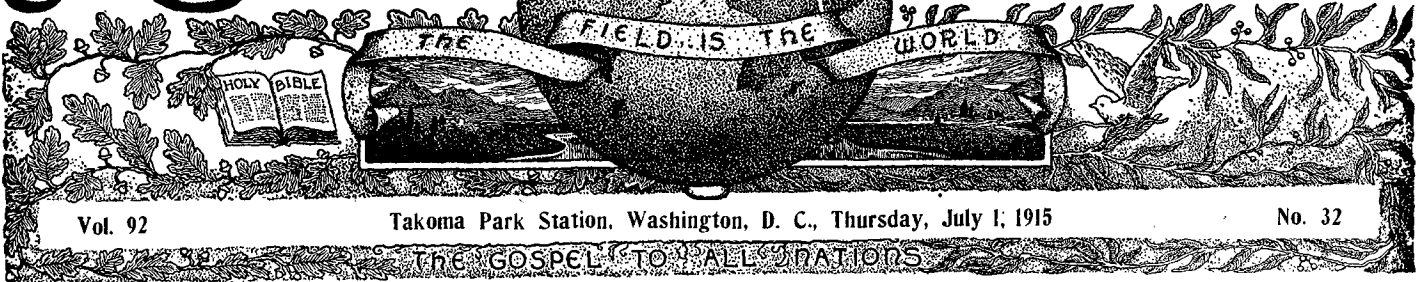


The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, July 1, 1915

No. 32

THE GOSPEL TO ALL NATIONS

Prayer

So strong is my desire, so great my need,
So vast the interests pending, as I plead;
So little do I know the hidden deep
And outmost reach of my necessities,
So subtle and so limitless. So steep
The ascent to springs unfailing; and the ties
That hold the spirit earthward are so strong,
So all-unsearchable the sympathies
That crowd and jostle in unnumbered throng.

What shall I ask for, as I bend the knee?
Thy word of grace has promised full supply.

What shall I say for every clamoring want,
Or deeply felt, or less than understood?

How shall I ask the Infinite to grant
That which I crave, yet know not whether good
Or ill it may be? how the cup refuse
That seems so bitter, but may prove to be
The balm of healing? Nay, I dare not choose.
O Life! O Love! O Light! Infinity,
I pray, I plead, give Thyself to me,
And what Thou wilt beside. Thou sum of bliss
In whom all fullness dwells, all power, all peace,
To endless blessing Thou the open door;
Give me Thyself, I ask, nor wish for more.

—Mrs. Harriet Warner Requa, in "Stones for the Temple."

ROME AND THE WAR

WITHOUT regard to which nations may be victorious in the great war struggle now depopulating the European continent, the Roman Church intends to profit thereby.



Note the following quotation, which was written by Cardinal Manning in 1874, and appears in the Rome and the War Extra of the *Protestant Magazine*:—

It is my firm conviction that, in spite of all obstacles, the vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries will have crushed each other with mutual destruction.

Place with the above the following quotation from "Autobiography of Andrew Dickson White," Century Company, New York, 1905:—

The Vatican has always been, and is today, a storm center. The Pope and his advisers have never hesitated to urge on war, no matter how bloody, when the slightest of their ordinary worldly purposes could be served by it.

Remember that "Rome never changes," and you have in a nutshell, the reason why you should place copies of this *Protestant Extra* in the hands of all your friends and neighbors. The issue is on. Circulate this Extra now. Five copies or more, one cent each; \$8 per thousand, postpaid. Almost 50,000 already circulated. Address your tract society.

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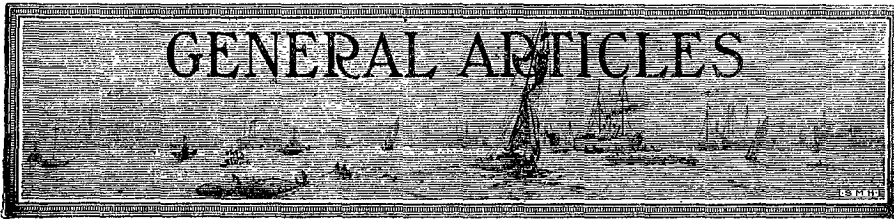
The Advent Review And Sabbath Herald

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 1, 1915

No. 32



Visions of Future Glory

MRS. E. G. WHITE

IN the darkest days of her long conflict with evil, the church of the living God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the Promised Land. These visions of future glory, scenes pictured by the hand of God, should be dear to his church today, when the controversy of the ages is rapidly closing, and the promised blessings are soon to be realized in all their fullness.

Many were the messages of comfort given the church by Isaiah. "Comfort ye, comfort ye my people" (Isa. 40:1) was the prophet's commission from God; and with the commission were given wonderful visions that have been the believers' hope and joy through all the centuries that have followed. Despised of men, persecuted, forsaken, God's children in every age have nevertheless been sustained by his sure promises. By faith they have looked forward to the time when he will fulfill to his church the assurance, "I will make thee an eternal excellency, a joy of many generations." Isa. 60:15.

Often the church militant is called upon to suffer trial and affliction; for not without severe conflict is the church to triumph. "The bread of adversity, and the water of affliction" (Isa. 30:20) are the common lot of all; but none who put their trust in the One mighty to deliver will be utterly overwhelmed. "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia

and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." Isa. 43:1-4.

There is forgiveness with God: there is acceptance full and free through the merits of Jesus, our crucified and risen Lord. Isaiah heard the Lord declaring to his chosen ones: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." Verses 25, 26. "Thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." Isa. 60:16.

"The rebuke of his people shall he take away" (Isa. 25:8), the prophet declared. "They shall call them, The holy people, The redeemed of the Lord." Isa. 62:12. He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:3.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." Isa. 52:1, 2.

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression: for thou shalt not fear: and from terror: for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy

sake. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:11-17.

Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. "Fair as the moon, clear as the sun, and terrible as an army with banners" (Cant. 6:10), she is to go forth into all the world, conquering and to conquer.

The darkest hour of the church's struggle with the powers of evil, is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for "when the blast of the terrible ones is as a storm against the wall," God will be to his church "a refuge from the storm." Isa. 25:4.

In that day the righteous only are promised deliverance. "The sinners in Zion are afraid," the prophet declares; "fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isa. 33:14-16.

The word of the Lord to his faithful ones is: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. 26:20, 21.

In his vision of the great judgment day, Isaiah witnesses the consternation of those unprepared to meet their Lord in peace. "The day of the Lord is at hand," he exclaims; "it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid." Isa. 13:6-8.

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. . . . In that day a man shall cast his idols of silver, and his idols of gold, which they made each

one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2: 17-21.

The day of wrath to the enemies of God is the day of final deliverance to his church. The prophet declares:—

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isa. 35: 3, 4.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isa. 25: 8. And as Isaiah beholds the Lord of glory descending from heaven, with all the holy angels, to gather the remnant church from among the nations of earth, he hears the waiting ones unite in the exultant cry, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Verse 9.

The voice of the Son of God is heard calling forth the sleeping saints; and as the prophet beholds them coming from the prison house of death, he exclaims: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35: 5, 6.

In the visions of the prophets, those who have triumphed over sin and the grave are seen happy in the presence of their Maker, talking freely with him as man talked with God in the beginning. "Be ye glad," the Lord bids them, "and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65: 18, 19. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24.

"In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." Isa. 35: 6, 7. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55: 13. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Isa. 35: 8.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is par-

doned: for she hath received of the Lord's hand double for all her sins." Isa. 40: 2.

As the prophet beholds the redeemed dwelling in the city of God, free from sin and from all marks of the curse, in rapture he exclaims: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her." Isa. 66: 10.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Isa. 60: 18-21.

There man will be restored to his lost kingship, and the lower order of beings will again recognize his sway; the fierce will become gentle, and the timid trustful. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. . . . They shall not hurt nor destroy in all my holy mountain" (Isa. 11: 6-9), saith the Lord.

The prophet caught the sound of music there, and song,—such music and song as, save in the visions of God, no mortal ear has heard nor mind conceived. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. "Joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51: 3. "As well the singers as the players on instruments shall be there." Ps. 87: 7. "They shall lift up their voice, they shall sing for the majesty of the Lord." Isa. 24: 14.

In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65: 21, 22.

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new

truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul.

The prophets to whom these great scenes were revealed longed to understand their full import. They "inquired and searched diligently; . . . searching what, or what manner of time the Spirit of Christ which was in them did signify. . . . Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you." 1 Peter 1: 10-12.

To us who are standing on the very verge of their fulfillment, of what deep moment, what living interest, are these delineations of the things to come,—events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!

Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gates of Paradise to all who believe on him. Soon the battle will have been fought, the victory won. Soon we shall see him in whom our hopes of eternal life are centered. And in his presence the trials and sufferings of this life will seem as nothingness. The former things "shall not be remembered, nor come into mind." Isa. 65: 17. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 35-37. "Israel shall be saved . . . with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Isa. 45: 17.

Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, There shall be no more sin, neither shall there be any more death.

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

Isa. 66:23. "The glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40:5. "The Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61:11. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Isa. 28:5.

"The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. 51:3. "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Isa. 35:2. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called my delight, and thy land Beulah. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62:4, 5, margin.



A Call to Greater Consecration

(Continued)

T. W. THIRLWELL

WHILE it is true that the world has reached a crisis, it is also true that the remnant people have reached a more serious, a more solemn crisis. Why?—Because the church as a whole is not so thoroughly consecrated to God as it should be. The church is not in the place where God can send upon it the fullness of the Holy Spirit.

"Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility, and reaches her high calling in Christ, standing on the platform of eternal truth, and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, his representatives."—*Testimonies for the Church*, Vol. VIII, page 250.

This quotation certainly describes the condition of the church as being far from the place God would have it be, spiritually. Many are patterning after the world in foolish and frivolous conversation and in dress, and, in many instances, are indulging in the amusements of the world. There has not been throughout our ranks such a consecration as there should be. There are many who are truly consecrated to God, in body, soul, and spirit, yet there are many, on the other hand, who are not truly converted to God, and there are still others who have allowed their spirituality to die out. A spirit of worldliness has crept in. We cannot deny these things. The greatest perplexity is the fact that few realize the seriousness of their condition; and that these things are hindering the outpouring of the Holy Spirit in its

fullness. True, we see evidence that the Spirit of God is working to some degree, but are we to be content with a few drops when we can have the showers, full and free? There must be a spirit of true, complete reform. Men's hearts must be stirred as never before. We have too long gone on in a half-hearted way, and have not sought for the Holy Spirit as earnestly as we should. O that every soul in our ranks would be pierced with the arrows of conviction, and that men would be led to repent of their condition in sackcloth and ashes! This reproach must be washed away with tears of true-hearted repentance. We cannot afford any longer to remain upon the enchanted ground of the enemy.

We hear so much talk about the "latter rain;" and by the way some speak of it, one would think that the church had nothing to do but to receive it. There never was a greater mistake. There are many contenting themselves with the thought that all then in the church will be made pure and holy, and ready to meet Christ. Some who are thus contentedly waiting this time will find themselves sadly disappointed. Every one who wishes to enjoy the outpouring has a personal work of preparation to do for himself before he will experience this blessing. No doubt some are deceiving themselves upon this most serious and vital question, and resting comparatively easy, thinking that all will be well with them when the "latter rain" falls. Many, many are going to miss this blessing unless they most earnestly seek for it. Let every one note carefully the following quotation from "Early Writings," page 71:—

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."

These solemn statements should take hold upon God's people with force. We must begin the work of self-examination. We cannot expect the Holy Spirit to abide in our hearts unless they are free from sin. When we ask our friends to come to see us, we endeavor to have our homes clean and presentable. A great

many are asking this holy, heavenly Visitor to come to abide with them, when the temple in which they expect him to dwell is not clean, is not free from sin and defilement. Until the soul temple is cleansed, can we expect him to come to abide? Certainly not. Then let us begin to cleanse this temple, get rid of every sin, put away all faultfinding, all criticism and evil speaking, all unholy thoughts. Then we can expect the presence of this holy Visitor to abide with us. Many, no doubt, are looking forward to the camp meeting season for a time of great revival and renewal of their Christian experience, a time when God will draw near to his people, a time of great refreshing. Undoubtedly these hopes for spiritual blessings will be realized, and at the consecration meetings evidence of the Spirit will be seen; but when and where should this work begin?—It should begin at home, weeks before the time of camp meeting.

(To be concluded)



Mind Cure — No. 3

Due to Imagination

GEO. D. BALLOU

THERE are many invalids and semi-invalids who are so sensitive that they cannot read a list of symptoms without automatically beginning to feel those symptoms. Fakers and quacks, unprincipled doctors and patent medicine vendors, make rich profits from such persons. There is another class who are so full of imaginary ills that they are constantly worrying and fretting. Both these classes by persistent effort may succeed in really producing poor digestion, assimilation, circulation, and depuration, and suffer for years with impaired health. Now, the cause of their worry may be purely imaginary, but the results in the form of disease are just as real as though produced by taking some slow poison.

It is the habit of those who pay little attention to mental troubles to speak very lightly of the ailments of this class of patients, and treat them as if they were not real. What these invalids need is a change of environment, with employment, if possible, in caring for others more wretched than themselves. It costs much more skill and effort to cure dyspepsia or liver trouble caused by worrying than to cure the same disease caused by eating ham and eggs, broadside pork and Welsh rabbit.

Get the mind diverted from its own fears and perplexities. A study of the things of God as seen in the animal and plant worlds, or the study of astronomy, may be best for those who are more intellectual. Cheerful diversion, pleasant surroundings, and the care of something other than themselves, with all the necessities of life provided, will bring relief to persons of this class. The fifty-eighth chapter of Isaiah presents the complete remedy. Any foundation for the permanent cure of mental ailments must be broad enough to provide for all past, all present, and all future troubles.

Much, very much, of the domestic infelicity which prevails in the majority of homes is due to the reading of fiction in childhood days which filled the mind with dreams of impossible things and conditions. The blood-and-thunder stories, the dramatic presentation of crime, and now the moving picture show are producing criminals more rapidly than they were ever produced before.

What is the remedy?—Simply a change in mental habits. That is all. A good habit of thought formed in childhood is just as easy to follow and just as hard to break as a bad one. Mold the child mind into right habits of thinking and he will not be likely to forsake them. "Train up a child in the way he should go: and when he is old, he will not depart from it." But if the child is trained half the time in the home in correct ideals and half the time elsewhere in false ways of thinking, the outcome is doubtful. The only permanent remedy for all the ills due to the false workings of the imagination is the inculcation of true ideals until the false become distasteful and abominable. This will be, in most cases, a difficult task, requiring much time and patience.

When Jesus Sings

J. S. WASHBURN

Does Jesus sing? Think you that he through whom God created angels, principalities, and powers, all things visible and invisible; who inspired and filled the lark with music, and made the many song birds to soar in the heaven, while earth and sky throb with their sweetest melody; he who tunes the voice of the untaught, innocent child; he who gave the music of peace and rest to the still waters of the quiet streams; he who speaks in awful majesty in the terrific bass of the thunder cloud and in the deep, wondrous voice of the sea,—think you there is in his heart no music, in his voice no melody of song?

When he was born in Bethlehem, angels whose harps and whose voices had been tuned by him sang their joy. "The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed and heaven stooped to listen to their song, 'Glory to God in the highest, and on earth peace, good will toward men.'"

Cheerfully, joyfully, in boyhood and young manhood he bore the loneliness, the homesickness, of his separation from his heavenly home. "This is where Christ was a helper. He was never so full of worldly care as to have no time or thought for heavenly things. Often he expressed the gladness of his heart by singing psalms and heavenly songs."

Just before the horror of Gethsemane, under the awful shadow of Calvary, Jesus spoke to the disciples of the peace that the world can never give nor take away, of the Father's house of many mansions, of God's unfailing love, and "before leaving the upper chamber he led his disciples in a song of praise. His voice was heard not in the strains of

some mournful lament, but in the joyful notes of the Passover Hallel: "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord." Psalm 117. After the hymn, he went out to the agony of Gethsemane, the mockery of the night trial, and the horror of Calvary. And after the tomb, after the resurrection, he sings his triumph over death, "saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."

After the awful battle had been fought and won, he is welcomed home with glorious music. With a multitude of captives set free at his resurrection, and a host of escorting angels, with shouts and acclamations of praise and celestial song they draw near the city of God. In answer to the challenge of the waiting sentinels, "Who is this King of glory?" the mighty choir who are with Jesus shout this answer in harmonious song that rings through heaven: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Then the portals of the city of God are opened wide, and the angel throng sweep through the gates amid a burst of rapturous music.

In holy vision John writes of Jesus in his glory that his voice is as the sound of many waters. He who has stood gazing out upon the sea and has heard its soft yet mighty voice, so mysterious, so wonderful, so deep, can form a faint idea of the beauty and the power of the voice of Jesus. He who as a child and as a man, amid hate and sorrow and sin and death, sang of heaven and God, still sings in nature and in his church with wondrous voice. O thou glorious, divine Musician, thou sweetest Singer earth ever heard, soon shall we "join the angelic chorus, and our songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise."

"Love has conquered, the lost is found. Heaven rings with voices in lofty strains proclaiming: 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'"

An International Lord's Day Congress

Undercurrents of Power

ELIZA H. MORTON

THAT there are undercurrents of power quietly and silently working in this free land is evident from the fact that the Fourteenth International Lord's Day Congress, to be held in connection with the Panama-Pacific Exposition in Oakland, Cal., from July 27 to August 1, represents in its membership thirty-six organizations, covering associations of trade, manufacture, commerce, reform, civic and social betterment, and working-

men's unions, as well as churches, Sunday schools, ministers' associations, religious societies, educational associations, and all Lord's Day and Sabbath associations. Delegates from all these organizations will be present at the exposition. The honorary chairman of the congress will be President Wilson, and the vice chairmen will be the governors of the several States. The permanent chairman will be Hon. Alton B. Parker, of New York.

The platform of principles includes the following remarkable statement:—

"We hold the Sabbath or weekly day of rest to have been founded by the Creator in the beginning; embodied in a commandment of the decalogue; confirmed by the Lord Jesus Christ, by him dedicated to the welfare of all mankind; and finally to have appeared in the Lord's Day of the Christian church, all whose great, historic branches, however otherwise divided, are united in the observance of Sunday as a day of rest and worship."

The great object of this congress is to promote the making and enforcement of strict Sunday laws. That it has a powerful working force is evident. The church and the state will clasp hands at this great gathering. The undercurrents of power will, for a brief time, be apparent. The platform of principles does not state how the seventh-day Sabbath, "confirmed by the Lord Jesus Christ, and by him dedicated to the welfare of all mankind," finally appeared in the Lord's Day of the Christian church. It quietly ignores the Jews, and the Seventh-day Baptists and the great body of Seventh-day Adventists, who do not unite with the rest of Christendom in the observance of Sunday as a day of rest and worship. It distinctly states that its aim is to educate the people to resist whatever tends to deprive them of the Sunday sabbath. While it disclaims any desire to enforce or interfere with the religious observance of the day, yet at the same time it maintains its object to secure for all citizens a right to worship which may not be infringed "by the distractions of pleasure or by the demands of business and labor."

The foundation of the platform is contradictory, and not in accordance with the fundamental law of the land, neither is it in harmony with the principles of the Bible. The outcome of this powerful religio-political combination is outlined in God's Word. The Sabbath question is coming rapidly to the front. It may be the next great issue of the world. It will be the test which will face every soul. Now is the time to sow the seeds of truth. Now is the time to place literature in the hands of men of influence,—literature which will enlighten them concerning the true import of Sunday laws, and the great message now due the world. We must not forget that "the last moves will be rapid ones."

I HAVE lived to thank God that all my prayers have not been answered.—*Jean Ingelow.*



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EDITORIALS

THE last message of mercy to this stricken world brings out two classes,—the faithful and the faithless; the believers and the scoffers; the commandment keepers and the image worshipers. The one looks to Christ and believes the promise of his return, the other turns its eyes to, and places its trust in, a human being sitting in the temple of God and setting himself forth as God. "Where is the promise of his coming?" asks the one class. "Here in the infallible Book of our Father," answers the other, "as true as God is true." In that promise lies the only hope of a world now enshrouded in the gloom of Satan's machinations. That promise is worth more than worlds to us. It opens all the storehouses of eternity. It makes us heirs of God, and joint heirs with Jesus Christ in all the wealth of God's universe, and brings us into his household to sit down with our Redeemer, and go no more out forever.

True Witnesses

A TRUE witness testifies only to that which he knows to be true. He does not depend upon hearsay or rumor, but rather upon that which he has seen with his own eyes or heard with his own ears. In the same manner true witnesses for the gospel truth must testify. It is not enough for them to know of the power of the gospel in a historical way, it is not enough for them to know what it will do for others; they must be able to testify what the gospel has done for them as individuals. It is this individual experience which has given power to the gospel message in every age.

The apostle John declares "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . that which we have seen and heard declare we unto you." What could withstand such a testimony as this? It was the testimony of actual experience, more powerful than any philosophical reason-

ing which could be made regarding the Messiahship of our Lord.

This actual individual experience in God is the only anchor of the soul. It was the strength of the patriarch Job in his afflictions. Bereft of his children, robbed of his property, deserted by his friends, counseled by his wife to curse God and die, still he held firm. "I know that my Redeemer liveth," was his declaration. This personal knowledge of God kept Job loyal in the hour of darkness. It was this personal experience which held Elijah firm and steady during the period of apostasy in which he lived. Believing that all Israel had forsaken God, not knowing that there were still seven thousand who had not bowed the knee to Baal nor kissed his image, Elijah purposed to stand, although, as he expressed it, "I, even I only, am left; and they seek my life, to take it away." It was this personal experience in God which enabled the man who was born blind to maintain his faith in the Lord Jesus, even though he could not meet the arguments brought forward by the Jews against Christ, the Messiah. He declared in answer to their charge that Christ was a sinner: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." The cold, philosophical reasoning of the Jews he could not meet in argument, but they could not turn him from his personal experience in Christ. He knew that God had spoken to his soul. He knew that his darkness had passed away, and that he was enabled to see.

We need this personal experience in God to enable us to stand in the evil days before us. We cannot trust to any theory of the truth for anchorage. We cannot stay our souls upon theological discussions, upon speculation, upon mathematical calculations. Nor will the fact that we know that the Bible teaches that the seventh day is the Sabbath, nor the recognition of the signs that the coming of the Lord is near, keep us from falling in the days before us.

It is right for us to rejoice in the truth

which God has revealed to us through his Word. We must take that Word as the foundation of our faith. We must stay our souls upon its promises. But, O, let us realize this, that beyond any theory of the truth, that deeper than any argument regarding the truthfulness of our positions, we must bring Christ into our souls and enthrone him within! We must become acquainted with him as the dearest friend and companion in all the universe of God. We must know that our sins are forgiven, that our names are written in heaven, that the Spirit of God is ruling and directing our daily lives. This is the only experience which will save us, which will hold us, in the times of trial that are ahead.

Let us pray that we may obtain this living experience in God. Some are without it, and those who are without it are in grave danger,—danger that they will drift away from their formal connection with this movement, and be swallowed up by the great flood of evil which is sweeping upon the world. The great need of the Seventh-day Adventist Church today is a greater knowledge of the Word of God, an appreciation of its promises, and the application in their own hearts of the blood of Christ in a living, daily experience in him. In proportion as this experience is gained will the power of God attend the testimony which is borne.

F. M. W.

They Are Praying for You

SEVENTY of us were meeting in one of the round mud huts in the Kafir kraal by the Fish River, where we have an outschool. It is surprising how much space there is in those round huts, with the one narrow door and the two tiny windows.

The meeting was to be closed, and Brother Jeffrey, superintendent of our Kafir mission, called on Picoli, headman of a neighboring kraal, to offer the closing prayer.

Less than three years ago Picoli was a Red Kafir—one of the raw heathen in blankets smeared with the red clay. The truth has laid hold of this man sixty years old, and today he is a dignified and devoted Seventh-day Adventist.

As we knelt there on the earth floor, Brother Picoli poured out his heart in earnest prayer. It was plain that he knew the Lord, and that prayer was a natural expression of his heart's experience in this new life that had come to him. The only word I could understand was the word America, which occurred several times in his petition.

"In what way was Picoli using the word America?" I asked the brethren afterwards.

"He was praying for the brethren and sisters in America," they said; "he was

thanking God for what they had done to help send the gospel to the Kafirs, and his prayer was that God would bless them for it."

They are praying for you, brethren. It looks ordinary and commonplace to write the words; but down in these mud huts, with the raw heathen all about in the kraal, it touches the heart to hear these prayers for the far-away brethren, rising to God's throne from lips that so recently learned to praise him for his loving grace.

They are thanking God for the help you are giving, brethren, and they are praying for you in Kafirland.

W. A. S.

Kafirland.

Our Unfailing Hope

THE ship of this world seems to be driving on without a rudder toward the rocks of ruin. The fear that civilization cannot stand the strain of commercial competition and national aggrandizement has proved to be a well-founded fear. The consideration of what civilization stands for was thrown to the winds when the nations struck hands and went into the temple of Mars to worship at his shrine.

If we depend upon the arm of man for safety, or put our trust in the implements of war, we trust in a broken reed, and our trust will become our disappointment. In God is our safety; in his Word our hope. The heart that trusts in him trusts in the sureties of eternity. We have only to let him take the helm, and he will steer our vessel out of every storm that rages around us.

"Without me," said he, "ye can do nothing." But men today are saying in their hearts and by their acts, "I can do all things by my own power and through the guidance of my own foresight." But when the storm comes down, the source of their power, the fountain of their dependence, is shaken and shattered; and with that gone, their all is gone. Like the ships upon the sea, their dependence is in themselves, and the storm is stronger than the ship.

There is a better source of strength and protection than self,—a source which no storm can shake, no power of earth destroy,—and it is open to every voyager upon the sea of life. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10.

There has been ample provision made for the safe voyage of every soul that has set out upon that sea. God cannot save the soul that flees from his power and protection, and binds its hope to the flimsy fabric of its own power and wisdom. Such a soul must go down; for the

powers that wrestle for its ruin are greater than the powers to which it looks for succor.

It is a sad sight to see a human soul wrecked upon the rocks of self-trust or of unbelief, because God and his great purpose were shut out of the mind and heart.

God must be our pilot, our protector, our help and refuge in every stress of trial. He has promised to be our comforter in every sorrow, and the light of his Word will dispel every cloud of gloom and every fog of unbelief.

Trusting in that source of strength and guidance, there will be no sad wreck of hope and life; but the light of God's blessing will shine out through the windows of the soul, and his glorious purpose concerning man will be wrought out before the world in you.

C. M. S.

Signs of the Approaching End

Part 3. The Great Earthquake of 1755

THE first of the series of signs of the approaching end is thus described by the revelator:—

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake." Rev. 6: 12.

The verses immediately preceding this scripture plainly describe the days of persecution of the saints of God and the era of protest and reform that cut short the time of tribulation. Then this first sign appears. This is in harmony with Christ's statement that the signs of his second coming would begin to appear following the tribulation of those days.

Just about the close of the days of tribulation, there occurred the Lisbon earthquake, as it is called, though its effects reached far beyond Portugal. Prof. W. H. Hobbs, geologist, says of it:—

Among the earth movements which in historic times have affected the kingdom of Portugal, that of Nov. 1, 1755, takes first rank, as it does also, in some respects, among all recorded earthquakes. . . . In six minutes sixty thousand persons perished.—"*Earthquakes*," pages 142, 143.

"Lo, there was a great earthquake," the revelator said, looking in prophetic vision toward those very times. It was indeed "a great earthquake." In all the world, men's hearts were mightily stirred. James Parton, the English author, says of it:—

The Lisbon earthquake of Nov. 1, 1755, appears to have put both the theologians and philosophers on the defensive. . . . At twenty minutes to ten that morning, Lisbon was firm and magnificent, on one of the most picturesque and commanding sites in the world,—a city of superb approach, placed precisely where every circumstance had concurred to say to the founders, Build here! In six minutes the city was in ruins. . . . Half the world felt the convulsion. . . . For many weeks, as we see in the letters and

memoirs of that time, people in distant parts of Europe went to bed in alarm, relieved in the morning to find that they had escaped the fate of Lisbon one night more.—"*Life of Voltaire*," Vol. II, page 208.

It set men thinking of the great day of God. Voltaire, the French philosopher, was "profoundly moved" by it, we are told. "It was the last judgment for that region," he wrote; "nothing was wanting to it except the trumpet." While still the perturbations of the earth were continuing over a month afterwards, this skeptic wrote a poem upon the problem presented, voicing the sentiment,—

"And you cry, 'All is well!'

The universe gives you the lie. . . .

One day all will be well;

This is our hope.

'All is well today,'—

This is illusion."

So, in an age of rationalism and unbelief, men's thoughts were turned toward God, and human helplessness and earth's instability were recognized.

As to the extent of the earthquake, a writer of the period shows that it was felt in Sweden and in Africa and in the West Indies, adding:—

The effects were distributed over very nearly four millions of square English miles of the earth's surface, and greatly surpassed anything of this kind ever recorded in history.—"*History and Philosophy of Earthquakes*," London, 1757, page 333.

The commander of an English ship, lying off Lisbon at the time, described the scene in a letter to the ship's owners. He wrote:—

Almost all the palaces and large churches were rent down, or part fallen, and scarce one house of this vast city is left habitable. Everybody that was not crushed to death ran out into the large places, and those near the river ran down to save themselves by boats, or any other floating convenience, running, crying, and calling to the ships for assistance; but whilst the multitude were gathered near the riverside, the water rose to such a height that it overflowed the lower part of the city, which so terrified the miserable inhabitants, who ran to and fro with dreadful cries, which we heard plainly on board, that it made them believe the dissolution of the world was at hand; every one falling on his knees and entreating the Almighty for his assistance. . . . By two o'clock the ships' boats began to ply, and took multitudes on board. . . . The fear, the sorrow, the cries, and lamentations of the poor inhabitants are unexpressible; every one begging pardon, and embracing each other, crying, Forgive me, friend, brother, sister! O, what will become of us! neither water nor land will protect us, and the third element, fire, seems now to threaten our total destruction! as in effect it happened. The conflagration lasted a whole week.—Hunter's "*Historical Account of Earthquakes*," Liverpool, 1756, pages 71-73.

Looking down through the ages, the prophet of the Revelation saw the coming of the latter days, when signs of the

approaching end were to begin to appear. Just there he beheld "a great earthquake." The sad event was noted by inspiration as a sign. Earthquakes there had been before, and increasing earthquakes were to follow after,—"earthquakes in divers places,"—as Christ had foretold, speaking of the signs of his second coming. But as befitting this first of the series of signs of the approaching end, a conviction as from God seemed to come into the hearts of men in that generation, that this was indeed a token to remind the world of a coming day of doom.

In the year of the disaster, an English poet, John Biddolf, published a book of verse, pointing some of the lessons of the hour, from which we quote a few descriptive lines:—

"Calm was the hour; the sun, serenely bright,
Shot o'er the sea long dazzling streams of light.
Through orange groves soft breathing breezes played
And gathered sweets like bees where'er they strayed.
In fair *rillievo* stood the lofty town,
Set off by radiant lights and shadows brown.

"Ill-fated city! there were revels kept;
Devoid of fear, they ate, they drank, they slept.
No friendly voice like that of ancient Rome
Was sent to give them warning of their doom:
No airy warriors to each other clung,
Such as 'tis said o'er destined Zion hung;
But, like a mighty thief, their dreadful fate
Unlooked for came and undermined their state.

"Lo, what a sudden change! On ruin's brink
The proud turn humble, and the thoughtless think;
Dark, gloomy sadness overclouds the gay,
And hypocrites for once sincerely pray.

"But let it not be thought their horrid deeds
Had pulled this dreadful judgment on their heads,
Or that for crimes too horrible to tell,
Like guilty Sodom, thunderstruck they fell;
Or like presumptuous Dathan: other climes
Afford as frequent and as flagrant crimes.

"But when o'er all degeneracy prevails,
And on the minds grown callous precept fails,
Where only the least vicious are the best,
Some must be made examples to the rest.
The chance was theirs—but why to them 'twas given,
Remains among the mysteries of heaven,
Which hides its secrets from our erring sense;
For chance on earth, in heaven is providence.

"Who can with curious eye this globe survey,
And not behold it tottering with decay?
All things created, God's designs fulfill,
And natural causes work his destined will.
And that eternal Word, which cannot lie,
To mortals hath revealed in prophecy
That in these latter days such signs should come,

Preludes and prologues to the general doom.

But not the Son of man can tell that day;
Then, lest it find you sleeping, watch, and pray."

Thus this first of the predicted latter-day signs bore its message to men. Its immediate scene was set in the Old World. The next sign foretold was to appear in the New. W. A. S.

Some Pressing Needs in the Philippine Islands

OUR brethren in the Philippines have had a truly remarkable experience in the production and circulation of our denominational literature. With but little previous experience in such work, and with very inadequate facilities, they have printed twenty different publications, and have developed a good, successful company of canvassers and periodical workers. This literature consists of tracts on twelve or fifteen subjects, a monthly magazine having a sale of 3,000 copies of each edition, and books ranging from 200 to 500 pages printed in editions of from 3,000 to 5,000 copies in four different languages.

The writing and the translating required in the preparation of copy have been a heavy burden on our small staff of workers in the Philippines; but the printing and the binding have been even more perplexing and wearing. The only building they have had for the printing office is twenty-one by twenty-four feet, previously used for a horse barn. The sides and roof are covered with corrugated iron, making it a veritable sweat box during the hot season. Their printing outfit consists of a job press, a paper cutter, a small stitcher, and a limited quantity of poor type. The folding and the binding are done under the mission home. As they are able to print but two pages at a time, and as they have so much to print, the little job press is kept running from 5:30 A. M. until 9 or 10 P. M. every day except Sabbath. During 1914 they printed and bound nearly 3,000,000 pages of literature.

The training and directing of the canvassers and periodical workers fall upon Brother Lanier, who has the management of the printing, binding, and shipping of the literature. The responsibility of preparing all the matter for printing falls upon Brother Finster, the superintendent of the entire field.

As we looked this work over, we mar-

veled how these brethren could accomplish so much. We could hardly see how our young men and women who do the work in the printing office and bindery could, with such poor facilities, turn out so much good-appearing literature. Our hearts were made to rejoice because we had such patient, painstaking, hard-working people in the field.

But we decided that this situation must not be allowed to continue. A suitable building and an adequate printing equipment should be provided for this work. Our brethren here have passed the experimental stage in this line of endeavor. They have a band of twenty successful workers who have demonstrated that the sale of our literature can be made self-supporting. They have shown that the people will buy our books and papers. The sales of our literature in these islands increased from \$1,161.59 in 1913 to \$3,200 in 1914. Some of the young men sell one hundred dollars' worth of books a week. This work is built on a substantial foundation, and we believe it will stand. We have no competition in selling literature here. No other denomination in the Philippines is doing this kind of work. We have scores of active young people who will engage in canvassing as soon as we can provide the literature and give them the training. The canvassers we now have at work can dispose of all the literature that can be produced with the facilities we now have.

After studying the whole question, the brethren united in requesting an appropriation of \$10,000 for establishing a suitable printing plant in the Philippine Islands. This action brought great joy to the hearts of our brethren in that mission field. We shall all be happier still when we learn that the money has been provided. Pressing needs of this kind inevitably accompany the successful prosecution of our work in mission fields. We must expect them when we enter a new field, and gladly and promptly meet them when they come.

Another insistent demand in the Philippines is for a school in which to give our young people the education and training they must have to become efficient workers in our cause. The Lord has blessed us with a large number of bright, active young people in this mission field who are anxious to work for him. One third of the two hundred members present at the Sabbath morning meeting in Manila were young people ranging from twelve to twenty-five years of age. Many of these are fired with the desire to have some part in this closing work, and they give promise of being as successful as those who are now working. A good school is as great a necessity in the Philippines as in any other country, and from indications it seems to us the benefits of such a school will be as great

there as anywhere else. From all that we saw, we felt it our duty to urge that the money be secured for the establishment of a training school for the Philippines.

In making these requests for means to establish a printing office and a school in the Philippines, we did so with the realization that this would call for larger donations from our people in the homeland. We gave this fact very careful consideration. We knew that the work being carried on throughout the field at the present time requires all that is provided in the fifteen-cent-a-week plan. This caused us to hesitate for some time, but we felt that it was a question as to whether we should ask for more means in order to go forward with the opening and advancing providences of God, or stand by and see the work of God thus hindered and delayed for fear of making a request for more. We believed that if our people could see and know all that we were facing, they would, with one united voice, declare that these institutions must be provided for the work in the Philippines, even if every dollar required to do so would have to be raised in addition to the regular fund provided for the mission fields.

There are 8,000,000 people in these islands who, by recent changes in their country, are coming from great darkness into light. Years ago we sent missionaries to them to lead them to the light of the gospel as it shines upon us. They have prayed and worked with great earnestness for souls. God has answered their prayers. Now there are four hundred of them rejoicing in this light, and others are coming into it at the rate of two hundred or more a year. This message brings such joy to the hearts of these new believers that they want all their people in the islands to hear it. But, as in other parts of the world, the message can be given there only by the *living* messengers and the *printed* messengers. As everywhere else, the living messengers must be educated and trained in order rightly and efficiently to give the message. And, too, the printed messengers must be produced by the press. This requires the same kind of educational and printing equipments that are required in other countries. These must be provided for the Philippines now, or the work there will be seriously crippled and delayed.

Viewed from the standpoint of faith and courage in the living God, it seems that the position of Seventh-day Adventists regarding foreign missions should be to bring their offerings up to the actual, pressing demands of the advancing work, instead of cutting the calls for help down to a specified amount provided for by previous arrangements of the Mission Board.

It is a pitiful thing to missionaries who have been praying and toiling in a field for years to have their requests for additional funds to meet the new demands created by the success God has given them in their work cut out by the Mission Board. And it is just as painful to the members of the board to cut them out; but the board can appropriate only what it has: it cannot borrow money for foreign mission work. When the demands of the mission fields reach the full amount of funds provided for those fields by the board, there is but one of two things to do,—cut out all requests for new needs that spring up, or ask for more money. Believing and teaching what we do, there is but one consistent thing for us to do as the legitimate pressing demands come to us from a growing work in the mission fields, and that is to bring our gifts up to the demands. We cannot trim our requests for help down to a definite sum of money which it has been agreed to raise for mission fields, without delaying the work of God.

This is the deep conviction of our workers in the mission fields upon whose hearts these needs press so hard. If they had the money these new needs call for, they would give it without hesitation; and our brethren in the homeland would do the same if they could see the situation as the missionaries see it.

Here is an incident that shows how these new calls for help grip the missionary in his field. On our arrival at Manila, our Filipino brethren and sisters gave us a welcome in a tent in which they were conducting a series of meetings. The exercises consisted of singing hymns in their vernacular, and presenting to us appeals in behalf of their people. These appeals were made separately by five young men and one very old man.

Emilio Manalaysay, one of our most earnest, faithful evangelists and translators, said:—

I represent the Tagalog people living in the central and southern part of the island of Luzon. My people number about 1,500,000. Being in closest touch with Manila, the capital, they have been enlightened and influenced more than any of the other people of the Philippines by recent changes in the islands. Our work in the Philippines began among the Tagalog people. We now have three churches with a membership of three hundred, and four companies of about one hundred believers awaiting baptism. My earnest request is for a school in which to prepare the scores of our young people who have a great desire to give their lives to this work.

Leon Roda said:—

I address you in behalf of the Ilocano people, who live in the northwestern part of the island of Luzon. They number about 850,000 souls. They are very industrious, and come behind none in intellectual attainments. We have opened up one mission among this tribe. Elder

Roy Hay is in Vigan, and has been studying the language for one year. My people are in great darkness, and I long to have the third angel's message made known to them. I desire to be released from work among the Tagalog people, and be sent to labor for my people, the Ilocanos.

Augustin Panaga said:—

I am the only Sabbath keeper among the 160,000 Cagayan people. None of them know that Jesus is soon coming, and they are not prepared to meet him. My request is that I may be sent with some foreign worker to give this message to my people.

Ricardo Sabella said:—

The Visayan people, whom I represent, live in the southern islands of the group, and outnumber all the other tribes. They number 3,222,000 souls. We have started work in two of the largest islands of the Visayans, and the prospect is very bright for many souls being won for the Master.

Daniel Balayo said:—

I am the only Sabbath keeper of the Bicol people. There are less than 570,000 of them, but they must hear this message. I am canvassing for our Tagalog literature. My request is that you will soon provide literature in the language of my people, that I may take the message to them.

Apolonio de Jesus said:—

I represent the Pampangan people. They live just north of the Tagalog people; but thus far no one has been there to tell them of the soon coming of Jesus. I am now seventy-three years of age, yet I am very busy selling our Tagalog books. I request you to print books in the language of the Pampangan people, and I will take the message to them.

Men and women possessing the earnestness, intelligence, and consecration manifested by these believers are a great asset to our cause in the Philippines. Given good training and leadership, they will be a great help in quickly proclaiming the message for this time to all the people in these islands. The advancement made in our work in this field during 1914 shows what we may look for in the future if we make the use we should of the help the Lord is bringing to us. Last year our church membership in the Philippines was doubled, growing from two to four hundred; the tithes increased from \$657 to \$1,453, the offerings from \$75 to \$189, and the book sales rose from \$1,161 to \$3,200. Everything gives promise of similar growth during the present year.

It was with deep regret that I was obliged to leave the Philippines without visiting Brother and Sister Adams, Dr. and Mrs. Fattebert, and Brother and Sister Hay at their mission stations. I learned that Elder Adams had organized a church at Iloilo, where he has been laboring the past year. I had the privilege of meeting these fellow workers at the Shanghai general meeting.

We have reason to be deeply grateful

to our Heavenly Father for the work he is doing in the Philippines. Let us keep step with the onward march of the cause in that field.

A. G. DANIELLS.

The Educational and Missionary Volunteer Council

At the last fall session of the North American Division Council, it was voted that the Educational and Missionary Volunteer Departments should hold a joint council some time during 1915. Later it was decided to hold this meeting at Pacific Union College, June 4-14, 1915. Accordingly the council convened at the appointed time and place, with nearly a full delegation in attendance. Two union conferences were not represented as fully as we might have wished.

From the opening service on Friday night, the council was full of deep interest. One could not afford to miss any of the program; for having heard the excellent papers read on the topics assigned, and the discussions that followed, he realized that to be absent from any meeting meant irreparable loss.

The workers taking part on the program had made careful preparation, and given much thought and care to the subjects they were to discuss. Not a few of them were beyond criticism, and gave dignity and character to the council.

The opening addresses, given by Professors Griggs and Kern, were strong and suggestive, outlining the work of the convention, as well as giving a *résumé* of the work of the departments up to the opening of the council.

Unity prevailed from start to finish. Not one delegate during the entire council sounded a discordant note; not once was the discussion of any topic heated; nor did any school or delegate work simply for his own local interests.

It would seem that no one could attend the meeting and not feel the uplifting influence of nearly every talk. College and school men studied with equal interest the many problems of the Missionary Volunteer Department; while secretaries of the latter department showed the same interest in our educational questions as did the school men.

The keynote of the council was the salvation of our young people and the speedy training of workers to help finish the work. Our Educational and Missionary Volunteer Departments are far stronger and better equipped for efficient work than ever before. The courses of study in our various schools were unified, uniform standards for graduating students were adopted, and many resolutions elevating and extending the departmental work were passed.

During a portion or all of the time, in addition to the regular delegates, the council was favored with the presence

of Elders Andross, White, Farnsworth, McElhany, Stevens, Hibbard, Daniels, and Tait. Many others from Pacific Union College and near-by conferences were at the meeting. The attendance was all that could be asked.

Many felt that this was the most helpful and inspiring council these departments have yet held. The outlook is good. Our school men are set to train workers for the cause of God, and with the cooperation of our Missionary Volunteer Department we expect to see many of our young people won to Christ in the coming years.

Six conventions will now be held in the territory of our leading schools, giving all the workers in both departments opportunity to attend and get the help they need for better work. One Educational-Missionary Volunteer secretary expressed as his purpose what I hope all classes of workers will try to accomplish; namely, to secure the attendance of every teacher and secretary at one of these conventions. It will pay. To have teachers or secretaries who think they are too busy or cannot afford to attend the convention in their territory, will be a loss we cannot afford.

The blessing of God was with us at the council. Brethren Griggs, Kern, Howell, Benson, or MacGuire will attend the conventions, and we have every reason to believe that great good will result from this work.

Elder Daniels brought a strong plea for more workers for the Far East, and our hearts burned within us as he told of the imperative needs in these waiting lands. Our schools must train workers to meet these heavy demands. The denomination has the young people, and it is our duty to give them for the finishing of the work. Let us all pray for the success of these conventions.

I. H. EVANS.

Note and Comment

Danger to Protestantism

It is interesting to note that no less an authority in the religious world than Dean Shailer Mathews recognizes the drift of the churches away from gospel ideals. In *Zion's Herald* for February 10 he points out the danger in the following forcible words:—

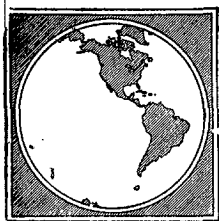
A danger to which Protestantism—particularly progressive Protestantism—in America is exposed is that its churches shall become mere agents of social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the church is to push social reform. This danger is particularly strong in America just now because social workers have come to see that the church, instead of being hostile to their ideals, is the great-

est force by which their ideals can be put into operation. Such a valuing of the church brings no small satisfaction to those of us who have endeavored to set forth the social significance of the spiritual life.

But we cannot let social service take the place of God. People cannot be amused into conscientiousness. Picnics are not the equivalents of prayer meetings, and Sunday school baseball leagues have not yet developed into revivals. It was natural in a period of awakening and transition that men should jump to the conclusion that the church ought to stand for every good cause. It was easy to forget that society will organize institutions for each newly realized need. But even those of us who feel most deeply the social obligations of Christianity, see that a church as an institution does not have the same field of responsibility as Christian individuals. These last may be organized in a great variety of institutions, each of which performs some particular function set by the division of labor in our world. Church leaders can delegate to these institutions certain duties, but they cannot delegate the duties of spiritual parentage. A Protestant church cannot be an ethical asylum; it must be a home in which souls are born into newness of life. We want efficiency in organization and activity.

We want the message from the pulpit to be heartily in sympathy with our modern thinking. But most of all does American Protestantism need a spiritual passion, a contagious faith in the supremacy of God's spiritual order, and an alarm at the misery that waits on sin. From many a community there is already rising a cry for elemental religion. With all their scientific business success, American laymen are asserting that they want to be assured of God and immortality and the worth of righteousness. They want companionship in spiritual loneliness, comfort in hours of pain, courage in moments of moral wavering. Their souls are athirst for the Unknown, and they will be satisfied with nothing save the water that comes from the river of God. If the awakening of Protestantism were to mean simply a renaissance of ethics, or a sort of bescriptured positivism, American society would be defrauded. When it asks for the bread of life, it will not be satisfied with treatises on eugenics.

AMONG other bequests recently made in the will of a New York woman was \$31,000 for homeless cats. We heartily sympathize with every effort which contributes to the lessening of suffering among the brute creation. It is to be regretted, however, that so much sympathy should be wasted upon dumb animals to the exclusion of thousands of destitute and homeless children to be found in every part of the world. It is a curious sort of philanthropy which will pet and fondle a pug-nosed dog and leave to suffer and die some destitute boy or girl which, with the proper education, might develop into a useful member of society and a power for good in the world. May the Lord save us from such sentimentalism.



THE WORLD-WIDE FIELD



A Sketch of the Life and Experience of a New Sabbath

Keeper

M. D. WOOD

MRS. P. GIDNEY was born in Cochin, South India, in 1851. Her grandfather was a Dutchman, and came to this country to engage in shipbuilding. There were no steamboats in those days; sailing vessels were the only means of travel by water.

Mrs. Gidney's ancestors were all Roman Catholics. However, as there was no Catholic school near her home, she was allowed to attend a Church of England mission school until she was about twelve years of age, when her parents moved to Bombay.

In her teens she was sent to the Roman Catholic convent in that part of Bombay known as Mazagaon. Here she learned the Apostles' Creed, the Catholic catechism, many prayers, and also how to confess her sins to the priest. Ignorant of anything better than this, she went on until she was sixteen years of age, when she was married to Mr. Pitts, who was also Dutch, and an engineer on the railroad. As Mr. Pitts was a Protestant, they were married by a Church of England minister.

Through the influence of her husband she began to get a little light about another way of living and the plan of salvation by faith. Still she attended her mother church, and, much against the desire of her husband, she went to the confessional, but not so frequently as before. With her husband she made two extended trips to Holland to visit her people. This opened the eyes of this poor soul, and she not only lived and associated with Protestants, but attended many of their meetings.

She frequently went to London and other important places in Europe, and all the time her faith in Roman Catholicism was lessening. After returning to India she had quite a thrilling experience, which not only shows something of the real material of which she is made, but also her opinion of her former church.

Her small nephew had been placed in a Catholic school for his education. One day, when bathing him, she discovered ugly scars all over his back and legs. This aroused her, and on making inquiry she found he had been beaten very unmercifully by the teaching priest, at school. This was too much for her, so she decided to accompany the boy the next day, and demand an explanation and apology. To support herself in her task, she was careful to take a cane along with her.

On entering the institution, she called for the priest who taught her nephew,

but the priest in charge refused to allow her to see him. Since her demands were imperative, she walked right into the building. Here the head priest said she must not go any farther. "No, no," she said, "I will go, and I will see the man who beat my boy, and I will cane him, too." But being hindered, she said, "Well, then, I will beat you instead; so take 'this.'" Thereupon she lost her temper and gave the priest several cuts with the cane. He called her mad, and said, "Cool yourself, cool yourself."

While this was a drastic measure, still it had a most excellent effect; for the next day that head priest called all the others together, and after reading a long list of rules, forbade any more such treatment of the pupils.

About this time her husband died. She found help and comfort at this time in attending the Salvation Army meetings in Bombay. After a while she was again married, and this time to a Methodist by the name of Gidney. He, too, was a railroad man. They moved to Igatpuri, and attended the Methodist Episcopal Church together.

The priest called to see her, and became very angry when he learned that she was not attending strictly to her own religion. Finally he threatened to excommunicate her. This and several similar things caused her to give up the confessional altogether, and then she quit the Roman Catholic Church. Thus, we see, it took many years to illuminate the mind of this one soul.

Since leaving the Roman Catholic Church she has often called to see the nuns and mother superior of the convent. They were good friends of many years' standing, and no doubt there were strong ties formed in some of their past associations which were not easily broken. The nuns often have expressed their regret to Mrs. Gidney that she had departed from their faith. They have said, "We hope to meet you in heaven." And she has replied, "I hope to meet you there, too." Then she expressed to them her assurance of faith in the new way she is walking. But again they said, "O Mrs. Gidney, you will never meet us in heaven unless you repent and return to the bosom of the Roman Catholic Church."

In many instances it seems to take a long while to bring people out of superstitions and error, and, sad as it is, many never get out at all.

During the year 1914, while conducting a medical mission weekly at Igatpuri, and in the face of bitter opposition, Mrs. Wood gave a series of Bible studies in different private homes. Quite a number of intelligent persons appreciated these meetings and attended them regu-

larly. Among the number, Mrs. Gidney took her place, with her Bible, anxious to learn all she could of truth.

Here for the first time she read of the true Sabbath. Her eyes were opened to some of the errors of the Roman Catholic Church and all other churches following her steps. For days these new-found treasures of truth were the common conversation in certain circles in that town. Mrs. Gidney had an intense longing to forsake the past and join those who keep the commandments of God. At one time the way seemed about to open, then it closed. This brought great disappointment to her, but proved to be but a test of faith after all. In a few weeks an open door was found at our Kalyan mission station. Mrs. Gidney, being a most excellent needlewoman, and having also had a thorough training in midwifery at the Grant Medical College, in Bombay, was well qualified to assist in several lines of duty in mission work. Not only so, but she speaks English, Hindustani, Dutch, and Marathi; and as all our work is in the Marathi language, she finds a ready place and plenty to do. Here she attends all the Marathi services, and not only appreciates the truth she hears from the Word of God, but is a help to our native church, and in the medical department also. Although sixty-seven years of age, she is strong, and puts in as many hours of hard work as our young people. We are glad indeed that she has accepted the truth, and will soon join the church by baptism.

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Progress of the Work in Fu-chau, China

W. C. HANKINS

ABOUT two years ago Pastor N. P. Keh went to Fu-chau, the capital of Fukien Province, to learn the language preparatory to beginning work in that large city. After he had learned the language, he was joined by another of our Amoy evangelists, Keh Hok-siu. These men have the same Chinese surname, but are not near relatives. They work together well, being quite different in temperament and manner of working, so that one supplies what the other lacks.

From the very first, the work has prospered, and a solid foundation has been laid for a permanent work. A good class of people have become interested in and embraced present truth, among whom are ministers, teachers, carpenters, tailors, merchants, farmers, etc., so that they have organized a church with a charter membership of over fifty, most of whom are heads of families.

The first day of April, 1915, I left Amoy to spend a few days with the Fu-chau church. I had been there once before since my return from the homeland, but could not stay long enough to really see what was being done. This time, however, I stayed about ten days, and had a chance to see something of the work.

When the church learned that I should be with them for several days, they immediately asked that daily services be

held, so we arranged a program to suit their convenience, and held four services a day while there, three preaching services and one prayer service.

Pastor Keh is carrying on a school in the same compound where they have their chapel. This school has eighty pupils, who pay their own board, and a yearly tuition of about ten dollars, which goes a long way toward paying the salary of the teachers. It was arranged for the pupils to attend these meetings each day, and it would have done you good to see the orderly way they filed in and out before and after every service, and the reverent way those boys, most of them from heathen homes, rose to their feet as the ministers ascended the platform, and then kneeled with the ministers in prayer. The whole congregation always did this, and it seemed to me a very fitting way in which to begin the service.

Although the meeting was not previously announced, it being impossible for us to tell beforehand just when we could go to Fu-chau, yet we had a good average attendance. The afternoon service was always the best attended, there being generally from one hundred to one hundred and forty or fifty present, while at the morning and evening meetings there was generally an attendance of about one hundred and thirty.

On the last Friday afternoon of the meeting, quite a number of us walked three miles to the river, where fifteen believers were baptized. Among these was the young man who teaches English in our school. He is a graduate of the Y. M. C. A. school in Fu-chau, and is a very bright young man. He had been thinking seriously about the truth for some time, and was led to take a firm stand as the result of the meetings. I learned that two thirds of those baptized that day had never belonged to any other religious organization.

When we returned to the chapel after the baptism, we met a young man who had just come in from a village about seven miles away. He wanted to be baptized, but had come too late, and had to wait until next time. This young man has a school of forty pupils, which he has been carrying forward as a private enterprise. There are two teachers in the school, both of whom believe this truth. They said the school needed another teacher, whose salary would be a little less than five dollars gold a month. They proposed to hand the school over to us if we would pay for the third teacher, the two original teachers to remain self-supporting as before. They also represented that there were about twenty in that vicinity already keeping the Sabbath, meeting in the school building each week for worship. They suggested that they would raise half the money necessary to build a chapel if the mission would raise the other half; but I had to tell them that I could not promise to do that without authority from the home board, although the amount necessary would be only two hundred and fifty or three hundred dollars. We promised them, however, that Elder Keh and some

of the other workers would go down to see them at once, and do what they could to develop the interest and establish a permanent work.

Lack of time and space prevents my telling all the interesting details of the open door that is before us in the Fu-chau district. The year began with a baptized church membership of fifty-eight, which has increased to seventy-three, and our workers hope by God's help to at least double the membership during the year.

Now, dear friends, I have a very earnest request to make of you who read this article. I believe that the Word of God teaches very definitely that God hears and answers earnest, definite, and above all, united prayer. So I wish to ask you to cut out this request and pin it up in your bedroom or some other place where you will be sure to see it every day, and then daily ask God to especially bless our work and workers here in Fukien Province, that we may be filled with his Spirit, and that our aim of a doubled membership may be more than realized. Will you do it? Then do it now. Do your part faithfully, and God will surely give a great harvest of souls, not only here but in other parts of China as well, and your own souls will be watered by the outpouring of the latter rain.



On the Gold Coast, West Africa

W. H. LEWIS

THE beginning of our work on the Gold Coast dates back as early as 1894, but owing to sickness and deaths, but little was accomplished until about 1908, when Elder D. C. Babcock visited the Coast from Sierra Leone, and established two small companies, at Axim and Kickam, the latter of which, with the help of native workers, has survived.

In December, 1913, at our conference held in Freetown, my wife and I were asked to open up and take charge of the work on the Gold Coast. We had both expressed our fears about going into such an unhealthy country; but when the call had really come, and we had prayed over the matter, our fears disappeared, and we accepted the invitation.

As I was to remain in Sierra Leone until some one came to take charge of the work there, and then it was thought best that I should take my family to the Canary Islands before entering the Gold Coast, it was not until near the close of 1914 that I reached the Gold Coast. In July I took my family to Teneriffe; and after spending two months with them there, on September 9 I set out alone for the Gold Coast, reaching Secondee October 3.

In accordance with Brother Conradi's suggestion not to settle near the coast, after visiting the church at Kickam, I started for the interior, to look for a location for our permanent headquarters. After traveling eight or nine hundred miles, mostly on foot, I decided on a place about two hundred miles from the coast, and about twenty-five miles from

Kumassi, the terminus of the Gold Coast Railway. This place, Aguna, is the capital of the district, with six subtowns and several small villages under it.

I felt impressed to visit one of the subtowns called Wuamasie. I did not tell the chief my business, but told him I was traveling through the country and came through his town. He at once called his headman and told him to show me the town, which he did; and then taking me just outside to a high hill, he showed me a fine spring of water gushing from the rocks, cold, and clear as crystal, and said, "I dash you all," meaning, "I freely give you all."

As I looked at the water flowing out of the rocks in a country like this, where good water is so scarce, I thought of the experience of the children of Israel in the wilderness when the Lord caused the water to come from the rock, and I felt within my soul that truly the Lord had answered our earnest prayers that he would lead us to a favorable spot where we could establish a permanent headquarters, from which we could make tours into more unhealthy sections, and return, so that the sad experiences of former workers need not be repeated.

My wife and children came here in December, and we settled in a fairly good house in Aguna, and began our work the first of January, 1915. We now have a school with fifty-five boys, and an out-school about six miles from here, with thirty-five boys, all of them being taught the "wonderful love of Jesus."

A few days ago I was not feeling well, and one of the boys came to my room to inquire about me. I said to him, "Kwesi, I am very sick." His face brightened with a smile as he pointed upward and said in his native tongue, "*Nyankupon wo ho, na obeyew edur*," meaning, "God is in heaven, and he will make you well."

From all around urgent calls are coming for us to open work, but we do not have the workers. Truly the harvest is ripe, but the laborers are few. Who of you are willing to give yourselves and your means to place the gospel message before these darkened souls? Could you see the three million souls in heathen darkness bowing down and sacrificing (in many cases human sacrifices) to wood and stone, and then see the change that comes when they learn of the love of Jesus and the wonderful plan of salvation, surely your hearts would go out to them; and if you could not go, I am sure you would go deep down into your pockets to provide the means to send others in your stead.



Central China

R. F. COTTRELL

OUR workers' meetings in the Central China Mission were this year held as follows: Yen-cheng, Honan, January 16-27; Changsha, Hunan, February 3-10; and Hankow, Hupeh, February 19-28. These gatherings were attended by all our native evangelists, Bible workers, and canvassers; and aside from our local



Mat sheds in Hankow, in which thousands have lived since the war there, when the city was burned.

staff, the Asiatic Division provided good foreign help.

The burden of the messages presented was the speedy return of our Lord, the high calling and sacredness of our ambassadorship, the need of absolute surrender of self, and the demand for whole-hearted consecration and devotion to the work of God. These appeals did not fall on listless ears. Many confessed their lack of real earnestness, and covenanted before God that henceforth they would arise to the call of the hour, and zeal-

For five weeks preceding the workers' meeting at Yen-cheng, a Bible institute was held at that place. This was for the benefit of prospective workers, also for laymen who could not well attend during the busy part of the year. The attendance was about forty, and the occasion was one of much profit.

Following the last of the workers' meetings, Hupeh and Hunan Provinces united in an eight weeks' institute, which is being held at our new mission headquarters at Wang Gia Dun, Hankow. We had not expected so large a company; but when over seventy, mostly young people, presented themselves, there seemed no alternative but to pitch our gospel tent and conduct the institute in that. Although for a part of the time the weather has been far from warm, the students have cheerfully borne the cold and inconvenience. At the three daily Bible classes we are teaching the great fundamentals of our faith and the rise and progress of the advent movement.

develop, and new jets of light here and there will be sure to appear.

Every advance move in the establishment of Christ's kingdom calls for sacrifice both at home and in the foreign field. Brethren and sisters, God is doing a great work today in heathen lands; and as we lengthen the cords, the Holy Spirit will bless you in strengthening the stakes. It is now time to move forward in the strength of the Almighty.

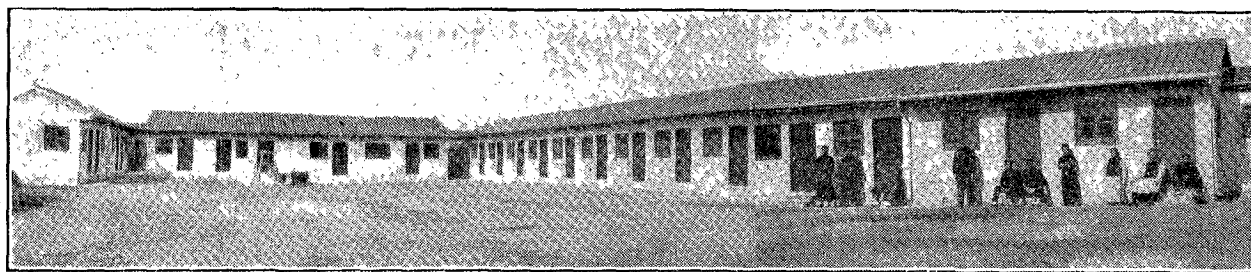
Wang Gia Dun, Hankow.

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Found Her Way Again

ONE of our sisters who was engaged in colporteur work in Australia, had this experience:—

"On Wednesday morning I went to a house where at first the lady would not let me in. After I talked to her awhile, she finally invited me in. She said, 'You are a stranger to me, but something tells



NEW SCHOOL DORMITORIES AT WANG GIA DUN, HANKOW

Boys' rooms at right, girls' at left, each room accommodating four students. Dining room and kitchen in the middle. Rooms for sixty students.

ously spread the tidings of the coming King.

We were especially impressed with the rapid extension of our work into "regions beyond." From the plains of northern Honan came the cheering tidings of the welcome afforded God's messengers. While attending the Hunan meeting and arranging to supply the calls for evangelists, we found ourselves, humanly speaking, quite helpless in the face of so many openings. It was truly surprising to hear how the message is winning its way in the mountain districts of south Hunan. The needs of the great province of Kiang-si, with its 25,000,000 souls, was also thrust upon us. Colporteurs have carried the printed page to hundreds of its cities and towns, and from many quarters is heard the cry, "Come over . . . and help us." So unmistakable was the voice that Hunan, although itself very short of help, voted to release its most experienced evangelist, Hwang Dzun Dao, to open work in Kiang-si.

This worker has now made a short trip through the province, and returns with the names of over twenty places where the people are anxiously waiting to hear and understand the Word of God more fully. Only a few weeks ago, traffic was opened on the new railway line connecting Nan-chang, the provincial capital, with the excellent steamship service of the Yang-tze-kiang River. Certainly the hour has struck when this province should hear the message of present truth.

Of the seventy-three students now in attendance, sixty-six had formerly bowed down to idols of wood and stone, twenty-six had been addicted to wine and tobacco, nineteen were gamblers, five had practiced sorcery for a livelihood, four used opium, two were polygamists, and one was a Taoist priest. But He who said, "Behold, I make all things new," has verified his word, for "the former things are passed away."

A majority of this company are preparing for a part in the work, and about thirty of them will enter the canvassing field this summer. With the circulation of the printed page, new interests will

me you are a Seventh-day Adventist.' I asked why she thought so. She could not explain. I told her I was a Seventh-day Adventist, and began talking the truth to her. I soon found she knew the truth as well as I did; that she observed the Sabbath seven years ago, but gave it up on account of her relatives. She went to the tent last summer, but did not let the minister know she was interested. I prayed with her, and started to leave. She came to me, crying, and said she knew she would be lost if she refused to keep God's law. She promised me she would come to church and would keep the next Sabbath."



TENT PITCHED IN SCHOOL COMPOUND AT WANG GIA DUN, TO PROVIDE FOR BIBLE INSTITUTE



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.

Doctor Mother

A LITTLE wound, a little ache,
A little blistered thumb to take
With touch of love and make it well,—
These things require a mother's spell.
Ah, sweet the progress of the skill
That science brings unto the ill!
Vast range of methods new and fine;
But when our little ones repine,
The mother is the very best
Of doctors into service pressed!

Sunshine and air and mother's spell
Of helping little lads get well,
And helping little lasses, too —
Here are three remedies that do
So much more, often, than the grave,
Skilled hands that try so hard to save.
For Doctor Mother, don't you know,
Gives something more than skill — gives

so
Much of herself; gives, oh, so much
Of love's sweet alchemy of touch!

Upon a little ward-room bed
A little curl-encircled head,
A little slender hand and pale,
A little lonesome, homesick wail;
Loved nursing, best of skill and care;
But, oh, behold the wonder there
When Doctor Mother, bearing sun
From where the wilding roses run,
Leans down, with hungering love and
kiss —
There is no medicine like this!

In a little child-heart's hour of woe,
Pain, ache, or life wound's throb and
throe,
The Doctor Mother knows so well
The weaving of love's wonder spell —
Just what the little heart requires,
Just how to cool the fever fires;
Just how much tenderness and cheer
Will calm the little doubt and fear;
How much of gentleness will ease —
Alone she knows such arts as these!
—Folger McKinsey.

A Bad Disposition

MRS. A. A. TUCKER, M. D.

FEW parents make their children a study. If they did, they might often find an underlying physical cause for seeming incorrigibility.

All children have a right to be born well, to have a sound mind and a perfect body. Unfortunately, many children are denied this birthright; and even if they start life with a clear title to physical soundness, they may be forced to yield it up by the way. Some of the diseases of infancy and early childhood are almost impossible to avoid, and mothers

should be wide-awake to prevent their aftereffects.

In health as well as in sickness the wise mother will guard the diet of her children. She will look after their bathing, the ventilation of their rooms, and every detail that makes for their comfort and health.

The nose and throat should be examined by a competent physician to see if the tonsils are abnormal or if adenoids are present. The eyes and ears should be tested to see if there are any defects.

One physician goes so far as to say that the time is rapidly approaching when sin and crime and bad temper will be as much the business of the physician as smallpox or measles. This is rather an extreme view; but it goes without saying that few children are born well, and parents often confuse signs of ill health with natural depravity.

For instance, a girl who seemed unruly at home and unmanageable at school, was fortunately examined by the school physician. He had her sent to an oculist, and when the eyestrain from which she was suffering was removed, she was entirely changed. She learned to love her studies, and a marked reform was seen in every way.

A young girl was so cross and fretful that her mother finally sent her to her grandmother's for a long stay. She could have done nothing better, as the quiet, intuitive old lady seemed at once to understand this bundle of nerves. One year of eating, sleeping, and living outdoors, and having the perfect sympathy and cooperation of her grandmother, changed into a lovable girl this poor child, whose disposition, under less favorable circumstances, might have been ruined for life.

A child at school was not understood by her teacher. When asked to go to the board, or do anything that would cause her to display a deformed finger, of which the children had made fun, she obstinately refused, until compelled to go. The presence of this member had caused her to develop a defiant disposition, which was more to be deplored than the unfortunate deformity.

Apparent disobedience is sometimes caused by extreme sensitiveness. A boy in a crowded street car was asked by his mother to give up his seat to a lady who was standing. The little fellow was so embarrassed that he did not move. His mother, seeing his embarrassment, began

to talk to a friend. This diverted the attention of the onlookers from the child, and he gladly slipped out of his seat and came over to his mother, pretending to have come after something. He was neither obstinate nor selfish — only shy.

Children should be directed, not constantly restrained. They should grow up free and happy, their energies wisely directed, their health well looked after. Under such conditions, it is certain parents will not be troubled much with the children's dispositions.

Sulphur, Okla.

Growing Up in the Message —No. 1

EDITH M. GRAHAM

DURING the years that have passed since the proclamation of the third angel's message began, an alarming number of the children of believers have drifted into the world. In some conferences the statement has been made that as many of the children have gone from us, on attaining to maturity, as converts have been brought into the truth. In other words, had we saved our own children, and made no efforts to reach others, our gain in numbers would have been as great as it has been.

Is there not enough power and interest in this message to keep the children true to it as they grow up? Surely there is, and the children will grow up into it if they are trained in right principles.

Having given some study to the plans followed in a number of homes, and to their results, I wish to speak of some points in them which appear to me to be helpful.

Children are interested in that which strongly interests their parents. The things the parents talk about, plan for, and are engrossed in, insensibly mold the opinions of the children, and lay a strong foundation for their future lives. The parents may go to church on Sabbath, teach the Sabbath school lesson to the children regularly, pay their tithes, and give their offerings; but if, on six days of the week, their conversation and plans dwell almost entirely on the farm, the business, the things of this life, and how success may be attained in them, the minds of the children will be insensibly but surely given a tendency toward the world.

On the other hand, if the parents are absorbed in the message, loving it and the Lord, talking of it, planning for it, working to advance it by their personal efforts as well as by their means, the children will grow up with the feeling that this message is the greatest thing there is, and the attractions of the world will not draw them from it.

This is not theory, for I have watched both methods and their results. It is true that not all children trained under the first method go into the world; for other influences may counteract the worldly tendency that has been developed in their minds, and so they be converted. But the trend of thought manifested by the parents during the working days of the

week undoubtedly has a very strong influence on the character development of their children.

Children like to feel that they belong to something, and that their efforts in behalf of whatever this may be are of value. Those who are taught to work for the cause of God learn to love it. Here also is a valuable factor for holding them to the truth.

Takoma Park, D. C.

Bird Studies With Our Children — No. 2

MRS. VINA SHERWOOD-ADAMS

It is very easy to interest the older children, from the ages of six to fourteen, in a study of the birds. In the spring let the children each select the bird he would like to study. Then from books, magazines, and personal observation inform yourself regarding the birds

plain white paper, and have twenty leaves five by six inches in size. Tie with a pretty ribbon or cord, and on the outside cover either paste the picture or make a sketch of a favorite bird; also print in an artistic manner the words *My Bird*, *The Friendly Wren*, *Robin Redbreast*, *Bird Lore*, or whatever title the children prefer. In this book they may enter items already jotted down on rough note paper regarding each bird observed, thus:—

CHEWINK

First seen — S. Mo., Ozark Mts., March 11, 1908.

Size — From 7½ to 8 inches.

Head — Black.

Wings — Black with some white on primaries.

Any peculiarity of bill, foot, etc., may be entered in this book. Feathers showing the markings may be sometimes secured, and mounted on the pages, as flowers are mounted in the study of botany.

BIRD CHART

Kind	First Seen	Size	Head	Beak	Throat and Neck	Breast	Wings	Back	Tail	Feet and Legs	Actions	Song	Note of Call	Food	Home and Nest
Cardinal or Redbird. A male.	March 2, 1908, Ozark Mts., Mo.	About 9 1-2 inches.	A Crest. Red.	Medium wide and rather large.	A V-shaped patch of black; Neck red.	Bright cardinal.	Red.	Red and somewhat mottled.	Long.		Like robin, though more shy.	Clear, and distinct from other birds.	Low chirp.		Stays in low shrubbery or fruit trees, and the nest is made of loosely woven small black twigs.
Kingfisher. A female.	July 8, 1906, S. Mich. Dead.	Tip of Tail to beak, 14 1-2 inches.	Bluish dove crest.	Two inches long, black.	White. Breast band of bluish gray	White, with a rusty brown trimming on upper part.	Bluish dove, with a few long black-and-white barred feathers.		Short. Colored like wings.	Short, 1 1-4 inches from body to foot. Foot stout and hand-like.					

they have chosen, that you may have a reserve fund of knowledge to answer the questions they may ask you, and also as a guide to test the correctness of their observations. Select a bird for your personal study; for the surest way to interest the children is for father or mother to join them in this fascinating study. Be sure to ask your child to give you only such information concerning his bird as he actually observes for himself.

A bird chart, found in an old school magazine, has been used successfully with different groups of children. Place it on the blackboard or on a large sheet of paper tacked to the wall. As an illustration of how to use this chart, I am giving you, with it, some personal observations from my notebook.

Think how keen in observation a child will become by watching his bird for the various items. Each bit of knowledge acquired will stimulate him to complete his bird chart. These personal observations will remain with him far longer than anything you can read to him from books. As he discovers that not only on the bird he is watching, but on many other species also, are found various beautiful colors in artistic arrangements, he will gain a new feeling of reverence for his Creator, by whose power all things were made.

Children beyond the age of eleven years would be interested in a notebook of their own. You can make it yourself or show them how. Select rather heavy

“Bird Guide,” part 2, for birds east of the Rocky Mountains (price, 75 cents), and “Western Bird Guide” (price, \$1), for birds west of these mountains, are valuable and interesting books. Each book is just the size to slip into the pocket while on a jaunt in the woods; and with the aid of its descriptions and colored pictures, any new bird may be easily identified. The “Flower Guide,” by the same author, I have found of equal value in studying the flowers. Any or all of these books may be obtained from Chas. K. Reed, Worcester, Mass. A field glass especially adapted to bird study may also be obtained from the same source.

After the children have made a systematic study of one bird, they will be more interested in literature on birds. “My Garden Neighbors,” by L. A. Reed (Review and Herald Publishing Association), is an interesting book to place in their hands.

Battle Creek, Mich.

Home Making

MRS. F. F. BYINGTON

EFFICIENCY is needed as much in the home making of today as in any other enterprise. Therefore we, as home makers, should strive to become efficient in our work, recognizing that it is an honorable business, and requires intelligence to make it a success.

In the planning of our homes, great

care should be taken to arrange them in the most convenient manner. First attention should be given to the arrangement of the kitchen, as this is the workshop of the family for the preparation and service of food. The kitchen should be a cheerful room, with plenty of light and sunshine. Inlaid linoleum makes the most desirable floor covering, and should harmonize with the tinting on the walls. In many modern bungalows the pantry is omitted, the work being more conveniently done by means of a well-arranged kitchen cabinet, and sufficient cupboard space to accommodate the requirements of the culinary department.

The getting of meals is an art that has long been practiced, but with varying degrees of success. The planning of them is quite another question, and one which is often neglected. It is necessary that both processes be well understood if satisfactory results are to be obtained in the management of the food supply. It

is most important in the planning of meals that one should be a successful buyer. In other words, the ability to buy wisely is one of the prime requisites of successful meal planning. In the planning of meals it is desirable to have a variety. It is not necessary to have a great many dishes served at each meal, but many different methods may be used in serving the same dish. Then, too, there are advantages in serving a few foods at a time. It lessens the actual cost, saves time, and is better from a physiological standpoint.

During the winter the body requires the heartier foods; but as spring advances, a change of diet is necessary. Foods should be served that will help the body to eliminate poisonous materials from the system. The dandelion is full of tonic salts, and is a natural liver medicine. In the fields and markets are many wild and cultivated greens, which contain iron, potash, magnesia, and sulphur, and have beneficial medicinal qualities. There are also the salad plants, containing minerals that assist in purifying the blood.

A great variety of salads may be made by combining different kinds of vegetables, fruits, or nuts. Mayonnaise and French dressings are the most desirable for vegetable salads, while cream or golden salad dressings are best for fruit salads. Lettuce, parsley, or water cress, arranged in various artistic ways, may be used for garnishing the salads.

Strawberries, containing citric acid and mineral salts, are a blood tonic to most persons, and should be partaken of freely. Rhubarb is one of the most valuable spring plants. It contains oxalic acid, being both purgative and astringent. It can be utilized in many ways, as in puddings, dumplings, and shortcake, or served in salad form.

The following is an excellent recipe for a vegetarian roast:—

- 2 pounds lentils
- $\frac{3}{4}$ pound protose
- $\frac{3}{4}$ pound English walnuts
- 3 or 4 eggs
- 2 medium-sized onions
- 2 cups milk
- 1 loaf bread in crumbs

Season with sage, salt, and butter

Cook lentils and onions together with salt until tender, then rub through colander, mix with other ingredients, and bake in an oblong pan.

College View, Nebr.

Eggs for Winter Use

CONCENTRATED water glass, costing about fifteen cents a pint, and used in the proportion of one part water glass to nine parts water, is said to give the best results in keeping summer eggs fresh for fall and early winter use.

The following table is based on an experiment conducted at the Washington Experiment Station, and applies to medium-sized eggs:—

Size of Container	Will Hold	Amount of Water-Glass Solution
1 gallon	40 eggs	$3\frac{3}{4}$ pints
2 gallon	80 eggs	$7\frac{1}{4}$ pints
3 gallon	120 eggs	$10\frac{3}{4}$ pints
4 gallon	160 eggs	$14\frac{1}{2}$ pints
5 gallon	200 eggs	18 pints
10 gallon	400 eggs	36 pints

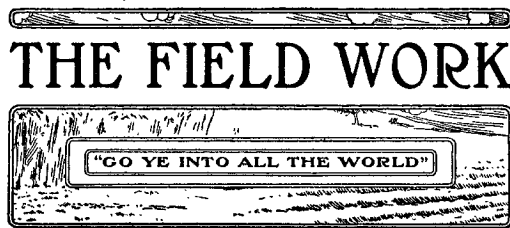
To obtain the amount of concentrated water glass required, the figures in the last column should be divided by ten. For the best results the eggs should be fresh laid and infertile. It is said that by this method eggs have been kept in good condition for three years, but of course it is unnecessary to do this in the home.

As to the healthfulness of "water-glass eggs," Dr. H. W. Wiley says:—

"The simple expedient of hermetically sealing an egg by immersing it in a ten-per-cent solution of water glass (sodium silicate) not only keeps the egg from six months to a year in a wholesome condition, but retains to a remarkable degree the characteristics of freshness. Careful scientific experiments under close observation, and confirmed by chemical analysis of the eggs so kept, have been made at experiment stations both in this country and abroad, and it has been found that only a minute amount of the sodium compound gains access to the egg, even after prolonged keeping. The silica is deposited to some extent in the shell."

MRS. I. H. E.

"THERE is no wealth like sympathy, for it is inexhaustible."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"

A Visit With Sister Ellen G. White

AT three o'clock Sabbath afternoon, May 29, 1915, Elder G. B. Starr visited Sister White. Elder Starr found her in her reclining chair, in the bay window of her room, looking out upon the trees and hills about her place. He remarked how glad he was to find her amid such pleasant surroundings, and stated that she looked much better than when he saw her the Tuesday before.

She replied that she was grateful for her pleasant surroundings, and that they had much improved in the years since she first came here.

Sister White then said: "I am pained at the lightness and frivolity that has come in. It seems to be everywhere. We must seek greater solemnity as a people, before we shall see the power of God manifested as it should be." This she repeated two or three times, almost word for word, and she seemed to be greatly pained over the matter.

She continued: "O, how much we need more of the Holy Spirit! There is a great work to be done, and how are we ever to accomplish it?"

To this Elder Starr said: "God is raising up hundreds of strong young men and women through our schools and sanitariums, and is putting his Holy Spirit upon them, and qualifying them to do a great and blessed work; and many of them are devoted, sober, earnest, and successful."

She replied: "I am so glad to hear that! You could not have told me anything more encouraging."

Continuing, she said: "I wish that I might speak again to the people, and help carry the work; but they tell me I must not speak in public now."

She then inquired, "Where have you been keeping yourself so long?"

Elder Starr replied, "At Melrose, Mass., at the sanitarium where you said we ought to work."

"Oh, yes," she answered, "I have always felt a great interest in the cause in the East, and have not lost it. The work there is not nearly finished; it is only just begun. There is a great work to be done. I wish that I might bear another testimony to our people, a strong testimony."

Elder Starr said, "We are praying daily that God will raise you up and strengthen you to bear another testimony to his people, if that is his will."

"Keep on praying," she answered.

Elder Starr then asked if she should like to have him pray with her. She replied that she should be very glad to have him pray. He knelt close by her side, so that she could hear well, and after thanking God for his many blessings, in giving to us his truth, and the special part he had enabled Sister White to act in it, he repeated, word for word, very slowly, Paul's prayer recorded in Eph. 3:14-21, as follows: "For this cause I bow my knees unto the Father

of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Sister White gave expression to several hearty amens during the quoting of this prayer; and when it was over, she expressed her gratitude for the call and the prayer, and requested Elder Starr to call again.

W. C. WHITE.

Grants Pass Annual Camp Meeting and Conference

THE annual camp meeting of the Southern Oregon Conference was held in Grants Pass, Oregon, May 20-30. Careful preparations were made for the meeting. Choice grounds, free of charge and very centrally located, were secured through the courtesy of the city authorities. The camp was neat and attractive, and the decorations in the large tent were especially pleasing. The choir, under the direction of Mr. E. H. Emmerson, rendered efficient service. From the very beginning of the meeting, there was manifest a desire on the part of the people to get nearer to God. From day to day the spirit of devotion and consecration deepened.

One of the important features of this good camp meeting was the daily consideration by the entire camp, of the home missionary work. Each day the eleven o'clock hour was devoted to this line of our work. In this arrangement we were in perfect harmony with the instruction given in the "Testimonies for the Church," Vol. IX, page 82:—

"Properly conducted, the camp meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others. . . . On such occasions as our annual camp meetings, we must never lose sight of the opportunities afforded for teaching the believers how to do practical missionary work in the place where they may live."

In order to demonstrate the good things spoken of to us through the spirit of prophecy, plans were laid whereby the entire camp could go out into the

city, to visit every home with our truth-filled literature, and extend to the people a very cordial invitation to attend the meetings. The very kindest attitude was manifested on the part of the people, and the outside attendance and interest increased from day to day.

Following the days that we were out among the people, we all came together at the early morning meetings and related our experiences. Nothing could have been more inspiring and refreshing than these experience meetings.

The business of the conference was transacted in the simplest way, and in every department there was shown to have been a healthy growth. About one hundred and fifty persons were won to the message during the past year. A much greater interest is being taken in personal work for souls; and with practically no changes in the officers for the ensuing year, we feel sure that in the Southern Oregon Conference a still greater work will be accomplished.

We were all glad to have with us Elder C. W. Flaiz, the union president; Elder T. G. Bunch, the local president; as well as Elder W. M. Healey, of San Diego, Cal., and others, among them union secretaries, all of whom rendered good and efficient help. With an increased faith in God, with a firmer determination than ever to do his blessed will, the delegates and believers, old and young, returned to their homes at the close of the meeting, to do service for God.

F. W. PAAP.

New Jersey

FOUR nations were represented in the different companies that came in from Jersey City and Paterson to meet with the Newark brethren in their new church building on a recent Sabbath. The occasion of the union meeting was a baptismal service.

Elder J. O. Miller took the morning hour, and as pastor of the Newark church gave a timely warning to the company to prepare for the fast-nearing time of trouble and the close of God's work.

The capacity of the church was taxed to the utmost as the many nationalities met in the afternoon to witness the baptism, and all joined heartily in a bright song service conducted by the writer. Elder A. R. Sandborn, our conference president, met with the company, and gave a stirring address, urging all to take a deeper interest in the salvation of our children.

The baptism was opened by Elder Miller, who led thirteen of our English-speaking brethren and sisters into the waters of consecration; and Elder Paul Matula followed with five new Slavo-Bohemian believers. Elder S. S. Shrock, who has been conducting the work for the German people, closed the service by baptizing four believers of that nationality. An interesting feature of the afternoon's service was the singing of our advent songs by the foreign companies in their native tongues. Though he did not have any ready for baptism, Elder A. O. Lund met with the company, and brought his church with him.

All felt that the occasion was one of great blessing and cheer, as it indicated the onward march of this message; and the readers of the REVIEW will join with the New Jersey believers in praise when

they learn that since the opening of the new year more than one hundred new believers have been baptized and have joined our various churches in this conference.

The throbbing life of our great Eastern cities is calling for greater efforts on the part of our faithful laborers, that the message may reach all before the day of mercy passes. We solicit the earnest prayers of our people that the Lord of the harvest will bless our workers with a bountiful harvest of souls.

MELVIN MUNSON.

Formation of a Hebrew-Christian Alliance

WE certainly have come to the time spoken of in the Scriptures when alliances and federations are being formed everywhere (Isa. 8:9-13); but it seems strange that Hebrew Christians, those who have claimed to be freed from the bondage of tradition and rabbinical fetters, should form an alliance such as was recently brought into existence in New York City.

The meeting was called to convene in New York City April 6-9, and it was requested by the committee in charge that all Jewish Christians be present, and especially those who are at work for the Jewish people in this country. There were present at that meeting Jewish Christians from many parts of North America, and some from England. Quite a number of denominations were represented.

The specific object of the meeting, as expressed by the chairman and several others, was to form an alliance of Hebrew Christians in America. The reason given for the formation of this alliance was to show the Jews in this country that there are many who believe that Jesus is the Messiah, that Judaism as a moral force was a nullity, and that a greater power must be put forth to convince the Jews in this country that they ought to believe that Jesus is the Messiah.

From remarks which were made at the convention it was evident that there were other purposes for this movement in the minds of some, and we can see why we may not join their forces. They specified certain doctrines necessary to believe, but the fundamentals of present truth, the very kernel of the third angel's message, they had no use for, neither did they care to fellowship with either the doctrines or the followers of such teachings.

The Sabbath, one of the corner stones of Bible teaching both of the Old Testament and the New, was not touched upon, only as it was looked upon as all other teachings given to Israel which had in a large measure become obsolete. Many of the Jewish Christian workers regard the Sabbath question as a stumblingblock to them in their work; but this does not matter so much to them if they can only hold their ground with popular evangelical Christianity. They do not wish to say or do anything to offend so-called evangelical religion.

We were indeed glad to learn, from talks with several of these missionaries, that our people in all parts of the land have presented to them our views of the Sabbath and its relation to the gospel. We could see that they are troubled about it. They find that they cannot give any

reason why they should not keep the Sabbath, for Jesus himself kept it and was with the Father when it was made. Then, again, they are confronted with this question when they seek to evangelize the Jews.

Some of the missionaries at the convention were surprised that I was identified with Seventh-day Adventists. I tried to show them that this blessed third angel's message is the only message that can reach the Jews, if they will but believe and recognize it.

A request was made by this alliance to become part of the Federal Council of the Churches of Christ in America, and one morning four of the prominent workers of this federation were present, and told what they would try to do to help in this Jewish cause. The whole movement of the alliance was toward a popular Christianity, rather than a seeking of God to know how to present the truth of God to the Jews in a manner which will lead them to the Saviour.

We thank God for the third angel's message, and we are still persuaded that the Jew can be reached only through present truth. The Sabbath appeals to him, and health reform appeals to him; the only fulfillment of all the prophecies of the Bible is Jesus, and this the Jew will come to recognize when he understands that true Christianity is the same religion that God gave to Israel of old, only it has a fullness in the life of the Holy Messiah that it could never have had in days gone by.

We regret that the Jewish Christian missionaries have formed this alliance, as we feel sure that it will not greatly help the evangelization of the Jews, and it will not be of any benefit to the Jewish workers themselves, if they desire to preach a pure gospel to the Jewish brethren. A number of the Jewish Christian workers and believers did not join this alliance, and we hope that many more will yet see what may be involved in it.

F. C. GILBERT.

Missouri

TOWNLEY.—A church has recently been organized here, with a membership of thirty-six. Seven others are keeping the Sabbath.

Mrs. Bellah and the writer came here last fall. We pitched a tent, and began meetings November 17, continuing till New Year's Day, when we took the tent down and attended the midwinter workers' meeting in Clinton.

February 17 we pitched the tent again in the same place, and began another series of meetings; and have been here ever since. It has been a hard struggle, but we feel amply repaid for all the effort it has cost.

With the exception of eight days, we have been alone all this time, without even a tent master. Brother Rouse, the conference president, was with us then, and organized a church, with a charter membership of twenty-four. The other twelve members have been added since.

The third angel's message had never been preached here until we came. One of the merchants of the town is our newly ordained elder, and another man has gone to Kansas City as tent master. The local paper has been very friendly to us, and has been glad to get the church news.

Townley is a place of about five hundred, surrounded with a good rural popu-

lation. The attendance has been good all the time, averaging for the six months about two hundred. Only once or twice did it fall to fifty or sixty.

During the winter months, the weather was often very bad—much snow, rain, sleet, and cold winds; the temperature sometimes ten below zero, and the sun not shining for days. Yet in all this time, we have missed only two evening services. And one of the nights we held a family Bible study, and had one convert.

The tent was always kept warm. A big stove was placed in each side, and the ground covered with about six inches of dry sawdust. We fastened the bottom of the wall snugly to the ground, and sewed the top to the curtain. Sometimes we would remain up all night, to keep the snow or sleet off the tent.

Winter tent work is successful, for several reasons. People must remain inside during services, for it is too cold outside. Then, having the walls fastened down and the door closed, we have fewer annoyances. Frozen ground is excellent to hold tent stakes. Winter evenings are long, and people enjoy an early service. We often got through by eight o'clock. In fact, there are many advantages over summer work, if one is willing to pay the price.

Last week we took the tent down, and secured a large dwelling house, free of rent, for services. The owner has kindly allowed us to remove the partitions, making a commodious room, with a seating capacity of about one hundred. Yesterday we held quarterly services with the new company, and every member present took part. The Lord gave us a blessed experience.

There are many others who we are sure will soon unite with us. Pray for the work in Townley.

C. G. BELLAH.

Western Oregon Annual Conference and Camp Meeting

THE thirteenth annual conference and camp meeting of Western Oregon was held in a centrally located park at Preston, Portland, May 27 to June 8. Careful preparations had been made and ideal conditions prevailed. The weather throughout, with the exception of the first day or two, was delightful. Comparatively speaking, there was no sickness. The several doctors present gave careful and faithful attention to the campers.

The business of the conference was dispatched in the most harmonious manner, and the truest loyalty displayed on the part of all. Elder H. W. Cottrell, who has now served the conference as president for three years, was unanimously reelected. With the good, strong constituency, he will surely lead this conference forth to the accomplishment of still greater things for God.

Separate tents were erected for public services in the English, German, and Scandinavian languages. The labors of Elder H. Shultz were appreciated, especially by our German brethren. Elder Johnson, of the Western Washington Conference, rendered valuable help to the Scandinavian brethren. Elder W. M. Healey and the writer, according to previous arrangements, attended the annual gathering, remaining till the close. Others dropped in for a service or two.

Fully two thousand persons attended the evening services regularly. The interest was good, and will be followed up. The writer spoke each day at eleven o'clock on practical home missionary work, and the response was gratifying. The sales of literature were unprecedented. Tracts, "The World's Crisis," the Testimonies, and the *Signs* weekly received special attention. It seemed that every family supplied itself with from one to nine volumes of the Testimonies.

Day by day the spiritual interest deepened. On the last Sabbath hundreds gave themselves to God in a truer, deeper consecration. There was a fine class of young people present who responded again and again to the call for a higher-ground experience.

The matter of the foreign mission offerings was carefully considered, and the Western Oregon Conference put itself on record as being desirous of doing its duty. The noble response will enable the conference to make a better showing than ever before. About \$17,000 in cash and pledges for foreign missions was the result of this never-to-be-forgotten Feast of Tabernacles. Elder Enoch, of India, gave a very interesting stereopticon lecture on India. The needs of that heathen people appealed to every heart. Each service during the encampment contributed something toward this very liberal offering in behalf of the work in the regions beyond.

The testimony of all was to the effect that this was the best camp meeting they had ever attended. The believers returned to their homes strengthened, enlightened, and encouraged, with a stronger faith in God, and a firmer determination to live the truth in their own homes and among their friends and neighbors. May every soul be enabled by God's grace to sing the beautiful lines:—

"Every day, praise the Lord, I'm getting nearer,
And the way, praise the Lord, is getting clearer;
From my Lord no more I'll roam,
For I see the lights of home,
And I'm getting nearer, nearer, every day."

F. W. PAAP.

Layman's Experience in Newspaper Work

THE public press is a powerful medium for the molding of the public mind. It is a well-known fact that through the press is expressed the opinions of men that mold the sentiment of others in every walk of life. Since man was created by God, and since the press is an invention of man through the direction of our Heavenly Father for the express purpose of giving the message in these last days, we ought, therefore, to put forth every effort to give the truth in this way. Those who are located in the towns and cities and who cannot get out to do other lines of work, will find that in this way they can do a powerful work.

The young people especially should take this opportunity of giving the truth to others. There are many of our young people with a good education but not the gift of public speaking, who could do a wonderful work in this way. The press is open to us today as never before. Shall we sit with folded hands and let

the time glide away?—God forbid that this should be the case. We need not expect to have every paper print our articles. Nevertheless, why should we stop trying because we are refused by some newspaper men? We ought to learn the adage, "If at first you don't succeed, try, try again." Ask God to guide you, and try others.

I have been writing for the press in Roanoke, Va., for about six months. I first started writing about the war, treating on the eleventh chapter of Daniel. One person is keeping the Sabbath as a result of reading these articles. Others are deeply interested. Only a few days ago a man who holds quite a responsible position in the railroad company here told me that he had never read anything that did him so much good as those articles. He also said that his friends came to him rejoicing over the good they had received through reading them. God be praised for this. While in Winston-Salem, N. C., a short time ago, I went to see the editor of the morning paper. After telling him my business, he hesitated a few minutes, and stated that it was about all he could do at that time to pay the correspondents he had. I told him that my contributions would be free of charge. He looked at me with astonishment, and said, "Why do you do that"? I said, "For the good it will do others." He printed my articles willingly.

What some have done, others can do. I trust that others will be encouraged to push this phase of the work and thus hasten the coming of the Saviour.

C. E. OVERSTREET.

Roanoke, Va.

Medical Missionary Department

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

Visiting Sanitariums

IN connection with our trip to the West on account of the medical conventions, Dr. H. W. Miller and the writer had opportunity to visit several of the Western sanitariums, together with other places of interest.

A few days were spent at the Mayo Clinics, in Rochester, Minn., where Dr. Miller made good use of the professional advantages offered. We there met Dr. A. I. Lovell, who was taking a week of special work, stopping on his way to Madison, Wis., where he was again taking the work of house physician. Dr. Miller had opportunity to address the physicians in club meeting, giving some experiences and observations in medical missionary work in China.

To me, the visit to Rochester was of great interest. I was privileged to attend the clinics and lectures, and could make quite close observation of the general character of this world-known medical work. The magnitude of the thing surprised me. The large medical building has offices for seventy-five physicians, who are all on the Mayo staff. Hundreds of persons were going and coming. We were told they number nine hundred to a thousand in the busy season. Three thousand physicians a year visit the place.

Rochester is a veritable medical center, offering probably as good as may be had in medical service from the standpoint of professional and technical skill. The large hospital, in charge of Catholic sisters, is more than taxed in its capacity to care for the surgical cases.

Our own sanitarium work has a distinct field of service, and holds its own identity as a system of healing, and is not in competition with other work. It does not seek to hold a place in world esteem; it does not depend upon greatness of men, nor magnitude of buildings or equipment; yet it must do a work that is of the highest order.

At Walla Walla, Wash., we held meetings with the sanitarium and school. Dr. J. B. Gillis was in charge of the sanitarium, in the absence of Dr. John Reith, the superintendent, who was attending the medical convention at Loma Linda. The work of the institution seemed in a prosperous condition.

At Portland, Oregon, we found the sanitarium quite busy, mostly with surgical work. Dr. W. B. Holden is superintendent, and Dr. Karl C. Moran house physician. The manager, C. M. Everest, was absent, being at the Loma Linda meeting. C. J. Cummings is doing successful work as chaplain. It was necessary to hold meetings with the sanitarium family in two sections, to enable all to attend.

The St. Helena Sanitarium was enjoying a fair patronage. The two or three days there were full of interest, and were spent in studying the conduct of the work, meeting with the workers, and visiting the various places of interest. Dr. G. E. Klingerman, the superintendent, holds the confidence of patients and workers. Drs. F. B. Jones, Ida S. Nelson, and Elsie B. Merritt are all doing their part to assist in the medical interests.

The St. Helena Sanitarium Dispensary, at 916 Laguna St., San Francisco, Cal., was of special interest to us from the standpoint of its possibilities in offering training and experience to nurses, and in reaching a large field in the city. Two nurses, Brother and Sister Geo. B. Kuhn were in charge, and reported a fair amount of work being done, with prospects of more. The equipment installed is sufficient for giving the usual bathroom treatments. Certain hours of the week are open for consultation with a physician.

The Vegetarian Cafeteria, at 714 Market St., is under supervision of the St. Helena Sanitarium, and offers excellent dining accommodations to the many visitors to the exposition. Our own people visiting San Francisco will do well to remember this place. It is located in the heart of the city, and those in charge are very courteous and considerate in rendering any possible assistance to the visitor.

At Loma Linda we found a work of large proportions. The sanitarium had its full quota of house patients. There was everything to be desired from the standpoint of location, beauty, equipment, and staff to make this sanitarium highly successful. A full corps of doctors, nurses, and other helpers, all of whom apparently possess an earnest spirit of devotion, were busily engaged in caring for the large number of patients and guests then present. Everything indicated busy activity.

At Glendale, Cal., we found our sanita-

rium doing well. Interior improvements were under way. Outdoor changes also helped in making this beautiful sanitarium more attractive. Drs. D. D. Comstock and Belle Wood-Comstock are carrying the medical work with splendid success. V. H. Lucas is in charge of the business matters, while C. F. Marvin is chaplain. An item of special interest is the manner in which the nurses are doing active missionary work in the city. They have a missionary band organized, and in various ways the company of nurses has opportunity of doing practical missionary work. The training school seemed strong. The patronage of the institution was excellent.

At Long Beach, Cal., we visited the sanitarium work conducted by Mr. W. Ray Simpson and Dr. Abbie Winegar-Simpson. These workers expressed much interest in the progress of our medical missionary work, and were cordial in their welcome. Their institution is nicely located and well equipped.

At Los Angeles we had the privilege of visiting the vegetarian cafeteria conducted by E. G. Fulton. We were surprised to note the amount of work done, and to see how the large patronage is held, notwithstanding no meals are served between Friday noon and Sunday morning. The amount of business done indicates the interest that people will show in a vegetarian diet when it is properly prepared and suitably served. The fare left nothing to be desired by one seeking a palatable and wholesome diet.

A few miles from San Diego, Cal., and a little way out from National City, is the Paradise Valley Sanitarium, beautifully located, well equipped, and well manned by competent workers. Dr. W. J. Johnson is the medical superintendent, and C. E. Rice is business manager. Both these men hold the esteem of the family. Excellent work is being done, both professionally and financially.

Our California sanitariums are working together, studying the needs of the institutions and the best methods of carrying on the work. The men in charge show a disposition to cooperate loyally, and the relation of counsel and planning is proving a mutual strength to these institutions. We may look for good results, and may expect some good suggestions from that part of the field.

Besides our visit to the Boulder-Colo-rado Sanitarium, which has already received attention in our report, I visited Hastings, Nebr., and Wichita, Kans. At the first-named place I found the sanitarium prospering financially, and enjoying a widening field of professional service. Dr. E. D. Haysmer is making friends with the medical men of the community. Dr. Clara Schunk is assistant physician. Brother A. F. Kirk is caring for the business interests.

The College View sanitarium, one of our largest, was almost filled with patients. A number of improvements had been made in the building, and others were in progress. Drs. J. D. and Eva M. Shively care for the medical interests, and Burton Castle is business manager. All show a spirit of progressiveness.

The Kansas Sanitarium at Wichita is making unusual progress. The last day of my visit five applicants were turned away, the house being filled to its utmost capacity. Some needed improvements are being effected. Dr. L. A. Sutter is ably carrying the medical work. R. L.

Carson is business manager. The standing of the institution is shown somewhat by the friendly attitude toward it on the part of residents, an increasing patronage being seen from among the best people of Wichita.

In connection with this Western trip a number of stereopticon lectures were given at institutions and churches, covering the progress of our institutional work in sanitariums, schools, and publishing houses. Another set of slides shown in a number of places presented the latest information on medical frauds and quackery. These lectures seemed well received.

L. A. HANSEN.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

Sunday Crusade in Bristol, Tenn., and Bristol, Va.

LAST February the ministerial associations of Bristol, Tenn., and Bristol, Va., started a vigorous campaign for Sunday enforcement. Agitation for the Sunday closing ordinances began when the committee appointed by the ministerial association appeared before the mayor and commissioners with the request for the passage of an ordinance prohibiting the conducting of business on Sunday, on the ground that it was deleteriously affecting the morals of the city. After a consideration of two weeks the ordinance was passed, and its enforcement was held up until the Bristol, Va., council on May 4 adopted a resolution to assist the mayor in the enforcement of the Sunday ordinances passed in 1895, which had never been enforced. The commissioners of Bristol, Tenn., passed the ordinance on May 11, to become effective seventeen days later. Although the Bristol, Va., ordinance was supposed to become immediately effective, it was held up until similar action was taken in Bristol, Tenn.

When it became evident that the Sunday "blue laws" would be enforced, we began a counter agitation. We first presented memorials of protest to the mayor and council of each city. We also wrote letters to the editor of the city paper, which started a general agitation.

On the day the blue law was to have been enforced, we held a mass meeting, at which the president of the conference spoke on the subject of religious liberty, "Are Sunday Laws Constitutional? Are they American and Just?" The day before the meeting, we had a full-page announcement of the mass meeting in the city paper; and when the ministers of the city learned of this, they called a special meeting of their association, and at their Sunday morning services they warned their people not to attend the mass meeting. In spite of this, nearly three hundred were present.

At the close of the meeting a resolution of protest against Sunday legislation was introduced, and adopted by a rising vote. One of the editors of the city paper came forward, requesting a full report of the lecture and the resolution. It was evident that our opposition had created a public sentiment against the enforcement of the blue law, for late Saturday night the city drug stores were notified that the

law would not be enforced until further notice.

Tuesday we circulated the protest presented at the mass meeting, and in a few hours had the signatures of about fifty of the leading business men of Bristol, Va. The editor of the city paper, with the rest of his staff, headed the protest. It was placed in the hands of the mayor, who presented it to the city council that night at the regular session.

Three ministers who represented the ministerial association, appeared before the council and urged the enforcement of the Sunday blue law. They were very urgent in their demands, and one of them went so far as to state that not to enforce the law would be anarchy. This the mayor and his council resented, whereupon the preacher offered a mild apology for his language; but the unwise course of the ministers caused the council to vote five to two to repeal the Sunday law.

In a long letter to the editor of the city paper was presented the argument of the court of North Carolina in declaring the Sunday laws unconstitutional. No reply has been made to this letter, and we have heard favorable comments on every side on the arguments it contained, and on the full report of the lecture published, which has done much to mold public sentiment in favor of religious liberty.

Hoping to correct a wrong impression that obtained among the ministers of the city, I appeared before the ministerial association asking permission to make a statement of our position. My request was granted. When I had finished, four of them were on their feet at once, and we had a most interesting time for about an hour in discussing the principles involved in Sunday legislation.

At their next session I presented my request for membership in the association, with a written statement of the fundamental principles of our faith.

Most of the ministers agreed that they would have to indorse these fundamental principles as stated, but they could see no way of granting my request because of our opposition to Sunday legislation. After an extended discussion of the subject, like the council before whom Paul appeared, they became divided, and my request was tabled for a week. This is where the matter rests at present, but all this agitation has given us an opportunity to present the principles of our message, both in the public press and before the ministers of the city.

Our tent meeting is not quite so largely attended as last year, but we have a good interest, and the Lord is giving us a number of new Sabbath keepers. Elder C. R. Magoon and wife are assisting in the meeting, and their help is appreciated. The daily paper has given us liberal space for reporting our sermons, thereby enabling us to reach about twenty-five thousand persons with the message.

J. B. LOCKEN.

Mission Notes

A SABBATH school has been organized in Sewellton, Ky.; and Elder B. W. Brown reports the organization of a church at Covington.

BROTHER H. R. MARTIN and family sailed from Australia, February 18, for Fiji, where he goes to connect with the school work at Buresala.

Publishing Department

N. Z. TOWN

W. W. EASTMAN

General Secretary

N. Am. Div. Secretary

O Lord of Heaven

N. D. ANDERSON

O LORD of all the oceans wide,
Look down with kindly eye
Upon the struggling ships of men
That through their waters ply!
And when the tempest rages sore,
And fearful yawns the deep,
Be thou our captain through the storm,
And vigil round us keep.

O Lord of all the deserts wide,
Bend down with kindly hands
To where the caravans of men
Are laboring through their sands!
And when the fiercely burning sun
Doth blind us on the way,
To some oasis guide our feet,
And shelter there, we pray.

O Lord of all the heavens wide,
Look down with tender mien
Upon thy children in the earth,
Through all the stars between;
For thou must love us here below,
Though outcast every one,
Else hadst thou never given to die
For us thine only Son.
Baltimore, Md.

Colporteur Work in Japan

IN this fair land our colporteurs have difficulties to face and obstacles to overcome that perhaps are not to be found in some other countries. In the first place, it cannot be said that the Japanese are a businesslike people. Their education has not been such as to develop this quality. In the past the merchant and the shopkeeper have been looked down upon by the better class of people, and even today business life in Japan is vastly different from what it is in Western countries.

One may walk down a business street, and in practically every shop he will see the proprietor and his assistants leisurely smoking over a *hibatchi* (a box-shaped vessel containing a few hot coals). When a customer arrives and finds what he wants, he is invited to join the proprietor with pipe or cigarette; and as time is of little consequence to the Japanese mind, this invitation is rarely declined. The customer is seated but a few minutes when the servant appears with *O cha* (honorable tea), and gracefully bowing to the floor from a kneeling position, places a small bowl in front of the customer, and another in front of the proprietor.

This is business life in Japan; and when our colporteurs go from door to door pushing their business, they are looked upon by many as little more than beggars. Japan, however, in her intense eagerness to keep pace with the Western world, is discarding many of her old-time customs and adopting Western ideas and methods. The colporteur work should therefore become easier.

At present we have only two permanent colporteurs in the field. They are

meeting with good success; and with what our Bible workers are doing in this line, a goodly amount of truth-laden literature is finding its way into the hands of the people.

In our mission training school there are twenty-one students who have stepped out from darkest heathenism to walk in the light of the third angel's message. Anxious to have a part in this last great work committed to man, they have entered the mission school to receive the necessary preparation. About fifteen of this number will enter the canvassing field for the six months' vacation beginning in April. In the meantime we are giving them a few days' practical work each month in the city. This is preparing them to face the difficulties every colporteur has to meet, and is also revealing what help they especially need.

It does one good on each of these monthly excursions to see the students setting out from the office each with a bundle of papers under his arm. So far success has attended the efforts put forth, and we expect some good work during the vacation. We pray that the Lord will abundantly bless the colporteur work in this heathen land.

H. STACEY.

News and Miscellany

Notes and clippings from the daily and weekly press

—Eleven huge bells are on their way by water from Troy, N. Y., to Los Angeles, Cal., where they are to form a chime for the new million-dollar Bible institute. They will have the twofold distinction of being the largest bells on the Pacific coast and the first to pass through the Panama Canal.

—The Fifth World's and Twenty-seventh International Christian Endeavor Conventions will be held at Chicago, July 7-12. It is estimated that within a few hours' ride of Chicago there are at least half a million members of Christian Endeavor Societies, and preparations are being made for the accommodation of at least 15,000 delegates and visitors.

—The installation of modern motor vehicles in the transportation of rural mail will begin on a large scale in many parts of the United States on August 2, according to an official statement of the Post Office Department just made public. From that time 105 machines carrying mail will traverse more than 5,500 miles of rural post roads daily except Sunday, and this service is to be extended as rapidly as possible.

—Two important inventions have been announced during the past few weeks. Signor Marconi, the inventor of the wireless telegraph, announces that he has perfected a camera-like device, which, placed on wall or floor, makes the wood or the metal transparent, thus enabling one to see persons in an adjoining room. The other invention is announced by Mr. Edison, who says that he has perfected a device by which the telephone itself will transcribe all conversations that take place over the wires, making the spoken message as durable as the written one.

—The Wright factory near Dayton, Ohio, is busy turning out what is called "the new Wright stabilizer." It is designed to enable the aviator to keep his machine in control and preserve its equilibrium with very little effort, and thus he may give all his attention to the foe instead of constantly fearing air pockets and other perils in the currents. These machines are being sold to one of the warring nations of Europe. It is said this invention means a revolution in aerial warfare.

—A foreign exchange has this interesting paragraph: "There is still in existence an Egyptian papyrus of the date of 3,500 years before the Christian era, which contains the following caution: 'My son, do not linger in the wine shop or drink too much wine. It causeth thee to utter words regarding thy neighbor which thou rememberest not. Thou fall'st upon the ground, thy limbs become weak as those of a child. One cometh to trade with thee and findeth thee so. Then say they, "Take away the fellow, for he is drunk."'" This is believed to be the oldest temperance lecture in existence.

—The health commissioners of New Orleans have been conducting a rat-killing crusade. About 318,000 rats have been killed. This was a part of an anti-plague campaign. Another feature of this campaign has been the rendering of approximately half the buildings in New Orleans rat proof. There are 70,000 buildings in the city, and this campaign has made New Orleans the most rat-proof city in the world. The campaign will be continued until every building in the city is proof against the rodent. There has not been a single case of plague since this work was accomplished by the health authorities, and it is hoped they will clean the city of both rats and plague.

—According to a recent consular report, sheepskin is used as a substitute for almost every kind of dressed skin. After being tanned, dried, stained, and dyed, sheepskins are dampened a little and passed between wood and copper or other metal engraved rollers, which impress clearly upon them the definite grain of the skin it is desired to imitate. In this way alligator, pig, elephant, fish, and goat skins are so clearly imitated that when used on small articles only an expert can detect the imitation from the real, and sometimes even the expert is deceived. Sheepskin marked so as to imitate morocco is often sold on cheap furniture, and the ordinary purchaser cannot tell the difference between the real and the imitation.

—The Liberty Bell on July 5 is to be taken on a trip across the continent to the Panama-Pacific Exposition at San Francisco, where Liberty Bell Day will be observed July 17. The special train which will carry this relic of the days that marked the birth of the nation, will make stops at numerous places on the way, that school children and others may have an opportunity to see it. The crack in the bell is now very marked. Rivets have been put into it to hold the metal together. The bell was cracked, it will be recalled by those who follow historical details, in the year 1835, on July 8, while it was being tolled during the funeral of John Marshall, chief justice of the United States. The Liberty Bell is twelve feet in circumference, and weighs

2,080 pounds. It was first cast in England, in 1752, but was cracked in ringing after its arrival, and was recast in Philadelphia from the same metal, with the same inscription, in 1753. Each anniversary of the signing of the Declaration of Independence was marked by the ringing of this bell until the accident to it in 1835.

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

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

COLUMBIA UNION CONFERENCE

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

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, Huntington Park. 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 16-25
South Carolina, Spartanburg. July 29 to Aug. 8
North Carolina, High Point. Aug. 12-22
Georgia, Union City. 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, Pine Bluff (colored). 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
Mississippi, Jackson (colored). Aug. 8-18
Kentucky. Aug. 13-22
Alabama, Birmingham (white). Aug. 20-29
Alabama, Bessemer (colored). Sept. 2-12

WESTERN CANADIAN UNION CONFERENCE

Saskatchewan, Saskatoon. June 24 to July 4
Alberta, Lacombe. July 8-18

Alberta Conference Association

NOTICE is hereby given that a meeting of the Alberta Conference Association of Seventh-day Adventists will be held at 10 A. M., July 14, 1915, on the camp grounds at Lacombe, Alberta, for the transaction of such

business as should properly come before the association. It is desired that all the churches be represented at this first meeting.

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

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*.

Western Colorado Conference

THE seventh annual session of the Western Colorado Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Grand Junction, Colo., July 22 to Aug. 1, 1915, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first meeting will be held at 9 A. M., Thursday, July 22. All delegates from the churches should be present at the first meeting.

E. A. CURTIS, *President*;
WILBERT WILCOX, *Secretary*.

Seventh-Day Adventist Association of Western Colorado

THE seventh annual meeting of the Seventh-day Adventist Association of Western Colorado will be held in connection with the annual conference and camp meeting of the Western Colorado Conference, at Grand Junction, Colo., at 9 A. M., Monday, July 26, 1915. This meeting is called for the election of officers, and of the transaction of such other business as may properly come before the association.

E. A. CURTIS, *President*;
WILBERT WILCOX, *Secretary*.

Cumberland Conference Association

THE annual session of the Cumberland Conference Association of Seventh-day Adventists is called to convene at 10 A. M., July 22, 1915, on the camp ground at Cleveland, Tenn. This meeting will be held for the purpose of electing officers and of transacting such other business as may properly come before the meeting. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members. Let every church be fully represented.

W. H. BRANSON, *President*;
CLARA RUSSELL, *Secretary*.

Cumberland Conference

THE Cumberland Conference of Seventh-day Adventists will hold its annual session at Cleveland, Tenn., July 16-25, 1915, on the camp ground. The first meeting will be called at 10 A. M., Friday, July 16. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members.

W. H. BRANSON, *President*;
CLARA RUSSELL, *Secretary*.

Northern California Camp Meeting

THE Northern California camp meeting will be held at Oakdale, July 1-11, 1915. The camp will be in sight of both depots—the Santa Fe and the Southern Pacific. Those coming by the Santa Fe will change at Riverbank to the Oakdale branch. There is no change of depots. The Oakdale train stands ready as passengers step off the train on the main line.

Elder Daniells, who has just returned from his trip around the world, visiting our mission stations, will be with us. Other visiting brethren will be there, besides our local and union conference laborers. We expect this to be a meeting of great importance. As these seasons are rapidly drawing toward the last one,—we cannot tell but this may be the last,—they become more important and solemn. Events occur rapidly these days, and unexpectedly. No person can forecast what a single week may bring forth. Dear brethren and sisters, do not let any slight excuse keep you from being at this meeting. We shall arrange the camp as comfortably as we can, and hope to see many present to share in the blessing. To those who have had few spiritual privileges during the year, we hope that this season may be one of special uplift and encouragement. Let all who have felt the weakness and unprofitableness of their experience the past year, come determined that this shall be the beginning of better things. Those who habitually stay away from the camp meeting lose out and become unprofitable. As far as possible, lay aside all cares and come to the meeting.

CLARENCE SANTÉE, *President.*

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.

Change of Address

MAIL for Elder G. E. Langdon should now be addressed to him at Battle Creek, Mich., care of Tabernacle, instead of to Chicago, Ill.

Publications Wanted

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

Mrs. A. Carey, Nortons, Oregon.

Mrs. Fred Canning, 4601 A St. Ferdinand Ave., St. Louis, Mo.

Mrs. C. O. Jones, 720 Cherry St., Chattanooga, Tenn. Continuous supply.

Mrs. Dilla Power, Charleston, Okla. *Little Friend, Instructor, Signs*, and tracts.

Mrs. Henry Malone, 1211 East Richards St., Sherman, Tex. Continuous supply. Could use 100 each week.

Mrs. Jennie B. Foye, Box 123, Kittery Point, Maine. Continuous supply of papers, magazines, and tracts.

Edward Quinn, Jr., 6 Hickory Ave., Takoma Park, D. C. A continuous supply of *Signs*, weekly and monthly, and *Watchman*.

Miss Amy Rawlinson, Roswell, N. Mex. A continuous supply of *Signs, Health and Temperance, Bible Training School, Watchman* and tracts.

Obituaries

MUNTHE.—Laddie Munthe died in La Jolla, Cal., June 6, 1915, and was buried in San Diego, Cal. His age was 3 years, 9 months, and 9 days. He loved to sing of Jesus.

F. DEWITT GAUTERAU.

UTTERBERG.—Johanna Utterberg died near San Diego, Cal., May 24, 1915. She was born in 1844, and for more than twenty-five years was a faithful member of the Seventh-day Adventist Church.

F. DEWITT GAUTERAU.

CLEMENTS.—Sherman G. Clements died in Mount Vernon, Ohio, May 29, 1915, aged 28 years. He accepted the third angel's message under the labors of Elder N. S. Ashton last fall. The funeral services were conducted by the writer.

D. E. LINDSEY.

MARSHAL.—Catherine Stanton Marshal was born in Ohio, Feb. 25, 1847, and died June 1, 1915. She was a faithful Christian, and fell asleep with a bright hope of a part in the first resurrection. Words of comfort were spoken by the writer.

FRANCIS M. FAIRCHILD.

QUINN.—Bobbie Pamela Quinn, little daughter of Brother and Sister John F. Quinn, was born May 3, 1911, and died, after a brief illness, at Fresno, Cal., June 4, 1915. Brother and Sister Quinn are members of the Corpus Christi (Tex.) church. Though deeply feeling their loss, they sorrow not as those who have no hope.

N. P. NEILSEN.

JAMES.—Clifford Paul James was born in Oakland, Ill., March 18, 1895, and died in Battle Creek, Mich., June 8, 1915. He was baptized at the Shelbyville (Ill.) camp meeting in 1910. May 31, 1913, he was united in marriage with Adath Irene Krebs, of Olivet, Mich. His wife, parents, and one brother feel their loss keenly, but they sorrow in hope.

G. E. LANGDON.

CHAMPION.—Charity Champion was born in Ohio, July 30, 1821, and quietly fell asleep in Jesus, at Salem, Oregon, Oct. 13, 1914, aged ninety-three years. Through the labors of Elder R. C. Horton, mother accepted present truth in Michigan in the summer of 1882. Four of her eight children, and also a brother and a sister, are left to mourn. She rests until the resurrection morning.

MRS. ADA RAE.

HUBLEY.—Maud Florence Hubley was born in Three Fathoms' Harbor, Nova Scotia, Dec. 16, 1879. Aug. 16, 1898, she was married to Willis P. Hubley. Six children came to bless their home; and four sons and one daughter, with their father, are left to mourn. Sister Hubley was an earnest Christian, and for fifteen years a devout member of the Seventh-day Adventist Church. She died at her home, in Seabright, Nova Scotia, June 2, 1915.

G. H. SKINNER.

HADDOCK.—Rachel Ann Haddock was born in Washington County, Arkansas, Jan. 16, 1898. Twelve years ago the family moved to Oklahoma. Rachel united with the Seventh-day Adventist Church last August. While automobile riding with friends, she met with the sad accident that caused her death. We believe that her peace was made with God, and her sorrowing parents and twelve brothers and sisters are comforted by the blessed hope.

VESTA HADDOCK.

HILL.—May L. Scott was born in Lucas County, Iowa, Aug. 7, 1866, and died at her home, near Downs, Kans., May 24, 1915. She came to Kansas at the age of twenty years, and was there married to Elmer D. Hill on Aug. 15, 1891. With four of their eight children, he is left to mourn. Her father, two sisters, and one brother also survive. Sister Hill's death will be deeply felt in her home, the church, and the community, for she was an earnest, faithful Christian.

E. E. DUNHAM.

HOLMGRAIN.—Amelia A. Holmgrain, wife of A. W. Holmgrain, died at the home of her daughter, near Red Cloud, Nebr., June 11, 1915. The husband, two sons, and five daughters are left to mourn. Sister Holmgrain accepted present truth thirty years ago, and now sleeps in hope. Words of consolation were spoken by the writer.

E. L. COOK.

STOHR.—George Stohr was born in Leer, Germany, Sept. 11, 1843. At the age of twenty-six years he came to this country, and in 1871 was united in marriage with Mary Brower. Seven children were born to them. In 1893 the family accepted present truth. Brother Stohr died at his home, near Dike, Iowa, June 5, 1915, in the hope of a part in the first resurrection.

J. W. MCCOMAS.

DOW.—Nellie Marie Brown Dow was born April 23, 1866, near Amboy, Minn., and died at her home, in Denver, Colo., Dec. 9, 1914. On June 26, 1910, she was united in marriage with Dr. H. A. Dow, who, with her two brothers, is left to mourn. For years she labored in the Colorado Conference as a church-school teacher and Bible worker, and her loss is deeply felt by many friends.

G. W. ANGLEBARGER.

ANDREWS.—Laurin Berne Andrews, infant son of Dr. L. L. Andrews, was born in Atlanta, Ga., Aug. 25, 1913, and died in Ft. Myers, Fla., May 27, 1915. The body was brought to Atlanta, Ga., by the father and aged grandparents for burial. Funeral services were conducted by the writer, and the little one was laid to rest beside his mother, who died a few days after his birth.

O. MONTGOMERY.

MARTIN.—Nancy Johns was born in Indiana, Feb. 27, 1844, and died in Springdale, Ark., May 13, 1915. She was married to William Martin July 7, 1859, and with her husband accepted the advent message in 1884. Her husband's death occurred about four months before her own. A daughter and two sons, one of whom is president of the Southeastern California Conference, are left to mourn.

C. J. DART.

DOYLE.—William H. Doyle was born in Indiana a little more than seventy years ago. He died in Houston, Tex., May 20, 1915. For fifty-six years his home was in Mills County, Iowa, and for about twenty-six years he was a member of the Seventh-day Adventist church. His wife, four daughters, and two adopted sons survive. Our brother sleeps in the hope of soon meeting his Saviour in peace.

E. L. NEFF.

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THE fiftieth anniversary of the establishment of the China Inland Mission was celebrated at Niagara, Ontario, June 15-20. This historic mission has accomplished much in bringing the light of the gospel to China's millions.

BROTHER E. C. BOGER, president of the Jamaica Conference, informs us that tent meetings have been opened in Kingston under the direction of Brother Aalborg, himself assisting, and says: "We have a good interest in our tent meetings. So far three or four hundred people are coming out each night."

THE editor of the REVIEW, writing from Stevens Point, Wis., reports most excellent services in the camp meeting just closed at that place. He says: "About fifty will be baptized here today. There has been no excitement, but the steady, deepening movings of the Holy Spirit." Elder Wilcox is now in attendance at the camp meeting at Holly, Mich.

CHINA is fast developing the colporteur work. Requisition upon Australia is being made for workers to lead out in and develop this branch of the work in the Far East. Of the possibilities in the circulation of our literature there, Brother Porter writes: "West China has a population of 88,000,000; Central China, 112,000,000; East China, 97,000,000. Central China has seventy canvassers and paper sellers in the field, and a large number of young people who would soon enter if properly developed. East China is an organized field, with four churches, seven companies, a number of canvassers already at work, and a number of advanced students ready to enter the field as soon as they are properly trained. West China has a most promising field, which is just opening, but a man is needed to develop and train canvassers." When we consider that it

will be largely through the circulation of our literature that the message must go in these populous countries, we get a glimpse of the magnitude of the work of establishing upon a good foundation the colporteur work in the East.

A CARD from the prisoners' camp of war at Malta, Egypt, was received at the Mission Board office last week. Brother Ising writes: "Your letters bring me all I know regarding the work of God going on in the earth. I have been here now six months. Some of our books have been circulating here in the camp, also other literature, and some interest has been created, which I hope will ripen in time. Am well. With kind regards and Christian love." Let us pray as "being bound" with him.

BROTHER SAM KONIGMACHER, of the Barotseland Mission, South Africa, sends in this word, dated May 11: "Yesterday the sixty-third student came, and we were glad to see some of the local boys as well. I am sure that it would be encouraging to you if you could step into our evening school and see how busily the boys are reading to prepare their lessons for the next day. One boy who works by the month for us attends night school." All the books these African boys are studying contain the message for this time; so they soon develop a love for the truth, and also the desire to pass on the good word to their kindred who know it not.

THE Japanese government has recently published a regulation to the effect that after a period of ten years all religious instruction is to be barred from the schools of Korea which give a general education. This order applies to the national religion of Japan — Shintoism — as well as to other religions. It is explained that if the missionaries in Korea desire to continue their religious teaching separate from the general schools, they may do so in theological schools, English language schools, book-keeping schools, or other institutions of a like character. The ten-year period is allowed to enable the Korean teachers to acquire the Japanese language and to enable the existing private schools to adjust themselves to the new requirements.

The War Losses

ONE of our exchanges sums up the fearful fruitage of the present war as follows: —

"The appalling losses of the nations at war, from an economic point of view, it is impossible to calculate with anything approximating accuracy. There are periodical announcements of losses in armies and navies; and these are mounting into figures which would suggest that if the same rate of loss continues, the numbers in graves, in hospitals for wounded, and in prison camps will exceed the numbers on the field. The New York *Evening Post* has gathered up a concise statement of the losses up to June 1, based largely upon the official bulletins. In all these reports of losses, of course it is understood that wounded and prisoners as well as killed are included. The statement made in the House of Commons last week gave the British losses

since the beginning of the war as 258,069, an average of 6,500 a week. The later losses appear to have been more than twice the average per week of the whole period. The British have borne the heaviest part of the fighting in Flanders and at the Dardanelles. The German losses have been enormous. The Russian official reports up to about June 1 ran close to 1,400,000. To this must be added the loss of the south German states, which it is estimated would amount to above 400,000, bringing the German total up to 1,800,000. These figures would not include the casualties in the recent desperate fighting in Galicia. The ratio of killed to total casualties on all sides is stated at about one fifth. German dead, therefore, amount to nearly half a million. Definite figures as to Russian losses are not available. They must have been enormous, approximating if not exceeding those of Germany. They may reach two millions, a very large proportion — larger than in other nations — of which is prisoners. The figures of Austro-Hungarian losses are not available. The maintenance of prisons must be a matter of serious concern, especially with Germany and her allies, so large is the number in their camps. The number of Russian prisoners in Germany at the beginning of May was 513,000. In Austria-Hungary there were 302,000 Russian prisoners. Since the beginning of the battles in Galicia the Teuton allies claim to have taken nearly 300,000 prisoners. This would bring the total number of Russians in captivity to 1,115,000. Of other nationalities there were in Germany and Austria on May 20, according to the same authority, French prisoners, 254,000; Belgian, 40,000; Serbian, 50,000; English, 24,000; or, altogether, 1,483,000 Allies. A fair approximation to these figures is supplied by the number of Teuton prisoners in Allied countries. In April, Russia officially claimed 616,000 Austrian prisoners. By this time the number must be close to 700,000. Of Austrian prisoners in Serbia there must be about 50,000, so that the total Austrian losses may be placed at three quarters of a million. For German prisoners we have no figures."

This gives but a slight conception of the terrible fruitage of the present war. There are sufferings and experiences of which figures can convey no conception. If the war were finished and these figures were the total of its results, the world could in some way bind up its wounds, and turn again to the work of building up what war had thrown down and devastated. But this is not the total, and the great men of the state and of the church are stating that the time to offer mediation has not yet come. Not one of the nations is willing to stop where it is and say, "What we have achieved is all we desire, and we will make peace here." The desperate intensity of the situation is shown by the employment of thousands of women in the factories where guns and ammunition are made. Skilled workmen cannot be spared from the trenches, and so women are now running the most ponderous and intricate machinery to build the weapons of war and furnish the ammunition requisite to make them effective against the enemy. The present war has furnished many new developments, of which this would seem to be one of the most unnatural.