbas, the robber, was preferred to the innocent Lamb of God, and he was hung between two criminals on the accursed tree. He whom all the angels hitherto served became the servant of all. He to whom as Creator of the world all things belonged, as a man had to ask all things of his Father. The Prince of life had to taste of the most bitter death. In view of all this, how much personal experience is expressed in these simple words uttered by our Saviour, "It is more blessed to give than to receive"!

Saul was by birth "a Hebrew of the Hebrews." He had belonged to the Pharisees, "the most straitest sect" of Israel. He had been educated in the celebrated school of Gamaliel. By birth he was a free Roman citizen. And he had advanced beyond many of his own age among his countrymen, so that without doubt the highest positions of honor in Israel were open to him. Phil. 3:5; Acts 23:6; 22:28; Gal. 1:14.

In view of the striking example of his Lord and Master, animated by the same spirit, constrained by the same love, and filled with the same grace, he could also testify: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Phil. 3:7, 8, 10. Permeated by such a spirit, he ceased not for the space of three years to admonish every one in Ephesus "night and day with tears." He coveted "no man's silver, or gold, or apparel." His own hands ministered unto his necessities, and to them that were with him. In all things he gave an example, remembering the words of the Lord Jesus, "that he himself said, It is more blessed to give than to receive." Acts 20:31-35.

To the church at Corinth, Paul could bear this testimony of his service as well as of that of his colaborers: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." 2 Cor. 5:14, 15. The apostle Paul was ever ready to present his body a living sacrifice, holy, acceptable to God, and to be fully spent in his service. Not all his

coworkers were like-minded, for of some of them he said, "They all seek their own, not the things of Jesus Christ." Phil. 2:21. Demas even forsook him, having loved this present world.

Such shining examples of divine grace as Paul, Timothy, Titus, Silas, and others, were bound to exert a lasting effect upon the hearts of the converts won by them. In a night vision the Lord called Paul to go to Macedonia in order there to preach the gospel. Imprisonment and persecution awaited him and his coworkers while founding churches in Philippi, Thessalonica, and Berea. But the grace of God worked so mightily in these churches that Paul could leave us the following testimony of their willingness to give and sacrifice: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, . . . not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." 2 Cor. 8:1-5.

Our Lord and Master, his faithful apostles, and the churches founded by them are for us today a glorious example of the application of the principle, "It is more blessed to give than to receive." The same grace awaits our reception today which at that time constrained workers and people to give such liberal gifts. The words of James 4:6 (margin), "But he giveth a greater grace," are a sure promise today. The treasures of divine grace have not diminished during the past centuries; and we, as children of God, still enjoy the precious privilege of saying, from experience, "For of his fullness we all received, and grace for grace." John 1:16. Whoever lets this fullness of God's grace work in him in such a time of need, will abound even in deep poverty unto the riches of his liberality. We who are bought of God with the precious blood of Christ do not belong to ourselves. We are "an elect race," "a people for God's own possession," "unto the praise of his glory." All we are and all we have we owe to the Lord. We have everything from him, and to him we must give a final account of our stewardship. Our property, our talents, our means, have been intrusted to us only as temporal possessors; we are not the real owners of them. It depends upon our faithful stewardship as to whether we shall receive an eternal inheritance of untold value with the Lord.

The world lies in darkness. Everywhere reapers for the heavenly harvest

are needed. All about us souls are perishing. All those to whom the Lord has given the fullness of his grace in Christ are, as Paul, "debtors" to the whole world, "to Greeks and to barbarians, both to the wise and to the foolish." Rom. 1:14. We are living in the time of the end; and as God has intrusted us with special light for this time, we are debtors to our Lord and to the world to proclaim this gospel of the kingdom to every nation and tribe and kindred in all the world. Everywhere reapers are necessary to garner in the rich harvest of souls. But in order to assure their support, means must flow freely to complete the work of God on earth. The Lord, however, loves only the cheerful giver, never the unwilling, reluctant giver. Knowing that his coming is right at hand, we should be of the same mind as Jesus, constrained by the same love of God as was Paul, filled with the same grace as were the churches in Macedonia; and then in our own souls we shall experience the full truth of the saying of Christ. Then we shall gladly sacrifice for the salvation of sinners, and for the spread of the gospel in the dark corners of the world. To the poor we shall give liberally, because we have known the grace of Jesus Christ, who became poor that we might be enriched by his gospel. We shall not need to be urged to give, because we ourselves have tasted the blessedness of the words of Christ, "It is more blessed to give than to receive."

L. R. CONRADI.

"I Was There"

It is recorded that Napoleon, after a famous battle, gave his soldiers a silver medal, inscribed with the sentence "I was there," and the name of the bloody conflict. This medal was highly appreciated by the veterans.

So when the great conflict of the ages shall have been finished, through eternity those who have "been there," who have passed through the terrible conflict, will have an experience that will mark them as a distinct company through all time. The redeemed will sing the song of their deliverance through the blood of Christ. The one hundred and forty-four thousand will sing a song which no man can learn, and which can never be sung by angels or the inhabitants of unfallen worlds, for they have not "been there." They have not passed through contest with the powers of darkness, and won by faith the prize of eternal life.

Through the eternal ages it will be our joy that we have "been there," and through the redemption which Jesus has purchased for us we have been overcomers, and more than conquerors through him who loved us, and washed us from our sins in his own blood.

G. B. THOMPSON.

The Work of Seventh-Day Adventists Reviewed

It is not always that the denominational work of Seventh-day Adventists is reviewed in so kindly a spirit as is done by the editor of the *Presbyterian Standard* in the issue of that paper for Nov. 11, 1914. The editor compares the work of this denomination with the work of the Southern Presbyterians in a manner highly complimentary to Seventh-day Adventists. While we thank the editor for this kind appreciation, we feel that it should by no means minister to personal or denominational pride.

There is one standard of comparison by which we may profitably measure our zeal and our spirit of liberality, and that is the standard manifested in the life of the Lord Jesus Christ. We may exceed in zeal and liberality the standard of some of our brethren in other churches, but we are still far below the standard set by the blessed Master. When we make that comparison, we are forced to admit to our shame and humiliation that we have not done one-hundredth part of what we should have done. We reproduce the article, as its comparisons may be of interest:—

You have heard of these people, but you probably have no idea what a busy, persistent, aggressive people they are. Among all the warring sects, there is none which proves more conclusively its faith by its works.

There are six different branches of Adventists. The most numerous and most influential of the six is the branch whose crowning characteristic is the observance of the seventh day instead of the first day of the week as the Christian sabbath. This church is about the same age as the Southern Presbyterian. It began its existence, however, under very different circumstances. Our church was formed by a secession, and entered on its separate existence with about 70,000 members. Moreover, in the course of a few years, this good beginning was augmented by some 30,000 additional members from outside sources. Thus we have had about 100,000 members as original capital on which to do business. Very different was the beginning of the Seventh-day Adventists. This church started on its career in Washington, N. H., with only one congregation, and has had to build from the ground up.

Bear this in mind, and then consider some evidences of its progress and prosperity. At the close of the year 1913, according to a recent report, this church had 122,386 communicants, and it added in the preceding twelve months 12,794, making a net gain of 8,180. This net gain was very nearly equal to that made by our church; namely, 9,831. In the number of churches, the Adventists gained 715 to our 21. But the most remarkable showing is in the sphere of finances and missionary work. "The total amount of funds for evangelistic work contributed by the members of the organization during 1913 was \$2,866,727.40, or \$23.42 for each member. Of this amount, 62 per cent was raised in tithes, which is the main source of rev-

enue of our denomination. A further expenditure of \$411,050 was made during 1913 in maintaining seventy advanced schools, and \$52,643 in charity work in connection with our sanitariums, thus making total contributions and expenditures for all purposes within the denomination for the year 1913 the sum of \$4,002,141, or an average contribution for each communicant of \$32.70 during the past year."

Are these a wealthy people? On the contrary. Are they a highly educated people? On the contrary. We have not a very extensive personal acquaintance among them, but feel justified in saying that they would not measure up to the Southern Presbyterian Church either in wealth or education. Yet 122,000 of them gave for evangelistic work \$2,866,727, whereas 310,000 of us gave \$1,451,733 for the support of all our evangelistic, missionary, and various benevolent causes. Probably they include in evangelistic what they pay their pastors. Suppose we add the sum which we pay our pastors. Then the total is \$2,900,801, only \$34,000 in excess of their sum.

Look at their report on school work: "The total number of schools conducted by the denomination is 786, employing 1,511 teachers, and having an enrollment of 27,379. From these schools came 828 persons that entered the denominational work last year."

Look at their publishing business: "At the close of last year there were thirty-seven publishing houses and branches having assets amounting to \$1,900,000, employing 734 persons. The total denominational literature sold during the year amounted to \$1,870,000. This literature is issued in 360 books, 325 pamphlets, 1,200 tracts, and 128 periodicals in eighty different languages. This literature is distributed by 2,060 colporteurs." Put this over against our publishing business—total sales from both houses, at Richmond and Texarkana, \$227,475. This is a mere bagatelle in comparison, and yet this includes the returns from the sales of all novels, good, bad, and indifferent, which were handled by our committee, and which probably constituted no insignificant part of its business. Take time to let it soak in that the Seventh-day Adventists, a church not much over one third the size of ours, sold nearly two million dollars' worth of denominational literature, not miscellaneous literature, mostly fiction, not even religious literature, but literature created by that church and distributed as a means of propagandism. Yet our church can't publish even a volume of sermons by one of its most distinguished ministers without passing around the hat and taking a collection for the purpose.

Look at this: "The denomination maintains 1,608 missionaries stationed in sixty-seven different countries. To support this work in foreign lands there was expended \$911,769 in the year 1913." This means for foreign missions \$7.45 per capita. We have set \$5 per member as the amount needed to usher in the millennium in this generation. So far we have furnished very little evidence on which to base a hope that the millennium will arrive on schedule time.

It would be interesting to notice some of the peculiar doctrines of these Seventh-day Adventists. Doctrines that produce such looseness of purse strings are worth looking into.



THE WORLD-WIDE FIELD



Sad News From German East Africa

L. R. CONRADI

AFTER the war began, no news whatever from German East Africa passed the censor until the month of March, and the few short postals we received at that time were mailed in the month of October. What a story these postals might have told of their four months' transit, had they only been able to speak! These cards contained short notices from both the Victoria Nyanza and the Pare Mission. Brother E. Kotz wrote that they had been able to provide themselves with foodstuff at Tanga after the outbreak of the war, and that up to that time everything was in fairly good condition, and the workers in good health. Brother B. Ohme, from the Nyanza field, wrote that he had been ill for some time, but was better, and that otherwise everything was well, and that they were not specially suffering. The same was told us on several other postal cards, all of them, however, being very short.

A letter from Brother A. A. Carscallen, dated in December, notified us that Brother and Sister F. Bornath were taken as prisoners to Kisumu, where they met Brother Carscallen, and from there they were brought to Nairobi, the capital of British East Africa.

A letter written from there, January 30, contains the following sad news concerning our German missions:—

"NAIROBI, JAN. 30, 1915.

"DEAR DIRECTOR: With this I send you some information as to how our mission work is advancing. In most of the places of the Victoria Nyanza field the work is onward. In some places everything is stopped. Until the end of November, the latest date of my receiving news from our missionaries, they were all well, with the exception of Brother H. Palm, who was shot November 28, at his station. He rests from his labors until we shall meet on the resurrection day.

"Mrs. Bornath and I were taken prisoners on our station December 6, and have been here in the prisoners' camp at Nairobi since December 14. We shall soon be transported to India. Healthwise, we can be thankful to God for his mercies. Yesterday we were informed that the wives of missionaries would, if desired, be transported to Europe; but we prefer that Mrs. Bornath remain with me. We had to leave the station empty-handed. We therefore commend ourselves to God's providence, and we are willing to bear joy and suffering together.

"We have met Brother Carscallen. Brother and Sister Alfred Matter are al-

ready in India. During all this time we have received no papers whatever.

"F. BORNATH."

As to Brother Palm, he was born March 27, 1883, at Boblingen, Wurtemberg. He was baptized July 1, 1905, then attended school at Friedensau for two years, after which he spent about five years in gospel work in Germany, sailing for German East Africa, Aug. 29, 1912, where he took charge of the station at Nyabangi. Had it not been for the war, Brother Palm would have been ordained before this. He leaves a mother and a sister in Germany, to mourn their loss. But we have the bright hope that he will have part in the first resurrection.

Brother Bornath was born in eastern Prussia, at Marggrabowa, Nov. 22, 1885. After embracing the truth, at Essen, where he was employed in the steel works, he visited our school at Friedensau, and with his wife, March 15, 1913, went to East Africa. He was sent to Utimbaru, where they established a station, and on the twenty-third of April, 1914, they had their first baptism, ten being won from heathenism, and baptized by Elder J. Persson. They had about one hundred pupils in their school; and while the first fruits were baptized, others had already offered themselves as candidates for baptism.

Brother Matter and his wife went to British East Africa, sailing from Hamburg, April 14, 1914. As Brother Matter had been in Australia and England quite awhile, though a German by birth, he was temporarily assigned to help in British East Africa. We had hoped that Brother Toppenberg and wife, being Norwegians, could come over from German East Africa to British East Africa, and relieve Brother and Sister Matter for German East Africa. But evidently the change did not take place in time. We hope and pray that our faithful brethren will be preserved, and that our promising work begun in the very heart of Africa will not suffer too severely. Let us remember our faithful missionaries in our prayers.



Hawaiian Islands

MABEL MARVIN MC KEAGUE

I HAVE read in the columns of the REVIEW of missionary launches and boats of various descriptions, of ox teams and burros, but I have failed to see an account of a missionary motorcycle. So I will tell you something of the work which ours helps us to accomplish.

In Honolulu the motorcycle did good duty in carrying the message from place to place, for more than a year; and in coming to Hawaii, the largest island of

the group, where the population is scattered over a large area of cane field and forest, we found it even more necessary. When we arrived, last September, we found families out in the Olaa district ready for Bible readings, and had to plan how we could best meet these scattered appointments and also carry on our city work. A short railroad runs from Hilo to some of these plantations, but we find it very impracticable for our use, as it runs but one train a day, and the rates are high. So every Sunday (unless it should be raining fourteen inches in so many hours, as it is doing while I write) my husband goes to the country, and with the aid of the motorcycle three or four readings can be held, from nine to sixteen miles out, in one day.

Yesterday I made the trip with him, which I do whenever it is possible. We load ourselves with books and papers, and perhaps some food or clothing for the poor families which we visit. A few miles from town the road takes us through a beautiful tropical forest, and then out into the wide expanse of sugarcane fields.

Our first stop is at a humble home in Keaau, where we are sure of a hearty welcome. Mrs. Henry and six children have been studying the truth for several months, and are keeping the Sabbath. While Mr. Henry finds it a greater struggle to surrender all, still he is convinced, and eager to study with us. While my husband holds a Bible reading with the parents and neighbors whom they call in, I teach the children and their little friends many new songs, verses, and the doctrinal truths in a simple way. Every head is bowed, eyes are closed, hands folded, and it is perfectly quiet while we pray, and all join in the Lord's Prayer. They can repeat the ten commandments, the quarter's memory verses, and several songs very readily, and drink in the truth, as well as the older ones.

But the best part of it is that this is a family of real missionaries. The children gather in a half dozen of their little playmates for their Sabbath school, which is conducted by their mother each week. Mrs. Henry keeps our good papers in circulation all the time, and many are becoming interested. She talks the message to her neighbors, and quite recently when her brother tried to convince her of the truth of Mormonism, she "reasoned with him from the Scriptures" all night. One other encouraging feature is that she calls all the family together for morning and evening worship. She has the new "Bible Readings" and the *Signs*, and is letting her light shine.

And how, you ask, did you gain an entrance into this home? Martin and Nicholas Nielsen, who for years have been the only representatives of this message on this island, live in that district, and walk for many miles selling literature in the languages of the plantation laborers, as well as selling English reading matter. One day they sold a *Signs* to the Keaau storekeeper, and as he did not care for it he gave it to Mrs.

Henry. The seed fell on good ground, and she has accepted the light for which she had been searching.

Four miles farther up this volcano road we enter the home of one of our Norwegian sisters, who recently married a Hawaiian. Their house is a poor one, and their food is very simple. She readily responded to encouragement, and now she and her husband are keeping the Sabbath. Some of the neighbors come in to the studies, and we are trying to lift them from the life they now lead to walk in the light of the third angel's message.

Sixteen miles farther on we are sure of a hearty welcome in the neat little home of an aged couple from the New England States, who became interested through reading the literature which their daughter-in-law, Mrs. Henry, lent them. They also call in their friends, and we expect the station agent and the postmistress of that town to become regular readers with us.

We have just begun Bible readings with the school-teachers. Judging from the flowers, bananas, and good wishes which we carry home with us, we consider the day well spent; and although the road is often rough, and we get caught in the rain, and are lame for several days, it pays, and the Lord has blessed and protected us.

More calls are coming in, but other days are filled with our city work. There are Bible readings to give, prayer meeting and Sabbath meetings, the jail meeting, treatments, and from one hundred and seventy-five to two hundred papers to sell each month. There are only six members in our Hilo Sabbath school, but our donations for the quarter ending March 27 were \$22.90, and the tithe for the same period was \$70. A church collection is also taken. We have just organized four home departments, with a membership of twelve.

Our treatment room has never failed to keep up with its running expenses and the buying of new supplies, and for several months we have been able to turn a surplus into the mission treasury. Every patient receives and reads our truth-filled literature. We believe the treatment room is a mighty factor in carrying the message for these last days.

With the literature that our members here mail and sell, together with the work already mentioned, we feel sure the Lord will prepare a people from this island to meet him in his soon-coming kingdom. How we wish we had literature for the Hawaiians, for we do see gratifying results in proclaiming the truth to them in their own language. We believe that a large company would be obeying God's commandments where now there are so few, had our missionaries studied the language and worked for the native as well as for the white man in these islands. May the Lord give us strength to warn those who remain.

Pray for the workers on this island and for more laborers to carry the message here.

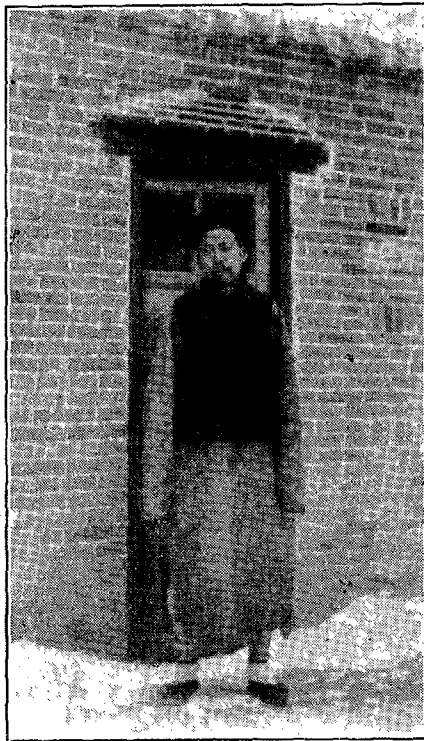
Hilo, Hawaii.

A Seeker for Truth

FRED LEE

FROM his appearance one would not think he was a seeker for truth. But such is the case. This man is a member of a large and wealthy family. He and several of his brothers hold literary degrees. This is only one of many surprises one meets in China. There is much gold which does not glitter, and many diamonds in the rough. I believe this man is one.

He came to us a few months ago, having walked several hundred miles that he might hear more of the truth about which he had heard one of our evangelists speak. He had started to come to us some time before, but when only half-



A SEEKER FOR TRUTH

way here he met a beggar along the roadside. His heart was so touched that he gave all he had to the poor fellow, and had to plod back a hundred miles to get more money with which to come to our place.

For many years he had been seeking for light, and God did not disappoint him. For years he sought peace of heart by chanting many prayers alone on the mountain top, by fasting in a dark, cold cell, or perhaps by doing good deeds among the villagers. However, his mind and soul became darker and darker, and his hope of salvation more dim. Despair had settled down upon his heart when he came to hear this truth.

It was hard for the truth to pierce the darkness of his soul. Many and strange were the questions he would ask of the way of salvation by faith. But gradually he understood its meaning. He had been touched once by the healing hand of Christ. He saw, but not clearly.

Often despondency would settle upon him, and I would see him sitting alone in a most dejected way, thinking of what he might do to overcome, and to merit the grace of Christ. But he is growing,

and is learning that it is not by works that we are saved. In many ways he only sees "men as trees walking," but he is waiting by faith to receive the second touch of the Master's hand, and he believes he will be made whole.

There are many such men and women in China at this hour. They know the merits of the gospel, they have felt a portion of its power. And now they are anxiously waiting to feel the second touch of the Healer's hand, and to receive the power to go in peace, and sin no more.

Korea

THE following letter is from Li Seung III, our first Korean Bible worker:—

"Having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

"In 1904 for the first time I was privileged to hear this blessed truth and find God and the right way. At first we had no church building, and we would go up in the mountains and sometimes into a wayside inn to hold our meetings. It was our earnest desire to see others saved; and before very long my husband was converted, and then my parents. This was for us the first happy experience; and although we had many trials afterwards, yet God always made a way of escape for us.

"Later, when we printed our paper, the *Sei Chyensa eui Keuipyel*, it was my privilege to go with others to Weju to sell it. There we had no believers, but we gained a very interesting experience; for many seemed anxious to read what we had, and we would sometimes sell as many as seventy papers a day. Soon after, some began to keep the Sabbath as the result of that work.

"Now I have been in the southern part of Korea for a few years. There is a great difference in the language from that of the north, and the southern people are exceedingly poor, so at first I thought it very hard to work here; but now I have learned the language, and the work is very interesting. We have between sixty and seventy church members here at Keizan; and although they are very poor, their donations are the second highest in Korea. I thank God for what he has done, but I know we are not able to give to God the praises due to him."

Field Notes

ELDER J. S. ROUSE reports the baptism of ten persons at Joplin, Mo., and five at Springfield. Twelve new members were recently received into the church at Peden Chapel.

DURING the last few months sixteen have received baptism in Seattle, Wash. At Bellevue six adults have decided to obey the commands of God, and a Sabbath school of twenty-five members has been organized. Elder Lewis Johnson reports a new church of nineteen members at Hillman City.



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.

A Mother's Prayer

So many cares to burden all the day,
So many wounds to bind, and hurts to heal,
So many steps to guide along the way,
So much for hands to do and hearts to feel,
Thou knowest, Lord, how weary mothers grow;
How, at the close of day, we come with lagging feet
And oft times aching head, to ask thy help
Just to keep sweet.

The cup of little things that worry so,
Comes often to a mother's lips to drink.
The griefs and joys that only mothers know
Make up her chain of days, forged link by link.
Dear Lord, a mother draws her strength from thee,
Her wisdom, too, to guide the childish feet;
But always, Lord, our daily need will be
Just to keep sweet.

— Selected.

The Boy's Wounds and Bruises

THESE are "barefoot days" for the country boy, and likewise days for "first aid" to his wounds, stings, bites, and bruises. A good first-aid outfit should be in a safe place in every mother's closet, ready for immediate use. Moments gained at the beginning of an injury may save hours of suffering later. Such an outfit may contain:—

A roll of absorbent cotton; a spool of adhesive plaster; a package of sterile gauze; half a dozen rolls of bandages from one to four inches wide; a bottle each of liquid soap, of peroxide of hydrogen, of iodine, and of 7½-grain bichloride of mercury tablets; a pair of sharp, small scissors; a pair of tweezers; a brush; and a small basin. A light, well-made box, with handle and lock, is the ideal container for this outfit, insuring its cleanliness and readiness for use when needed. (Special warning should be given in regard to the bichloride of mercury tablets. The bottle should be plainly labeled, and in some way so marked that the contents will always be recognized as poison. Many serious accidents have resulted from neglecting these precautions.)

The first essential in treating a wound is the absolute cleanliness of the hands that are to do the work. To insure this they should be thoroughly scrubbed in very hot, soapy water, rinsed in boiled water if it is to be had, and then im-

mersed in a 1-1,000 bichloride of mercury solution. This is made by dissolving one 7½-grain tablet of bichloride of mercury in one pint of warm, boiled water.

Next, the skin in the region of the wound should be cleansed, first with warm water and soap, and then with the antiseptic solution.

Punctured Wounds

When Tom catches his arm on a long, sharp thorn, pushing the thorn well into the tender flesh, or when Henry jumps from the loft to the pile of hay on the barn floor, and encounters the sharp tine of a pitchfork on the way, or little Joe steps on a nail,—their wounds are classified under the heading given above. These wounds may become very dangerous if infected; and it should not be forgotten that common garden soil is often a fertile source of infection for the deadly tetanus, or lockjaw.

The punctured wounds should be carefully cleaned, as already outlined; bleeding should be encouraged; the foreign body should be removed, and the puncture swabbed out with iodine, applied with a bit of absorbent cotton wrapped on the end of a small, sharpened stick. The wound should then be packed with a narrow strip of sterile gauze.

In all severe wounds it is advisable to call a physician, but this first-aid treatment may be given before he comes.

Patriotic Wounds

Toy pistols, firecrackers, "torpedoes," and other noise makers are still with us, and the resulting injuries are unfortunately common. In the event of such an accident, a physician should be sent for at once; for these wounds are usually dirty, and often followed by lockjaw.

The wound should be thoroughly cleaned, using hot water and soap, and the 1-1,000 bichloride of mercury solution. If a physician cannot be secured, the wound must be carefully examined for the presence of foreign bodies, and these removed. This sometimes necessitates cutting the skin. A pair of small tweezers, which have been made sterile by boiling in the disinfecting solution, should be used to grip and remove the foreign matter. The wound should then be carefully washed out with peroxide of hydrogen or with iodine, and an aseptic dressing applied.

Fishhook Wounds

These are painful wounds, but not serious. The chief difficulty is in removing the hook. "The best way to accom-

plish this is to press the hook out through the tissue until the barbed end is in view, when it may be cut or broken off, and the hook withdrawn." Peroxide of hydrogen or iodine should then be used to wash the wound, and an aseptic dressing applied.

Bee Stings

The sting of bees, wasps, hornets, etc., rarely has a serious result, but it is often extremely painful. The sting is sometimes broken, and part of it left in the flesh. It should be removed, and some alkaline solution applied to the swelling. A solution of washing soda or ammonia water often gives relief. Baking soda, wet earth, or a fresh slice of onion may be used. When a child has been stung inside the mouth, as sometimes happens, a solution of salt and water, as hot as can be borne, may be held in the mouth, but should not be swallowed.

Bruises.

These are of frequent occurrence. The skin of the bruised surface should be thoroughly but gently washed with hot soapy water and then with an antiseptic solution, such as the 1-1,000 bichloride of mercury solution. Discoloration may be greatly reduced or prevented by alternate hot and cold applications. Hot fomentations also serve to relieve the pain. With both hot and cold, moderate pressure is recommended to the injured part. To prevent the further escape of blood and help to absorb that already present. Diluted vinegar, diluted alcohol, arnica, and other lotions are often used, but authorities agree that the application of hot and cold water is the best remedy.

MRS. I. H. E.

Training in Habits of Order and Helpfulness — No. 5

MRS. C. L. STONE

My observation in teaching hundreds of children convinces me that children are interested most in doing the thing they know how to do well. No person, either adult or child, enjoys doing a thing which he does not know how to do, and which, though he do his best, must still be done in a bungling fashion.

Dexterity of hand is not acquired in a day. Just as the student of music must practice for hours day after day and year after year before he acquires the desired suppleness of touch, so the little child must be trained to a dexterity of touch in performing work.

Long ago in the schoolroom the discovery came to me that the healthy child, the child who could be set at a task and accomplish it, the child who could be depended upon to do his work neatly and well, was the one who had had careful instruction in manual training.

It may seem an indirect route, but I believe it is one of the surest ways of developing, in the end, helpfulness in our children. The desired dexterity of touch follows only much constructive work. Let them begin in earliest childhood with clay modeling and paper folding, tearing and cutting. A little later, introduce mat weaving and raffia winding, which are

preparatory steps for the later basket weaving. Not only do we teach dexterity of hand in these things, but in them we find opportunity for teaching artistic form and color arrangement. In this way an educated taste is acquired, which later will be very helpful in the arrangement of rooms, the selection of rugs, wall paper, etc.

As the children grow older, systematically teach them sewing, pasteboard sloyd, gardening, wood sloyd, cooking, and laundry work. In short, give them a complete course in housekeeping. The same course is not adapted to both boys and girls. Their natural tastes should influence to a certain extent.

It is of the utmost importance that, if we are to expect neatness and order in our children's work, they be trained carefully and systematically in the manner of doing it.

"To children active and restless,
Employment is most of all;
For useless pleasures, if often
Repeated, are apt to pall.

"But work, of a kind congenial,
Whatever they most enjoy,
Will be to their minds a guidance,
And their hearts and hands employ.

"'Tis an inborn, primal impulse;
What two years' boy would fail
To reach, if he could, the hammer,
And try to drive a nail?"

Takoma Park, D. C.



Making a Friend of Daughter

WHEN I was a little girl, my mother once sent me with a note to our washer-woman, who lived, with her five daughters, in a small, unpainted house on the outskirts of the little town.

That shanty, with its yard inclosed by a ramshackle fence, was the most interesting place I had ever visited. Over the dilapidated front door an old-fashioned gourd vine flourished. At the side of the house was a well, with gourds of fascinating shapes and sizes suspended in the shade of the arbor for the convenience of those who were thirsty. In the front yard, beds of rank dog fennel were outlined with whitewashed stones. Hanging in the sun beside the kitchen door was a wide-mouthed, greasy-looking bottle in which the family cure-all, dog fennel salve, was brewing. Back of the house was a curious mound of earth, which I was told contained turnips for the winter. One of the girls dug out an enormous white and purple one. Another ran into the house, and brought out an ornate glass saltcellar filled with the coarsest—and the sweetest—salt a human being ever tasted. With that turnip and the salt, we were going to have a party!

The five girls led the way to the extreme end of the lot, and we wedged ourselves into a narrow passage between a chicken coop and a board fence that kept the alley out of the back yard. This space was the playhouse. It was fur-

nished with broken stools, a wooden horse, and the most fascinating collection of broken dishes and bottles that ever ravished childish eyes. On the ledge of the fence was a fragment of vase containing the ubiquitous dog fennel blossoms. That ledge was the table from which we were to eat the turnip and salt, and drink cool water from dripping gourds. Just as we had begun our feast, the mother appeared with a bag of crackers. That was the most delicious repast I had ever tasted. It was so good that I could hardly wait to get home to tell my mother all about it.

I shall never forget her look of horror as I recounted my adventure, nor the chill of fear and rebuff that settled like a wet blanket over my bubbling enthusiasm. It was a humiliating and tearful time; and when it was all over, I had one distinct impression—that hereafter I would spare my mother the details of all thrilling or dangerous experiences. By this plan, I argued, she would be saved much anxiety. It worked beautifully; and from that day to this I have never told my mother the things I should have told her, the things I would gladly have told her had I been less afraid of the consequences.

Now I am a mother myself. I have a spirited daughter ten years old. She has an adventurous disposition that is forever seeking the "why" of everything. Girls with temperaments like hers need extremely careful guidance. She is not like a reed, to be bent at will, but like a brittle twig that too sudden bending breaks. It has always been my greatest concern to bend her gently in the right direction, a process that is slower than breaking, but to my mind infinitely better. To guide her intelligently, it is first necessary to keep her confidence, which is easier said than done; because confidences are as easily frightened away as birds—a too sudden move, and, whir-r-r-r! away they fly!

When my daughter first began to prattle, I determined never, never to be visibly shocked at anything she said or did or thought, no matter how shocking or alarming it might be. You see I have never forgotten the lesson of the raw turnip. Sometimes my very soul has quaked within me because of something she has said or done and told me about afterward; but, to my knowledge, I have never frightened away a confidence by allowing this fear to show in my face or manner. When it has been something that needed serious thought, I have waited an hour, a day, a week, as the case demanded, and then laid siege to the fault in a roundabout way. I never give her a chance to think, "I wouldn't have been given that scolding if I had not told her; after this I won't tell her."

One of the best ways to get and keep a girl's confidence is to keep in touch with her viewpoint. Children live in a different world from the one inhabited by grown-ups; and it doesn't seem quite fair to expect them to come and live in ours—which is a very strange place, indeed—unless we sometimes return

their visits and become acquainted with theirs.

There have been times in my life when it was almost martyrdom to be dragged away from some important work and led out into the yard where half a dozen youngsters had prepared a tea party on the lawn, and placed one of my rugs on the grass for me to sit upon while I presided at the teapot—filled with tepid catnip tea! But after the first plunge into their world of make-believe, I always have a perfectly delightful time, and I get the children's viewpoint.

The other afternoon my little girl went to a party. It was just around the corner, so I was not worried when dusk came and she had not returned. When she did come, something in her face telegraphed to me the knowledge that either she had not had a good time or she had something on her mind that she disliked to tell me. I waited—smiling—until she was ready. Suddenly, and with an audible gasp, she exclaimed, "A boy walked home with me!"

This was her first experience with an escort, and she evidently feared the consequences. I said, "Why, what a nice, gentlemanly thing for that boy to do! Did the hostess ask him to walk around with you because it was getting dark?" Her look of relief was actually pitiful. "No," she said, shyly, "I don't think she did, because he asked me if he might." There was a little silence. I knew there was more to come. "And we played kissing games," she faltered. "I didn't like to be disagreeable and spoil everything, so I played, too."

She knows I do not approve of kissing games. "Well," I said, "of course, one has to be polite, but there are so many more interesting things to do at parties that I am a little surprised that Mrs. Blank did not think of them. When we have your birthday party, we'll think up a lot of new games."

"A boy walked home with Mary, too, but she isn't going to tell her mother, because she'll scold," she commented.

Mary's mother is a charming woman, but she is so afraid about Mary's behavior that she makes the child's life miserable. She is a model of dignity; always lovingly stern and reproving. I suspect that in her heart she regards me as a foolish, weak-minded, frivolous person who should never have been intrusted with the bringing up of a woman-child! Just the same, she is always glad when I take Mary with us on our rambles through the woods or for a picnic beside a particularly happy brook we know.

How the secrets do pop out of the little hearts out there in the woods! They are not afraid when they are on their own ground, so to speak. Things they would hesitate to say in my drawing-room come as naturally as spring flowers when I join them on excursions into their world. They sit on tree trunks and tell each other's fortunes with daisy petals. They talk about the boys they like; about what they did when they were little(!), and what they are going to do when they are big. They open their

hearts as frankly as if I were a bowlder that neither heard nor saw. And all the time I am drinking in every syllable—indexing every new emotion, listening for the first tone of self-consciousness, ready to sweeten the first poisoned thought, waiting to guide to a safe arbor the groping tendrils of these expanding minds.

The things my daughter tells me are not always beautiful things. Upon one occasion she told me frankly things that I feared would sear the freshness of her lips. The story was about a boy at school, a boy now recognized and cared for as a degenerate. Think of the evil that would have festered in my daughter's mind if she had kept this story from me and deprived me of the power of drenching it with an antiseptic solution of common sense, and purifying it with the sunlight of love and sympathy and understanding!

Sometimes the piano is dusty; occasionally the meals are a little late; and very often while I am reading aloud, I have a feeling that I should be darning the stockings. But I persuade myself that I have a long future in which to darn and dust and serve meals right on the minute, and just a few precious years in which to make a lifelong friend of my daughter.—*Virginia Dale, in McCall's Magazine.*

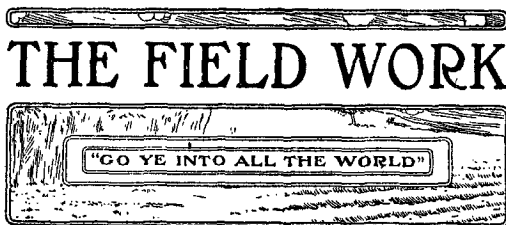
Scientific Dish Wiping

RECENTLY I watched two men in a cafeteria wiping trays, and I discovered some points that are worth observing by those who do their own work. One man wiped the top of a tray at the top of a pile, then turned it over, at the same time passing it on to a second man, who wiped the bottom of the same tray and set it right side up on a second pile, which was then carried to the dining room by a waiter. Each man used two towels, one in each hand, so that every motion counted. Even the work of wiping one tray was thus highly specialized.

This gave me an idea. By experimenting and watching my own motions when wiping dishes, I found that I made many useless passes through the air. I discovered that I could gain time by using two drying towels instead of one, and several motions, such as picking up the end of the towel, were eliminated.

Now, when a woman spends, on an average, two hours a day washing dishes, it will pay her to save even a minute or two at each process. If a business man finds it profitable to study to eliminate every useless motion, it certainly should profit the housewife. One of the reasons why there has not been more progress in housework is because women have not reckoned their time as worth much.

In estimating the cost of a product made in the home, a common expression is, "I didn't count my time anything." With this idea it is not strange that there is no leisure for recreation or reading or music. Save the minutes, and eliminate the useless processes, and there will be time for spiritual things.—*Flora Huntley, in Christian Endeavor World.*



The Hebrew-Christian Convention

THE first convention of Jewish-Christian brethren ever held among us was recently convened at South Lancaster, Mass. It was certainly an interesting meeting. A few years ago such a meeting would have seemed to many almost impossible. We who have faith in the third angel's message know that with God all things are possible, and whatever the Lord has declared in his Word and through his prophets must surely come to pass.

One by one the Jews are coming in. On account of their bitter and deep-seated prejudices it seems impossible to hold exclusive meetings for them. But the Spirit of the Lord has been blessing the efforts which have been put forth

on account of his faith in Christ and in this truth, but we are glad that the Lord has answered his prayers, so that his wife is not only favorable to the message, but took steps at this meeting which we believe indicated that her heart was with us altogether. The accompanying picture of the brethren and sisters was taken during the convention.

We had a daily program, and several of the ministering brethren rendered helpful assistance. The meetings were held in the South Lancaster church, and the Jewish brethren were very grateful for the opportunity afforded them of attending the convention. Every one received help and spiritual blessing, and surely the Holy Spirit was present in the meetings.

The first meeting was held on Wednesday evening, May 26, at 7:30. After an opening hymn, the eleventh chapter of Romans was read for a Scripture lesson, and Elders P. F. Bicknell and B. F. Machlan offered prayer. After a few remarks by the chairman, F. C. Gilbert, words of welcome were spoken by Elder Bicknell, in behalf of the South Lancaster church; by Elder E. E. Miles, in behalf of the entertaining committee; by Elder A. Moon, in behalf of the Massachusetts Conference; and by Elder K. C. Russell, in behalf



OUR FIRST HEBREW-ADVENTIST CONVENTION

during the past few years in their behalf, so that today there are about thirty in the Atlantic Union Conference, several in the Columbia Union Conference, a few in the Lake Union Conference, and we believe a few in one or two other union conferences in this country. For some time we have tried to secure a faithful census of the Jewish believers, but have not yet met with the fullest success.

As we have come in contact with our Jewish brethren and sisters, it has seemed clear that there was need of instruction concerning the definiteness of our work and message. Several have for some time been calling for a gathering of their brethren and sisters in a general meeting, and they have felt that such a meeting would be very profitable. The matter was presented to the Jewish Advisory Committee, and it was thought best to have the meeting this spring.

There were fourteen adults in attendance, and one of our brethren brought his wife and three children with him. This brother has been passing through some bitter experiences with his family

of the Atlantic Union Conference.

There was a daily Bible study at 6 A. M. The need of preparation for service, and the necessity of being deeply rooted in the truth, were emphasized. At 9 A. M. there was a devotional hour, and at 10:30 the convention work was carried on. A number of papers were read by different ones upon themes which vitally affect the work among the Jews. Such topics as, "Can the Jew Be Reached With This Message?" "What the Third Angel's Message Means to the Jews;" "Orthodox and Reform Judaism;" "How Shall We Reach the Jews?" "How Shall We Deal With Jewish Prejudices?" "Some Ways of Getting the Message to the Jews;" "What Part Can Seventh-Day Adventists Act in Bringing the Truth to the Jews?" and other subjects which are closely associated with our work of bringing the message for this time to the Jewish people, were considered.

It was agreed by all present that to carry on our work among the Jews not only is there need of power and the presence of the Holy Spirit, but great

tact must be used that in our efforts we shall draw them rather than repel them. The words mission, missionary, and missionary work should not be named among them, as these terms to the Jews are signals of enmity and animosity. Many experiences were related showing how Jews will come to Seventh-day Adventist churches when they become acquainted with our people, and all those present were unanimous in their belief that for the present time most of our work must consist in circulating our literature, in efforts in connection with our churches and halls in the cities, and especially by our own people doing all they can to make themselves known to the Jews as Christian *Sabbath keepers*.

Some of the Jewish brethren and sisters were in need of instruction that would enable them to meet many of the Jewish questions and objections, especially from the Old Testament; for we must remember that the Jews do not accept the New Testament as the inspired testimony of God. The Lord helped in meeting these questions from the Bible, and all felt that they had been helped and benefited by the meetings.

During the convention an effort was made to interest the Jews in the neighboring town of Clinton, and on Friday evening quite a number of them came to the service.

A thousand copies of the forthcoming Yiddish magazine were taken by the brethren and sisters, to be distributed or sold among the Jewish people. One Jewish brother was baptized.

On Sabbath afternoon an interesting service was held, and we wish that many of our brethren and sisters might have been present, to hear the testimonies of the young men and women as they told how they accepted Jesus. The Gentile knows but little of what it means to give his heart to the Lord or to accept the Sabbath truth, as compared with what it means to the Jew. All our ministers and lay members who were present at that meeting Sabbath afternoon will better appreciate what it means for a Jew to accept Christ and his truth; and we are sure that they will have more sympathy for the lost sheep of Israel.

The brethren and sisters pledged their loyalty to this most blessed truth, and their hearts are grateful to God for the spirit of prophecy connected with this message. To the Jews, who for two thousand years have been praying to the Lord to send them another prophet, that they may hear the voice of God through his servant as in days of old, it is a wonderful thing to know that from the rise of this message the Lord has connected with it the spirit of prophecy, and it seems to them much like the real religion of Israel when the Lord led their ancestors. The following resolution was passed during the convention:—

"Whereas, The spirit of prophecy has repeatedly stated that many of the Jewish people will yet accept this truth, and,—

"Whereas, We see that some have already taken their stand; therefore,—

"Resolved, That we Jewish Christians in convention assembled, recognize that in our accepting the third angel's message we see the beginning of the fulfillment of this prediction; and, further,—

"Resolved, That we give thanks to the Lord for his goodness in bringing the light of this truth to us, and we pledge

ourselves that with the help of God we will be loyal to this blessed third angel's message, and do all we can to bring the light of this truth to as many of our Jewish people as we possibly can, and to all others."

The brethren and sisters were loath to leave when the meeting closed on Sunday afternoon, May 30, but all felt that it had been a blessed and profitable gathering, and went away with the determination to work for the advancement of the third angel's message as never before, and with the belief that the Lord will yet bring many more of the Jewish brethren into the light of present truth.

F. C. GILBERT.



The West Indian Union

IN July, 1913, the writer returned to this field, after an absence of eight years, to act as president of the union. On account of our financial condition the union conference, which was to have been held in October, 1913, was postponed. But we had a meeting of the conference committee in May, 1914, when the needs of the field were carefully considered.

It was the unanimous opinion that the field was altogether too large for one man to look after properly. So the General Conference was asked to take over the Central American Conference, and the mission fields of Guatemala, Cuba, Haiti, and Porto Rico. After due consideration this was done. Other territorial changes were made to further facilitate our work. Colombia was given to the West Caribbean Conference, and the Venezuela, Guiana, and East Caribbean Mission fields were added to the South Caribbean Conference.

It was voted to hold our union and local conferences early in 1915; but on account of the changes made in the sailings of the steamships, because of the war, it was very difficult for us to decide upon dates; but the following were carried out:—

The Jamaica conference was held in Kingston, March 26 to April 4; the ministerial institute, union conference, and West Caribbean conference were held in Colon, April 9-27; and the South Caribbean conference was held in Port of Spain, Trinidad, May 6-12. These meetings were all well attended, and much of God's blessing was manifested.

Elder G. B. Thompson and Prof. M. E. Kern attended the Jamaica and Colon meetings, and their services and counsel were appreciated by all. We are sure that the ministerial institute, the first one that our workers in this union have had the privilege of attending, was appreciated by them; and I believe it marks a new epoch in our work. The principles there brought out will be put into practice, and much more efficient work will be done in winning souls.

The spirit of the other meetings was brought into the South Caribbean meeting, and nearly all report that it was the best conference they have ever attended in this field.

The enemy of the work had laid his plans to bring confusion into all these meetings, but we are glad to be able to say that he has not had his way. When the enemy came in like a flood, the Spirit of the Lord lifted up a standard against him.

Very few changes were made in the officers of the union and local conferences. The officers for the Jamaica Conference are: President, Elder E. C. Boger; secretary and treasurer, Charles Degering; executive committee, Elders E. C. Boger, C. H. Keslake, W. M. Crothers, and Brethren W. Burkley and C. C. McCatty.

The officers of the West Caribbean Conference are: President, W. G. Kneeland; secretary and treasurer, to be supplied; executive committee, Elders W. G. Kneeland, D. E. Wellman, J. W. Shultz, J. A. Reid, and Dr. D. E. Blake.

The officers of the South Caribbean Conference are: President, N. H. Pool; secretary and treasurer, F. Hutchinson; executive committee, Elders N. H. Pool, E. C. Widgery, E. C. Boynton, S. A. Oberg, and Brethren S. A. Crichlow, E. C. Henriques, and Thomas Cotton.

The officers of the West Indian Union are: President, A. J. Haysmer; secretary and treasurer, F. H. Raley; executive committee, Elder A. J. Haysmer, E. C. Boger, W. G. Kneeland, N. H. Pool, E. C. Widgery, and Brethren F. H. Raley and A. F. Haines.

Plans have been laid at all these conferences that, when carried out, we trust will greatly advance the work in these fields. Realizing the scattered condition of our territory and the great distances to travel, thus making it very difficult to meet together, it was voted to hold our union conference every four years, and the local conferences once in two years.

Plans were also laid to push the *Watchman* and other literature as we have never done before. It was also decided for the union to secure a large tent and plan to make strong evangelistic efforts in our large cities.

Field agents who speak both English and Spanish were called for in both West and South Caribbean fields, Jamaica already being supplied.

We are sure that our conference officers and workers are going from these meetings with renewed courage, and a strong determination to accomplish greater things in the future.

A. J. HAYSMER.

Medical Missionary Department

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

A Study of the Pattern for Our Medical Missionary Work in Reference to the Training of Nurses*

THERE are many high-class nurses' training schools in the world today which have unbounded medical facilities, and annually put hundreds of noble nurses into service. These nurses are working hard to lessen the sickness and suffering of mankind. They have had a most excellent head and hand training.

We have set for our training schools the high standard of head, hand, and heart training. We recognize that the

* A paper read by Julia A. White, M. D., at the Loma Linda (Cal.) Medical Convention.

dominant spirit of the age, the spirit of commercialism, has invaded the sick room, and is crushing out the nobler spirit of unselfish service to the sick. We stand for reforms in the treatment of disease, abandoning the use of poisonous drugs, and instituting in their place simple rational remedies, hygienic measures, and above all, we acknowledge the proffered assistance of the Great Physician in the relief of physical as well as spiritual maladies.

For more than forty years we as a denomination have been training nurses, and in that time thousands have been graduated. Many of them are in home and foreign fields. Some are in private work, and are doing all they can to spread the truth. Many are working from a commercial standpoint, and many have given up the faith. What might this army of workers have meant to the work if they had consecrated their lives to the ministry of healing as instituted by the great Medical Missionary!

We must recognize the fact that we have not reached the ideal for this branch of our work. We have been told that "the nurses who are trained in our institutions are to be fitted to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing." "There should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude."

"From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages."

"Workers, gospel medical missionaries, are needed now." "Let little companies go forth to do the work to which Christ appointed his disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease."

This instruction is definite and to the point, yet we are not meeting God's ideal; for we are told that "there should be hundreds in training where there is now one." "The meaning of genuine medical missionary work is yet known by but few." "Medical missionary work is still in its infancy." "Because the Saviour's plan of work has not been followed, the work has not proved a success." "Christ, the great medical missionary, is our example. Of him it is written, 'Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.' He healed the sick, and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated."

To carry out our course of study and to give the proper mold to our sanitarium training schools, one of the first requisites must be that every instructor in these training schools be a medical missionary evangelist if he is to be a true leader.

These questions might be asked: Is it an advanced step to eliminate largely the domestic work of the first-year nurses and put them into the field as canvassers

and medical missionary field workers under proper leadership, and thus, early in their course, inspire them with the missionary spirit? In selecting students for our training schools is there enough careful attention given to the correspondence? Are the Christian principles that form the foundation of the school impressed upon the applicant? Is she given a definite idea of what it means to be a nurse, and especially to be a medical missionary nurse? Is our age limit proper? Would more mature students make more satisfactory workers? Do we make it difficult enough for our young people to gain entrance to our training schools? Are we always careful to have satisfactory recommendations for applicants?

Surely none should be admitted but consecrated young people, those who can unreservedly give their lives to medical missionary work. As a denomination, it is truly high time for us to cease to train the professional nurse, as such, and thus cease to commercialize this branch of the Lord's work.

When these young people enter our institutions, they should be surrounded by those who will throw about their young lives the protection they need. This responsibility should not fall on one or two. It is the duty of the whole faculty.

Our three months' probation period should mean more than it many times does. It should separate from the school the undesirable, the frivolous, and those unfitted for medical missionary work. The school discipline should be definite and strict.

We are told that "great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of his servants. Everything connected with institutional service should bear the signature of Heaven. A sense of the sacredness of God's institutions should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging his sovereignty. All are to live in accordance with principles of self-denial."

Our training schools should put forth special effort to make the Bible study thorough. Few of our young people have an adequate knowledge of the Bible. They have accepted present truth as a legacy from their parents. So there is the greatest need of their becoming thoroughly conversant with the principles of our faith. Their training should be considered incomplete until they are prepared to give a Bible reading at any time on any point of faith.

During their course they should become so thoroughly conversant with our denominational books that they can intelligently present them at any time. Must they learn to canvass? — Most assuredly, and their education is incomplete until they are prepared to do this work; for they must never overlook the golden opportunity of getting truth before the people. They must sow the seeds of truth beside all waters. The faithful medical missionary will find opportunities to place the printed page in the hands of the patient.

Students should be so thoroughly trained in the science of healthful living that they can go into the homes and do healthful cooking in a way to meet

the demands of the people. They should also be able to teach the principles of healthful dress. In fact, they should be able to demonstrate health school work in any of its phases.

To prepare them for this work, a part of their time each year must be spent in the field, with leaders who are medical missionary evangelists.

While in training they must learn to be strong in the Sabbath school work so that when they get out in the little companies with whom they will meet, they will be a real help and inspiration to these lonely ones.

In fact, the great object of our sanitarium training schools is to train leaders in every branch of the work which is to carry the gospel to the world in this generation. Leaders are needed everywhere, in every department of our work. Our institutions suffer because of a lack in this line. The best superintendent of a sanitarium is a man who has worked in every department of a sanitarium. The best matron is the one who has proved her ability as a nurse. The great need is a thorough fitting, and then God will place these young people where they can be used to the best advantage.

When our sanitarium training schools place themselves on vantage ground, these principles will be so prominent that they will permeate our churches in such a way that every Seventh-day Adventist home will be a miniature sanitarium, influencing the neighborhood around.

Then our conference brethren will see that we truly intend to cooperate with them in the work of carrying the message to the world in this generation, and they will gladly use us, "their right hand," in the propagation of the gospel. Then the influence of our training schools will be world-wide. This training for public work that will reach the homes of the people and teach health reform in all prophylactic as well as therapeutic measures, with the one great object of winning souls to this truth, will reach farther than any other public work that we as a people can do.

It must be very evident to those who have given the matter careful thought that we need fewer training schools, and should give opportunity for better work in larger schools. This would provide work for a larger number of graduate nurses in the institutions that do not carry training schools, and would give a better chance to develop leaders. In this way workers could be transferred from one institution to another, and all could get an all-round experience in institutional and field work.

We should plan more carefully for the work of our graduate nurses. Right here there seems to be a failure. Unless we can bind these workers to the organized work after they have finished their training course, many of them will take up professional work and drift out of the truth.

Might not two nurses be placed in each church of any size, whose duties would be to educate the members along health lines, nurse their sick, and hold health schools with the church members and their neighbors? As a means of support, they could give treatments whenever opportunity afforded, and canvass for our periodicals and books. They could be a connecting link between our people and our institutions; and

when they found cases needing medical attention which they could not manage, they could call our own physicians, where oftentimes outside doctors are called. This would build up our work.

These workers should give Bible readings, help with Sabbath school and Sabbath services. Their work should be supervised by the pastor or elder, and thus they become the helping hand to the gospel work.

Surely there would be no question about the results. If this plan were carried out, our work would be bound together into one harmonious whole, and we should be following the instruction given in "Counsels to Teachers," page 468, which says:—

"The Lord has ordained that with those who preach the word shall be associated his medical missionary workers, — Christian physicians and nurses, who have received special training in the healing of disease and in soul winning. Medical missionaries and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. By their combined efforts the world is to be prepared for the second advent of Christ. Through their united labors the Sun of Righteousness is to rise, with healing in his wings, to lighten the benighted regions of the earth, . . . and many will open their hearts to receive the healing beams."

When this or some better plan is followed, and our medical missionary workers join their efforts with the evangelists, we shall not need to be told that the medical missionary work is yet in its infancy.

JULIA A. WHITE, M. D.

Publishing Department

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

Our Books Are Appreciated

We are receiving some very clear evidences that our subscription books are being appreciated by an influential class of people. Thinking the readers of the REVIEW would be glad to read some of these testimonies, we are passing on one that has recently come to us. It is from a Lutheran, and leads us to wonder if we ourselves appreciate the good book "Daniel and the Revelation," our first subscription book, as much as does the writer of this testimony. Here is what he says:—

"The most remarkable and best book ever written by man on Biblical themes since the days of the apostles is undoubtedly 'Thoughts on Daniel and the Revelation,' critical and practical, by Uriah Smith. His store of knowledge is overwhelming: he cites from two hundred and twenty-one authors, in all branches of science. Note carefully his masterly description of the career and fall of the Old World powers — Nineveh, Babylon, Palestine, Egypt, Greece, and Rome. All who have an interest in the history of mankind will here find much to edify and enlighten their minds. His Christian views of the human race, and of God's dealing with it, are unlike anything I have found in any historian or church

Father; and with the best of these I have made myself acquainted. Even if one cannot exactly agree with his views on the future of America or the development of the fifth universal kingdom, he can read the book with great profit. Never has any Lutheran theologian been able to produce any commentary on or explanation of these books that in any sense whatever can compare with Smith's work; and it is not to be wondered at, because our theologians are enshrouded in the dark paths of the systematic theology.

"There must come a springtime, an advent time, to fearful hearts, to troubled consciences, that can alleviate all pain, solve all mysteries, when the time comes that all priestly tyranny will keep mankind down in spiritual darkness and spiritual ignorance. Away with the proud theology,—the theological pride which stupefies and brings destruction to both priest and church!

"There must come and will come a springtime, an advent time; and who knows, perhaps it is nearer than any one expects. Therefore I say once more: Take and read this book; read it many times; you will never regret it. It will be a light to your path as no other book in all the literature of the world, the Bible excepted, can be. The writer of these lines has read it through at least ten times, each time with increased interest.

"There comes a springtime, an advent time, in your soul by reading this book; it is inspired from the everlasting dwelling place above, from the kingdom of light beyond the shining stars; and if the author's prophetic views on the fifth great universal kingdom are fulfilled, he must be counted among the prophets."

Truly this is an encouraging testimony, and ought to inspire us to put forth more earnest efforts to place our good books in the hands of the people.

W. W. EASTMAN.

A Call for a Colporteur in the Hawaiian Islands

FOR more than a year the General Conference has had a call from Brother Conway, superintendent of the Hawaiian Mission field, for a man to lead their subscription book work in that territory. In a recent communication Brother Conway says:—

"This is an excellent field for the sale of our publications. The retail value of literature sold by our tract society in 1914 was \$1,928.60, and this was placed in the hands of the people largely by our home workers, who can devote but a small part of their time to this work.

"A canvasser on his way from Australia to the States canvassed here about a month, and did well in his work; but he had to go to his sick wife, who had preceded him to Virginia. We could have sold several times as much literature if there had been some regular colporteurs in the field.

"We have eight inhabited islands, with many nationalities,—Hawaiian, Japanese, Chinese, Korean, Filipinos, Russian, Portuguese, German, Spanish, and some others. Many of these read the English, and most of the remainder can read in their own language.

"We are planning to print soon 'Helps to Bible Study' in the Hawaiian language. It is necessary to have some one

here who can devote his time to training colporteurs and to scattering our literature in the different languages over these beautiful islands. This is a very interesting field, and the people buy our literature readily."

It is very important that this man be secured at an early date, and sent to assist Brother Conway and the brethren there in this noble work. But as yet we have not found the man. Are there not those who read these lines that feel impressed? If they will write to me at Takoma Park, I shall be glad to take up correspondence with them.

W. W. EASTMAN.

Missionary Volunteer Department

M. E. KERN General and N. Am. Div. Secretary
C. L. BENSON Assistant Secretary
MEADE MACGUIRE N. Am. Div. Field Secretary

Boys' Work at Washington Missionary College

OUR boys' work at the Washington Missionary College began with a Sabbath school class. We began to "do things" as a class. We had a gymnasium class, went for long walks, played "hare and hounds," etc. Boys began to come to Sabbath school in order to "be in things." To be sure that was not the best motive to actuate them, but now there are two large classes instead of one small one, and last quarter both classes were perfect in attendance.

During the week of prayer a prayer band was started for all those who desired to come. This band proved to be so helpful that it was the boys' own suggestion that the meetings be continued.

Now we have an organization known as The Sligo Clan, which has a regular membership of sixteen (boys over fourteen years of age), and a trial membership of four (boys under fourteen). Profession of Christianity is not required for membership, but the devotional side of the work is not neglected. Our motto is, "Help the Other Fellow." A regular meeting is held each Sabbath for religious interests, and we also plan to have a weekly meeting for secular subjects; such as, "Habits," "Health," "Temperance," "Personal Hygiene," "Sanitation."

Self-government is the basic principle which controls the club. The constitution provides for two advisers who are permanent. The president and all other officers are elected every six weeks by the boys. Officers and advisers compose the executive committee. No action is taken without the vote of all members. Every boy feels a personal interest and responsibility. They feel that they are doing something; the band is theirs; it belongs to them.

We try to incorporate enough of the "clan spirit" to keep the connection during the week. It is the intention of those in charge that the positive influence for good shall extend throughout the week, and not end with the Sabbath meetings. In order to meet the needs more effectually we are renting two rooms above the Sanitarium garage, one of which is to be used for meetings, and the other for a reading room and general head-

quarters. We hope to equip this room with a supply of good books and magazines. This gives the boys a place to go on Sabbath afternoon, and other times when "there's nothing to do." Boys often get into more mischief on Sabbath afternoon than during all the week days, because there is so often "nothing to do."

As to the missionary work. At the present time we are spending several hours each week in chopping wood for a needy woman in our neighborhood. This woman is unable to work, and has scarcely any means of providing for herself and three small children. The boys take great delight in helping her, and the benefit is mutual. One boy persuaded his father to give him a bushel of potatoes to take to this poor woman. Another took groceries; another, clothing. Almost every week they carry something besides axes and saws. The Clan is planning to help pay her rent this month. We hope to grow, in time, and add other such cases to our list.

Thus far the work is in its experimental stage; but we sincerely pray that the blessing of God may rest upon this little band of boys, and that it may prove to be a small recruiting station for strong and earnest young men who are so much needed in the Master's service.

C. H. LEWIS.

News and Miscellany

Notes and clippings from the daily and weekly press

— The colored people of America possess property valued at \$700,000,000. One tenth of this sum is invested in churches.

— There is now a direct cable between Great Britain and Russia. It runs across the North Sea, up along the coast of Norway, around the North Cape, and into Alexandrovsk, in the White Sea. The cable was laid in eleven days, and is considered a remarkable piece of work. It will be used at present exclusively for government purposes, but after the war it will be of immense commercial value.

— The historic Liberty Bell will be sent to the Panama-Pacific Exposition in spite of the danger of its becoming injured by the removal. This action was taken by the Philadelphia Council on April 15, in response to numerous requests from all parts of the nation, among them one from President Wilson. The bell is not to be sent, however, until after July 4, as it is to be a feature of a celebration in Philadelphia on that date.

— Both Germany and England will throw open their prison camps for the inspection of the United States Commission of Investigation. The commission will make a thorough inspection of every prison camp in the two countries, and will be permitted to examine prisoners when their guards are not within hearing distance. They will hear all complaints and act as arbiters where grievances exist. It is expected that in their report to the warring nations they will recommend the adoption of uniform prison policies in the general treatment of prisoners.

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
Eastern New York, Schenectady Sept. 2-12

CENTRAL UNION CONFERENCE

West Colorado, Grand Junction July 22 to Aug. 1
Missouri, Columbia Aug. 5-15
Nebraska, Hastings Aug. 19-29
Kansas Sept. 2-12

COLUMBIA UNION CONFERENCE

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

LAKE UNION CONFERENCE

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

PACIFIC UNION CONFERENCE

Northern California, Oakdale 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

North Carolina, Wilson (colored) July 1-10
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

West Texas, Hamby (local) June 24 to July 4
North Texas, Sacul (local) July 8-18
North Texas, Dalworth Park, July 22 to Aug. 1
Arkansas, Hot Springs Aug. 5-15
North Texas, Linden (local) Aug. 12-22
Oklahoma, Oklahoma City 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

Saskatchewan, Saskatoon June 24 to July 4

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*.

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 La-

combe, 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*.

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*.

Gospel Tent Meetings in Greater Boston

A SERIES of gospel meetings, consisting of sermons and Bible studies on interesting subjects and of health lectures and demonstrations will be held in Greater Boston this summer.

These meetings will be conducted in a large canvas pavilion at Malden Square, Greater Boston. The place is easily accessible either by street cars or by the steam railroad. The meetings are expected to continue during the months of July and August.

We urge that those who have relatives or friends residing in or near Boston, Mass., write them at once, urging them to attend the meetings, and also to make themselves known to some one of the workers at the services.

The services will be held every evening at 7:45. Arrangements will be made to conduct several afternoon meetings, each week, on health and temperance topics.

In the evenings, subjects will be discussed that appear in nearly every issue of this paper.

We should also be pleased to receive the names and addresses of the relatives and friends of any who reside in Boston or its vicinity, and we will do our best to interest them in the truths of the Bible. Address all communications to Seventh-day Adventist Gospel Tent, Malden Square, Malden, Mass.

Requests for Prayer

A CALIFORNIA sister who is losing her hearing asks us to unite with her in prayer that she may be healed.

We are asked to pray for a sister in Washington who is just now passing through very severe trials, and is becoming discouraged.

Addresses Wanted

ANY one knowing the whereabouts of Miss Nellie Leland Davis or of Thomas Andrew Shannon should communicate with Mrs. Leon Lindbeck, Escondido, Cal.

Mrs. E. P. Bossard, clerk of the church at Calgary, Alberta, Canada, is anxious to obtain the address of Mr. and Mrs. M. C. Post. Address information to Mrs. Bossard, at 813 Fourth Ave., West, Calgary, Alberta, Canada.

Publications Wanted

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

Mrs. W. H. Morris, Broadmead, Oregon.
Mrs. Janet Knight, Box 246, Gentry, Ark.
Eva Pickard, R. F. D. 5, Box 49, Hickory, N. C. Continuous supply.

Roslyn E. Gallion, Arapaho, Okla. *Signs, Instructor*, tracts, and all magazines.

S. L. Stafford, R. F. D. 3, Statesville, N. C. Tracts and back numbers of periodicals and magazines.

Obituaries

HOOVER.—Jessie Clayton Hoover was born in Carl Junction, Mo., in 1885, and died in Carthage, Mo., May 22, 1915. Her husband, four children, her mother, and two sisters are left to mourn. Sister Hoover was reared in the truth, and fell asleep in Jesus.

L. W. TERRY.

PROCTOR.—Ethel M. Proctor died at the home of Mr. and Mrs. Ivan S. Falconer, in Springfield, Ill., April 4, 1915. Sister Proctor was teaching church school in Springfield when stricken with the illness that caused her death. She rests for a short time, awaiting the call of the Life-giver.

A. J. CLARK.

GIBSON.—Susan A. Gibson died at her home, near Camden Center, Huron Co., Ohio, June 1, 1915, aged 78 years. She was a faithful member of the Seventh-day Adventist Church for many years. Two daughters are left to mourn. Words of consolation and comfort were spoken by the writer.

D. E. LINDSEY.

TINNERMAN.—Alice Davidson Tinnerman was born Aug. 7, 1871, and died May 15, 1915. She was a faithful member of the Walnut Grove Seventh-day Adventist Church, in Auglaize County, Ohio. Patient through all her suffering, she fell asleep in the blessed hope, and now rests awaiting the call of the Life-giver.

D. E. LINDSEY.

LANTZ.—Catharine Lantz was born April 12, 1853, and died at the home of her son, near Salida, Cal., May 28, 1915. For about twenty-five years she had been a faithful member of the Seventh-day Adventist Church, and now sleeps peacefully in Jesus. By request, John 14:1-3 was taken as the basis for remarks made by the writer at the funeral service.

N. W. KAUBLE.

VAUGHN.—Brother Vaughn, aged 66 years, died at his home, near Palatka, Fla., and was buried May 21, 1915. Twenty-two years ago, through the efforts of Elder L. T. Crisler, he became a believer in the third angel's message, and was active in working for the salvation of his neighbors and friends. He was a native of South Carolina. A devoted wife and one son are left to mourn.

CHARLES DYER.

PAINTER.—Fannie L. Painter, *née* Mayes, wife of Elder T. H. Painter, of Stanleyton, Va., died May 30, 1915, aged 47 years, 3 months, and 14 days. For thirty years she was a faithful member of the Stanleyton church. She was married to Elder Painter twenty-eight years ago, and he, with their four children, is left to mourn. The funeral service was conducted by the writer.

R. D. HOTTEL.

WEBBER.—Mrs. Frank Webber was born in New Castle, Del. She was married to Frank Webber in the State of Ohio. While living there, she became interested in Bible study, and accepted present truth through the efforts of Elder E. J. Van Horn, and remained a faithful member of the church until her death, which occurred in Detroit, Mich., after an invalidism of many months. Her loss will be deeply felt, but we know that she died in the Lord.

L. T. NICOLA.

CROWELL.—Mary Oakes was born in Angelica, N. Y., Dec. 19, 1833. On Nov. 9, 1857, she was united in marriage with Henry L. Crowell. Eight of their nine children are left to mourn. Sister Crowell accepted present truth about thirty years ago, and rejoiced in the blessed hope. She fell quietly asleep in Jesus at her home, in College View, Nebr., May 23, 1915. Funeral services were held at the College View church, and interment was made at Woodbine, Iowa.

D. U. HALE.

HARSH.—Walter Harsh, son of Mr. and Mrs. H. A. Harsh, was killed by a runaway horse, near Cambridge, Idaho, May 16, 1915. Little Walter was in his tenth year. He loved to pray, and was a devout Christian boy. The parents, four brothers, and one sister survive.

ARTHUR MOON.

WILLIAMS.—Lenora May Crux was born in Washington, D. C., in December, 1872. She died in Lodi, Cal., May 8, 1915. She was married in Pittsburgh, Pa., in 1894. During the last three years of her life she and her two daughters lived in California. Sister Williams accepted present truth in 1906, and was faithful to the end.

D. T. FERRO.

WHEELER.—E. R. Wheeler was born May 3, 1856, in West Thompson, Conn., and died April 15, 1915, at the home of his sister, in Graysville, Tenn. He endured his intense suffering without a murmur or complaint, and fell asleep with the assurance of sins forgiven. His mother, a brother, a sister, and many relatives in the East are left to mourn.

MRS. R. A. WHEELER.

JOHNSON.—Charles Wesley Johnson was born in Belle Vernon, Pa., May 30, 1880, and died in Phoenix, Ariz., where he had gone in hope of regaining his health. He with his wife accepted present truth in 1903, and joined the Laguna (Cal.) church. During the past year he secured a home near Lodi. He leaves his wife, four children, his father, and five brothers to sorrow for their loss. He sleeps in hope.

D. T. FERRO.

WHEELER.—Mary J. Coykendall was born Jan. 11, 1856, in Williams County, Ohio, and died at her home, in Mesick, Mich., May 19, 1915. She was married to Frank A. Wheeler in 1881. Eight children were born to them, three of whom, with the bereaved husband, are left to mourn. Sister Wheeler was a faithful member of the Seventh-day Adventist Church, and did all she could for the furtherance of the cause of God.

S. E. KELLMAN.

BELLINGER.—Floyd Bellinger was born Sept. 9, 1892. He was reared in the love and fear of God, and at the age of twelve years was baptized. As he grew older he became a faithful, active member of the Corning (N. Y.) church, and spent considerable time in the canvassing field. Last year he attended South Lancaster Academy, studying to fit himself for the ministry. His sudden and serious illness terminated in his death, which occurred May 22, 1915.

M. W. DELHORBE.

DE VINNEY.—Fred A. De Vinney died at the home of his father, in Tokio, Japan, Tuesday night, April 20, 1915, in the twenty-first year of his age. After his graduation from the commercial course at South Lancaster Academy, he was called to Japan to keep the books of the mission. During the last year, owing to the departure of the secretary and treasurer of the mission to the homeland, Fred was obliged to add the duties of this office to his regular work. The circumstances of his death were particularly sad. A few weeks before our general meeting at Shanghai, he had an attack of tonsillitis, followed by quinsy. This was aggravated by Fred's efforts to work at his books before he was able. He was very anxious to attend the general meeting, and preparations were made to leave Tokio on Thursday, the twenty-second. But Wednesday morning, when his father went to his room, he found him dead. His heart had failed sometime during the night. This was a terrible shock to his parents and to all of us. He was buried the day he was to have left for the council in Shanghai, and Brother and Sister De Vinney had to go without him. We sorrow at the loss of this young brother just entering upon the strength of manhood and at work in a needy mission field, but we sorrow not as those who have no hope. He acknowledged the claims of his Lord and Saviour, and was trying faithfully to serve him and his cause. The funeral services were conducted by Pastor J. M. Johanson, of Australia.

A. G. DANIELS.

HALL.—Nora Sanders Hall was born on Aug. 8, 1868, in Transit, Sibley Co., Minn. She was married to Fred Hall May 4, 1889. Six children were born to them, of whom two daughters and three sons, with their father, are left to mourn. The deceased observed the seventh-day Sabbath nearly all her life, but only about two years ago heard and accepted present truth. She died at the Madison Sanitarium, May 30, 1915.

J. HOFFMAN.

CROSBY.—Mary Hebner Crosby was born in Whitby, Canada, Sept. 21, 1848, and died Nov. 23, 1914, in Palmer Lake, Colo. She was an earnest member of the Denver Seventh-day Adventist Church at the time of her death, and a devoted Christian worker. She is survived by a son and a daughter, an aged mother, one brother, and two sisters. We feel sure that she will come forth in the resurrection morning with God's sleeping saints.

G. W. ANGLEBARGER.

STILLWELL.—Henry Harrison Stillwell was born in North Carolina, Dec. 14, 1842, and died at his home, on the Catawba River, May 8, 1915. Brother Stillwell accepted the Sabbath about twenty-two years ago, and was baptized by Elder D. T. Shireman. Six children, thirty-five grandchildren, and two great-grandchildren are left to mourn, and most of these were present at the funeral service, which was conducted by the writer.

J. O. JOHNSTON.

BENT.—William Bent fell asleep at his home in Yulu Wawa River, Nicaragua, May 10, 1915. He was born Dec. 29, 1883 and was of the Mosquito Indian tribe. He was married to Miss Rosa Siva on April 11, 1901, who, with one of their four children, is left to mourn. In 1904 Brother Bent learned of present truth, but it was not until 1913 that he was baptized by Elder Goodrich. The funeral services were conducted by the writer.

CHARLES F. BROOKS.

JOHNSON.—Emilie Christine Johnson, *née* Jorgensen, was born in Amager, Denmark, Feb. 19, 1860, and died in Madison, Wis., May 21, 1915. Her parents came to America in 1863, settling in Neenah, Wis. Sept. 18, 1881, she was united in marriage with H. R. Johnson, a minister of the Wisconsin Conference. Two children, one of whom is connected with our work in Mexico City, Mexico, and her devoted husband, are left to mourn.

L. H. CHRISTIAN.

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No readings will be sent out from the Mission Board office for the second Sabbath in July. The readings for the Midsummer Offering, however, will be mailed in time for that service, appointed this year for Sabbath, July 24.

THE new calendar of South Lancaster Academy is a very complete and interesting document, and we urge any who are contemplating an educational preparation for better work in any department of this cause, to send for the calendar. Ask also for the beautiful booklet of views of the academy and its various departments.

A MISSIONARY reporting from Assam, northeast India, tells of a fearful hail-storm which devastated a considerable portion of the country, killing people and animals, and beating down all but the most substantial buildings. Not less than a thousand houses were in ruins in one small city. Some of the hailstones weighed nearly two pounds. Majestic trees that had withstood the storms of centuries were torn to pieces and overturned in a moment. The fury of the storm was declared to be indescribable, and the missionary's attempt to describe it turns our mind to the view given by the revelator of the mighty storm of the last day: “And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” Rev. 16:21. Developments in the social world and among the forces of nature compel us to believe that the time draws near for the fulfillment of that scripture and others that pertain to the same time.

A REPORT from Elder J. B. Locken, of Bristol, Tenn., reveals something of the intensity of feeling that is being manifested among Sunday law advocates in different parts of the country. The condition therein described is becoming quite largely characteristic of the clerical organizations throughout the country. He says: “I am sending a report of the Sunday crusade here, and trust it will be of interest to the readers of the REVIEW. While the law has been defeated, the intensity of feeling on the part of the ministers has been increased against us, and they are blaming us for the results. We are laboring on in faith, trusting the Lord to give us many more souls as the result of our seed sowing here. Personally I have sold six hundred of ‘The World's Crisis’ and nearly two thousand magazines, besides a good many books. There is a great demand for our literature, and we thank God for this wonderful agency in helping to spread the truth.” Our successful workers everywhere are certain to find opposition. The lack of opposition may be quite safely regarded as an indication that nothing is being accomplished.

Morning Watch Calendar

THE Morning Watch Calendar is not only a calendar in the ordinary sense, but it is much more than that.

It gives a Scripture text for every day in the year.

It encourages the study of the Bible and prayer and personal missionary work,—the three essentials of a growing Christian experience.

It contains a blank for recording missionary work done each day.

It has a sunset table showing when the Sabbath begins anywhere in America.

It is a daily calendar that contains all these helpful features which are such a blessing to hundreds of people, young and old.

It surely is “much in little,” and the price is only five cents a copy, postpaid. If you do not have one, order it from your tract society.

A Notable Peace Convention

THE most notable gathering of peace propagandists ever held in this country or in the world convened at Philadelphia on June 17, the anniversary of the battle of Bunker Hill. Former President William H. Taft was elected permanent president of the organization formed on that occasion. The object of the organization is to create a league of the nations with a view to preventing wars. The name adopted by the organization was “League to Enforce Peace, American Branch.” A number of prominent American citizens were named as permanent vice presidents. A permanent executive committee was also elected, with instructions to take all measures necessary to carry out the purposes of the league. The report of the resolutions committee, which was adopted by the convention after some discussion, proposes a plan for a league of the nations that will enforce peace by the threat of the league to use the forces of all the nations against any nation that threatens to go to war with another, or that refuses to submit its grievances to the arbitral court of the world. This

will not abolish armament or militarism, but will compel peace by force of arms. If that arrangement should be adopted by the nations, we can readily see how a great impetus would be given to the “peace and safety” cry while conditions were ripening for a war that would involve the whole world and that would find the whole world ready for war.

ELDER D. C. BABCOCK writes from Nigeria, West Africa, that a grant of territory for mission work has been received at last from the government, in the province of Ilorin-Kabba. It is virgin territory, no mission work having heretofore been done in it. There are about one thousand villages within this district, in which is the city of Ilorin, with more than fifty thousand inhabitants. The government welcomes them, and is assisting by building a new, wide road out to their first station.

A FURTHER word from Brother Boettcher, in Russia, says that his health is good, and that he has no thought of leaving his post. His letter speaks of the suffering of one of our brethren who has been banished. Although he is a strong man, he has become ill because of the close confinement induced by the exigencies of war. Two others arrived at their place of exile after a three months' trip. One of them was so weak he could not stand. Brother Boettcher concludes: “They hope to improve this summer. Of late we have had no papers. They may be held up. Our REVIEW is the only paper coming regularly, and it has never received a black mark.”

Liberty—Prohibition Number

THE issue of *Liberty Magazine* for the third quarter of 1915 is just off the press. The dominant theme in this number is the temperance issue, which is treated from both the economic and the social standpoint. Some of the articles in the current number are: “Breaking the Chains of Slavery,” “President Wilson on the Ideal American,” “Constantinople a Storm Center,” “Who Said Prohibition Does Not Prohibit?” “Is Prohibition Subversive of Natural Rights?” “Why Wife Beating Ceases When Saloons Close,” “The True Basis of Civil Law Justifies the Elimination of the Liquor Traffic,” “The Forces of Evil,” “Religious Laws Enforced by the State Are Un-American and Un-Christian,” “The True Nature of Liberty,” “How the United States Senate Upheld Freedom of the Press,” “Sunday Legislation and Sabbath Observance,” “What Prominent Men Say of Religious Legislation.” The list of articles alone indicates the important and intensely interesting nature of the contents of this number. Let all our readers who are not already subscribers send ten cents for a copy for their own use; or, if desiring a number for missionary use, these may be obtained at five cents a copy where five or more are ordered at one time; fifty or more may be obtained at four cents a copy. This is one of the best numbers of *Liberty* for missionary work that has ever been issued. Your neighbors who are interested in temperance will welcome it, and through its agency learn the truths of religious liberty.