

The Advent Review and Sabbath Herald

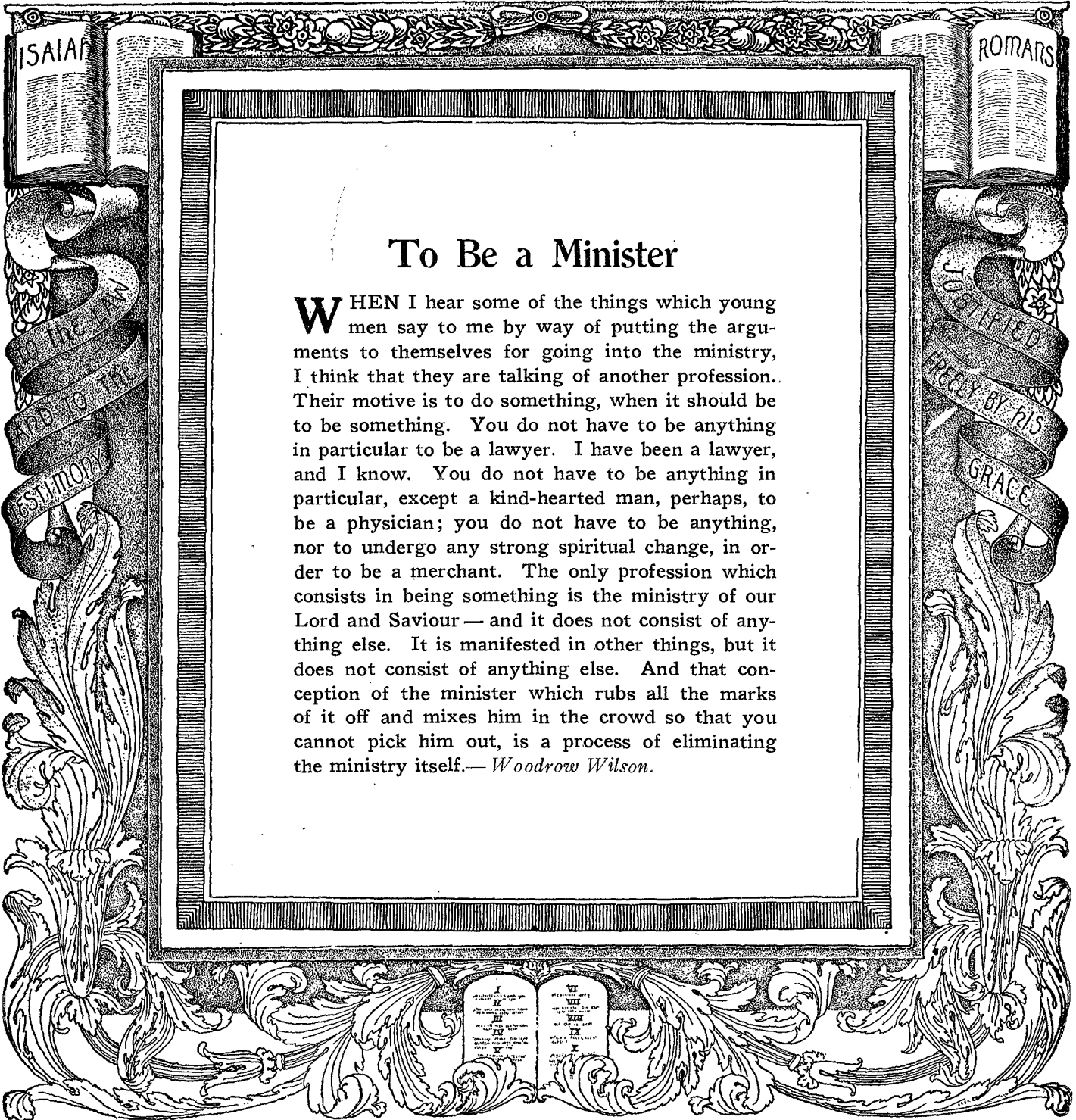


Vol. 92

Takoma Park Station, Washington, D. C., Thursday, August 26, 1915

No. 42

THE GOSPEL TO ALL NATIONS



To Be a Minister

WHEN I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to do something, when it should be to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer, and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change, in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Saviour — and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes him in the crowd so that you cannot pick him out, is a process of eliminating the ministry itself.— *Woodrow Wilson.*

Note and Comment

Convent Inspection

DURING the past few years efforts have been made in several State legislatures to pass bills requiring the official inspection of convents and such institutions as the House of the Good Shepherd. Whenever such bills have been proposed, the strongest possible objections have been raised; and these bills have been defeated in each case, we believe, except in Arkansas. Concerning the Arkansas law and its workings we quote from the *Sunday Visitor* (Catholic) of August 15:—

Texas with its tragedy and Arkansas with its Posey Bill may well sympathize with each other in the result of religious prejudices. Texas wisely profited by the shame of Arkansas, and did not pass a law of inspection.

Along with tested cattle and other red-taped objects, Mena [Ark.] takes front rank with the first officially inspected convent. The inspection took place recently; the result was most favorable to the academy. As far as St. Joseph's Academy was concerned, all the opposition which resulted in the Posey Bill, was just a waste of time, energy, and money, except to bring greater glory to the school—exactly the opposite of the effect intended by the instigators of the bill.

It is a unique way of advertising the quality of Catholic school institutions. Now that the bill is passed, the sooner the law is put into use all over the State, the sooner the cobwebs of ignorance and prejudice will be wiped off the State of Arkansas, and the State will go forward in progressiveness, to take its proper place among the best ones of the nation.

That being the case, what valid objection can there be to a law in each of the States which will do the same for the convents therein that is being done in Arkansas? The result was "most favorable" in Arkansas. It brought "greater glory" to the school. It advertised "the quality of Catholic school institutions," and is expected to result in wiping "the cobwebs of ignorance and prejudice" "off the State of Arkansas," so that "the State will go forward in progressiveness, to take its proper place among the best ones of the nation." Surely such beneficial results ought not to be overlooked in planning for the future welfare of the church in this country. If that be a true statement of the results flowing from the Arkansas convent inspection law, the Catholic Church in America ought to encourage the enactment of such laws. Is she doing it?—No. Would the writer of the above article vote for such a law?—No; for he says: "Texas wisely profited by the shame of Arkansas, and did not pass a law of inspection." Such statements are very difficult to harmonize. They partake of the same characteristics as the statements of the liquor dealers who de-

nounce prohibition because it "does not prohibit," and then do all they can against prohibitory legislation lest it should prohibit. In the mind of the writer above quoted, it is a shame for the State of Arkansas to compel the Catholic Church to do that which is to its greater glory and advantage. We must be excused if we fail to see either logic or sincerity in the position taken and the statements made by the Roman Church upon this question.

C. M. S.



Can We Understand the Book of Revelation?

THIS question was raised by a reader of the *Sunday School Times* in that paper of June 24. To the inquiry the editor makes the following excellent rejoinder:—

There is only one book in the entire Bible of which the Holy Spirit has spoken this impressive word: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein." God has said that only of the book of Revelation. He promises a special blessing to those who read, and hear, and keep the things of which this book tells. Would it not seem to be worth our while to give very special attention to a book of the Bible to which God has called our attention in such an unmistakable way? The fact that a clear understanding of the fundamental message of this book will be accompanied by a special blessing from God is undoubtedly the reason why Satan wants to keep men from reading it, and has so remarkably succeeded in keeping them from it.

There will still be unsolved mysteries in the book of Revelation. Some things undoubtedly are described there which cannot be fully understood until the fulfillment of the prophecy referring to them is either nearer at hand or actually occurring. But the central message of the book, and many of its details, are intended for the clear understanding of the ordinary, inexperienced reader of the English Bible today. And life will take on a richness it never had before when we let our Lord show us what he has for us in this book.



"A Specimen Fool"

THE Scriptures of Truth give us God's definition of a fool. "The fool hath said in his heart, There is no God." Under the above heading Dr. George S. Chadbourne, in *Zion's Herald* for March 31, gives an example of this class of fools in the words of a certain clergyman who, on the first Sunday after his ordination, expressed his view of God in the following language:—

For example, the faith that there is a personal God, a great Companion that watches over us, seems impossible today to many intelligent minds. Perhaps the word God will come to be understood to be a synonym of the word universe. It is natural, if not inevitable, that the infinite energy which actuates all things should be personified in common speech,

and doubtless we shall continue to speak of God as a personal Father, even if we come to think that there is no God except the universe itself. Faith in the goodness of God becomes to the modern mind the conviction that the universe is such that human ideals are attainable. That conviction seems impregnable, though the Father God of Jesus suffer the fate of the numerous other God-conceptions that have retreated before the advancing light of human knowledge.

Although uttered by a professed Christian minister and from a Christian pulpit, these words express the rankest infidelity. They reveal in a measure the inroads which atheism is making in the great Christian church. It is sad to consider, but it is nevertheless true, that there are many other professed ministers of the gospel who have expressed similar sentiments, and who would approve this profession of disbelief in the actuality of God's existence. The avowal of such sentiments in the sight of God is counted foolishness, and in the last great day, when he arises to judge the inhabitants of the earth, the true estimate of these principles as compared with the principles of eternal truth will appear to all men. Let us patiently abide that day, in the meantime endeavoring to save our fellows from the great maelstrom of infidelity and of rejection of God.

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EDITOR - FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW · WILLIAM A. SPICER

CONTRIBUTING EDITORS

A. G. DANIELS	L. R. CONRADI
I. H. EVANS	W. T. KNOX
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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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EDITORIALS

Nineveh and Our Day

THE decision of the great Judge is primarily against sin. The sinner finds it to be against him because he has identified himself with sin and become a part of it. Because of the wickedness of Nineveh, God decreed the utter destruction of that great city, and Jonah was sent to apprise the Ninevites of their impending doom. As God's mouthpiece, Jonah spoke the decree of the sin-hating Judge against the city and its sin-loving inhabitants.

Then the Ninevites awoke to the terrible reality of their condition, and sought God that the overwhelming calamity might not fall upon them to blot them out of existence. In sackcloth and ashes they put away sin, and laid their confession and their plea before "the Judge of all the earth." They had merited death, but the Judge was also the pitying Father; and repentance, the forsaking of sin, and the plea for pardon saved them in the hour of their great need. God had not changed; but the Ninevites had. He was still the same just Judge, the same pitying, compassionate, loving Father; and such he is today.

God has condemned and decreed judgment upon sin, and the penalty is soon to be executed. It will fall upon every individual who refuses to part from his sin and seek righteousness. The Ninevites did so, and were spared. The inhabitants of earth today may learn a lesson in wisdom from the children of Nineveh, and by following their example, may have the gracious gift of eternal life.

Seventh-day Adventists are giving today to the people of this world a message similar to that which Jonah bore to the inhabitants of that now long-buried city. The destruction of the sinners of this world and of the world which has been steeped in sin has been decreed. Now, as then, the door of repentance is open, and they who will may find shelter in an eternal city of refuge. There was nothing for Jonah but to bear the message given him to carry to that people. Likewise there is nothing for us to do but to give the warning message of the third angel and let its reception witness for or against those who hear. The

obligation resting upon us is no whit less than that which rested upon him. He could not be excused from bearing his testimony; no more can we. Many men have scoffed at, or laughed at, the record of Jonah; but that reluctant witness against a sinful people will stand exonerated in the judgment before the thousands who have made light of his experience.

Beyond the message that Jonah gave, there was to be nothing but destruction. So with the message due at this time. Then it was the destruction of a city with its people; now it is to be the destruction of a world with its people. If the message committed to Jonah was important, how much more the message committed to this people! Repentance then saved to temporal life; repentance now saves to life eternal. Wise are they who heed this message, and wise are those who do not refuse to give it.

C. M. S.

"A Sobering Situation" Emphasized

THREE months ago there appeared in these columns an article under the above-quoted heading. At that time we said, "If there ever occurred in the history of mankind a situation to cause sober thought and serious reflection, it is the one presented before us today." Our words were true then, and they are even more strikingly true at the present time; for during the last three months the world has been enduring a situation which grows more terrible with the passing of every day and hour.

The Harvest of Death

The great war, the like of which was never seen among the nations of men, involving directly the most stable governments of the Old World, and indirectly and in some manner every nation under heaven, is being carried forward with relentless fury and unceasing energy. This war of wanton destruction has cost the nations more than fifteen billion dollars—as much as all the wars which have darkened the pages of history. It is estimated by the *New York Independent*, which has made up its figures from official statistics and the estimates of the Red Cross and other relief

organizations, that nearly ten million men have been killed, wounded, and taken prisoners. Thousands upon thousands of homes have been desolated.

Dr. John R. Mott, of missionary fame, reports that during eight days of one engagement one nation alone sent to the rear three thousand railroad cars loaded with wounded men. He says that thirty-one relatives of a friend in Europe enlisted in the war. Of these nine had been killed or seriously wounded. This is doubtless a fair illustration of the fatalities which have occurred in many family groups represented in this terrible conflict. In those homes where the family circle remains unbroken, there is only anxious concern over those who have gone to the front, and whose lives are in constant peril.

A Cross of Suffering

And those who fall in the conflict constitute some of the best blood of the Old World nations. Dr. Mott states that one half of the students of the University of Toronto, Queen's University, and McGill University in Canada volunteered for service. In England fifty-six per cent of the students volunteered, and ninety per cent of the officers of the Y. M. C. A. Thousands of German, French, Russian, and Italian students have done the same. Upon the civilian population untold suffering has been entailed. Tens of thousands have been driven from their homes as wandering refugees. Cities have been desolated; large, fruitful areas of country have been turned into desolate fields; churches, libraries, and noted works of art have gone down before the onrush of mighty forces. Schoolhouses, theaters, and public buildings of all sorts have become improvised hospitals for the care of the wounded. Words are powerless to describe the sorrow and suffering, wreck and ruin, which have been wrought by the twelve months of bloody conflict. Europe has been crucified on a cross of steel.

And the end is not yet. If possible, the contestants seem even more determined. Where it will all end and when it will end, and how differences will be adjusted, only the great Ruler of the universe knows.

Danger of Deadening Sensibilities

The international situation is so momentous and all-absorbing that we pass

by with but a moment's consideration some of the lesser but significant conditions of distress and disaster which are daily occurring. The sensibilities are becoming deadened. The sinking of the "Lusitania" sent a thrill of horror through many hearts, but that is only one incident in the great struggle. Every day the battle front witnesses the snuffing out of many more lives than went down on the "Lusitania." The overturning of the "Eastland" in Chicago sent into a watery grave more than a thousand human beings, spreading a pall of gloom over that great Western city. And the horror of it still lives in the memory of those who witnessed the death struggle, and of those who were bereft of friends and kindred. But with the great multitude it was a mere incident compared with the greater and more terrible situation existing in Europe. We are told that floods in China a few days ago sent to premature death more than a hundred thousand persons, producing famine conditions which are entailing much suffering on many thousands more. Ordinarily this would have been looked upon as a great disaster; but how insignificant it appears compared with the greater things which are taking place before us!

The situation in Mexico, taken by itself, without the grave international complications, would command the attention of the world; but it is of little interest to those not directly concerned in the outcome of affairs in that unhappy republic.

The Lesson of the Hour

Surely we have fallen upon evil times. And we know not what a day may bring forth in the history of mankind or in our own personal experience. These conditions constitute the call of Heaven to the children of men. We should read in them the ominous signs of the times. We should be admonished by them to a new consecration of heart to the only One who can keep us amid the perils of these last days.

In the war zones of Europe every man is supposed to take his stand on the issues involved. Among its citizens no country can afford to recognize neutrals. The man who does not stand actively in sympathy with the position taken by the government under which he lives is supposed to be opposed to the objects of that government, and is treated as an enemy.

No Neutrals in Christian Warfare

A crisis has come not only in the affairs of nations, but in the affairs of men and individuals. The church of God today is passing through a great crisis. As never before, it is being subjected to the testing process. God calls upon every one of his children in this crisis to take his stand resolutely and unfalteringly upon the side of God. The controversy of the ages, which began in heaven

itself, is to be fought out here on this earth in our day. Whether we would or not, we are participants in this controversy. We cannot escape responsibility. We cannot stand aloof and proclaim our neutrality, as we can in the great international conflict now going forward. The man who is not actively enrolled under the banner of Prince Immanuel is counted by Heaven as belonging to the powers of darkness. Where do you stand in this conflict?

When a crisis arose in the church in the days of Moses, the Lord required an alignment of Israel. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me." The circumstances and conditions we face today bring this same question to every reader of this paper. Are we God's men and women, or are we Satan's? Have we enlisted whole-heartedly in God's work, and are we bending every energy to promote the interests of his kingdom, or are we listless and indifferent? If men today are willing to sacrifice for their country, if they will forsake home and friends and pleasant surroundings and go to the trenches and under circumstances of the greatest distress and suffering live and labor and fight and die for the sake of a worldly cause and of a worldly sovereign, what should be expected of the soldiers of Jesus Christ?

On Whose Side Do You Stand?

In this conflict between truth and error we know positively on which side victory will turn. We cannot marvel that the small states of Europe hesitate about casting their lot on one side or the other of the present conflict. They know not which will be the gainers or the losers. They fear their decision may place them on the losing side, and that in the final settlement they may be entirely swallowed up. No such contingencies exist in the Christian warfare. We know that truth will triumph. We know that victory will turn on the side of Israel and Israel's God. We know that Satan and all his host will be cast into the lake of fire and forever destroyed. Surely we shall be left without excuse in the last great day if we fail to take our stand resolutely and fearlessly on the side of God and right.

The situation before us should bring to every one soberness of thought. How can we go on lightly and indifferently when the whole world, comparatively, is in a death struggle and tens of thousands are in heartbroken mourning? In that terrible condition we should read the signs of the times, the omens of the end of all things. And while there is still granted us a period of probation, we should make the most of our opportunities by placing ourselves in that relationship to God where there will be no ques-

tion regarding our loyalty to his service. On whose side do you stand? Under whose banner are you enrolled?

F. M. W.



Signs of the Approaching End

Part 6. General World Conditions and Movements

FROM the specific signs in the heavens, which were to herald the coming of the latter days and awaken the church to look for its coming Lord, our Saviour's prophecy passed on to designate certain general conditions in the world which were to continue until the great day of God should come. He said:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

Among developments of these times which are contributing to the "distress of nations, with perplexity," we may list the following:—

1. Signs in the Political World—the Arming of the Nations

Following on closely with the signs in the heavens, there came the awakenings to national aspirations and rivalries in Europe, out of which has grown the arming of the nations. The beginning of the modern race of armaments may be dated from those stirring and eventful years of 1830 to 1848. We have seen the resources of the soil and the inventive genius of man devoted to preparations for war on a scale never before thought of. The prophet Joel foretold these conditions in the last days:—

"Proclaim ye this among the Gentiles ["the nations," Revised Version]; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. . . . Let the heathen be awakened. . . . Multitudes, multitudes in the valley of decision [or "cutting off"]: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

Another prophecy forewarns us of the "peace and safety" cry that is to be heard as the end draws near, and we are told that many people in the last days will be saying that swords are to be beaten into plowshares, and the nations cease from war (Isa. 2: 3, 4); but the actual conditions are repeatedly described in prophecy as warlike and perilous. Thus the revelator saw the closing days:—

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants

the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11:18.

What we see among the nations proclaims the approaching end.

2. Signs in the Social World

A New Testament prophecy of the latter days tells us:—

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

"Unrestrained passion for pleasure," said M. Comte, editor of the French *Relevement Social*, writing just before the European war, is bringing a terrible train of evils into modern society. Along with it he put "the hunt for money without regard for means," adding:—

This is the theme which manufacturers, business men, men in the public administration, continually harp on with ever the same conviction and ever the same wealth of proof.

The note is ever the same, and the conclusion identical: *Nous sommes perdus!* [We are lost!]
—Quoted in *Record of Christian Work*, July, 1914.

Many agencies for social and temperance reform are rendering the greatest human service; but for lost humanity the only hope is Christ, the divine Saviour. With an urgency born of the last call, his gospel is sounding to a world on the verge of eternity. Yet with divine love longing to save, the world sweeps on, less and less mindful of eternal interests. Christ's prophecy foretold it as it is:—

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

The "perilous times" have come, when, as never before, we are bidden to watch and pray lest the day find us unprepared. w. a. s.

(To be concluded)



God's Test of Man's Loyalty

God warns his people in the last days in regard to the fall of a power, or institution, which he calls Babylon. That power is the mother of idolatry, and God has decreed the limit of its duration. Says the prophet: "In one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." Rev. 18:8. The exe-

cution of that decree closes the career of Babylon.

But in the overthrow of Babylon there is the overthrow of everything that goes to make up Babylon—all the institutions, all the influences, all the men and women who have accepted its principles, all the nations that have forgotten God. In view of this, it means everything to us to know whether we are standing on the side of Babylon or on the side of God. We can know this by knowing what Babylon means and what it stands for. Babylon means confusion. God called it that. It meant that and was called that because it sought to frustrate the ways of God and substitute its own way. Such a course has always brought confusion. It did so in heaven, and it could do no less here. Let us not forget these two characteristics of Babylon: opposition to God's way, and choosing its own way.

God's law and God's way are one and the same. God's law condemned idolatry. Babylon broke the law, and taught the world to bow down to images of wood and stone and gold and silver; to worship the winds and the trees, and to pour out libations to the gods of the sea.

God's law established the Sabbath and commanded its observance. Modern Babylon has taught the world—and is still teaching it—to trample upon that institution and choose another to take its place. God indicated his way in this matter; Babylon chose her own way; and God, in his last warning message to this world, is calling men out of Babylon and back to his appointed way: "I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." Rev. 18:4.

The law of God, then, is the great test to determine what is Babylon and who are of Babylon; for God condemns her because of her attitude toward his law. "Her sins," he says, "have reached even unto heaven;" and he plainly declares that "sin is the transgression of the law." As he condemns her for her opposition to his law, so will he condemn us if we allow ourselves to be deceived into taking that same attitude toward that law. They who obey God's call to come forth from her will be those of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus;" and of that same company it is also said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

This company will not be overwhelmed in the overthrow of Babylon, for they have ranged themselves on the side of God and his law. There are only two

classes, the saved and the lost, the followers of Christ and the followers of Babylon, and man's attitude toward the law of God determines to which class he belongs. That is the test by which we prove ourselves loyal or disloyal, God's friends or his enemies. Christ said, "Why call ye me, Lord, Lord, and do not the things which I say?" Christ spoke the law of ten commandments.

God has only one truth for the world, only one gospel, only one light, only one way, only one law. It is possible to be considered as keeping the law of God in spirit when we, through ignorance, have broken the letter. Many who had witnessed for God with their lives had broken the letter of the fourth commandment; but the sin of ignorance God passed over. They had never seen the light of that requirement. It is the attitude that God looks upon, the willingness of heart to do what he requires, regardless of consequences; but he to whom the light has come has not that cloak to cover his failure. He must stand or fall according to the attitude which he has assumed toward God's law. Babylon falls because she opposed that law and chose her own way in opposition to it. But this is what the psalmist says of those who have not followed in her footsteps: "Blessed are they that are perfect in the way, who walk in the law of Jehovah." Ps. 119:1. c. m. s.

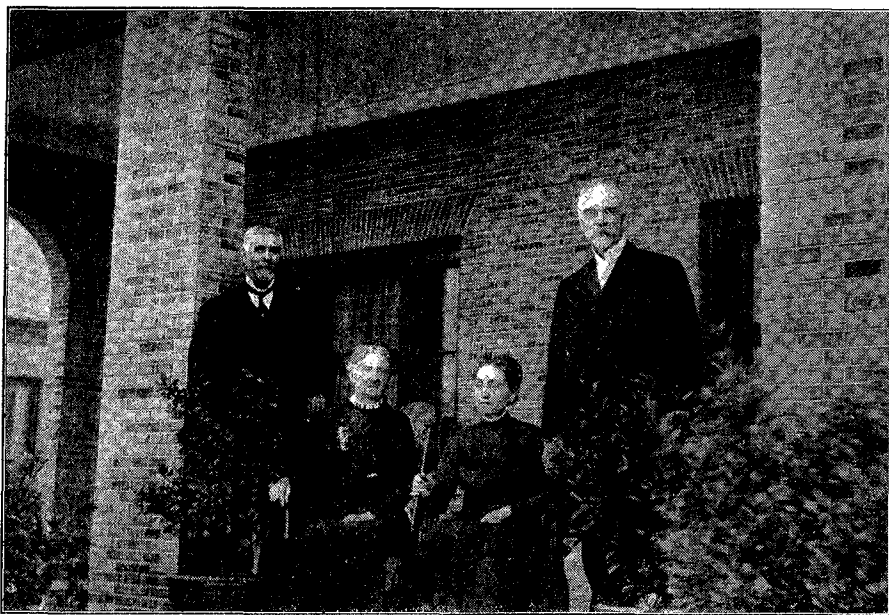


The Asiatic Division Conference

THE Asiatic Division Conference was organized at the General Conference held in Washington, D. C., in 1913. The first session of this new conference was held in Shanghai, China, May 1-14, 1915. Our people in the homeland will be glad to know that we had an attendance of two hundred strong. Of this number one hundred and forty were actively engaged in some department of our work. The remaining sixty were students attending the China Missions Training School, at Shanghai, for the purpose of securing a preparation for work in the Lord's cause.

The delegates came from widely separated parts of a great field, as the following will show: From the United States, 2; Australia, 2; Asiatic Division general workers, 8; Japan, 20; Korea, 12; Manchuria, 4; East China, 15; West China, 1; South China, 22; Philippine Islands, 14; Malaysia, 3; Shanghai printing office, 20; Shanghai training school, 60. Thus it will be seen that we had come from the borders of Siberia on the north to Australia in the south, and from Japan in the east to the borders of Tibet on the west.

This was by far the largest gathering of workers we have ever held in the Far East. Among the delegates were



ELDER AND MRS. A. G. DANIELLS AND ELDER AND MRS. R. C. PORTER, ON THE PORCH OF ELDER PORTER'S HOUSE

Chinese, Koreans, Japanese, and Filipinos. All were happy and of good courage in the Lord. Somehow this meeting seemed a much greater event to the workers there than such a conference does in the homeland. Perhaps it was because they do not have many such gatherings. Possibly it was because they are so far from native land, relatives, and old friends. It may be that their isolation and long separation from one another makes their gathering a greater pleasure.

But the meeting was more than one of pleasure. It was one of blessing to us individually, and it will result in giving a new impetus to the cause in the Far East. We studied how to render more efficient service in our work for the Master, how to surrender to the Holy Spirit's guidance and power, and how to work together in the fullest measure of union and cooperation throughout the great field.

The reports from the president of the division and the superintendents of the different mission fields and departments of work were deeply interesting and most encouraging. They told of victory and progress in every part of the field and in every line of work. They recounted the special providences of God which have been so manifest in the endeavors to establish the cause in new places. It is a wonderful story these workers tell of triumphs over all sorts of obstacles along the far-flung battle line.

The statistical and financial reports showed encouraging progress during the year 1914. The church membership has increased from 1,773 to 2,743, a gain of nearly a thousand, or more than 50 per cent. The number of unbaptized believers in companies has increased from 785 to 1,563, a gain of 778, lacking only seven of being 100 per cent increase. The isolated believers have increased

from 385 to 1,054, a gain of nearly 175 per cent. The tithe has increased from \$8,665 to \$12,395, an increase of \$3,730, nearly 45 per cent. The offerings to missions have advanced from \$3,367 to \$5,923, a gain of \$2,556, or over 75 per cent. The book sales have increased from \$8,208 to \$12,767, a gain of \$4,559, or more than 55 per cent.

Some people think figures are like dry sticks, but surely figures that show such an ingathering of souls from among the heathen in one short year, cannot be uninteresting to those who are working for the salvation of the lost. Of course, these numbers are as nothing when compared with the millions among whom we are working. But they are large by the side of the reports we were able to give during the first decade of our work in this field. They are large when compared with the visible results of Morrison, Carey, and Judson's pioneer work in the Far East. They are encouraging

as an indication of the great progress that is sure to attend our work from now on if we keep pace with the Lord's opening providences.

These reports show that throughout this entire field the doors of opportunity and service are thrown wide open to us. Nothing worth mentioning stands in the way of carrying on evangelistic, educational, publishing, and medical missionary work in every part of this vast field. Marvelous changes have taken place in the Far East since the early missionaries came this way. Now great steamship lines ply these Eastern waters, bringing the East and the West close together. Railways, autocars, and electric street cars greatly facilitate travel on land. The printing press and the telegraph lines have greatly stimulated the activities of the people of the East. A new value has been placed upon the West.

The amazing changes that have taken place in educational affairs in the Far East are all calculated to aid in the evangelization of those peoples. The thirst for education and information opens the way for the circulation of gospel literature, and the readiness with which the people accept the Bible and purchase religious papers and books, shows the open mind and receptive attitude of these nations. They are now in a state of transition and formation. They are absorbing what comes to them, whether it is good or bad. This is the hour of opportunity for the Christian church to do a great work for these lost souls. It is surely the hour for Seventh-day Adventists to act. Much will be gained by decisive action now, and much will be lost by delay. We must not stand still at this critical hour. This is the conviction expressed in all the reports presented at the conference.

Along with the encouraging reports of progress come recommendations from



NATIVE WORKERS IN ATTENDANCE AT THE ASIATIC DIVISION CONFERENCE

the committee for the adoption of measures which it was hoped and believed would cause a more rapid advance all along the line. Here is one of the recommendations:—

Resolved, That for the accomplishment of this great work, we separate ourselves from every entanglement, and that our first effort be the salvation of souls for whom Christ died.

This resolution expressed in some measure the surrender and consecration that pervaded the entire conference. Our missionaries feel that the end is drawing near, that our time and opportunities for saving lost men and women are closing, and that all should now be freely and fully given to the work.

The following resolution adopted with enthusiasm shows the courageous, self-reliant spirit of our people in the Far East:—

Resolved, That we strive greatly to increase our offerings in this field, and that we aim during the ensuing period to reach the five-cent-a-week standard for every baptized believer.

As the offerings already amount to about three cents a week per member, there is good reason for believing that the five-cent-a-week standard will soon be reached.

Perhaps nothing will more clearly convey to our people in the homeland the earnest, practical, serious realization the missionaries they have sent to this field have of the responsibilities resting upon them than the following voluntary action:—

Whereas, Conditions of life in these Eastern fields are continually improving, the evidence of which is found in the good homes provided for our missionaries, the improved facilities for transporting foodstuffs, the better knowledge of how to preserve health in these countries, and the opportunities afforded to secure rest and recuperation in the hill stations available; and in view of the tremendous demands now being made upon the workers for the finishing of the work; therefore,—

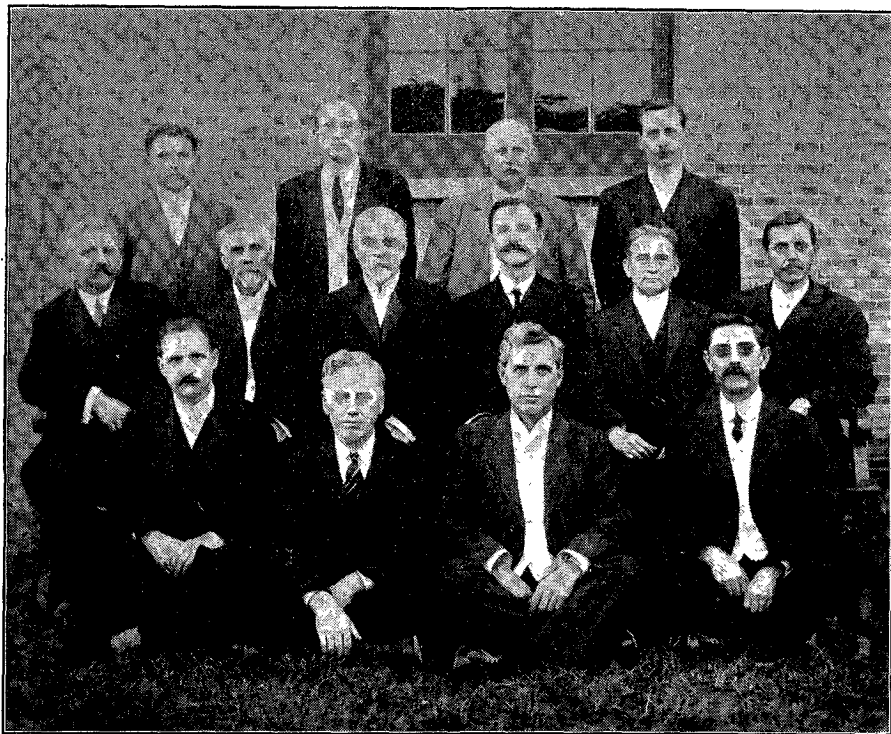
Resolved, That we request the General Conference Committee to discontinue the seven-year-furlough period, leaving the matter of furloughs in this field an open question to be determined by the individuals concerned, in consultation with the local, union, and Asiatic Division Committees; and that we encourage our workers to remain by their work, utilizing the opportunities presented in the field to obtain rest and recuperation.

It took courage and the spirit of self-denial to vote for this resolution. The majority who are there went out with the understanding that they could return home on a furlough in seven years if they desired to do so. Their relatives and friends are expecting that they will return. The furloughs of some are already due, and others will be due next year. Of course, it will cause disappointment all around if they do not go

home. But when the vote was taken, every foreign worker in the room except two, stood in favor of the recommendation. It should be understood that this action is not intended to work hardship upon any one. It does not make furloughs impossible. But it does emphasize that hereafter people who go to this field should go with no plans for returning home at any definite time. It expresses the conviction that they should go for life. It leaves the question of returning to be decided by conditions. If

to render the cause of their Master better service.

This conference and institute were attended by eighteen native delegates from Japan, Korea, the Philippines, and the different parts of China. It was a great pleasure to our native workers to be present at this large gathering, and it was just as great a pleasure to the American brethren to have the native workers present. None could show greater interest in all that was done—the Bible studies, the reports of progress, the dis-



MISSION SUPERINTENDENTS IN THE ASIATIC DIVISION

one's health keeps good, and he is blessed in his work, and there is no special reason why he should return, then let him stay in the field, pushing the work forward with all zeal.

We endeavored to conduct a ministerial institute during the conference, but the time of our meeting was so short, and there were so many reports to be made, and so much important administrative work to attend to that it was impossible to have an ideal institute. Elder J. E. Fulton conducted a series of very helpful studies on the place of the Holy Spirit in the gospel work, Elder R. C. Porter gave good instruction regarding church organization and discipline, while I gave studies on various features of the gospel ministry. The workers manifested a deep interest in these studies. They entered most earnestly into the spiritual features of the meeting. We had solemn, earnest hours of seeking the Lord and renewing the consecration of our lives to him and his work, and we were conscious of his presence and approval. I believe the workers returned to their fields with fresh courage, and with strong determination

of recommendations, and the spiritual meetings—than was shown by our native brethren. To them the conference was an occasion of instruction and inspiration, a great uplift in every way. We shall all look forward with deep interest to the next conference in the Far East. A. G. DANIELLS.



ON Oct. 31, 1917, it will be four hundred years since the parish priest in the Roman Catholic Church at Wittenberg nailed his ninety theses to the door of his church, from which event the beginning of the Reformation movement is commonly traced. The Luther Society of New York is taking the lead in a plan to celebrate this anniversary in a manner which will put Luther forward as the pioneer not merely of a religious movement, but of a new era in higher education, in morals, in civic and social life. One proposition is to erect in Washington a memorial Luther arch, commemorating him as a great epoch maker in Christian education, in the application of Christian morality, and in the promotion of the influence of the Bible.

GENERAL ARTICLES

God's Care for His People

S. N. HASKELL

A CAREFUL student of the Bible will observe that in each time of crisis in the history of the church, God has had a prophet, a mouthpiece, through whom he could instruct and direct his people, and each prophet possessed those characteristics that fitted him for the work which God placed in his hands to do.

When the time came for Israel to go out of Egypt, Moses was raised up to deliver God's special instruction to his people, that they might escape the pitfalls of the enemy and enter the Promised Land. When Jezebel had introduced sun worship, with its train of evils, into Israel, Elijah was raised up to stand in the gap and deliver God's direct messages to his people, that they might be saved from the delusions of the devil.

When the sins of Judah had become so great that their enemies were surrounding them on every side, God through his faithful prophet, Jeremiah, sent them counsel and instruction, which, if they had received it, would have delivered them from their enemies; "but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36: 16. Israel went into Babylonian captivity because they would not accept the messages sent direct from the Lord through his prophet. When Israel came out of Babylonian captivity, the Lord again spoke directly to them through Haggai and Zechariah.

It was in perfect accord with God's dealings through all the ages that, when the remnant church was being gathered out and prepared to meet the Lord, God should place a prophet in the church, through whom he could send direct counsel and instruction to his people. None of the crises in the past can compare with the crisis during the last generation.

As the church approaches her final deliverance, Satan works with greater power, for he knows that he has but a short time. "For six thousand years that master mind that once was highest among the angels of God, has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed during these struggles of ages, will be brought to bear against God's people in the final conflict."

In each crisis during the past ages the Lord raised up a leading prophet who faithfully delivered the special instruction which God gave to meet attacks of the enemy in that particular period. Those who heeded the instruction given by the prophet were victors in the con-

flict. Think you that he would choose an inferior mouthpiece through whom to instruct the remnant church? On the other hand, as it is the greatest crisis of all ages, we should naturally expect that the mouthpiece God would use for this period would be inferior to none in the ages past.

Through Moses the Lord gave Israel instruction that would lead them into the Promised Land; but Moses died as they neared the borders of Caanan. There were many perplexing battles to fight, and much wisdom was needed in establishing Israel in the land, after the godly seer was laid to rest; but instruction had been given, which, if heeded, would enable them to gain the victory in every conflict.

Joshua's success depended upon his following the instruction which had been given through Moses. The Lord said to him, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." All who faithfully heeded the instruction given by the Lord through Moses had good success. Joshua 1: 1-9.

It was the message given through Moses that contained the power, and not Moses. Moses was the instrument used by the Lord in giving his people all the instruction needed to take them safely over that period of danger and perplexity. We are nearing the end of this world's history, and Sister White has been laid to rest. She is dead; but the instruction God gave her to guide his people through the perils of the last days is not dead.

When the Saviour was on earth, the minds of his followers were often directed to his *person* rather than to the *words* which he spoke. He said, "It is expedient for you that I go away." When he was taken from them, they then gave more heed to the instruction which he had given. God has laid his tried and faithful messenger to rest, that the attention of his people may be taken from the instrument to the work accomplished by the instrument.

Many were constantly looking for some new revelation, and failed to study prayerfully the abundance of instruction already given. In the nine volumes of "Testimonies for the Church," there is instruction for every emergency that may arise. The indexes in the back of the volumes group the different subjects so that one can readily find information and instruction on any subject treated.

"Early Writings" and "The Great Controversy" portray plainly the perils and conflicts of the last days, and give very definite instruction, which, if

heeded, will enable God's people to be victors in every conflict.

"The Desire of Ages," "Steps to Christ," and in fact all the writings of the servant of the Lord, are full of spiritual food which enables those who feed upon it to be more than conquerors in the conflicts of life.

As in the days of Isaiah, so at the present time, the Lord can truly say: "Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it?" May the Lord help us individually to form characters in accord with his Holy Word, to walk in the counsel given us, and to enter finally the inheritance prepared for his people.

A Short Sermon

The New Covenant

H. A. ST. JOHN

TEXT: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8: 10-12.

In the text we find five blessings to be secured by all who enter into this covenant with the Lord. Let us briefly consider these blessings in the order of their fulfillment:—

1. *He will forgive their iniquities.* This is the invaluable blessing promised by the Lord to all who will, with godly sorrow, repent and confess their sins, and in faith look to Jesus. O how sad that many refuse pardon on conditions so manifestly reasonable!

2. *"I will put my laws into their mind, and write them in their hearts."* O, what a rich blessing to have such a just, good, and holy law written in our minds and hearts by the Spirit of God! Then, like Jesus, we shall surely delight to do our Heavenly Father's will, and he will be well pleased with us.

3. *"I will be to them a God, and they shall be to me a people."* Who can measure the value of this great blessing? All who enter into this covenant with our Heavenly Father become at once the sons and daughters of the Almighty, children of the heavenly household. What an honor! one for which we ought to praise the Lord continually. A relation, too, which our Heavenly Father would be pleased to have us maintain to all eternity.

4. *Their sins and their iniquities will I remember no more.* What a blessed and glorious thought that our loving Heavenly Father will not only forgive our sins, and in the judgment blot them from his book of remembrance, but he will blot them from his memory. He will regard us with the same love as he does the angels that never sinned.

5. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all will know me, from the least to the greatest." To know God is to keep his commandments; hence this promise relates to the kingdom of glory, where his children will have an eternal home, and where there will be no sin, but all will be lovingly and eternally obedient to God's holy law of love. O what will it be to there!

Dear reader, consider the many *new things* this precious new covenant embraces. First, we receive a new heart, a new spirit, a new mind, and a new song; then when Jesus comes, we shall get new bodies, and go with him to the New Jerusalem, and at last have an eternal home in the new heavens and new earth. Here is a list of new things, every one of inestimable and eternal value, placed within our grasp; and the best of all is, *not one of them will ever grow old.*



What Earthquakes, Cyclones, Fires, and Floods Mean to the Student of Prophecy

E. HILLIARD

THE Lord has not left us in darkness concerning the times in which we are living, nor in perplexity relative to impending events. Through ancient and modern seers he has informed us that we are, even now, in perilous times, and that perils will increase until they culminate in that great earthquake, foretold by the seer of Patmos, in which the cities of the nations will be shaken down and the earth made desolate at the presence of the Lord. "For thus hath the Lord said, The whole land shall be desolate." Rev. 16: 18, 19; Jer. 4: 26, 27.

An excerpt taken from an article by the late Mrs. E. G. White, published in the *Signs of the Times*, April 21, 1890, sheds light on the terrible disasters that are now taking place. It appears that in view of coming events a great burden for our young people rested at that time upon God's humble messenger, as it did also in her last illness. The statement referred to reads as follows:—

"The Christian's hope is an anchor to the soul, both sure and steadfast, and entereth into that which is within the veil, whither Christ the forerunner is for us entered. We have an individual work to do to prepare for the great events that are before us.

"The youth should seek God more earnestly. The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and

death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while he may be found, call upon him while he is near! The prophet says, 'Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.'"

The year 1902 was designated by the *Chicago Tribune* of December 29 of that year, as the volcanic and earthquake year. This was twelve years after the preceding quotation was published. The eruption of Mt. Pelee and Mt. Suffriere laid the country for miles around in ashes, and destroyed 45,600 lives. During this noted year, 53,225 were victims of volcanic fury. To this number must be added 27,624 who perished in cyclones, typhoons, floods, and fires, and in other disturbances of nature, which increases the death list to 80,849. This is the number reported, but the real number must have been greater.

There has been a steady increase in the loss of life and the destruction of property from the notable year 1902 to the present year. On June 15, 1904, the steamer "General Slocum" caught fire in the East River, and before she could be beached on North Brother Island, upward of 1,000 excursionists lost their lives. While making her maiden voyage across the Atlantic, the "Titanic," at that time the largest ship in the world, struck an iceberg off the Newfoundland Banks on April 14, 1912. Of her crew and passengers 1,595 found a watery grave. On May 29, 1914, the "Empress of Ireland" sank in twenty minutes, off Father Point, in the St. Lawrence River, after colliding with the collier "Storstad." In this wreck 1,024 persons perished. When the steamship "Lusitania" was torpedoed and sunk by a German submarine, on May 7, 1915, 1,100 lost their lives. And now the terrible disaster to the "Eastland," in Chicago River, adds more than 1,000 victims to the death list who perished "without a moment's warning."

We need not look for a decrease of these calamities. "Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel." Let us, young and old, heed the warning to seek the Lord earnestly while he may be found.



What Doth God Require?

T. GODFREY

"AND NOW, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." Deut. 10: 12.

"The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of those whose hearts are perfect toward him." It is evident that God requires of every one

of his children a perfect character. Therefore he has extended to each a period of probation in which to develop a character that he can accept.

It will require every moment of the allotted time to perform the task. To lose or idle away any part of the allotted time would be disastrous to our election. "Wherefore the rather, brethren, give diligence to make your calling and election sure." God elects the character that shall inhabit eternity.

The inhabitants of the kingdom of God have sinless characters. To every one will be given a robe of righteousness; pure and white, free from every taint of sin; and there will be no more death. Death hath no more dominion over them. They shall sing "the song of Moses and the Lamb," a song of deliverance, forever.

Olympia, Wash.



The Two Conceptions, or the Lesson of the Ascension

M. G. CONGER

ONE of the most important parts of our Lord's earthly work was the educating of his twelve disciples. These he taught that they in turn might teach others. By personal acquaintance and association, Jesus trained them for their future work. They were daily instructed by his words of counsel and admonition, to which they gave earnest attention.

Christ often spoke of the "kingdom of heaven," "kingdom of God," etc. His forerunner, John the Baptist, came with the message, "Repent: for the kingdom of heaven is at hand." Jesus bore the same message, and the disciples proclaimed this truth. Inasmuch as the twelve were the constant companions of our Lord and so often heard this phrase, we should suppose that they had the true conception of the kingdom of God. Did they?—At first, no; ultimately, yes. In teaching many truths and principles of heaven, the Saviour had to overcome the traditional, erroneous views of his hearers. The disciples, like others of their nation, often misinterpreted the import of the divine themes because of their preconceived ideas. They measured everything according to the traditions and teachings of the elders.

From of old the Jewish people had looked forward to the coming Messiah. Now that they were under a foreign power, the Israelites looked to his coming with great hope that he would liberate them. Had not the prophets prophesied of his glorious reign? So they expected him to come as an earthly conqueror at the head of armies, to establish the Jews in their kingdom, and to make of them the leading nation. Rome's bondage was exacting, and the Jews loved to think of the Messiah as their deliverer.

The influence of this early training, the teaching of the rabbis, and the grip of tradition had a strong influence on the disciples. So much did they expect Christ to reign as a temporal king that they argued with one another as to who would be the greatest in the kingdom, and

the mother of James and John came personally to ask Jesus to give to her sons the highest places. The idea that their master was to be betrayed, tried as a criminal, and crucified, seems not to have found a place in their thoughts. Their minds were set on the immediate establishment of the material kingdom and of the reign of Christ. There were teachings of the Master which the twelve could not harmonize with this view, yet they held tenaciously to it. Then, when Jesus permitted the homage that was rendered to him on his triumphal entry into Jerusalem, these ideas were strengthened.

But it was only a short time until all the disciples' visions of earthly power and authority vanished. Instead of placing their Lord on the kingly throne, in a few days they placed him in Joseph's new tomb. The disciples were overcome with discouragement. Their Master had been rejected, condemned, and crucified. They had heard the mocking statement of the rulers, "If he be the King of Israel, let him now come down from the cross, and we will believe him," and they sadly repeated, "We trusted that it had been he which should have redeemed Israel." Their hopes crushed, grief and despair nearly overwhelmed them.

God had decreed that his Son should rise the third day. This he did, and sent a message to the disciples by Mary, later visiting them personally. During the walk to Emmaus with two of his followers, he told them, and later he told the twelve, that their expectations of a Messiah who was to be an earthly ruler were false, not being founded on the Scriptures. From Moses, the Psalms, and all the prophets he proved to them that he was the great sacrifice, and by dying he became a ransom for all. Furthermore, he taught them that his life and death were not a defeat, but an eternal victory. He pointed them to his coming in glory, not with the glory of earthly power, but with the power and glory of the King of kings and Lord of lords. He distinguished two advents, and reminded them that his next coming, his second advent, like the first, was based on the prophetic word.

The disciples were gaining the true conception of the spiritual kingdom which should reign in the hearts of believers, and which will ultimately usher in the eternal reign of righteousness. But in the joy of seeing their resurrected Lord they forgot the lesson that they had learned, and expected him now to set up the long-looked-for kingdom. See Acts 1:6. They were disillusioned, however, for the last time, when their Lord was suddenly taken from them on the mount of Olives. Here their conception was finally made perfect. Two angels, sent to complete the lesson, asked, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

With joyous hearts they then turned to the work of proclaiming the truths which had been intrusted to them, among

which was the blessed hope of the second advent of our Lord, who will come the "second time without sin unto salvation," and will then set up the material kingdom which "shall never be destroyed."

The Jews misinterpreted and misconstrued the scripture; and Christ declared of them that they knew not the time of their visitation. The closing years of grace to them as a nation they spent in scoffing at Heaven's messages. Temporal power, earthly glory and ambitions, obscured their vision, and the gift of the spiritual kingdom was offered to them in vain.

Today the tendency is to confuse the spiritual and material kingdoms of Christ, and to regard the material kingdom of peace and prosperity as a gradual development of the kingdom of grace. The world absorbs men's thoughts and attention, and many fail to realize that the setting up of the kingdom of glory requires another personal advent of Christ as truly as the setting up of the kingdom of grace required the first. And many fail to see in the increasing signs of the times the sure omens of that swift-coming kingdom of God. "But ye, brethren, are not in darkness, that *that day* should overtake you as a thief. . . . Therefore let us not sleep, as do others; but let us watch and be sober."



Result of National Idolatry

B. M. HEALD

FOR some years the war cloud of Europe has been gathering blackness; a few months ago the storm broke in all its mad fury. Morning after morning we read the headlines of the daily news, and learn that the war hopper is steadily crushing out lives with no decisive battle reported from either front.

Jehovah being the God of love, many are at a loss for the reason of this bloody carnage, and are tempted to consider him the "war god" of the twentieth century. But God, knowing the degenerating effects of idolatry, knew that the human heart in the latter end of earth's history would be more idolatrous than at the beginning of the world, and, as would be most natural, the idolatrous nations would fight for that which they covet, the possession of the earth; and through his Word he proclaims to this century that there will be an awakening of the nations, and that general war will obtain supremacy on earth.

That they might have "a name" and "a city," idolatry caused the people to attempt to build a tower that would "reach unto heaven." To the exclusion of God, they sought to establish themselves on the earth as its possessor. It was idolatry in the heart of Nebuchadnezzar that prompted him to say, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

Though but a young lad when news of his father's victories came to Alex-

ander, he complainingly said, "My father will possess himself of everything, and leave nothing for me to do." Hannibal, when a child of nine years, was led by his father to the altar, and there dedicated to the war god. "Hannibal," exclaimed Napoleon, "crossed the Alps; as for us, there shall be no Alps." What was the all-absorbing characteristic principle in the lives of these men of the past? They were inspired by idolatrous ambition to control the world, to build up a kingdom for the honor of their majesty.

However, it must be remembered that "the earth is the Lord's," and God intends that his Son, "whose right it is," shall be "King of kings and Lord of Lords." It is his government that God intends shall fill the whole earth. No empire of the earth has the legitimate right to the earth, nor can expect to be supreme. The day of the Lord is near upon the nations. The kingdom of God and of his Christ is soon to be set up, a kingdom which shall never be destroyed; and all people, nations, and languages shall serve him. His dominion is an everlasting dominion.

Egypt, Babylon, Medo-Persia, and pagan Rome have all passed into oblivion. God's plan is not that the wicked should inherit the earth for an eternal possession. Papal Rome has thought to "possess the primacy over the whole world;" but its dominion shall be taken away and destroyed without human power in the final consummation. "The nations raged, the kingdoms were moved: he uttered his voice, the earth melted. . . . Come, behold the works of Jehovah, what desolations he hath made in the earth." God showed his servant David the end of the struggle.

In expecting to be absolute rulers of this earth, the nations have been imagining a vain thing, and it is this warring, raging, taking counsel together against the Lord, that results in the battle of Armageddon, the battle of God Almighty.

We must reconcile our plans to God's plans, and wait upon him. The warring nations are reaping what they have sown. God alone is to be exalted among the nations. He alone is to be exalted in the earth. Let us, then, be still and know that he is God.



RELIGIOUS gatherings are to form a very important part of the Panama-Pacific Exposition. No less than eight hundred and twenty-five great conventions and conferences are to meet in San Francisco during the year, and a very large proportion of them are religious in character. The exposition memorial auditorium, which cost \$2,000,000, was erected for the express purpose of housing these conventions, and is capable of accommodating twenty-one gatherings at one time. The twenty-one halls vary in size from a capacity of a few hundred to a capacity of ten thousand. Practically every denomination of the country will be represented in these conventions.



THE WORLD-WIDE FIELD



Santa Catharina Conference, Brazil

F. W. SPIES

THE tenth annual session of the Santa Catharina Conference was held in Joinville, March 7-21, 1915. Nearly a hundred of the brethren and sisters of the conference had assembled, and from the first the meeting was a season of blessing to all. The services were held in a pleasant, convenient, and somewhat retired hall, in the midst of an orange grove. The hall being of easy access, many of the people of the city came each evening to hear the word preached and the meaning of present-day events.

Thirty-two were received into fellowship by baptism during the year. A few left the truth, and some moved out of the state. The financial crisis was felt perceptibly in the conference, the receipts being considerably less than in the year 1913. As a result, the expenses of the conference somewhat exceeded the receipts.

Special efforts were put forth to strengthen the home missionary and young people's work. All the business of the conference was harmoniously dispatched, and Elder Rockel was again elected president.

On the Sabbath many confessions were made, and many reconsecrated themselves to the Lord. May his special blessing strengthen and help the workers and brethren and sisters in this field is our earnest prayer.



A Missionary Tour in the Far East Manchuria

J. E. FULTON

WE were sorry to leave our workers and native brethren in Korea after so brief a visit, but other appointments hastened us. All our natives at the Soonan (Korea) meeting and the students were at the station to greet us on our arrival, and they were all in the chapel when we bade them good-by, asking them not to go through the rain and the mud to the station, as they desired to do. After riding all the afternoon and night by train, we arrived in the morning at Mukden, the chief city of Manchuria. Here we met Brethren Petersen and Grundset and their wives, at whose homes our party was kindly entertained during our stay in Mukden.

Mukden is a city of nearly a quarter of a million people. The Japanese are numerous here, and some of the public buildings they have erected are very fine structures. It is thought by many that the Japanese will eventually control Manchuria altogether, as they do now in

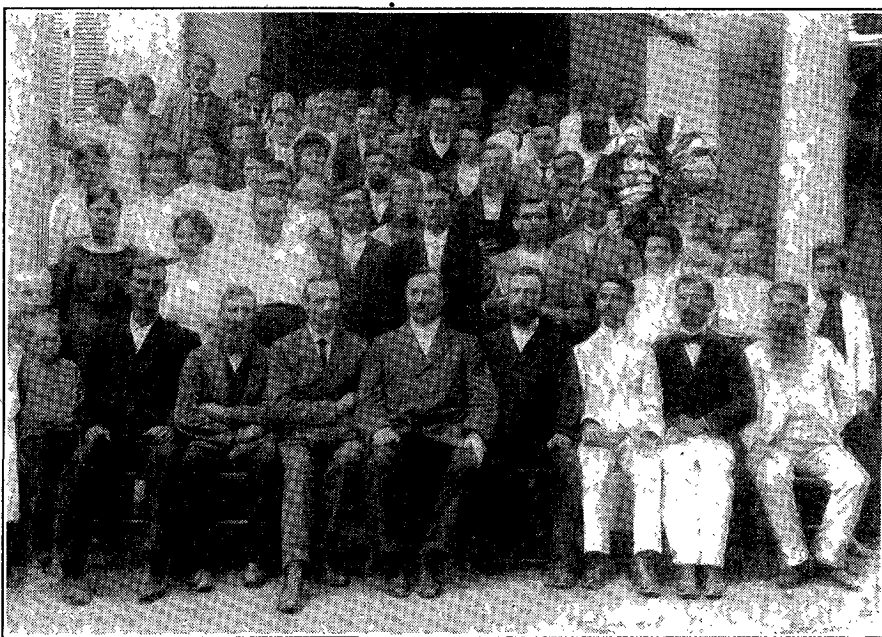
part. Monuments of battles fought in the Russo-Japanese War have been erected by both Japanese and Russians.

Mukden was the old capital of the Ching, or Manchu, dynasty. Here the emperor Tai-tsung was buried, and to build him a mausoleum vast sums were expended. There is a large inclosure with high stone wall, a park within, and many expensive buildings of stone and marble, with beautifully colored tile roofings, expensive embellishments, and marble monuments. This dynasty, after

have for three provinces in Manchuria, containing a population of 17,000,000. The Chinese living in this northern climate are a vigorous race, and we shall find some good people among them. We were surprised to see the vast area of farming land throughout this great country. It is well farmed, wheat being a principal crop.

Is it not a sad fact that millions are without an opportunity of hearing the message in all these regions? There is not a worker in any city or village in all Manchuria, with its millions, except in Mukden.

The monotony of wide fields of farming land in this flat country is broken here and there by little mounds that are not cultivated, grass being allowed to grow. These are Chinese graves, sacred to the memory of the departed, and faithfully guarded by the living. Wherever one stands, there are almost sure to be



GROUP OF WORKERS AND BELIEVERS ATTENDING THE SANTA CATHARINA CONFERENCE, BRAZIL

nearly three hundred years' rule over China, was overthrown by the recent revolution.

We were glad to meet the little company of Chinese Sabbath keepers in this place. The two young brethren already mentioned, with their wives, have done good work, and a beginning has been made in this great northern field. When they arrived here less than a year ago, we did not have a Sabbath keeper in all three of the Manchurian provinces, but now about twenty Sabbath keepers meet regularly, and one or two of the number are developing into good canvassers. This is a great center, and our workers are taking steps to secure better mission headquarters. The present mission buildings are not suitable, and we should own our own premises, that buildings may be erected according to the needs of the work. In China the building of houses is not so expensive as in the homelands of the missionaries, for both labor and building materials are cheap.

These two workers, with the native canvassers, are all the laboring force we

graves in sight, and sometimes thousands. And one is rarely out of sight of a village or a large city.

While comparatively much is being done by Seventh-day Adventists in mission fields, only a small part is being accomplished that the situation demands. The unnumbered millions of dead are fast being augmented by millions more falling into Christless graves, with no missionary near to point the dying to a satisfying hope and a better land. Shall we not send up earnest petitions to the Lord of the harvest to send forth laborers into his harvest?

The fields are white, and any one with a spark of human sympathy cannot but be distressed to view the multitudes helpless, hopeless, and dying. Where is our Christianity if we allow blood-bought souls to perish on the brink of eternity when we have committed to our hands the means of salvation? To the church has been committed the work of reaching out for the lost, but how many of the Lord's battalion belong to the reserve corps! Some are fighting faithfully the

battles, while a vast number are taking their ease. "Lift up your eyes," said the Saviour, "and look on the fields; for they are white already to harvest." When Jesus saw the multitudes, his heart was moved with compassion; and when we see the millions unsaved, will not our hearts also be moved to pity, and our hands be outstretched to save?

The Annual Meetings in Denmark and Norway

ERIK ARNESEN

NEVER before in the history of this message have yearly meetings in our field been held under circumstances so well calculated to produce feelings of solemnity and heart-searching thought as was the case on this occasion. This fact evidently put its stamp on the gatherings of the people of God in these countries, and accounts, to some extent at least, for the special character of the meetings. There is but little doubt that nearly all who had the privilege of attending any one of the four meetings held in Denmark and Norway will testify with the writer that, taken altogether, the meeting was fully up to the best we ever had. Personally, I never saw the Spirit's power make itself more plainly manifest at our annual gatherings. Surrounded by earthly powers engaged in a titanic life-and-death struggle, our small countries have, by the wonderful grace of God, been saved from all harm, and permitted thus far to enjoy the inestimable blessing of peace. All these things helped to give added weight to the solemn and timely truths presented in clearness and power by the servants of God.

The first of the four meetings was that of the Scandinavian Union District, held in Copenhagen, May 19-23. While all the other meetings were more than usually well attended, the attendance at this our first meeting was not quite so good as might have been desired. The reason, however, was that it was held just at a somewhat unfortunate time. In all other respects the meeting was a success. Ministering brethren attending from abroad were Elders A. G. Christiansen and L. Muderspach, presidents of the Denmark and Sweden Conferences, respectively. Owing to the large number of patients at the Skodsborg Sanitarium at the time, comparatively few of the large family of workers at that institution could get away to the city. For this reason services were held every evening also at Skodsborg, in the sanitarium chapel. These services were conducted by Elders Muderspach and Christiansen; they were well attended by the members of the Skodsborg church and by a large number of patients. We greatly regretted that Elder L. R. Conradi, on account of the war situation, did not see his way clear to be present at any of the yearly meetings in our union. For many years he has been with us on such occasions, rendering most valuable help and counsel. At the Copenhagen meeting thirteen persons were baptized. Elder J. C. Raft, our union president, will continue in

charge of the union district the present year.

The Denmark Conference, next, had its annual meeting, this time in the city of Aalborg, May 26-30. Elder Christiansen, the president, assisted by two Bible workers, had conducted public lectures in the city during the winter. The attendance at this annual meeting was very good. The main burden of the spiritual work was carried by Elders Raft, Muderspach, and Christiansen. The meeting indeed proved a great blessing. The plain truths spoken were heartily responded to by our brethren and sisters, and not a few others came to listen to the public discourses in the evenings. The delegates took an active part in the discussion of matters that were considered in the business meetings, and a very gentle spirit prevailed throughout. Nineteen persons were baptized. Elder Christiansen was reelected president of the conference.

Christiania was the place of the third meeting, that of the East Norway Conference, held June 2-6. A large number of our people had come together, and the public lectures, chiefly conducted by Elders Raft and Christiansen, and Elder O. J. O. Roest, of the West Norway Conference, were well attended, the meeting hall at Akersgaden 74 being almost overcrowded at times. One interesting feature of this meeting was the presence of Brother Jens Hokland, our young worker among the Laplanders, far away in the northernmost parts of Norway. Some of the readers of the REVIEW may remember having seen his name before. He is doing well in learning the language, and has a great burden for those people, to whom he already feels greatly attached, in spite of the fact that their ways and modes of living are widely different from what we are accustomed to. The young people's societies in our union are using their offerings in helping to sustain the mission among the Lapps.

All in all, the meeting in Christiania was a very profitable one, and all attending felt the presence of God's Spirit in a marked manner. Elder N. C. Bergersen was again elected president of the conference.

The meeting in Christiania finished, early in the morning we took the train which was to carry us across the mountains to the city of Bergen, where the yearly meeting of the West Norway Conference was to be held, June 9-13. This trip takes all day, and presents some magnificent scenery of wild gorges, of foaming torrents rushing down the steep slopes from lofty heights, and of mountain areas covered with eternal snow. It is a piece of vivid revelation of the Creator's power.

For the meeting the brethren had secured a neat and attractive hall of just the right size. Considering the fact that this conference as yet has not a very large membership, the attendance was most encouraging. Especially at the public services the number of hearers, among whom were many not of our

faith, was all that the hall could accommodate. Here, as in the other places, a very gentle spirit prevailed, and the delegates manifested considerable interest in the business of the conference. Also here the spiritual work done was very thorough. The words spoken by the ministering brethren from outside the conference, Elders Raft, Christiansen, and Bergersen, made a deep impression on all present. The divine Spirit worked on the hearts through the timely truths that were presented in a very straight and intelligent way by the brethren. Elder Roest, the former president, was again put in charge of the conference.

It was a source of great satisfaction to notice from the reports presented at each of these annual meetings that the war situation had not crippled our finances in the various conferences, as many of us for some time feared it would. Almost without exception both tithe and offerings had increased, in some cases even very substantially.

Drs. N. P. Nelson and A. Andersen, both of the Skodsborg Sanitarium, gave lectures on health topics at the meeting in Copenhagen; Dr. Nelson also at the Aalborg meeting.

At all these yearly gatherings the servants of God seemed to be weighted with a feeling of responsibility to present to our people the plain and cutting truths for just the present hour. The message to the Laodicean church received considerable attention. We have reason to believe that the meetings will prove a spiritual uplift to our people in these conferences. May God give life and growth to the seed sown.

Skodsborg, Denmark.

Harbor Island, Bahamas

JAMES H. SMITH

THE Lord has greatly blessed us in presenting the message in different settlements in which there are some who rejoice to hear the truths of God's Word. My family and I have been away from Nassau nearly all the time since the beginning of the year. We left the interests of the work there in the care of Sister Nelson, the school work being in charge of Brother and Sister Coffin. Sister Nelson is seeing some results from her Bible work among the people of the city, and the church is doing active missionary work.

On leaving Nassau, we began work in a settlement called Gregory Town, on the island of Eleuthera, about fifty miles from Nassau. Here I held a series of meetings in the schoolhouse, and twelve are now keeping the commandments of God. They are not well off in worldly possessions, and some have had a severe struggle with the tobacco habit; but with the help of the Lord the victory has been won. The people can read a little, but are not in the habit of doing so, and have to be taught to read and study for themselves, so as to be able to stand.

A brother of the Nassau church who is well acquainted with the truth, moved

to Gregory Town for a time, and I was able to leave the work to quite an extent in his care while I went to another place.

About six weeks ago we began meetings in the open air, which have been well attended, and already quite a number have expressed their determination to obey the law of God. This being next to the largest town in the colony, the interest soon grew beyond my ability to handle it, and we asked Sister Nelson to come from Nassau to help in the Bible work. People are accepting the truth, but it will take time to train them to the point where they can stand alone. The great problem will be to find leaders for these companies. Neither Sister Nelson nor I can remain with them long, as there are many settlements in which the message must be given. Our school is not yet developing workers, the pupils being all children.

It gives us great joy to see these people break away from the old habits and religious ideas that have bound them, and start out in the service of God. Remember us in your prayers.

Report of First Session of the Inca Union Mission

E. L. MAXWELL

THE first session of the Inca Union Mission was held in Lima, Peru, April 15-25, 1915. Delegates were present from Bolivia, Ecuador, and Peru. Elder J. W. Westphal, president of the South American Union Conference, was present from the beginning, and his discourses were very helpful.

The meetings were held in the chapel of the Lima church, and the attendance was good at all times. Reports were rendered from all parts of the field and from nearly all the workers. These showed a substantial growth and a spirit of earnest work and cooperation.

There are in the union mission five churches,—one in Ecuador, three in Peru, one in the Lake Titicaca Indian Mission; and there are some members in Bolivia. The membership of the Sabbath schools has grown till it is now more than eight hundred.

Twenty-two foreign workers, including missionaries' wives, and fourteen native workers, have labored during 1914 in the whole field. The result in baptized believers has been, in the Lake Titicaca Indian Mission 122, in the Peruvian Mission 6, in Ecuador 2.

On the afternoon of the final Sabbath of the session, eleven members were added to the Peruvian Mission by baptism. A reporter of one of the principal dailies of the capital attended this service, and nearly a full-page report of it appeared in the paper the following morning. This report, though written in a somewhat light vein and containing some mistakes, served to bring the Adventist name and work prominently before the reading public.

The most promising field in this union mission is among the Indians. Here God has given results far beyond our expectations, and still we hear good words

from them. Many are awaiting baptism. Calls reach us for teachers, students beg for school privileges, village councils offer us rooms and facilities for teaching and preaching. But what can we do without men and means?

In the central part of Peru another great interest exists. Hundreds come to the services and call loudly for a mission station and its corps of workers. It is true that in some places fanaticism reigns. Only a few days before the meetings began, our Brethren Salazar and Llano, who were canvassing and preaching in Laraos, were attacked by a mob led by a priest. Their meeting place was surrounded. The two colporteurs succeeded in getting to a place of safety, and the following day reached the railroad and came to the city. Though the



WORKERS AT INCA UNION GENERAL MEETING

workers may have to suffer, the word is preached. And it must continue to be preached.

But we need your prayers, brethren, and we trust that we may be able to present you with a substantial answer to them in the souls saved from this field when Jesus comes.

Canary Islands

B. B. ALDRICH

THE work here progresses slowly, and from the human standpoint is discouraging. Many seem to have become disgusted with religion of all kinds, and to have developed a sort of antipathy to it; and that is one reason why it is so difficult to labor in these islands. The Romanists are well content with their position, and resent any effort to lead them into new lines of belief, regarding any such attempt as an intrusion. However, we believe there are some honest souls here who will be saved in God's kingdom.

Our work is almost entirely with the truth-filled books. The first of the year we began work in Las Palmas, the metropolis of the islands and the capital of Gran Canaria, with the health book, "Practical Guide to Health." This is a very important port city. The steamship lines from Europe to South America and to South Africa cross here, and the coal- ing industry is carried on on an extensive

scale. For this reason also the city has a decided metropolitan aspect, and more commercial activity is seen than in any other city of the archipelago. It is a rival of Santa Cruz de Teneriffe, which is the capital city of the islands. Since the first of the year we have planned to alternate between canvassing for the health book in the island of Gran Canaria and canvassing for the gospel books in Santa Cruz de Teneriffe.

In Las Palmas, with the blessing of the Lord, I have been able in five trips to take three hundred and fifty orders for the health book. On my list appear the names of lawyers, merchants, hotel men, priests, and the mayor. This month I have orders for about two hundred books to be delivered to the principal club, the chamber of commerce, the bishop of the eastern Canaries, and the mayor, as well as several priests. Truly the Lord has abundantly blessed in this important work, and we are grateful to him for his help.

We have had but few opportunities for Bible study with the people. I think a lady Bible worker here could do much more good in this line than we can do. However, on Sundays when I am in Teneriffe, I meet

with some in Santa Cruz who seem to desire to learn the truth. Some of these are anxious to keep the Sabbath, but on account of the attitude of the head of the household have not yet seen their way clear. Others seem to want to learn, and we hope they are in earnest. I have been going each week while on this island, eight miles on foot to San Isidro, over a rough trail, to hold Sabbath school with some who have expressed a determination to keep the Sabbath. They seem to be in earnest, although they do not fully sense the sacredness of the truth. They have been so long without the light that it is slow work teaching them. Only by the Holy Spirit's help can we ever do the work. The influences of Romanism are depressing and discouraging. Catholicism is seen here in its worst aspects and effects. However, we are of good courage, and believe we may yet see good results.

West African Sudan

D. C. BABCOCK

It is now a little more than one year since we began work for the Master among the seventeen millions in the densely populated territory of Nigeria. To some extent the war has checked the progress of our efforts, yet we have witnessed the providence of God going out before us in a marked manner.

One very interesting experience came to us when three native Yoruba men called on us one morning, with a letter from a native village more than one hundred miles distant, written in their own language, imploring us to come to their town and give them the message for these times. The letter was a real plea for help, and was signed by the leading men of the town.

Some time before this interest was created, the *balogun* (war captain) became much interested in visiting our mission. He carried the good news back to his native town, and in a short time a good interest was awakened, and the call for help sent out.

Calls are coming from other towns, asking us to come and help them. The king of a very large town sent me word through the clerk of the court that he wished to see me about opening our work in his town.

We are planning for our central mission to be located near Ilorin, a Mohammedan city of fifty thousand population.

On my first trip out into the country from Ilorin, the government provided me with a native guide, a Mohammedan, attired in religious costume, riding a high-spirited horse, and carrying a lance, or spear, eight or nine feet long. He brought with him a fine horse for me to ride. I soon discovered it was not an old plow horse I was mounting.

My guide took the lead, and with his lance drove the people from the street, crying, "A white man is coming!" They removed their sandals, prostrated themselves on the ground, and cried, "*Zacha! zach!*" (Great man! great man!)

We were soon out of the city and galloping over the beautiful prairies. We reached a level plateau, and our horses were leisurely walking along, when suddenly my guide's horse dashed away at such a speed that before I was aware of it, he was quite a distance from me. My horse soon caught the same spirit, and without any warning whatever I was in the race, and found myself trying to gather up the reins with one hand and hold my helmet on with the other. I was soon up by the side of my guide, and the only way we could express to each other our appreciation of the experience was by a hearty laugh. We understood each other perfectly.

After a few hours' ride we arrived at Shav, where I shall begin work. The natives of this place are a very friendly and kind people, and have given us a hearty welcome. The location health-wise is all we could hope for in this part of West Africa. We are on quite an elevation, and can view the country for many miles in all directions. Looking south, we can see the blue outlines of the Ila hills, fully forty miles away.

The only disturbance we have had in our new home is caused by the occasional visit in the night of the large spotted hyena, found in northern Nigeria. As the shades of night gather round us, we keep our small boys close to our mud hut.

We look for great things from the Lord in this part of the Dark Continent. *Ilorin, Nigeria.*



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

Assisted by Miss Lora E. Clement

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

The Guest of Every Day

HOMEY work is mine today—
Floors to sweep and fires to lay,
Plates to wash and clothes to mend,—
Work which never seems to end;
Yet I pray,
Jesus, be my Guest today.

Not as one to dwell apart
In the spare room of my heart,
But as one to whom my prayer
May confide the smallest care;
Thus, I pray,
Lord, be thou my Guest today.

He reproves me if I fret
Over work unfinished yet;
Checks me if I make a task
Of some work he does not ask;
My dear Guest
Wishes me to work and rest.

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is thine!"
Christ, I pray,
Be my Guest of every day.

— Selected.

How to Organize a Mothers' Association

MRS. MARY H. MOORE

ONE pleasant afternoon three or four mothers, near neighbors, met at the home of one of their number for an informal social visit. As each busied herself with her needlework, the conversation flowed on in the usual channels of common interest—health of families, achievements in household duty, neighborhood news (not scandal), and discussions of some of the many problems which daily confronted them as wives, housekeepers, home makers, and mothers. As each related experiences, offered suggestions, or chronicled successes or failures, all felt interested and encouraged. Of all the problems that arose in their daily lives, they agreed that none were more grave, more difficult of solution, or more far-reaching in their results, than those concerning the rearing and training of their children.

As they seriously considered some of these questions suggested by an incident related by one of their number, the lady at whose home they met, a woman of deep Christian experience, whose children were all grown and walking in the way they should go, remarked: "I have found great help in my experience from

studying the writings of godly men and women, and in prayer, and I think I can find something just to the point now." She brought out a volume of the Testimonies, and turning to a well-thumbed place, read aloud. Sure enough, the instruction there given exactly fitted the case in question. When the reading was finished, moved by a common impulse, all knelt, and voice after voice poured out a prayer of praise and thanksgiving.

When they rose, it was time to leave, and the circle broke up, each one saying, "It has been good to be here," "I have been greatly helped," "Let us meet again next week." This they did, and thus the Mothers' Association of Ocean View was begun; for as they met, and prayed, and studied, there grew up a simple organization, with a leader, or president, and a secretary-treasurer.

Other mothers, and some who were not mothers but were interested in the subjects discussed, soon joined the circle; for the welfare of the whole community is involved in the welfare of its children. The teachers of both Sabbath and day schools became interested and helpful auxiliaries; for they are, in one sense, substitute mothers. As the circle grew, and wider interests became involved, various committees were appointed; and the chairmen of these, with the president and the secretary, formed an executive committee to arrange for meetings, programs, and the various activities of the association.

But as at the beginning, so through all their proceedings, like a thread of gold, giving beauty and value to the whole, ran the constant study of the spirit of prophecy, combined with earnest prayer, both in the general meetings and in the private observance of the prayer hour at home.

Wherever there are earnest Christian mothers who feel the need of help and guidance in the training of the children intrusted to their care, there can and should be regular meetings for study and prayer concerning the subjects involved in this the "nicest of all work given to the human hand to do." Let a call be issued for such a gathering, and see how quickly mothers will respond. At the first meeting, let the elder's wife or the deaconess preside, and then steps can be taken to perfect a formal organization. In some places, it may be better that there be no formal organization, but the leading sisters in the church can

take charge, and arrange plans for study and practical work. In such a case, the mothers' meeting would be a part of the deaconess' work of the church, and it can be thus carried on profitably and successfully.

But the utmost care and pains must be taken to secure the interest and attendance of those mothers who have young children. They are the ones who need the meetings most. They are in the midst of the conflict, and need the wisdom and strength to be thus gained. Those mothers whose children are already grown, and therefore beyond the formative age, can advise and warn and help, by reason of experience of success or failure, but they should not so control the meeting as to give reason for its being called a grandmothers' rather than a mothers' association. Yet grandmothers who are intimately associated with their children's families exert a strong influence for good or ill on the grandchildren they love so well.

When to Meet

Once a week is not too often to meet, if it is possible, but semimonthly or even monthly meetings are better than none at all. It is well, too, unless the number is too great, to meet at the homes of the members, as that secures a feeling of ease and familiarity that encourages those more backward and timid, to attend and take part in the exercises.

The Testimonies are full of precious instruction and counsel for fathers, mothers, and all who have the care of the young. In regard to helping our sisters feel their individual responsibility, we read in Volume VI, page 114, that "if we can arrange to have regular, organized companies instructed intelligently in regard to the part they should act as servants of the Master, our churches will have a vitality that they have long needed."

Mothers' meetings at camp meeting give our isolated sisters much instruction and encouragement. They stimulate action and awaken renewed energy in the discouraged. We often *know* better than we *do*, and we need the awakening power of social contact and the testimony of others to stir us to action. One mother, whose children were notoriously ill cared for, remarked, when invited to a mothers' meeting, "I don't need to go. I know all I need to know about training children now." Perhaps she did; but she needed to realize her shortcomings, and be encouraged and stimulated to put in practice what she already knew.

Do not be afraid to begin mothers' meetings. You may be laughed at. It is part of Satan's program to put down by ridicule what he cannot rule. Begin with what is in your hand, even though it be only a shepherd's rod, or a widow's pot of oil, or the one talent. Use what you have; and by the blessing of God, the rod will bud and blossom and bear fruit to the glory of God; the pot of oil will multiply until your own and your neighbors' vessels are full, and your children are delivered from the bondage of

sin; and your one talent will gain ten in the Master's service. Thus will you gain the welcome plaudit, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

Chicago, Ill.

Teach the Children to Decide

"WHICH will you have, David?" said my great-aunt Debbie, holding out to me a plate on which lay a small frosted cake with curlicues of coconut scattered over it, and a gingerbread man.

"Why—why—I don't know," I said, hovering over the plate.

"Don't touch," said Aunt Debbie, "until you have chosen."

"I like them both so much," I sighed.

At home this would have been a signal for a fond smile, and, "Well, take them both, my dear," from the too-indulgent Aunt Julia, who had charge of me. But Aunt Debbie said nothing of the sort. She waited another moment and then said, "Choose now, David. You must not shilly-shally."

"Oh, Aunt Debbie, I can't choose. I guess I like the frosted one best, but the man is so funny. I don't know which one."

"Very well; I will put them both back in the cupboard."

That was pretty sharp treatment. I can remember yet the friendless feeling I had when that plate disappeared in the cupboard. But it was what I needed. I suppose I was naturally undecided, always changing from this to that, and then wondering if I hadn't better change back. My home training had accented my fault. I was in the sole charge of a childless aunt, who centered all her affection on me. When I couldn't choose, she gave me both, if she could, or at any rate she waited through all my indecision and let me change back as often as I wished. Aunt Debbie must have seen this trait very early in my visit, and set out to cure it.

About an hour later, she took the plate from the shelf again. This time I took the gingerbread man without an instant's hesitation. I might wish later that I had taken the frosted cake, but certainly either of them was better than none.

Many times during that summer's visit Aunt Debbie presented articles for my choice, with the injunction, "Choose now, David. Don't shilly-shally. You'll never be anything if you do. Remember old Rem Lawkins; couldn't make up his mind whether to put corn or potatoes in the river lot, and so he didn't put in anything, and it's all gone to weeds."

She gave me other examples of indecision, but I remember old Rem, for I had seen the field, and had had the shambling old man pointed out to me.

I learned to choose while at Aunt Debbie's. Indeed, she impressed the matter upon me so well that I think she cured me of indecision. I never could shilly-shally again without thinking of her admonitions. I learned to weigh things as well as I could, and then to choose promptly and stick to it. I never could

have succeeded as I did in my business if I had not overcome that youthful indecision. Of course, I've chosen wrongly sometimes. That is inevitable, and it is part of one's education.

All who have anything to do with the training of children should realize that indecision is a weakness. It should be worked out of the child character as surely as should a loose idea of honesty or an uncontrollable temper. Vacillation sets a certain mark of failure upon an individual, no matter what the work he takes up. Only those able to choose promptly and definitely can do good work.

Every day is filled with opportunities to cultivate this needed decision. Child and parents must choose concerning a dozen small things daily: What shall we have for dinner? What color shall the new dress be? How shall it be made? Shall we go to the picnic or the concert? Would it be better to take a walk in the spare hour or sit down with a book? Which of two friends shall I invite next week? Which of two pictures shall I choose for my room? Which of the new books shall I buy, when I can have but one? What game shall we play?

Every hour such choices wait for us. Can we older ones choose promptly? Are we training the children, by both example and precept, to make a choice?—*Selected.*

Beginning Early With the Children

MRS. L. E. CARR

As the years go by, I am more and more impressed with the necessity of beginning early in the training of children. Whatever is taught them while young, will generally stay by them. It is a great mistake to suppose that a child must be several years old before it understands what is said to it, and can be taught right principles. Years ago I talked with old Father Bates on this subject, and asked him how much he thought a child ought to understand when a year old. I have never forgotten his reply: "You may make up your mind that it understands about three times as much as you give it credit for."

The first lessons the children should learn are those of obedience and self-control. As they grow and develop, they should be taught self-denial and thoughtfulness of others, and these principles will become part of their lives. Read them the story of Jesus,—how thoughtful he was of his mother's feelings, and his gentleness and kindness in dealing with others. Impress on their minds the thought that he loves them, and wishes them to be saved in his kingdom. This will cultivate in their hearts the spirit of helpfulness, and a desire to be like Jesus, and these early impressions will mold their characters through life. As they grow older, and learn how he went about doing good, they will desire to follow him in this also. The missionary spirit, to be developed in afterlife, must be carefully nourished while the children

are young, innocent, and impressionable. We live in a time when it takes study and time and earnest prayer to train the children in the right way. Satan stands ready to divert our minds, to get our attention fixed on other things, to suggest that they are too young and too innocent to understand much that goes on around them, or to know right from wrong.

"As the twig is bent, the tree's inclined." If we have a tree that is naturally crooked,—provided we prize it at all,—we do not allow it to grow that way for several years, and then try to straighten it out all at once. No; we begin while it is young and tender, bending it gently and constantly in the right way. So must we do with our children. If we wait, their characters will be formed, bad habits will have a hold upon them, and the tree that might have stood forever in the garden of the Lord will be fit for nothing but to be cut down and burned up.

This straightening, bending, strengthening process is delicate work, and mothers need wisdom from above to know how to do it. Our children are all born under the curse of sin; but if they are properly taught and trained in their early years, they may become a blessing to their fellow men on this earth, and share the joys of the redeemed in the earth made new.

Which Shall It Be?

MRS. D. A. FITCH

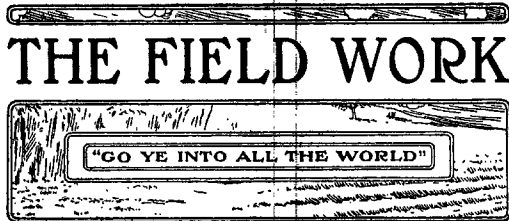
Two ladies were guests at my table. Mrs. Adams was the mother of children in their teens. Mrs. Paige had only one, a girl of two years. Some improper action on the part of little Edith rather exasperated the mother, at which she gave expression to the thought that when the child was older, she would not be so much trouble. Mrs. Adams, speaking from experience, said, "It is not wise to feel like that; for when she is older, you will have her on your heart as well as on your hands."

Parents are quite disposed to expect that children who are very troublesome in babyhood will do better when older grown. All depends on the course pursued by the parents. The conscientious, God-fearing father and mother will do all in their power so to train and inform the child that it will be easy for him to do right, and contrary to his desires to do wrong.

Says the proverb: "Train up a child in the way he should go; and when he is old, he will not depart from it."

It was with great sorrow that one sincere Christian mother heard from her mature son these words of reproof: "Mother, if you had only told me, when I was a boy, the things I ought to have known, I should have been saved a world of trouble. As it is, I have had to fight many a hard battle all alone."

May God give the parents of this denomination the grace needed to instill in the minds of their children a knowledge of right principles, coupled with an earnest desire to have them dominate the whole life.



Six Years in South Africa

LACKING two months, it has been my privilege to serve the Lord in this country during the past six years in the capacity of union conference field missionary agent; and they have been blessed years indeed. The Lord has given success in placing the printed page among the people, and already the seeds of truth are bringing forth fruit in the salvation of precious souls.

During this time, \$103,000 worth of orders and \$68,000 worth of deliveries have been reported. This gives an average of about \$17,000 worth of orders and \$11,000 worth of deliveries a year in a white population of one million and a quarter, besides natives.

At the union conference that was held in Durban last April, I was asked to take up home missionary work in the union, besides carrying the canvassing work until the field missionary agent should arrive from America. This I have done.

Last Friday, July 2, Brother G. C. Jenks and family arrived here from America to take up the canvassing work in the union conference. The readers of the REVIEW have seen the reports of his work in the West Indian Union Conference, and know that we have one of the most successful field bookmen that America could give us, and we certainly appreciate the kindness of our General Conference brethren in giving us Brother Jenks. I am confident that he will have great success here. Personally, I am overjoyed to meet him, as he is the first canvassing agent that I have been privileged to look upon for six years.

May the Lord hasten the glad day when the work will be finished and the reapers gathered home.

G. H. CLARK.

Battle Creek (Mich.) Church

SINCE coming to Battle Creek, May 7, I have received several letters inquiring how I like the work in my new field. I reply frankly: I appreciate very much the privilege of being associated in labor with this church. I find the members loyal to the cause and ready to respond to the calls to advance the work of the threefold message in all the world.

The church is working hard to reach the goal in its apportionment to missions, which means \$6,000 this year. The second quarter Thirteenth Sabbath Offering of \$150 was a little light, perhaps owing to the fact that the church had raised \$500 a few Sabbaths before on church expenses and academy teachers' salaries. The Midsummer Offering to missions was \$475. The tithe of the church averages over \$1,000 a month.

The church is maintaining an academy, which employs five teachers and has an enrollment of one hundred and fifty-five pupils. Prof. W. J. Blake is principal. He is also assistant pastor of the church, and the leader of the young people's so-

ciety, which numbers two hundred members.

One thousand of the In Memoriam numbers of the REVIEW and Signs giving the account of the funeral service of Sister White and of the rise of the message, were ordered for missionary work. Bedford and Urbandale (suburban churches) also ordered two hundred copies each.

Sunday night meetings were held in the Tabernacle last winter by Elder Westworth with good results, and we have continued them during the summer. At the last meeting, August 1, over five hundred were present, of whom a large number were strangers. The collections have ranged from \$4.35 to \$13.35. The Sunday night services have discontinued till after the camp meeting at Charlotte, August 12-22. Ten persons have been baptized and united with the church this summer, and there are others awaiting baptism.

Brother Beebe, missionary secretary, assisted by Brother D. O. Babcock, treasurer of the church, sold over \$800 worth of our books and secured 100 subscriptions for the REVIEW and the Signs during Brother Beebe's stay of five weeks. We trust this large amount of good literature will bring in a harvest of souls.

Miss Frances Case, who has been engaged in educational and young people's work in Wisconsin, has answered an urgent call from the West Michigan Conference, to connect with the church and city work here in Battle Creek. The church extends a hearty welcome to her as she enters upon the work in this large and needy field.

The brethren at Bedford have been working for others. I have met with them in three meetings at their church. It was a privilege to bury five young persons in baptism last Sabbath. I have met also with the brethren at Urbandale, Charlotte, and Albion. We need the prayers of God's people that his work may prosper in the church and among the strangers.

G. E. LANGDON.

The Tennessee River Camp Meeting

THIS meeting was held at Hazel, Ky., on the grounds of the Hazel Academy. The location was a pleasant one. The excellent shade afforded refuge from the terrific heat which prevailed during the larger part of the meeting. The dining service was conducted by the academy, and was all that could be asked for. The outside attendance was good. Most of the time the seating capacity was not sufficient to accommodate all who came to the evening meetings. Attention to the word spoken was excellent, the interest increasing with the meeting. About one hundred and fifty of our people were camped on the ground.

The first Sabbath of the meeting was

marked by a special revival service in which nearly all present participated, responding to the call of the hour for a deeper experience in the things of God; and this spirit continued throughout the entire meeting. The proceedings of the conference passed off harmoniously and expeditiously. Practically the same officers were reelected for the ensuing year.

General laborers attending all or part of the meeting were, Elder S. E. Wight, Brethren J. W. Davis and G. H. Curtis, for the union; Elder W. C. White, Dr. Magan, and the writer. Elder C. S. Wiest, president of the Mississippi Conference, also attended several days, and Elder L. H. Christian, from the Lake Union, was with us one day. The labors of all these brethren were appreciated by the brethren and sisters of the conference.

Two meetings were held each day with the young people, and two with the children, with good results. Brother Denslow had charge of the young people's meetings, and Sister R. L. Pierce of the children's.

Special attention was given to the home missionary and the colporteur work. The brethren responded well to the call to labor for others, and bought tracts and other literature to sell and distribute to their friends and neighbors when they returned home.

On the last Friday evening of the meeting, just as the sun was setting, ushering in the holy Sabbath, Brother C. F. Lowry, who had been laboring as a licentiate in the conference for several years, was ordained to the gospel ministry, the Lord putting his seal to the work by his presence. A baptismal service was held the last Sunday of the meeting, at which time a number were baptized.

Those who attended this meeting feel that it was one of the most precious seasons they ever enjoyed together in that conference, and all returned from the meeting determined to live out the truth in their homes and neighborhoods, and to put forth every effort to make known the message to those about them, and also to support the work of the cause as a whole by their means and by their prayers.

W. W. EASTMAN.

Western Colorado Camp Meeting

THE seventh annual conference and camp meeting of the Western Colorado Conference was held in the city park at Grand Junction, July 22 to August 1. The large shade trees, the ideal weather, and the good street car service between the park and the city, contributed much to the interest of the meeting. Our brethren came early, and nearly half the constituency of the conference was present on the first Sabbath. One family drove by team a whole week to attend the meeting. Another brother came over the mountains on horseback a distance of one hundred and sixty miles. This all indicates the earnestness of the people in this part of the field to seek God and study the truth committed to the church. From the beginning of the meeting, an earnest spirit of inquiry and heart searching was evident. During the first Sabbath the presence of the Lord was very marked. In the revival effort the Lord's presence was so manifest that the choir was compelled in the middle of a stanza to cease singing. Every human

voice was hushed while God's Spirit was melting the hearts of parents and children, and sinners were converted to God. This earnest spirit continued throughout the meeting; and on the last Sabbath \$1,150 in cash and pledges, and a pledge of \$1,000 conditioned on the sale of property, were offered to foreign missions. On Sunday thirty-two persons were baptized in a beautiful stream near the camp ground. Of these, twenty-five were young people.

Definite plans were laid for the work in this conference the coming year. Elder E. A. Curtis, who has the confidence of his constituency, was reelected president of the conference. Brother Ventling, lately from the Colorado Conference, was chosen field and missionary secretary, while plans were laid for the securing of a strong young man to give his whole time to the educational and Missionary Volunteer work.

There was a spirit of earnestness and consecration to the finishing of the work on the part of both the laborers and the laity, and we believe that the Western Colorado Conference has adopted an aggressive plan of operation that will be blessed of God, and a great encouragement to our brethren. The believers returned to their homes much encouraged, and determined to push forward in the cause of truth.

Aside from the conference laborers, Elder C. S. Longacre, Prof. W. W. Ruble, Dr. Fred Weber, Elder A. T. Robinson, Brother J. H. McEachern, and the writer were present. Personally, this was a season of great spiritual refreshing. It deepened my longing for a life of complete surrender to God and to unselfish labor for others.

J. W. CHRISTIAN.

A Little Way From This

MRS. MARY VALLIANT-NOWLIN

A LITTLE way from this, and it will all be ended,

The sorrow, the crying, and the pain;
A little way from this, the broken hearts
be mended,
And we shall find the smiles we lost,
again.

A little way from this, some fair and
golden morning,

Shall we behold the snow-white cloud
arise
That will have, for its most beautiful
adorning,
All, all the glory of the upper skies.

Behold, with clouds He cometh, and
every eye shall see him;

None from the glorious view will be
shut out.
Some will cry, "O rock, O mountain,
fall on me!"

And some will greet their Master with
a shout.

A little way from this, O weary, sad
hearts weeping

For loved and lost that you have
buried, deep,
The trump will sound, and dear ones
sweetly sleeping

Shall wake forever from their dream-
less sleep.

A little way from this, the harp strings
mutely waiting

For fingers, O, so tired and worn with
pain!

Will vibrate with a song past human
power relating,

And heaven will thrill with one har-
monious strain.

A little way from this, the pearly gates
wide swinging

And everlasting doors uplifted high,
The "nations who have kept the truth"
will welcome, singing

The glory of their King as they pass
by.

Day, O long expected, hope of all the
ages,

The hope that lights the tomb and
dries the tear!

O day of glad fruition, foretold in sacred
pages,

A little way from this and thou art
here!

A little way from this—but now to
know the meaning,

But now to know the cleansing and
the power,

And for our strength each day on Jesus
to be leaning.

O, sweet will be the coming of that
hour!

And glad will be the meeting with earthly
loves long parted,—

We've ever missed them from the ac-
customed place,—

To clasp the vanished hand that left us
broken-hearted;

But gladder far to see Him face to
face.



Danish West Indies

TORTOLA, VIRGIN ISLANDS.—No medical missionary work can be carried on successfully without the help of Jesus, the Founder of this work, who in his life on earth went about preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

The medical missionary has a two-fold advantage. He is armed with the gospel for the soul as well as for the body. Being able to minister to the physical need, he very often succeeds in disarming prejudice, and so can minister also to the spiritual need. How happy, therefore, the Christian physician or nurse who knows that he is called of God to be a coworker with him in helping suffering humanity.

Healing the sick will bring spiritual as well as temporal blessings. Those who engage in this work should realize that they are called of God to be his coworkers in the vineyard. The world is a great hospital, and wherever we go we see the necessity of doing something to relieve suffering. Good Samaritans are needed everywhere. Those who help to restore the bodies of men and women are doing a work that will never be forgotten. Florence Nightingale is gone, but her work remains to tell the story of her untiring zeal.

It may be interesting to the reader to hear of some of the experiences which I have had in these islands, almost shut off from civilization.

In my visiting from house to house, I met a woman who had been suffering from lupus on her nose for three years, and on consulting a physician it was pronounced incurable. From my study

of advanced hydrotherapy, I saw that light could be used in this disease. Having no arc light, which I had been accustomed to use at Hinsdale, my mind reverted to a microscope which I had. This I used for focusing the light of the sun on the sore spot of the nose, and with the assistance of fomentations, and a little carbolized vaseline, which she procured somewhere, the nose was completely healed.

I met a young man who had been taking hypodermic treatments for rheumatism, from a doctor. I reasoned with him that hot and cold water could cure him. He was surprised, and asked me to go home with him that night. I did so, and gave him a good blanket pack and massage, and left with him some written instructions. These he followed, and when I met him again, on my way from the West Indian Union Conference, he was a well man.

Another person, suffering with partial paralysis, was greatly helped by the use of hydrotherapy, massage, and electricity. Sometimes he walks more than six miles to see me, and is very thankful for what has been done for him.

F. HALL.

Selling Books in Colorado

ON all sides is manifest a spirit of inquiry for the truth. This is noticed in a special way by the canvasser. For a short time I have been working near Lamar, in the Arkansas Valley, in Colorado. In one day recently, ten exhibitions resulted in thirteen orders. Two orders were secured in one place and three in another. One man ordered a book in the best binding for himself, and two in the cloth to give as presents to relatives.

The guidance of the Holy Spirit is very evident. At one place I found no one at the house. I went to the orchard, however, and there found the woman of the house, with the family of a neighbor, picking fruit. As soon as I came in sight, the neighbor woman called out, "There he is now." I did not know what was coming. It seems that I had canvassed her the week before, and she had not taken the book. She could not get it off her mind, however, and kept wishing she had subscribed. She was so troubled about it that she finally persuaded her husband to try to find me. They were discussing it again with their neighbor in the orchard when the Lord led me to the place. The woman called out, "There he is now," and her husband responded, "Then now is your chance." They took a book, paying cash down. I also secured an order from the woman who lived on the place.

The parcel post method of delivery solves the problem of running expenses. Last week I secured over seventeen dollars in cash payments on the books. Truly the Lord is going before in a marked manner. I cannot praise him enough. Last week's report showed thirty-nine hours, forty-one exhibitions, and thirty-two orders, amounting in value to one hundred and twenty dollars. I am using the revised "Bible Readings." I praise God that I can be used as his instrument in placing this message-filled book in the homes of the people. I consider that we are in the beginning of the latter rain. There certainly are evidences of it in the canvassing work.

MYRON DORMAN.

Virginia Camp Meeting

THE annual conference and camp meeting of the Virginia Conference were held at Charlottesville, August 5-15. The camp was centrally located, on the main street, and in a good residential portion of the city. "Monticello," the home of Thomas Jefferson, is on a hill overlooking the place. Holding the meeting here involved some expense, but it was far better and much more economical, all things considered, than to secure gratis a ground in some out-of-the-way place which would not be accessible to the people. We have a message for the people, and the practice of locating on some remote fairground or Chautauqua park where we do not get access to the people is usually unwise.

The attendance each evening was excellent, and many of the best citizens of the city were in the audience. The stirring doctrinal themes of the message were presented at these services, and many manifested a real interest in the truths of the message. Elder Stewart Kime, with other workers, will remain and conduct services on the same ground where the camp meeting was held, and the outlook seems quite encouraging for the establishment of a church as a result of the meeting.

The business of the conference was carried forward with the utmost unity; not a discordant note was heard during the entire meeting. While the attendance of our people was small, a most earnest spirit to seek God for his blessing pervaded the entire camp. The Lord has been blessing the work of the past year, as was shown by the various reports rendered. During the year, 186 persons have been baptized. The colporteur work has made excellent progress, the sale of books and tracts having been very materially increased during the year.

The title for the first eight months of the year amounted to \$4,070, as against \$5,800 for the entire previous year. For the first six months there was a gain of about \$1,100. When a call was presented during the meeting for funds for local conference needs, and to make up the deficit on the Twenty-cent-a-week Fund to missions, about \$2,000 was received in cash and pledges. This was an encouraging response, when we consider that there was a comparatively small number present.

Elder W. C. Moffett, who has the confidence of his brethren, was reelected president; and F. N. Johnson, secretary and treasurer. A few changes were made in some of the other officers.

Brother W. L. Burgan secured excellent reports of the meeting in the papers of the State.

B. G. Wilkinson, J. L. Shaw, Charles Thompson, I. D. Richardson, I. A. Ford, E. L. Richmond, Dr. H. W. Miller, and the writer were present during some portion of the meeting, and shared with the local workers in its burdens and blessings. A baptism was held near the close of the meeting, but I am not informed as to the number baptized.

Judging from the spirit of this meeting, the cause of God is onward in the Old Dominion, and we feel that the time is not far distant when the work in this conference will not only be self-sustaining, but will furnish strength in workers and funds for the mission fields beyond.

G. B. THOMPSON.

Medical Missionary Department

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

Sanitarium Service

OUR medical conventions last spring gave our sanitarium workers an opportunity to discuss the various phases of their work in a way that was felt to be helpful to all. One topic was that of the importance of efficient sanitarium service.

Dr. H. W. Miller introduced the subject by calling attention to the need of efficiency in all departments of sanitarium work. He said: "Everything that is done for the patient, from meeting him at the railroad station or at the front door, till he leaves, should be done with the idea of giving him the best service possible. Every worker, from the call boy to the medical superintendent, should feel an individual responsibility in pleasing the patient.

"We must, as far as possible, install equipment with which to do efficient work; we must have facilities that will enable us to render proper service. While we are not competing with other medical institutions in splendor of buildings, luxurious appointments, elaborate furnishings, or quantitative equipment, we must be prepared to render service in keeping with the character of our principles and work.

"There is need of our getting together to study plans and methods, and to exchange ideas. We should be free to pass along any good suggestions that may come to us. We should aim for the highest efficiency in all departments of our work."

Dr. F. A. Loop thought frequent conventions of medical workers would do much to develop the work and build up its efficiency, and that the department men should visit the sanitariums to give counsel and help. He thought call boys, chambermaids, and other domestic workers should have proper training for their work, and not be changed too frequently from one thing to another. "Regular help," said he, "means better service, better satisfaction to patients, and more income to the institution."

L. H. Christian believed that one thing unfavorable to sanitarium success is too frequent changes of the medical superintendent. He said: "People may learn to like a preacher in a week, and not to like him in half an hour. It is not so with the doctor; it takes some time to learn to like him, and a long time not to like him."

F. M. Wilcox emphasized the importance of first impressions, and the need of keeping up the general appearance of the institution in a way to commend its work. The grounds should be well kept, and the buildings in good repair. Guests should be cordially received, and made to feel at home. A schedule or program that would occupy their time should be provided. The entertainment of patients, he felt, was an important matter. He did not favor the use of the same uniform for dining room service and chamber work.

C. M. Christiansen thought that if a

patient could be satisfied the first few days, it would make a good impression, and help the patient to decide to remain. He emphasized the need of trained workers in all departments. He said: "There is no place in an institution where we can use 'just any kind of help.'"

Dr. W. T. Lindsey believed in more frequent medical conventions, and in more visits from medical department representatives. He also felt the need of efficient and well-trained workers. He spoke of the special need of live, wide-awake individuals as dietitians. He also saw the need of social workers who could give thought and attention to the proper entertainment of patients. He said, "Patients should be seen by the physician as soon as possible after their arrival."

Dr. T. J. Evans urged that every possible attention be given each individual patient in the matter of diagnosis and service of every kind, and that sincerity and candor should be considered of the greatest importance in dealing with them.

G. B. Starr presented the plan from which he had seen much benefit — that of sending an identification slip to the doctor, nurse, matron, and other department heads immediately after the arrival of each patient. This slip should give the name of the patient, and such other information as would be of interest or assistance to those having the patient in charge.

L. A. Hansen cited instances in which improvement in equipment and furnishings had repaid the institutions within a very short time. Suitable facilities were important, he said; but added to these should be personal interest on the part of each worker to do his individual share in keeping up the efficiency and good service of an institution.

W. C. White suggested that it would be well worth the while to arrange for a competent person to pay particular attention to the inspection of our medical institutions, making such recommendations in a kindly way as would tend to improve the service, and to eliminate the unpleasant and undesirable features of sanitarium life.

C. E. Rice said he believes that SERVICE spells success.

J. J. Ireland approved the sentiment, and gave it as his opinion that the proper service could be given if the organization were what it should be.

R. R. Cook thought that the question of service is largely a matter of education, and that workers can be trained to do things properly rather than improperly.

R. A. Underwood spoke of the importance of putting the heart into service, and the need of all the workers doing their best.

E. G. Fulton thought it was not so much one great thing that gave trouble, but that it was one thousand and one small things. He gave contrasting experiences in various sanitariums, indicating how in little details the guest could receive either a favorable or an unfavorable impression. He thought that our sanitariums could just as well secure the patronage of people who would gladly pay for good service.

Dr. L. A. Sutter called attention to the value of the training in an institution where good service prevailed. The nurse's work, he said, required accuracy and carefulness in details, and nothing short of the standard should be accepted.

Dr. N. C. Nelson referred to the need of carefulness in charting as one of the points in efficiency.

The following resolutions bearing on the subject were adopted:—

"We recommend, That the North American Division Conference take under consideration the advisability of asking E. G. Fulton to visit our sanitariums to give instruction in culinary service, such as the proper preparation of foods, the arrangement of menus, table waiting, cost system, and other matters of general sanitarium service.

"Resolved, That we approve of annual medical conventions for doctors, managers, leading sanitarium workers, conference presidents, and representative conference workers, for the purpose of studying sanitarium problems.

"We recommend, That a committee of counsel be appointed by the union committee in each union conference where there are two or more sanitariums in the union, for the purpose of studying and working out questions of efficiency and economy and uniformity among the sanitariums as to rates, salaries, policies, and plans, in harmony with the general plan of the department, this committee to be composed of the medical superintendents, business managers of the sanitariums, and the union auditor; and the results of the investigation of this committee to be submitted to the board of each institution for adoption."

A paper entitled "Efficiency in Our Sanitarium Work" was read by Dr. Geo. A. Thomason, which will be printed.

L. A. H.

Missionary Volunteer Department

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

An Important Week

"THE world makes way for the man who knows." We admire the clerk who knows his business, who can tell us all about the goods he has for sale, and can answer our questions. Such mastery of details, coupled with frankness and honesty, is a great business asset.

The speaker who is master of his subject attracts us at once. We say, "Here is a man who knows, one who can give us facts." And involuntarily we accept his theories, because we feel that a man of such knowledge must have a solid foundation for his theories.

On the other hand, we despise a bungler, one who hesitates and is inaccurate in statements about matters he is supposed to understand. We cannot respect a bungling workman.

Our young people have a great work to do. In his love the Lord has called even the children and youth to have a part in his work. "The Lord has appointed the youth to be his helping hand."—*Testimonies for the Church,* Vol. VII, page 64.

But the Lord expects us to show our appreciation of this great privilege by thorough preparation for this sacred work. To Timothy, Paul wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2:15. Again it is

written, "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10, margin.

Thus our privilege and our duty is plain. The way is also clear. Every Missionary Volunteer is asked to become a member of Attainment. How can this be done?—By passing the Standard of Attainment examinations. Twice each year test questions on Bible doctrines and denominational history are prepared by the General Conference Missionary Volunteer Department and sent out on request. Those who have prepared to take either of these tests should notify their church elder at once. He will make request of the conference Missionary Volunteer secretary for the questions, and see that the examination is properly conducted.

The time when this examination should be taken is during the first week of September. This is an important week for our Missionary Volunteers.

Who will show that they have really consecrated themselves to the Lord by thus preparing themselves for the work to which he calls? Every one who is a Christian should be prepared to give a reason for his hope, with meekness and fear.

Note prayerfully the following statements from Mrs. E. G. White:—

"Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty."—*Review and Herald, Nov. 19, 1908.*

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history."—*General Conference Bulletin, Vol. V, No. 2, page 24.*

M. E. KERN.

News and Miscellany

Notes and clippings from the daily and weekly press

—A thousand addresses by more than a hundred lecturers and college professors, supplemented by literature for the promotion of a better understanding of international relations, have been arranged by the Carnegie Endowment for International Peace as part of a nationwide campaign against war this summer. More than 1,600 Chautauqua platforms are to be the centers of lectures and debates on the subject, and it is estimated that the Chautauqua audiences will aggregate 4,000,000 persons.

—The seamen's bill is causing much discussion everywhere. The lake passenger companies of Chicago, Detroit, Cleveland, and Buffalo are greatly stirred, and declare the bill "amounts to a prohibitive restriction in the operation of passenger boats, making no allowance for the lake boat, traveling in protected waters and in sight of land, as against the ocean-going liners that cruise from New York to Bombay." A special session of Congress is urged upon President Wilson. Unless Congress changes several provisions of the bill, it is affirmed that low-fare passenger rates will be driven from the Great Lakes after November 1.

—New York University is to give a new degree—doctor of public health. It will crown a new course of study which is to be established in accordance with a proposal of the State public health council.

—Under the new civil commission in Kansas, in obedience to a rule established by Governor Capper, no man who takes a drink of liquor can work for the State. The rule will apply to about 3,000 men and women on the State's pay roll.

—Florida and other sections of the tobacco belt are infested with a tiny but very active beetle, which has been responsible for losses of hundreds of thousands of dollars annually. In the government laboratory at Richmond, Va., one man is devoting his entire time to the study of methods of extermination.

—In the present European war, the mastery of typhoid fever is shown by the fact that practically no deaths have been caused by it. Inoculation, though not compulsory in the British Army, is all but universal, and has strikingly proved its value. Camp life has been remarkably free from contagious diseases, owing to the enforced cleanliness.

—The vodka shops (saloons) have been replaced by people's palaces in Russia. In these palaces the people meet for entertainment and instruction. The work of carrying out this scheme is being pushed with much vigor by the government. The palaces contain reading rooms and halls where concerts, exhibitions, and other entertainments can be given.

—Under the powers conferred by the defense of the realm act, the British government recently by an order in council took over the control of the sale and supply of intoxicating liquors in many districts where war material is being handled. The districts affected include the cities of Bristol, Southampton, Cardiff, Liverpool, and adjacent towns, and most of the munition and shipbuilding centers in Yorkshire.

—A relief and exploration expedition is setting out from North Sydney, in Nova Scotia, for Crocker Land, in the arctic circle. The party expects to pick up the party under Donald B. MacMillan, last heard of in Crocker Land. The new expedition is under the direction of Dr. Edmund O. Hovey, chairman of the Crocker Land expedition committee, and will carry supplies for two years. The ship will bring back to New York such members of the MacMillan party as desire to come, as well as collections in Greenland for the American Museum of Natural History.

—Determined efforts are to be made by a faction of the Chippewa Indians of Minnesota to obtain from the next Congress the division and distribution among members of the tribe of the immense tribal fund now held in trust for the Indians. The distribution of the fund would, in the opinion of government authorities, mark the beginning of the end of Chippewa reservations in Minnesota, for it would do away with a fund of more than \$4,100,000, the interest of which is now used in support of the school system and in paying for the expense of conducting the reservations.

—The Postal-Telegraph Cable Company has announced a reduction of fifty per cent in the rates for press night-leased wires. The cut means a saving of tens of thousands of dollars to newspapers and press associations of the United States, as about 75,000 miles of wire will be affected. The Postal rate on present leased wires is \$10 a year per mile.

—According to the *Missionary Review of the World* Korea's multitudes are turning to Christianity at the rate of 3,000 conversions a week. There has been an average of one convert every hour since missionaries first went to that country, over twenty-five years ago. In these times, however, the average amounts to eighteen converts per hour.

—A recent cable dispatch states that all Italy has been aroused as the result of the publication of an interview with the Pope in which the Pontiff is said to have complained of the attitude of the Italian government, to have declared the censor was interfering with the Vatican's mail, and to have expressed fear of a possible revolution in Italy. It is feared that as the Italian people are already doubtful of the loyalty of the Italian Catholic clergy, these expressed sentiments of Benedict XV may rouse the smoldering anticlerical spirit of the masses into a flame that will be hard to extinguish.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE	
Northern New England, White River Junction, Vt.	Aug. 26 to Sept. 5
Maine, Dover and Foxcroft.	Aug. 26 to Sept. 5
Eastern New York, Schenectady.	Sept. 2-12
CENTRAL UNION CONFERENCE	
Kansas, Emporia.	Sept. 2-12
COLUMBIA UNION CONFERENCE	
West Virginia, Weston.	Aug. 26 to Sept. 5
Virginia, Newport News (colored).	Sept. 9-19
LAKE UNION CONFERENCE	
Indiana, Indianapolis.	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	
Southeastern California, Huntington Beach.	Aug. 26 to Sept. 5
Arizona.	Oct. 7-17
SOUTHEASTERN UNION CONFERENCE	
Georgia, Union City.	Aug. 26 to Sept. 5
Florida, St. Petersburg.	Sept. 30 to Oct. 10
SOUTHWESTERN UNION CONFERENCE	
Oklahoma, Oklahoma City.	Aug. 19-29
New Mexico, Clovis.	Sept. 2-12
South Texas, Corpus Christi (local).	Sept. 16-26
SOUTHERN UNION CONFERENCE	
Alabama, Birmingham (white).	Aug. 19-29
Mississippi, Jackson (white).	Sept. 9-15

New Mexico Conference Association

NOTICE is hereby given that a meeting of the Seventh-day Adventist Conference Association of New Mexico will be held at 9 A. M., Wednesday, Sept. 8, 1915, on the camp ground at Clovis, N. Mex., to elect officers, and to transact such other business as may come before the association.

R. B. COBERLY, *President*;
W. R. GOSS, *Secretary*.

Kansas Conference Association

THE next annual meeting of the Kansas Seventh-day Adventist Conference Association will be held at Emporia, Kans. The purpose of this meeting will be to elect the board of directors for the coming year, and to transact such business as may be necessary at that time. The first meeting will be held at 10 A. M., Tuesday, Sept. 7, 1915.

W. D. MACLAY, *President*;
E. HARRIS, *Secretary*.

Seventh-Day Adventist Book Society of West Virginia

THE fourth annual meeting of the Seventh-day Adventist Book Society is called to convene at 10 A. M., Sept. 2, 1915, on the camp ground at Weston, W. Va. Officers for the ensuing year will be elected, and such other business transacted as may properly come before the society.

S. F. ROSS, *Vice President*;
J. S. BARROWS, *Secretary*.

New York Conference Association

NOTICE is hereby given that the eleventh annual session of the New York Conference Association of Seventh-day Adventists will be held in connection with the Eastern New York conference and camp meeting, at Eastern and Rankin Avenues, Schenectady, Sept. 2-12, 1915. The first meeting will be called at 10 A. M., Monday, September 6. All delegates to the Eastern New York Conference are members of this association. The purpose of this meeting is the election of officers for the ensuing year, and the transaction of such other business as may properly come before the meeting.

K. C. RUSSELL, *President*;
HOWARD A. MAY, *Secretary*.

Indiana Conference Association

THE annual meeting of the Indiana Association of Seventh-day Adventists will be held in connection with the camp meeting at Indianapolis, Ind., Aug. 19-29, 1915. The first meeting will be called August 20, at 10 A. M., for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the Indiana conference are delegates to the association.

E. A. BRISTOL, *President*;
W. A. YOUNG, *Secretary*.

Indiana Medical Missionary and Benevolent Association

THE Indiana Medical Missionary and Benevolent Association will hold its regular annual meeting in connection with the conference at Indianapolis, Ind., Aug. 19-29, 1915, to elect a board of trustees, and to transact such other business as is deemed necessary. The first meeting will be held August 20, at 10:30 A. M. All accredited delegates to the conference are delegates to this association.

E. A. BRISTOL, *President*;
F. A. LOOP, *Secretary*.

Southern Illinois Conference Association

THE thirteenth annual session of the Southern Illinois Conference Association of Seventh-day Adventists will be held in Springfield, Ill., in connection with the annual camp meeting and conference, Sept. 2-12, 1915. The first meeting will be called at 9 A. M., Monday, September 6. Officers will be elected for the coming year, and such other business transacted as may properly come before the association. All duly accredited delegates to the Southern Illinois Conference are delegates to this association.

A. J. CLARK, *President*;
R. B. CRAIG, *Secretary*.

Kansas Medical Missionary and Benevolent Association

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

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



Illinois Conference Association

THE annual session of the Illinois Conference Association of Seventh-day Adventists will be held at Joliet in connection with the State conference and camp meeting. The purpose of this meeting will be the election of all the regular officers and the board of trustees. All regularly accredited delegates to the conference compose the constituency of this association. The first legal meeting will be called at 9 A. M., Wednesday, Sept. 1, 1915.

WM. WESTWORTH, *President*;
H. E. MOON, *Secretary*.



Northern New England Conference

THE Northern New England Conference will hold its annual session in connection with its camp meeting, at White River Junction, Vt., Aug. 26 to Sept. 5, 1915, for the election of officers for the ensuing year, and for the transaction of such other business as may properly be brought in. The first meeting will be held at 7:30 P. M., August 26. Each church is entitled to one delegate for the organization, and to one additional delegate for every ten members.

R. D. QUINN, *President*;
D. K. ROYER, *Secretary*.



Northern New England Conference Association

THE second annual session of the Northern New England Conference Association of Seventh-day Adventists is called to convene at 5 P. M., Aug. 30, 1915, on the camp ground at White River Junction, Vt. Officers for the coming year will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the association.

ELGIN G. FARNSWORTH, *Vice President*;
DAVID K. ROYER, *Clerk*.



Northern New England Conference of Seventh-Day Adventists, Incorporated

THE regular session of the Northern New England Conference of Seventh-day Adventists, Incorporated, is called to convene at 5 P. M., Aug. 30, 1915, on the camp ground at White River Junction, Vt. Officers for the coming year will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the corporation session.

CLARENCE F. BALL, *Clerk*.



Northern Illinois Medical Missionary and Sanitarium Association

THE tenth annual session of the Northern Illinois Medical Missionary and Sanitarium Assn. will be held Aug. 31, 1915, at 9 A. M. The purpose of the meeting will be the rendering of reports, the election of three trustees, and the transaction of any other business that may properly come before the delegates. The meeting will be held in connection with the annual conference at Joliet, Ill., August 26 to September 5. All accredited delegates to the conference will be entitled to a vote in the association meeting.

W. A. WESTWORTH, *President*;
W. C. FOREMAN, *Secretary*.

Maine Conference Association

THE first meeting of the regular annual session of the Maine Conference Association of Seventh-day Adventists will be held on the camp ground in Foxcroft, Maine, at 10 A. M., Tuesday, Aug. 31, 1915, in connection with the Maine Seventh-day Adventist camp meeting. At this meeting, the vacancies occurring on the board of trustees will be filled, and such other business transacted as may properly come before the association.

HOMER W. CARR, *President*;
WILLARD O. HOWE, *Clerk*.



Georgia Conference

THE annual session of the Georgia Conference of Seventh-day Adventists will be held in connection with the camp meeting in Union City, Aug. 26 to Sept. 5, 1915. Each local church is entitled to one delegate for the organization and to one additional delegate for every ten members. This meeting is for the purpose of electing officers for the coming year, and of attending to such other business as may properly come before this body. The first session of the conference is called to convene on the camp ground at Union City, at 9 A. M., August 27.

N. V. WILLESS, *President*;
J. K. MACMILLAN, *Secretary*.



Addresses Wanted

MR. HALLETT B. WHITE, 80 New St., Orange, N. J., desires to learn the present address of his brother George B. White.

Joseph G. Waugh, of Boulder, Colo., desires to learn the whereabouts of his brother, John F. Waugh, last heard from in California.

Mrs. Margaret Schilt is anxious to communicate with relatives of Mrs. Sarah Paige, who recently died at Evanston, Ill., Address her at Greenwood Ave., near Lake, Evanston, Ill.



West Virginia Camp Meeting

THE West Virginia camp meeting will be held in Weston, Aug. 26 to Sept. 5, 1915, instead of at North View Park, Clarksburg. In Weston we have the use of a quiet park with buildings. There is a fine pavilion fifty-five by eighty-five feet, which can be used as an auditorium for the meetings. It is built of wood, and meetings can be held in it rain or shine. There is also a good dining hall and other outbuildings on the grounds, all piped for lighting; also plenty of good shade trees, and conveniences which tend to comfort. Weston is a beautiful place, connected with Clarksburg by a good trolley system and the Baltimore and Ohio Railroad. All will be pleased with this location. There will be plenty of family tents, and rooms for those who cannot live in tents. We are promised good ministerial help from the union and Division conferences.

J. W. HIRLINGER, *President*.

Obituaries

ONEAL.—Hattie Louise Oneal died at the home of her parents, in Ranier, Wash., July 30, 1915, in her twenty-third year. She was buried in the Mount Pleasant Cemetery, in Seattle. Her husband, two children, parents, and four sisters, are left to mourn.

J. F. PIPER.

WOOLSEY.—W. M. Woolsey was born March 26, 1851, in Greene County, Tennessee, and died in Takoma Park, Md., July 16, 1915. Interment took place at Greeneville, Tenn. Our brother accepted present truth in 1899, through the labors of Elder W. B. Hill, and was devoted to the cause he loved, giving freely of his means and service for its advancement. His wife, three children, and an aged mother are left to mourn.

J. B. LOCKEN.

WRIGHT.—Elisabeth Wraight was born in Yorkshire, England, in 1824, and died in Park Rapids, Minn., July 26, 1915. She spent most of her life in America, living in New York, Kansas, Missouri, and Minnesota. Sister Wraight was a true and tried servant of the Lord. She loved the truth, and fell asleep in Jesus.

S. A. RUSKJER.

GALE.—Bacil Chadwick Gale, youngest son of Mr. and Mrs. George Gale, died July 25, 1915, aged 8 years, 4 months, and 11 days. He was born in Reeve, Wis., but the family moved to Hudson during his infancy, and later to Sheil Lake, where he fell asleep in Jesus. His death is mourned by the parents, six sisters, and four brothers.

* * *

LEWIS.—Thomas H. Lewis was born Oct. 23, 1861, in Kansas, and died July 15, 1915, in Walla Walla, Wash., Brother Lewis was reared in a Seventh-day Adventist home, but neglected giving his heart to God until his last illness. Words of comfort were spoken by the writer to a large number of friends and relatives who were present at the funeral service.

W. W. STEWARD.

HOBSON.—Mark Hobson was born in Orange County, Indiana, Nov. 7, 1850, and died in Buhl, Idaho, May 11, 1915. Brother Hobson accepted the present truth a number of years ago. His wife, three sons, and four daughters are left to mourn. The funeral service was conducted by the writer, assisted by the pastor of the Baptist Church.

JAY J. NETHERY.

DAVIS.—Catherine L. Davis was born March 8, 1831, in Alford, Mass., and died at the home of her sister, in Catlin, N. Y., July 4, 1915. For some years she made her home in Battle Creek, Mich., but was a member of the Seventh-day Adventist Church at Catlin, N. Y., at the time of her death. Funeral services were conducted by the Methodist minister of that place.

JAMES D. KIMBLE.

ROBINSON.—Mrs. M. H. Robinson died at her home, near Bridgewater, S. Dak., July 29, 1915, aged 81 years, 4 months, and 8 days. She was converted early in life, and at the age of twenty was married to L. H. Robinson. Ten years later the light of present truth came to her, and she remained faithful to the third angel's message until the close of her life. A son and a daughter are left to mourn.

C. M. BABCOCK.

VAN VOORHIS.—Mary Adelia Van Voorhis was born near Woodstock, Ohio, May 12, 1840, and died in West Mansfield, Ohio, July 28, 1915. Twenty-nine years ago she accepted present truth, and remained a loyal member of the Seventh-day Adventist Church until her death. She is survived by three sons and several grandchildren. The writer, assisted by the local Baptist minister, conducted the funeral service.

H. H. VOTAW.

ROSSER.—Mrs. D. L. Rosser was born in Germany, April 11, 1834, and died in College View, Nebr., July 16, 1915. At the age of twenty-one she came to America, and for some time lived in Ann Arbor, Mich. In 1855 she was united in marriage with Godfrey Rosser, and six children were born to them. Sister Rosser embraced the third angel's message in 1872, and became a charter member of the Seventh-day Adventist Church in Flint, Mich., where she faithfully sent her tithe and offerings for forty-three years. We know that she sleeps in Jesus, and that she will have part in the first resurrection.

* * *

AYERS.—David Basil Ayers was born March 22, 1899, in Goshen, Minn., and died at the hospital in Valentine, Nebr., May 18, 1915, as the result of injuries received in an accident. Basil was converted in Seattle, Wash., at the age of thirteen years, and united with the church there. When the family came to Nebraska a few years ago, his membership was transferred to Valentine, and the church there, with the parents, three brothers, four sisters, and many friends, sorrow in their loss. Pastor Chambers, of the Crookston Methodist Episcopal Church, officiated at the funeral service.

MRS. C. S. WILBUR.

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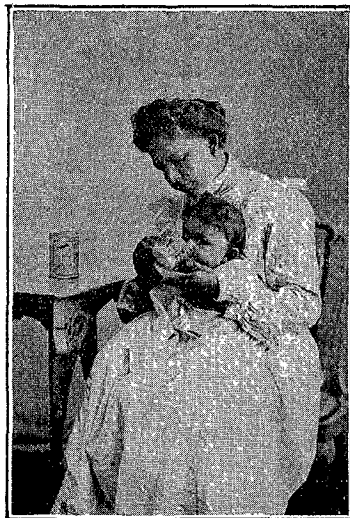
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Heralds of the Morning

REVISED

AFTER a consideration of the wonders of this age of remarkable inventions and financial, moral, and intellectual extremes, it takes up the study of the great event to which present-day conditions are leading,—the second coming of Christ.

The titles of some of the preliminary chapters are as follows: "*A Remarkable Century*," data on modern inventions and means of transportation and communication; "*Ye Have Heaped Treasures for the Last Days*," a collection of facts regarding the massing of large fortunes, and other financial questions; "*The Earth Is Filled With Violence*," a vivid portrayal of labor troubles such as now threaten the prosperity of the civilized world; "*The Social Vice*," a description of the alarming development of the companion of the liquor traffic; "*Great Deceptions*," safeguards the reader against the occult; "*And the Nations Were Angry*," a chapter devoted to the study of the question of war, illustrated by new cuts of many modern implements of warfare. Then follow chapters entitled "*When Ye Shall See All These Things*," "*And There Shall Be a Time of Trouble*," "*He Will Come Again*," "*The Earth Was Lightened by His Glory*." This book should find a place in every home. Strangers, neighbors, and friends will read the book with interest. Every chapter is well illustrated. Contains 400 pages. Cloth, \$2.00; half leather, \$3.00; full black leather, \$3.50.

Religious Liberty in America

A HISTORY of religious liberty from the days of religious intolerance preceding the discovery of America, to the present time. It relates the acts of persecution which encouraged emigration to the New World; and traces the spirit of intolerance transplanted in the colonies, the gradual development of the idea of religious liberty and separation of church and state, and finally the retrogression and the drifting toward Rome so apparent at the present time.

As an example of the hundreds of incidents related, we give the following outline of an account taken from the chapter "Conflicts and Triumphs in New York:"—

In 1707 Francis Mackemie, a minister, was imprisoned for preaching Presbyterianism in New York City. After stormy debates and a spectacular hearing, he was acquitted by a jury instructed to convict him. His release after weeks of illegal imprisonment was due to his impassioned address to the jury, and the efforts of three noted lawyers. This case caused much comment in England and America, and brought to an end such persecution in the New York colony. The author is not content with merely relating principles, but has made a large collection of such incidents as illustrate the principles advocated, and furnishes a fund of invaluable information on the subject. Every purchaser of this book is sure to be pleased with its contents. 448 pages. Cloth, \$1.00.



WASHINGTON, D. C., AUGUST 26, 1915

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AUSTRALIA announces that Brother A. W. Knight reached Sydney July 7, and that after spending a short time at Warburton in arranging for his future work, he would proceed to India, to enter upon his duties as union field agent.

WE made note last week of a beautiful brochure of forty pages, entitled "The Refuge Psalm: A Song for the Time of War and Trouble," written by Elder J. S. Washburn, of 5318 Chancellor St., Philadelphia, Pa. Brother Washburn calls our attention to a mistake in the price as quoted last week. He is making a special introductory price of 25 cents a copy; best binding, 50 cents. He also has some excellent sheet music, "The Tender Shepherd" and "The Shepherd Song," which he will send out for 10 cents. We believe all lovers of music would appreciate these excellent songs, and particularly the little booklet for 25 cents.

THE Mission Board recently voted that favorable consideration should be given to the proposition of providing a mission home for the workers in Caracas, Venezuela. On receipt of this word, Brother N. H. Pool, president of the South Caribbean Conference (Venezuela now being a mission field under the direction of that conference), writes: "Your letter relative to the work in Venezuela has been the most cheering message that I have received since being in the West Indies. You may rest assured that we will not neglect to put things in motion in that mission field, that a healthful home may be provided for the workers there." It is the faithfulness of the brethren and sisters at home in providing the funds that makes it possible to cheer our co-workers out in the unhealthy tropical regions in this manner. The time of rewards is just ahead, and in bestowing them the Master will make no mistakes. Let us be faithful in the stewardship of the means placed in our hands.

LAST week Wednesday, Brother Eugene Leland, accompanied by his wife, left New York for Bermuda. The illness of Sister Leland's mother last year made it impossible for her to be with her husband in evangelistic work in Bermuda last winter.

PROF. FREDERICK GRIGGS, writing from the educational and Missionary Volunteer convention recently held in Graysville, Tenn., says: "We are having an excellent meeting here. It seems in some ways to be the best one we have held. These conventions grow better. Quite a good many of the rural school workers are here with us, and there is a spirit of unity that is proving encouraging."

WE sometimes fail to appreciate the difficulties and inconveniences under which some of our brethren and sisters labor who are away out on the firing line, going from house to house carrying this gospel message to the homes of the people. Brother J. L. Humbert, who is engaged in the circulation of our literature in western Colorado, says in a recent letter: "My courage in the Lord is still good. The work is hard, of course, and much of the food that one finds it necessary to eat is unsuitable, but His grace is sufficient for it all. You know before we are graduated from this school we must each be able to say with Paul, 'I have learned, in whatever state I am, therewith to be content.' Jesus could say, 'I delight to do thy will, O my God: yea, thy law is within my heart.' It is good for us to say in all sincerity, 'I trusted in thee, O Lord: I said, Thou art my God. My times are in thy hand.' Let us remember our brethren and sisters who are engaged in the circulation of our literature. They need our daily prayers that God may open to them the hearts and homes of the people."

An Ingathering "Review" in a Far Land

HERE is a story of what one Harvest Ingathering number did in the Transvaal. Several of the young people in one family had accepted the truth. But the mother was opposed to it, even strongly opposed. However, one day a copy of the Ingathering REVIEW came to her attention. As she read of our mission work spreading throughout the world, the conviction came to her heart that the work was God's work, and this people his people. She gave her heart to the Lord in surrender to the message; and ever since though in ripe old age, she has been one of the most active workers for the sale and circulation of the publications.

These Harvest Ingathering issues are good documents to place among the people.

South Africa.

A Commendable Decision

FOR long years Seventh-day Adventists have refused to receive into church membership those who use tobacco in any form. Some of their brethren in other churches have felt that they were altogether too strict in taking this stand. But little by little, we are glad to see

that other denominations are coming to follow the lead set by this denomination with reference to this question.

Several years ago, we believe, the Methodist Episcopal Church decided not to ordain men to the ministry who were users of tobacco. This was the position taken by the Wesleyan Methodist Church, and now we are glad to see that the Wesleyan Methodist General Conference has taken a step farther, and adopted the same stand taken by Seventh-day Adventists.

At the last General Conference of the Wesleyan Methodist Church the committee on revision of the church constitution, recommended that the provision against the use of tobacco be applied not only to those seeking admission to the ministry of the church, but to those seeking membership in the church as well. The constitution was revised to read: "We will not receive as members into our churches, nor will we ordain or license to preach or exhort, persons who use, cultivate, manufacture, or sell tobacco."

This was passed by the necessary two-thirds vote of the General Conference of that denomination. It now becomes necessary for the question to be voted on by conferences and churches, requiring a two-thirds vote of the members of those organizations. We certainly hope that this action on the part of the General Conference of the Wesleyan Methodist Church will be heartily indorsed by their churches everywhere. It is a commendable action, and deserves unqualified support.

Preaching the Word

THERE is a growing feeling on the part of many thoughtful men and women in the various churches that there is a marked departure from the old-time preaching of the word on the part of many professed ministers of Christ. This was well expressed by Mr. R. A. Long, a business man of Kansas City, in an address which he gave to a missionary convention in Los Angeles. He said:—

"Before I close may I say to my preaching brethren, Would to God that our preachers would select for their texts less of those things outside of God's Word, and more from within these two lids," pointing to the Bible.

Commenting upon this the *Lutheran* of August 12 well says:—

"There is a sentence worth framing and hanging up in every pastor's study. There is not the slightest doubt that many laymen leave the house of God on Sundays feeling that they have not been fed. They hear so much and read so much from day to day which has a transient, ephemeral value, that when the sermon soars no higher, they feel that they have been cheated. If there is one reason why many believe that the pulpit has lost power, here is the explanation of it beyond the shadow of a doubt. Thoughtful men who are immersed in the affairs of the world of necessity, and more than they care to be, want to be lifted into that higher, rarer atmosphere where the sunlight of heavenly truth plays upon their careworn, strenuous lives. They know what newspaper and other editors think and say six days of the week, and on the Lord's Day they want to hear what God says."