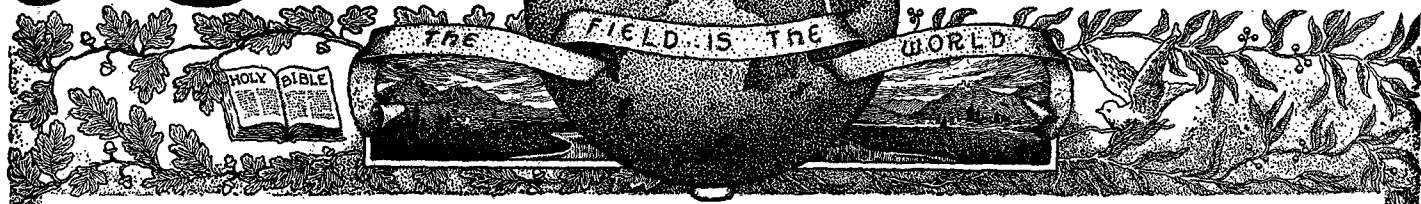


The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, April 29, 1915

No. 21

THE GOSPEL TO ALL NATIONS

The Harvest of the Lord

C. M. Snow

Sleep not, sleep not!
He that sleepeth in the harvest is a son that causeth shame.

Sleep not, O sleep not now!
Go forth to the field, for the harvest is great;
Go forth, for the laborers are few.
Pray the Lord of the harvest that He send forth men;

Shrink not when He calls for you.
'Tis the souls of men He is harvesting now
From the seed of the word long sown;
And we must not shrink nor sorrowfully think
We are reaping in the field alone.

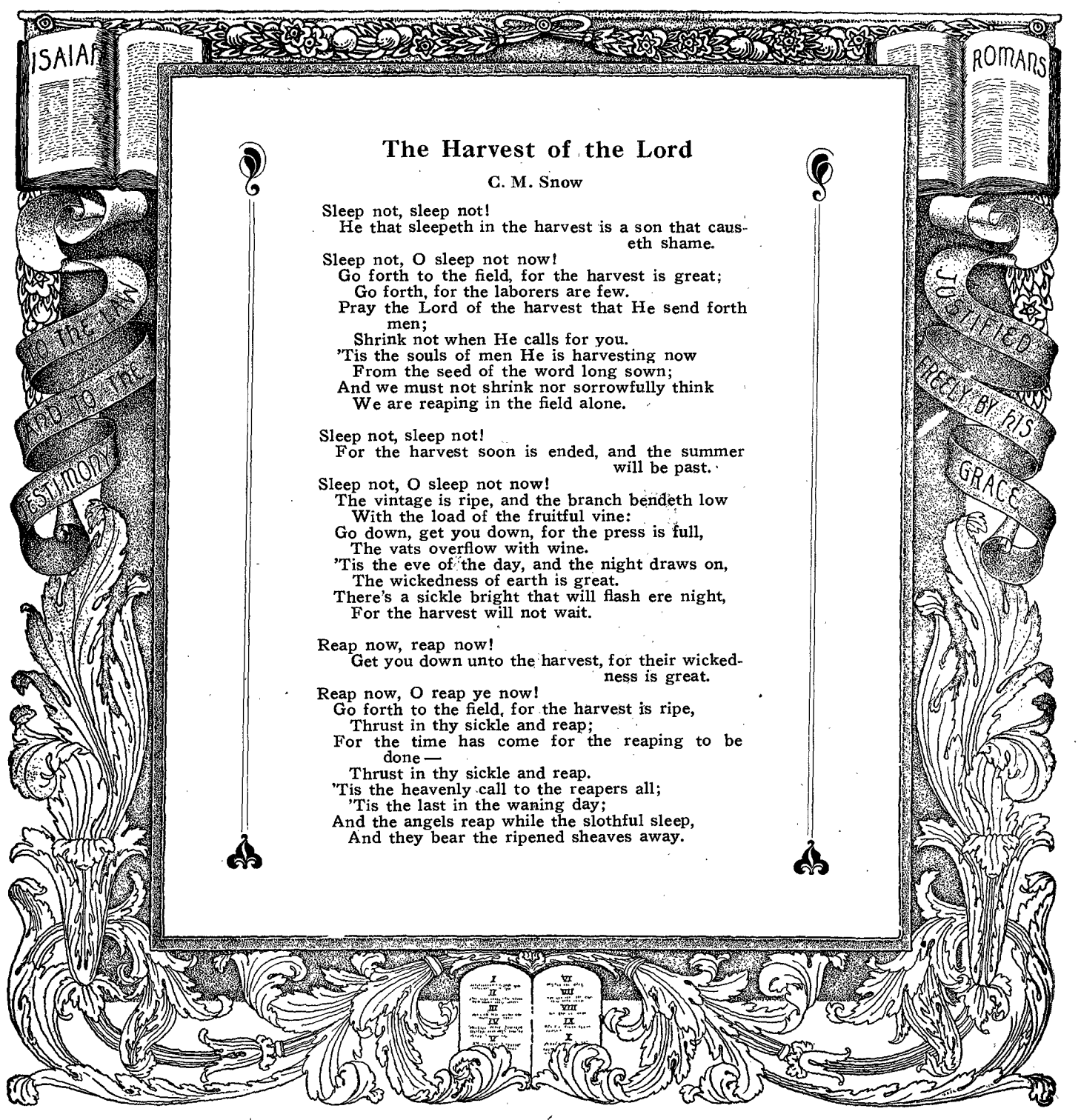
Sleep not, sleep not!
For the harvest soon is ended, and the summer will be past.

Sleep not, O sleep not now!
The vintage is ripe, and the branch bendeth low
With the load of the fruitful vine:
Go down, get you down, for the press is full,
The vats overflow with wine.
'Tis the eve of the day, and the night draws on,
The wickedness of earth is great.
There's a sickle bright that will flash ere night,
For the harvest will not wait.

Reap now, reap now!
Get you down unto the harvest, for their wickedness is great.

Reap now, O reap ye now!
Go forth to the field, for the harvest is ripe,
Thrust in thy sickle and reap;
For the time has come for the reaping to be done—

Thrust in thy sickle and reap.
'Tis the heavenly call to the reapers all;
'Tis the last in the waning day;
And the angels reap while the slothful sleep,
And they bear the ripened sheaves away.



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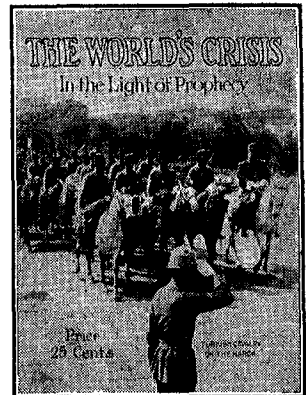
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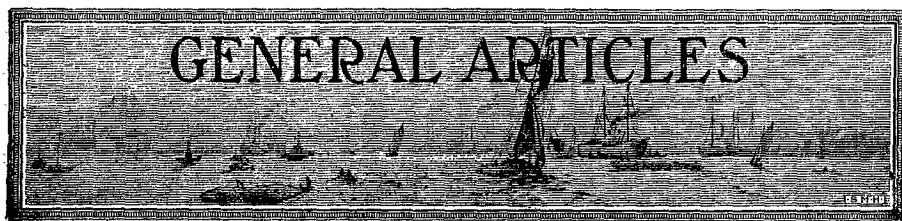
The Advent HOLY BIBLE THE FIELD IS THE WORLD And Sabbath **REVIEW HERALD**

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

VOL 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 29, 1915

No. 21



Rise and Sing

H. I. MORSE-FARNUM

SILENTLY the vernal grasses
Weave a velvet green,
While the signals of the forest
Wave their new-made sheen.

Birds and bees and blossoms praising
Goodly works of God;
Yet the noblest earth-made beauty
Shrinks beneath the sod!

Earth, fair earth, with all its glory,
All its love and light,
Murmurs still pathetic story—
Sin, decay, and blight.

Must the clouds of anguish hover,
Weeping o'er and o'er,
Or the dust its trophies cover,
Sleeping evermore?

Silence and the lowly hiding
Never answer make;
Can the highest Love, abiding,
E'er forget, forsake?—

Never! List to Voice from heaven,
Breathing from the Word,
Soothing souls by sorrow riven,
Wafting hopes deferred.

Our dearest Friend will fully do
All that sin delayed,—
Perennial beauty bloom anew,—
Earth an Eden made!

Not a single jewel wanting
For the coming King!
Pilgrims erst, but now awaiting.
"Wake, arise, and sing!"

De Land, Fla.

The Passover Festival Revived

MRS. E. G. WHITE

THE good beginning made at the time of the purification of the temple was followed by a broader movement, in which Israel as well as Judah participated. In his zeal to make the temple services a real blessing to the people, Hezekiah determined to revive the ancient custom of gathering the Israelites together for the celebration of the Passover feast.

For many years the Passover had not been observed as a national festival. The division of the kingdom after the close of Solomon's reign had made this seem

impracticable. But the terrible judgments befalling the ten tribes were awakening in the hearts of some a desire for better things, and the stirring messages of the prophets were having their effect. The invitation to the Passover at Jerusalem was heralded far and wide, "from city to city through the country of Ephraim and Manasseh even unto Zebulun," and the royal couriers found some who were ready to respond. The bearers of the gracious invitation were usually repulsed. The impenitent "laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun," eager to seek God for a clearer knowledge of his will, "humbled themselves, and came to Jerusalem." 2 Chron. 30: 10, 11.

In the land of Judah the response was very general; for upon them was "the hand of God," "to give them one heart to do the commandment of the king and of the princes" (verse 12),—a command in accord with the will of God as revealed through his prophets.

The occasion was one of the greatest profit to the multitudes assembled. The desecrated streets of the city were cleared of the idolatrous shrines placed there during the reign of Ahab. On the appointed day the Passover was observed; and the week was spent by the people in offering peace offerings, and in learning what God would have them do. Daily the Levites "taught the good knowledge of the Lord;" and those who had prepared their hearts to seek God, found pardon. A great gladness took possession of the worshiping multitude; "the Levites and the priests praised the Lord day by day, singing with loud instruments" (verses 22, 21); all were united in their desire to praise him who had proved so gracious and merciful.

The seven days usually allotted to the Passover feast passed all too quickly, and the worshipers determined to spend another seven days in learning more fully the way of the Lord. The teaching priests continued their work of instruction from the book of the law; daily the people assembled at the temple to offer their tribute of praise and thanksgiving; and as the great meeting drew to a close, it was evident that God had wrought

marvelously in the conversion of backsliding Judah, and in stemming the tide of idolatry which threatened to sweep all before it. The solemn warnings of the prophets had not been uttered in vain. "There was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem." Verse 26.

The time had come for the return of the worshipers to their homes. "The priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven." Verse 27. God had accepted those who with broken hearts had confessed their sins, and with resolute purpose had turned to him for forgiveness and help.

There now remained an important work, in which those who were returning to their homes must take an active part; and the accomplishment of this work bore evidence to the genuineness of the reformation wrought. The record reads: "All Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities." 2 Chron. 31: 1.

Hezekiah and his associates instituted various reforms for the upbuilding of the spiritual and temporal interests of the kingdom. "Throughout all Judah" the king "wrought that which was good and right and truth before the Lord his God. And in every work that he began . . . he did it with all his heart, and prospered." Verses 20, 21. "He trusted in the Lord God of Israel; . . . and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered." 2 Kings 18: 5-7.

The reign of Hezekiah was characterized by a series of remarkable providences, which revealed to the surrounding nations that the God of Israel was with his people. The success of the Assyrians in capturing Samaria and in scattering the shattered remnant of the ten tribes among the nations, during the earlier portion of his reign, was leading many to question the power of the God of the Hebrews. Emboldened by their successes, the Ninevites had long since set aside the message of Jonah, and had become defiant in their opposition to the

purposes of Heaven. A few years after the fall of Samaria, the victorious armies reappeared in Palestine, this time directing their forces against the fenced cities of Judah, with some measure of success, but they withdrew for a season because of difficulties arising in other portions of their realm. Not until some years later, toward the close of Hezekiah's reign, was it to be demonstrated before the nations of the world whether the gods of the heathen were finally to prevail.

The Age-to-Come Doctrine

— No. 8

God's Plan Demands Two Resurrections

J. O. CORLISS

SENTENCE of death was passed upon the entire human race because Adam, its life fountain, became tainted with sin, and transmitted the blemish to his posterity. Had not sin entered to mar the gift of life, it would have continued to our first parents without intermission, and they, in turn, would have conferred it upon their offspring to be forever enjoyed. But sin having deprived Adam of such privileges, and in him, or through his failure, brought death to an innocent progeny, provision was made for him and these blameless ones to have the intended life through a second Adam—the Lord Jesus Christ. 1 Cor. 15:45. For this reason the complete death penalty was not then enforced, but Adam and his posterity were permitted a probationary period under suspended sentence. This was to give every one opportunity to choose whether he would seek the recovery of the lost treasure, or go down to final death in consequence of Adam's transgression.

That complete success might crown such a far-reaching plan, a foretaste of the eternal future was put within the reach of all. This consisted of a mysterious entry of life through an "everlasting Father" (Isa. 9:6), and a new birth. This second birth was not to be of the fleshly order, but an infusion of spirit life in response to a personal faith in Christ as an assured Life-giver. John 3:1-6; Rom. 5:10. But though having such a privilege, man, being the fleshly offspring of Adam, must be subject to death, the penalty of Adam's transgression; yet if in the end it is found that the life motives have been controlled by the Spirit of Christ, who undertook man's restoration, and in so doing conquered death, Christ will prevail over the temporary sleep, and call his redeemed ones forth to eternal life.

But this privilege of a resurrection to life is not an exclusive one. Every child of Adam must "stand up" to receive his due for the use made of his probationary privileges. Therefore the edict went forth that "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. This is not only just, but reasonable; for since Christ took upon himself the responsibility of the mission in which Adam failed, and so tasted death

for every unfortunate son of the great human father (Heb. 2:9), that each of these might recover life if he would, the original penalty was met, and this entitles the entire race to be brought from death's bondage to life.

But having been rescued from a death for which he was not responsible, each victim of Adam's fault must then answer for the things in his own life, for which he was personally responsible. This, too, is perfect equity, else merited recompense is ignored. So if in this examination of personal accounts he is adjudged guilty, without having repented, the "second death" is his due, from which no recovery can be granted, since Christ tasted death for the wiping out of the first death sentence, not the second. The development of these two classes is therefore absolutely necessary, yet it cannot be known to which class one is to be assigned unless a judgment decision has been rendered in his case; and this must be known before the resurrection of any of the dead. It was to this part of the program that the apostle directed attention when explaining the method. So after affirming that in Christ all the dead must be made to live, he thus classified the subjects of the resurrection: "But every man in his own order [or class]: Christ the first fruits; afterward they that are Christ's at his coming."

This makes it clear that before the coming of the Master a complete arrangement has been scheduled by which to regulate recovery from the Adamic sentence of death upon the human race. Its system is most clearly enunciated in the following: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so [after this manner] shall we ever be with the Lord." 1 Thess. 4:16, 17.

It is well to be reminded that this resurrection and change from mortality to eternal purity is effected in the "twinkling of an eye," just at the moment when the resounding trump heralds the near approach of the Saviour to receive his own (1 Cor. 15:51, 52), and this fact reveals that the judgment decision placing on these the mark of immortality was rendered in heaven, prior to the Lord's return to this earth, as shown in the judgment scene of Dan. 7:9-14 and Rev. 20:11, 12.

Again: it must be evident to thoughtful minds that inasmuch as when Christ ascended to heaven he became high priest for sinful men (Heb. 8:1; 6:20), and that when returning to earth he comes as King of kings (Rev. 19:16), being seated on the throne of his glory, and attended by all the angels of heaven (Matt. 25:31), he must have exchanged his priestly garb and work for a kingly robe and scepter. But as his ministration for sinners could only be through his priestly office, when that station is

exchanged for the kingly place, and he comes to earth in glory, probation for the human race has surely ended, and its latest findings must be manifest to the entire universe, that it may be seen that the Judge of all the earth has acted righteously. Phil. 2:9-11; Rom. 3:3, 4.

The fact that a certain class of probationers are segregated from all others as those "accounted worthy" to be raised immortal at the coming of Christ (Luke 20:35), is strong evidence that only these can ever reach that coveted position. Another well-fortified reason for such a conclusion is that, in the judgment examination, the "book of life" guides in the selection of names for final settlement. Rev. 20:12. This book is the record of names for all who have repented of sin and trusted Christ for salvation (Phil. 4:3; Luke 10:20), while all others are excluded. Rev. 21:27. It therefore follows that as none whose names are not in that volume can be eligible to salvation, the examination of candidates for eternal life must be confined to the records in the book of life. For this reason we are informed that judgment must first begin with the recorded family of God. 1 Peter 4:17. In that examination, if it is found that these have been complete overcomers, their names will be acknowledged by Christ before the Father, and so retained in the book of life. Rev. 3:5. By virtue of that retention, those who are represented by the names therein will be passed to eternal life at the coming of their Lord. Dan. 12:2.

These favored ones are therefore "caught up" to meet the Lord while on his way to earth. 1 Thess. 4:17. They are next seen in prophetic vision seated on thrones of judgment, not here on the earth, as some advocate, but in the courts of heaven, whence they were taken in their flight to meet their Lord in mid-air. Rev. 20:4. These are positively identified by the prophet as the same people who were changed to life when Christ appeared in the clouds of heaven; for he says they were composed of those who had died as witnesses for Christ, and others who had not, to the latest day, worshipped the beast or his image. All these the prophet saw alive and reigning with Christ for a thousand years. He also heard a great blessing pronounced on them because they were subjects of the "first resurrection." This he saw entitled them to freedom from the "second death," and made them ministers with Christ during the thousand years.

All the others who had died, that is, whose names had not been in the book of life, and so were not eligible to come up in the first resurrection, did not live again until these thousand years had ended their course. In fact, they could not, in harmony with the system followed with the other class, have a resurrection until a minute examination of their life work could be had, when they would be required to rise and face its findings. True, their positive failure to attain eternal life was decided when the names in the book of life were exhausted

at a previous examination. But the degree of their guilt yet remained to be determined, and this must be done by the redeemed saints. Ps. 149: 5-9. In harmony with this inspired reference that all the saints shall participate in that work, the great apostle calls upon the church to remember that they shall not only judge the world of wicked men, but fallen angels as well. 1 Cor. 6: 1-3.

This judgment work is brought to view by the seer of Patmos, as cited, in the chapter under consideration. The saints having completed the task assigned them, at the close of the thousand years the unfortunate dead arise to face their condemnation, when their former master—Satan—at once assumes control of them, for the purpose of opposing Christ in making permanent his kingdom. For that purpose they gather about the holy city, which has descended from heaven, and fire from God falls upon them to close their career, and blot their names from under heaven. Rev. 20: 7-9.

Far different is this view of the millennial period than that painted by the age-to-come theory. But the great thing in favor of this, and against Pastor Russell's teaching, is that this has the backing of plain statements of inspiration, while his views have no foundation in the tracings of inspired testimony.

Seeing as God Sees

A. E. PLACE

To see ourselves as others see us, might be quite an achievement—quite a revelation, in fact. But it is a far greater achievement to see ourselves as God sees us. This would also be a revelation which, if it did not kill us, would cause us to cry, "Woe is me! for I am undone," and nothing but the "coal . . . from off the altar" would save us from despair.

Let us remember that what man sees or thinks he sees in us, or what he thinks of us, is of small moment compared with what God sees and thinks. Let us also remember that the more we see ourselves as God sees us, the more we shall see our brethren as God sees them; yea, the more we shall see the great sin-cursed world as God sees it; the more we shall be conscious that sinners are longing to be free from the power of the devil; and thus, more and more, we can look upon their mistakes and sins through the eye of God's merciful love, and we shall consider ourselves, lest we be tempted.

As soon as we begin to see men as God sees them, we begin to treat them as God treats them, and as he treats us. Have we not many times had cause for thankfulness that God did not deal with us after our sins, nor reward us according to our iniquities? But while failing and stumbling, should we ask God to express his thoughts toward us, we would hear the blessed assurance, "Like as a father pitieth his children, so the Lord pitieth them that fear him." We would hear him through Jeremiah saying, "I know the thoughts that I think toward you, . . . thoughts of peace,

and not of evil, to give you hope in your latter end." O, to be like God! To be filled with the spirit of the world's Redeemer! This is the cry of every true Christian.

San Jose, Cal.

The Schools of the Prophets

—No. 8

Industrial Training

M. E. CADY

INDUSTRIAL training was a very prominent feature of the education given in the schools of the prophets. Just a glimpse of this industrial life is seen in connection with the removal of the school at Jericho to the River Jordan. The conditions surrounding this school were very perplexing, and on the advice and counsel of Elisha and others, it was removed to the banks of the Jordan. The record of the transfer as given in 2 Kings 6: 1-7, indicates plainly that the students and teachers cut the standing timber and erected the new buildings. Even Elisha the prophet was present and assisted in this building enterprise. He miraculously recovered the "borrowed" ax that slipped off the handle and fell into the river.

We have the industrial training course further enlarged upon by the spirit of prophecy:—

"The pupils of these schools sustained themselves by their own labor in tilling the soil, or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many, also, of the teachers supported themselves by manual labor."—*"Education," page 47.*

"In God's plan for Israel, every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. . . .

"By the Israelites, industrial training was regarded as a duty. Every father was required to see that his sons learned some useful trade. The greatest men of Israel were trained to industrial pursuits."—*"Counsels to Teachers," pages 275, 276.*

When God created our first parents, he provided for their physical as well as their mental and spiritual development. He put them in a garden, and they were "to dress it and to keep it." Gen. 2: 15. After our first parents sinned, physical labor was reassigned them, but to be carried on under adverse conditions. They must now contend against thorns and thistles, and in sorrow and toil earn their daily bread. Their children were not exempt from labor. "Cain was a tiller of the ground," and "Abel was a keeper of sheep." Gen. 3: 17-19; 4: 2.

Later, mechanical lines of work were

followed. These were introduced by Cain and his descendants, who departed from God's plan of pastoral living. Cain introduced carpentry, and built the first city, calling it Enoch, after the name of his first son. The later descendants of Cain who introduced mechanical lines of work were Jubal and Tubal-Cain. Jubal "was the father of all such as handle the harp and organ." In other words, he was a maker of musical instruments. Tubal-Cain was "an instructor of every artificer in brass and iron," or what is commonly called a metal worker. Gen. 4: 17-22.

"The education centering in the family was that which prevailed in the days of the patriarchs. For the schools thus established, God provided the conditions most favorable for the development of character. The people who were under his direction still pursued the plan of life that he had appointed in the beginning. Those who departed from God built for themselves cities, and, congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse. But the men [and women] who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil, and keepers of flocks and herds; and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God, and taught their children of his works and ways."—*"Education," pages 33, 34.*

Both Abraham and Lot started their family schools on the plan of industrial life that God had given, and God blessed them exceedingly; but Lot became tired of the monotony and dullness of the country life, and finally he and his whole family became residents of Sodom. Abraham faithfully adhered to God's plan, dwelling in tents, keeping flocks and herds. How different the ending of these two divinely established schools! Lot's school became discontented and disorganized, and finally, on the destruction of Sodom, its principal and his two daughters were the only survivors, and took up their residence in the mountains, living in a lonely cave. But Abraham's school continued to increase in numbers, and finally became a great nation, dwelling in "a land that floweth with milk and honey." The principal of this school became known as the father of the faithful, and through him and his school have all the families of the earth been blessed.

We find the same spirit of industrial education that prevailed in Abraham's school, permeating the schools of the prophets. God's plan of education, whether carried out in the home schools or in the schools of the prophets, developed strong, capable, industrial leaders of the people: Joseph, Moses, David, Solomon, Daniel, and Nehemiah are notable examples.

Not only were the young men of Israel educated and trained in industrial pursuits, but also the young women. Read the description given by Solomon of the ideal, virtuous, and industrious women who were constantly held up as an ex-

ample for the daughters of Israel to follow. Prov. 31: 10-31.

"A knowledge of the duties pertaining to housewifery was considered essential for every woman; and skill in these duties was regarded as an honor to women of the highest station.

"Various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual labor."—*Counsels to Teachers,* page 276.

In the building of the tabernacle by Moses, and the temple by Solomon, we have the greatest exhibitions of artistic taste and mechanical skill. It was shown in spinning, weaving, embroidering, engraving, and mechanical construction with wood and stone. God gave to these two great architects the plans and specification of these buildings, and he imparted special wisdom and skill to those who willingly gave their hearts and hands to the work. Ex. 31: 1-6; 1 Chron. 28: 9-12, 19-21. The glory of these two buildings has never been paralleled, and it is probable that the workmanship, especially of the temple, has never been equaled. For the glory that enshrouded them was heavenly, and the skill that builded them was divine.

"Our Lord and Saviour Jesus Christ, who is one with the Father, the Commander in the heavenly courts, was the personal instructor and guide of the children of Israel, and among them it was required that every youth should learn how to work. All were to be educated in some business line, that they might possess a knowledge of practical life, and be not only self-sustaining but useful. This was the instruction which God gave to his people."—*Special Testimonies on Education,* page 38.

"The Great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should be taught some line of useful employment. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to teach their sons and daughters some useful trade, so that should adverse circumstances arise, they would not be dependent upon others, but would be able to provide for their own necessities. They might be instructed in literary lines, but they must also be trained to some craft. This was deemed an indispensable part of their education."—*Counsels to Teachers,* page 307.

When Christ came as a child, and grew up to manhood, he followed fully the divine plan in education which he had given more than two thousand years before his birth in the manger at Bethlehem. "And the child grew [physically], and waxed strong in spirit [spiritually], filled with wisdom [intellectually]: and the grace of God was upon him." Luke 2: 40.

This Prince of students, during those years of preparation for his ministry, consecrated the pathway of toil and labor which all must tread who would become workmen "that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

"The path of toil appointed to the dwellers on earth may be hard and wearisome, but it is honored by the footprints of the Redeemer, and he is safe who follows in this sacred way. By precept and example, Christ has dignified useful labor. From his earliest years, he lived a life of toil. The greater part of his earthly life was spent in patient work in the carpenter's shop at Nazareth. In the garb of a common laborer, the Lord of life trod the streets of the little town in which he lived, going to and returning from his humble toil; and ministering angels attended him as he walked side by side with peasants and laborers, unrecognized and unhonored.

"When he went forth to contribute to the support of the family by his daily toil, he possessed the same power as when on the shores of Galilee he fed five thousand hungry souls with five loaves and two fishes. But he did not employ his divine power to lessen his burdens or lighten his toil. He had taken upon himself the form of humanity, with all its attendant ills, and he did not flinch from its severest trials. He lived in a peasant's home; he was clothed with coarse garments; he mingled with the lowly; he toiled daily with patient hands. His example shows us that it is man's duty to be industrious, and that labor is honorable."—*Id., pages 276, 277.*

"He did not use his physical powers recklessly, but gave them such exercise as would keep them in health, that he might do the best in every line. He was not willing to be defective even in the handling of tools. He was perfect as a workman as he was perfect in character."—*Special Testimonies on Education,* page 39.

Worship in Song

D. E. LINDSEY

It is with much pleasure that I have read in the REVIEW several short articles on church music and singing, and I wish to add a few thoughts. The musical leader should be a Christian, for sacred song is more an inspiration than an art, the expression of emotion rather than of vocal culture. The basis of all musical effect is feeling. Since feeling is from the heart, so must its expression be, else it is in an unknown tongue. The understanding, or head merely, can utter no music, least of all religious music. Sounds may be given in time, pitch, and power, but music will be wanting. The effect at best will be counterfeit. It may be beautiful, but for some reason it will not reach the heart. Some false quality will betray execution. The solemnity will be hollow, the softness flat, the loudness a strain. If feeling, then, be requisite to perfect musical utterance, how shall one express the sublime conceptions and emotions of the worship of God, whose heart has never bowed in reverence and adoration before Divinity, thrilled with the joy of pardon, melted with pity for the Saviour's sufferings.

or beat responsive to a Saviour's love?

Piety is the essential qualification for good religious singing. To this may be added many minor qualifications. The hymns should, moreover, be such as are elevating, such as have a high inspiration, an uplifting power. It should be remembered that singing is worship; also that singing is one of the most important aids in preparing the heart and mind for the reception of the truth, by inducing a docile spirit, and is most effective in fastening, as with iron bands, the truth already communicated.

Then let our songs well up from full hearts, hearts full of love for Jesus. O, how much we need the inspiration of the Holy Ghost to help us to sing in our Sabbath schools and churches! Let the old sing, the middle-aged, the young men and maidens, and the little children. Let all join in glorious songs of praise to God and the Lamb.

Clyde, Ohio.

"Jesus of Nazareth Passeth By"

Luke 18: 37

LADEN with sins and burdened with cares,
Beset with temptations, tormented by fears,
From self look away; to thy Saviour draw nigh:
Jesus of Nazareth now passeth by!

If thou hast wandered, as sheep that do stray,
Then wander no more, for Christ is the way;
And he leadeth to God, who dwelleth on high:
Jesus of Nazareth now passeth by!

Seek him, my soul, in the days of thy youth,
Seek him, and follow, for he is the truth!
Sick of the false, for truth dost thou sigh?
Jesus of Nazareth now passeth by!

Art thou discouraged and faint in the strife,
A perishing sinner? Christ is the life.
Come follow him, for why will you die?
Jesus of Nazareth now passeth by!

Thou art all weakness, but he is all strength;
Looking to him, thou shalt conquer at length;
Whence thy help cometh, then, lift up thine eye:
Jesus of Nazareth now passeth by!

Hasten, O hasten, thy Saviour to meet!
Thy sins and thy sorrows lay at his dear feet;
Take up thy cross, thine own self deny:
Jesus of Nazareth now passeth by!

Jesus of Nazareth, my hope and my God,
Guide me and keep me till life's paths be trod;
Forsake me not, Lord, or I falter and die:
Jesus of Nazareth, pass me not by!

— Selected.

"I CAN do all things through Christ which strengtheneth me."

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EDITORIALS

How a State Church Would Operate

THE activities and the programs of certain religio-political organizations in America give us a very clear idea of what we might expect conditions to be in this country should such organizations ever succeed in securing a dominating influence here.

The Mormon organization believes in and is working for a union of church and state in this country.

The National Reformers do not believe in Mormonism, but do believe in that particular tenet of the Mormon faith and practice—the union of religion and the government.

The Roman Catholic who understands the policy and program of his church believes in a union of church and state, and all Catholics in America are commissioned to work for the shaping of American legislation and American constitutions in harmony with the purpose of the Roman Church.

We have a right to inquire what the result would be to the boasted equality of men under American rule were any of these organizations to attain their object, unite the church and the state, and carry that union to its logical conclusion. Our Lord has given us a rule by which to test the outworking of such programs. It is this: "By their fruits ye shall know them." History is full of the records of the operations of such programs; but we do not need to go to history. The latest news of the day tells us what we may expect; for already these systems are in operation to a limited extent in numerous localities. As we test the whole tree by what we find it bearing on one bough, so may we test these whole systems by what we see even a branch producing. Here is a branch by which we may judge the fruit of the Mormon system should it ever gain control of our national politics:—

The faculty of the University of Utah has been disrupted through the intrusion of Mormon influence. Fourteen of the professors have resigned. In February the president notified four of the pro-

fessors that they were dismissed "for the good of the institution." Later the head of the English department was notified that he was to be demoted and the position given to a teacher in a Mormon high school, who was also a bishop in the Mormon Church. The action of the university president produced public remonstrance and condemnation. A thousand undergraduates held a mass meeting to express disapproval of what had been done and to testify to the efficiency of the dismissed professors. In spite of the agitation and protests, the board of regents persists in sustaining the dismissals, and refuses to heed the demand for investigation. All the men who were dismissed, and all those who resigned as a protest against the dismissals, are non-Mormons.—*United Presbyterian, April 15, 1915.*

Of course this procedure was entirely out of harmony with and opposed to the spirit of the national Constitution, which declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States." But such a course as that noted above seems to make religion the chief test of qualification for such an office and public trust as the dismissed professors had been filling.

Not only is such a course out of harmony with and opposed to the spirit of the national Constitution, but it is out of harmony with and opposed to the spirit of the Utah Constitution as well. Section 4 of Article I of the Utah Constitution reads as follows:—

The rights of conscience shall never be infringed. The State shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; no religious test shall be required as a qualification for any office or public trust or for any vote at any election; nor shall any person be incompetent as a witness or juror on account of religious belief or the absence thereof. There shall be no union of church and state, nor shall any church dominate the State or interfere with its functions. No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or for the support of any ecclesiastical establishment.

Article X, Section 13, prohibits State aid to sectarian schools. The spirit and

intent of both these sections is openly violated by the course pursued in the University of Utah. Every favor granted by a State institution on account of some form of religion is, to that extent, an establishment—a government recognition—of religion. To discharge a person from a public office because of his religion is a restriction upon the free exercise of religion. To discharge teachers who are not Mormons and fill their places with Mormons does set up a religious test as a qualification for office. To give men offices because they are Mormons does unite church and state to that extent. When the places of teachers who are not Mormons are declared vacant and then are filled with Mormons, the conclusion is inevitable that such church is dominating the state and interfering with its functions. When teachers who are not Mormons are dismissed from a State institution and their places are given to Mormons, the institution then becomes, to that extent, an ecclesiastical establishment and not entitled to support from the public treasury. Such a school then becomes a sectarian school, and the constitution of that State forbids the appropriation of public money for its support.

But an ecclesiastical hierarchy cares nothing for State constitutions or for a national Constitution. It claims a divine right to be over and above civil institutions, and the right to use them for its own ends. What that system does in Utah it would do in any other State where it had the power, and throughout the entire nation if it had the power. It is not the particular form of the religion which entails such results; but any form of religion based on the idea of a union of religion and the state will work out its object in the same way. What that church does there it will do through the entire country if it ever secures the dominating influence for which it hopes.

But we have another example of the same tendency. This time, however, it is seen in the program of another church, but a church which has the same policy for an actuating principle. The occasion of this demonstration was the recent mayoralty election in Chicago. Mr. William Hale Thompson, one of the candidates, is not a Catholic. Mr. Robert M. Schweitzer, the other candidate, is a Catholic. In electioneering for the Catholic candidate, at least one influential Catholic organization made the religious issue the chief issue of the campaign. The secretary of that organization is reported to have sent out letters to Catholic voters urging them to defeat Mr. Thompson because he is not a Catholic, and to elect Mr. Schweitzer because he is a Catholic. In urging Catholic voters to defeat Mr. Thompson, the secretary of the Chicago branch of the United

Catholic League of the United States is reported to have written as follows:—

You are aware that the present candidate, Mr. William Hale Thompson, for mayor of Chicago is not a Catholic, and for that reason you should assist in defeating him by voting for our friend Robert Schweitzer, and thereby placing the church where it belongs in the city of Chicago. Mr. Schweitzer has pledged himself that, if elected, he will place only Catholics in office, and it should be to your interest to vote for him against William Hale Thompson.

Your duty to your church in the coming election is to vote for the Catholic candidate, and I hope you will cast your vote accordingly.

Elections are supposed to be civil functions, not ecclesiastical. They are supposed to be in the interest of the nation, State, or municipality, not in the interests of a church or hierarchy. They are supposed to be under the control of the state, not of any church. It is supposed that they who vote express their own preference and follow the dictates of their own will, instead of expressing the will of some one else, under pressure, in the interests of a body of ecclesiastics who hold themselves responsible only to a spiritual leader independent of any civil control. We have a right to suppose these things in view of the foundation upon which the nation and the individual States rest. The constitution of the State of Illinois declares that no preference shall "be given by law to any religious denomination or mode of worship."—*Art. II, Bill of Rights, Sec. 3.*

And yet a candidate for the mayoralty of a great city will, under the pressure of the religious system to which he belongs, promise that, if elected to that high office, he will deliberately annul the provisions of the highest law in his State, if the press of that State correctly represents him. He will give the offices to the members of his church, and let the members of the other churches pay their salaries. The injustice of such an arrangement seems never to appeal to those who make it. But the reason lies in the system itself and in the education which they have received at its hands. To elect a man to a municipal office or a State office because of his religious profession, and so make religion rather than worth and fitness the test of office holding, defrauds the State or municipality, disgraces such appointees, and makes a farce of religion.

The policy of the National Reformers in seeking to have religion taught by state-paid teachers, and condemning to exile those who do not believe in a union of church and state, is on a par with both the foregoing examples. As soon as one steps upon that platform,—a union of the civil and the religious,—he loses his sense of justice and equity, and is willing to sacrifice any right of the individual if only he may insure the tri-

umph of his system. That system is and always has been a merciless juggernaut riding in placid unconcern over the forms of its prostrate victims. We may see by these illustrations what the nation may expect if any system that stands for a union of religion and government ever accomplishes its purpose in America.

C. M. S.

A Separate People—No. 3

THERE are organizations that are proclaiming the coming of the Lord. Associated with these are many excellent persons; but they are not giving the threefold message of Revelation 14; they are not preaching the coming of the Lord in its proper relation to the other great truths which, together with this, constitute the message for this generation. For us to identify ourselves with them and sound the message of the Lord's coming from their standpoint would be to ignore the distinctive character of that message in its relation to the other important truths with which it is allied. Giving the message from their standpoint, we could not give it as the third angel's message. Uniting our efforts with theirs in the proclamation of the coming of the Lord would give us the appearance of sanctioning other doctrines held by them, some of which are diametrically opposed to the Scriptures of Truth. Such affiliation would serve only to weaken our efforts and to compromise our position.

There are organizations and journals which have as their ostensible object the conservation of American liberty. They stand opposed to the efforts on the part of Rome to make America dominantly Catholic. From a patriotic or political standpoint their principles may be sound and their reasoning logical. In their membership are found many noble men. Many connected with these orders are honest in their convictions, and are standing for right principles as they understand them. It is quite possible that their efforts have served to stay temporarily the hand of oppression. It is not for us to condemn them, nor to seek in any way to discourage their efforts. Mark 9: 38, 39.

But these organizations and publications are not giving the threefold message of Revelation 14. They are not sounding the warning against the beast and his image from the standpoint of this message, or for that matter, in the majority of cases, from even a religious standpoint. The propaganda which nearly all these organizations and journals are conducting is inspired by the spirit of patriotism or politics. The warning they are sounding against Roman intrigue and aggression is not for the purpose of saving the souls of those to whom they stand opposed. There are

some notable exceptions to this rule. There are several societies which have done excellent work in a missionary and Christian way for those in Roman darkness. But the majority of these anti-Romanist papers and parties are fighting Rome the same as the great political papers and parties are fighting one another, but often with far less dignity of speech and method. Some do not hesitate to advise the employment of Rome's methods in the fight against the papal hierarchy.

Shall we as Seventh-day Adventists join these organizations in their work, and become members or officers in their societies, imbibing their spirit, and sanctioning, by our membership among them, their methods? Shall we circulate these bitter and sensational anti-Romanist publications? Shall we step down from the platform on which God has placed us in his providence and join with those who are opposing Rome solely from a political or patriotic standpoint? Shall we give our influence to arraying class against class and party against party? Shall we foster the spirit of religious and political hatred? Shall we seek such classification for our work? We cannot afford to do this. We cannot forget the solemn, sacred message of salvation which has been committed to us for our fellows. We cannot compromise our character before Heaven, or our position before the world, by the exercise of a partisan spirit or by the employment of political means. We have committed to us a more important work, which demands all our interest and energies.

It is our privilege as well as our duty to enlighten the members of these organizations regarding the real principles of the issues involved. But we may do this without organic union with the organizations of which these men are a part. The work of Seventh-day Adventists is distinctively and positively a soul-saving work; and they cannot consistently engage in any effort which has not this for its ultimate and supreme object.

We do not mean by this that as individuals we should never unite with any local organization for the object of civic improvement, or for the promotion of great moral reforms. Local conditions and circumstances and the issues involved must determine these questions in each particular instance. We should seek the good of the communities in which we are located (Jer. 29: 7), and in every practical way show the spirit of true Christian helpfulness and neighborliness. It may be proper for our workers to present before these orders the message of truth which we have for all men, the same as they improve every consistent opportunity to preach the gospel. But this is quite different from uniting with patriotic or political organ-

izations to fight by patriotic or political means the very ones to whom Heaven has sent us with a message of salvation.

Seventh-day Adventists are not anti-Romanists in the common use of this term. They stand, we hope, through the grace of God, opposed to sin in every form. They believe in contending for the faith which was once delivered to the saints, for Bible truth in its purity; against evil doctrines, whether taught by Romanists or by so-called Protestants. Their mission to the world is not to condemn Romanists or Protestants or their fellows of any faith or creed. Their mission is to save men, whether Catholics or Protestants; and while they should not soften their message to meet popular favor, while they should seek to give it in its clearness, at the same time they should be careful that they do not give it with such a spirit or by the employment of such terms as would make it a message of condemnation rather than a message of salvation; by methods that would serve to turn men away from God instead of winning them to him.

The power of this message in the closing work of God in the earth will not consist in its being uttered in scathing criticism of error, but in its being given in such love and meekness, attested by the presence and the power of the Holy Spirit, that the hearts of men will feel its power, and thus they be led to accept Christ as their Saviour. We cannot give this message by the employment of anti-Catholic publications. These are not suited for missionary work on the part of our people. We have an excellent literature of our own, and need not to resort to worldly sources for publications to meet the special issues before us.

It is one thing to cry out against Rome, to reveal the terrible things which have occurred in her history, to show the subversion of Bible truth as found in her teachings, to hold up to ridicule her scandals and infamies; but it is quite another thing to preach the third angel's message in a way to win Romanists from the error of their way, in the love and power of the Spirit. The first can be done by the intellectual worldling, by the man who knows not God, by the patriot, by the politician; but the second can be done only by him whose heart has been touched and sanctified by the message he bears, and who recognizes that he sits not as the judge of his fellows, not to bruise and to wound, not to grieve and to offend, not to condemn and to destroy, but as Christ's ambassador to win men to him through the manifestation of his love and of his grace.

It is to this work God calls this people. They can do it only as they stand upon the high plane of gospel truth, only as they maintain that distinctive

character to which he has called his church in all ages. Let us seek to prove true to the holy trust committed to us, and let us by no unwise associations, by no affiliation with worldly elements, compromise our position before the world or misrepresent the character which should actuate those who preach God's saving message of truth to all mankind. It is as true today as when the prophet of God uttered the words concerning ancient Israel, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." F. M. W.

Synopsis of Present Truth — No. 3 The Sure Word of Prophecy

"WE have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1:19.

The prophetic scriptures afford infallible evidence that the voice of the living God speaks in Holy Writ. One of the distinguishing marks of divinity is the power that foretells and records the course of history long ages before the events come to pass.

God's Challenge

God's challenge to false religious systems in olden time was this:—

"Declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:22, 23.

And all the gods of the nations were silent; for they are no gods. The Lord alone, the one who speaks by the Holy Scriptures, is able to tell the end from the beginning:—

"I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand." Isa. 46:9, 10.

By this means God has borne witness of himself through the ages, that it might be known that the Most High rules above all the kingdoms of men, and that men might recognize his purpose to put an end to sin and bring eternal salvation to his people. "I have spoken it," he says, "I will also bring it to pass; I have purposed it, I will also do it."

The fulfillment of the word of prophecy in history is a fascinating story. To the Lord, the future is an open book, even as the present. The word is spoken, telling of the event to come; it is written on the parchment scroll by the prophet's pen. Time passes; centuries come and go. Then, when the hour of the prophecy arrives, lo, there appears the fulfillment.

It is seen in matters of individual detail, as well as in the affairs of nations and empires.

Word Is Fulfilled After Long Waiting

In the dream divinely given to the lad Joseph, it was plainly foretold that his brothers would one day come as sup-

pliants before him. His father rebuked him for telling the dream, saying, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" Gen. 37:10. The brothers sold the lad into slavery, to be well rid of him. Yet twenty years later, all unconscious of his identity, these same brethren presented themselves before the prime minister of Egypt, and "fell before him on the ground." Gen. 44:14.

Again: the wicked stronghold of Jericho had been utterly destroyed. Joshua declared:—

"Cursed be the man . . . that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." Joshua 6:26.

The hands of angels had thrown down its walls, and its ruin was to stand as a memorial. Over three hundred years later, when the apostate Ahab was ruling, and Israel and Judah had departed from the Lord, Hiel the Bethelite set out to rebuild Jericho.

"He laid the foundation thereof in Abiram his first-born."

But accident and death may come at any time; and the work on the walls went on, no one thinking of the neglected scriptures with their warning of long ago. So the full account runs:—

"He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun." 1 Kings 16:34.

The fate of some of the mightiest cities the world ever saw has borne testimony through the centuries to the fulfillment of the prophetic word.

The Witness of Nineveh

Nineveh was founded by Nimrod. He built not only his capital here by the Tigris, but other towns round about, conceiving first of all the idea of grouping the capital and suburbs into one great city, the "Greater Nineveh," as we would say in these days of Greater London and Greater New York. At the dawn of history Nineveh was "a great city." Gen. 10:11, 12. In Jonah's day it was an "exceeding great city."* Sennacherib, of the Bible story, was its beautifier. Rawlinson says:—

The great palace which he raised at Nineveh surpassed in size and splendor all earlier edifices.—"Second Monarchy," chap. 9.

* "In the book of Jonah," says *Records of the Past*, "Nineveh is stated to have been an exceeding great city of three days' journey; and that being the case, the explanation that Calah on the south and Khorsabad on the north were included seems very probable. The distance between these two extreme points is about thirty miles, which, at ten miles a day, would take the time required."—*Vol. XII, part 1, January and February, 1913.*

A description is preserved on the clay cylinder in the king's own words:—

"For the wonderment of multitudes of men I raised its head — 'the palace which has no rival' I called its name."—*Taylor Cyl., Records of the Past, Vol. XII, part 1.*

At the preaching of Jonah the city had repented; but in later years pride of conquest and luxury and wealth were filling it with blood. The prophet Nahum warned it of certain doom, appealing to those who had any fear of God to turn to him. The message was:—

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Nahum 1:7.

Some, no doubt, heeded the warning and turned to God for refuge. But the city's life of sin ran on. Then the prophet Zephaniah spoke the word, just as the stroke was to fall:—

"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God." Zeph. 3:1, 2.

Prophecies uttered against the mighty city had declared:—

"He will make an utter end of the place thereof." Nahum 1:8. "The palace shall be dissolved ['molten,' margin]." Nahum 2:6. "She is empty, and void, and waste." Nahum 2:10. "How is she become a desolation, a place for beasts to lie down in!" Zeph. 2:15.

The Medes and the Babylonians overthrew Nineveh. The king immolated himself in his burning, "molten," palace. Nineveh became a desolation. Describing a battle that took place there in the seventh century of our era, between the Romans and the Persians, the historian Gibbon bears testimony to the fact that it has indeed become "empty, and void, and waste:—"

Eastward of the Tigris, at the end of the bridge of Mosul, the great Nineveh had formerly been erected; the city, and even the ruins of the city, had long since disappeared; the vacant place afforded a spacious field for the operation of the two armies.—*Chap. 46, par. 23.*

And to this day, the site of Nineveh is pointed out across the river from Mosul, only mounds of ruins, these almost obliterated by the drifting sands of centuries. The word spoken is fulfilled, though at the time, no doubt, it seemed to proud and prosperous Nineveh that such a fate could never be. From Nineveh's mounds we seem to hear a voice that says:—

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." 1 Peter 1:24, 25.

W. A. S.

(To be continued)

The Bombay Mission

THE week spent in the South India Mission, visiting our workers and believers, and studying the conditions and needs of the field, was most enjoyable and instructive. A longer time would have been of greater profit, but our time was limited, and Professor Salisbury felt it necessary to hurry across the country to Bombay, a thousand miles from Trichinopoly. We spent one day in the old important city of Madras on our way. This is a great educational center, and we should not delay to begin work in this city.

mission, having a population of one million. As regards population, institutions of learning, beautiful residences, large, up-to-date public buildings and business blocks, wide, clean streets, sanitation, etc., it ranks among the best cities of India. We were glad to find an aggressive evangelistic work being carried on in this important center. Our workers have secured the exclusive use of an excellent hall in a good location. We had the privilege of meeting with our brethren and sisters on the Sabbath, and of speaking to a full house of interested persons Sunday night. Although



GROUP OF WORKERS AND VISITORS AT KALYAN MISSION BUNGALOW

On our arrival at Bombay we were met by Brother and Sister George W. Pettit, from Oregon; Brother W. R. French, from Texas; and Sister R. E. Boose, from Iowa. We had known these dear fellow workers in the homeland, and were happy to find them looking well, and thoroughly interested in their work.

Brother Pettit is the superintendent of the Bombay mission. The territory of this mission lies along the eastern shore of the Arabian Sea. It is one thousand miles long, with an average width of about one hundred miles. The population of this district is 27,000,000. Two principal languages are spoken by the people: the Marathi by 18,000,000, and the Gujarati by 9,000,000. It seems appalling to a visitor from a land of general education that less than two million of this great mass of humanity can read and write. It is hard to imagine what must be the life of twenty-five million people in this age of enlightenment, who cannot read a line in their own tongue. It is unnecessary to say that this state of illiteracy greatly adds to the already difficult task of Protestant missionaries.

Of the people in the Bombay mission, 21,000,000 are Hindus, 5,000,000 are Mohammedans, 500,000 are Jains, 80,000 are Zoroastrians, 150,000 are Roman Catholics, and 50,000 are Protestants.

Bombay is the principal city in this

this effort in Bombay has been in progress only a little more than a year, fifteen new believers have been baptized, and a church of twenty-five members has been organized. The interest is growing, and the workers have the fullest confidence that God will give them a good, strong, useful church in that city. I see great wisdom in such an effort. The same kind of work should be in progress in every large city in India. It must be done to reach souls, and to give strength and help to our whole movement throughout India.

We spent a day at Panvel, where Brother and Sister A. G. Kelsey, from Michigan, are in charge of a station. This is a large village thirty-five miles from Bombay, but only sixteen from the railway. My heart was touched by the devotion, self-sacrifice, and courage of these dear workers. They are working in the midst of as dense, dark heathenism as exists anywhere in India. After looking around the village, I asked the brethren if there is anywhere in India a lower stratum of human existence, and was relieved by their assurance that there is not. Here we are working at the very bottom of heathen superstition and degradation as it exists in India. Although British influence has been established in Bombay since 1661, and missionaries have been working in the city for nearly a century, yet no missionary effort has

ever been made in the region of Panvel. Our workers at the Kalyan mission, twenty miles away, are the nearest European neighbors Brother and Sister Kelsey have. They are conducting a day school for the children of the village. The attendance averages fifty, about an equal number of boys and girls. Of course they are all heathen, but the teachers are constantly endeavoring to give them the light of the gospel. Two Christian native teachers are employed to assist in this work. Recently two converts were baptized at this mission.

Sister Kelsey had just opened a neat little dispensary. This was greatly needed, and they hope that their ministry of love to the suffering will draw them to God's message of salvation. May the good hand of our God be with these dear workers in their difficult field.



GROUP OF CONVERTS IN KALYAN

Another day was spent at the Kalyan mission, with Brother and Sister M. D. Wood and their helpers. This place is on the railway line, forty miles from Bombay. The people here are like those of Panvel—enshrouded in the darkest heathenism. Ours is the first Christian mission ever established in Kalyan.

It was a great pleasure to again meet Brother and Sister Wood and Sister Reid, and to make the acquaintance of Sisters Moss and Ulrich. The two latter came to India as missionaries for another society, but have connected with our mission during the last year or two. These workers are all in excellent health. They have a large work on their hands, which taxes their strength to the utmost. Here we have one of the largest and best-organized medical dispensaries in all our mission fields. It was opened in February, 1913.

We reached Kalyan early enough in the morning to see the work of the day start. There was a great crowd waiting for the doors to open. The first task was to seat as many as possible in the large waiting room. A native brother connected with the mission then read a Scripture lesson, gave them a twenty minutes' talk about the gospel, and offered an earnest prayer for them. The most of them paid the closest attention

to all that was said. Then the dispensary work began. Between fifty and seventy-five persons received attention that day. Some were disposed of in a few minutes, while others were in a serious condition, needing the most thorough, skillful treatment. In a register specially printed for our dispensaries in India a record is kept, showing the name, age, sex, religion, disease, etc., of every person who passes through the dispensary. In glancing over the register, I gleaned the following: Number of patients treated during the year just ended, 16,421; visits to homes, 978; villages represented, 85; minor surgical cases, 312; different diseases, from sore throat to leprosy, 26; gospel talks, 312; pages of literature distributed, 11,820; expenditures, \$375; receipts, \$482. Every detail of the work is so well arranged, and all the assist-

have a membership of forty. In addition to the tithe paid by the missionaries, these churches pay an annual tithe of \$2,000.

I was sorry not to have the privilege of meeting Brother and Sister Enoch, who have spent several years in this part of India. Their fellow workers here are hoping that their furlough in America will be a blessing to them in every way, and that they will soon return to this great, needy field. A. G. DANIELLS.

Unanswered Prayers

MANY complain that their prayers are not answered. They say, "I pray daily, but the answer does not come." Some, because of this, have grown discouraged and ceased to pray.

Now there are conditions in prayer. Jesus says, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. To receive answers to our prayers we must believe God. Do you believe? or are you like the woman who prayed for a mountain in front of her door to be removed, and on arising in the morning found it there, just as she expected? The Lord has asked those who lack wisdom to "ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:5-7. Is this your trouble? Are you restless, fretful, and vacillating, like the waves of the sea? Do you possess a sort of "up and down" experience, believing today and doubting tomorrow, hoping God heard you, but not quite sure, wavering between doubt and certainty? If so, the Lord has said you will not receive anything. Your part is to believe. Can't you believe God? Can you find a single instance in all God's dealings with men where he ever failed to keep his word? Until you can put your finger on one single promise he has failed to keep, you ought to believe God, and rest in his word.

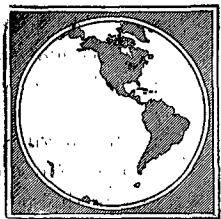
Another reason why some prayers are not answered is that we ask amiss. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3. The motive is wrong; we pray with a selfish purpose, for our honor instead of God's; so, in order that we may not be inflated with pride and be lost, the Lord withholds from us the thing which we covet. The Pharisees prayed on the street corners to be seen of men. Their prayers were misdirected, they were intended to be heard of men, rather than of God, so they were rewarded accordingly. There is much in this. We should direct our prayers aright if we wish them to be answered. G. B. THOMPSON.

ants know the part they have to do so well, that a large number can be treated every day, week after week.

Besides the work at the main dispensary, they itinerate in the villages near by, and one day in the week they do dispensary work in a large town about sixty miles away. Sister Wood is granted a free pass for a first-class compartment over the railway line to do this work.

Brother Wood has two schools in operation, with an attendance of forty. As he speaks the Marathi, he is able to preach to the people in the surrounding villages. He took me to a hill just out of Kalyan, from which we could see villages in all directions. In these are living thousands of persons in the superstition and darkness of heathenism. No missionary efforts have ever yet been made for these lost souls. They have no schools, no doctors, no civilization. To me, the situation seemed terrible. But we have now made a beginning, and our workers are hoping and praying that their ministry will lead many of these suffering, sorrowing people to Him who died for them. Our church at Kalyan now numbers fifteen, and the hearts of the workers are set on building up a large, strong center.

The two churches in this mission field



THE WORLD-WIDE FIELD



child in the town should be stocked and compelled to abstain from food for at least twelve hours; and that as soon as the women who carried the sacrifice to the *krefe* came, these women would be released. How terrible it is to serve Satan! And yet so few will accept the Saviour!

After this explanation I continued my walk to the school, which is being held in a *bara* until a permanent building can be procured. There are vast fields yet to be worked here in West Africa. Let us pray that some of these devil worshippers may be redeemed, and numbered among the 144,000 to meet the Lord when he comes in the clouds of heaven.

Mamunta, Sierra Leone.

Tent Meetings in Brazil

F. W. SPIES

EVER since the work of presenting the third angel's message to Brazil's millions began, the question of how to reach the inhabitants of the large cities has been studied. Efforts were made to induce the people to attend services at our various meeting places, and halls were rented in which to hold lectures; but owing to religious prejudices on the one hand and scorn and persecution on the other, it was hard to get even a few to attend such meetings.

In the early part of last year a series of tent meetings was begun in connection with our union conference session at Santo Amaro, a small suburb of Sao Paulo. This series of meetings was a success, and a church was raised up as a result. But still the question remained unanswered, Will the tent also solve the problem for our large cities? Experience, however, seems to be demonstrating that the large meeting tent is the way by which we can reach the multitudes living in our large cities.

Tents are at present being used in the two largest cities of Brazil, one in the capital, Rio de Janeiro, with a population of over a million, the other in Sao Paulo, with 350,000 inhabitants. In the former place, where the tent is pitched in a suburb, from 125 to 150 have been attending. In Sao Paulo, where the tent is pitched in a much-frequented part of the city, from three hundred to four hundred is the usual attendance. So far the best of order and attention has been observed by those in attendance, and we are not only greatly encouraged, but very thankful, that the tent offers a means of reaching hundreds at a time with the message, even in Catholic Brazil.

Both tent companies use the magic lantern to quite an extent in illustrating the subjects treated, and this, of course, tends to increase the interest.

In conclusion, I would remind our brethren and sisters at home that the prayer of the righteous availeth much, so do not grow weary in praying for the work in these mission fields. All the workers in all the fields need your sympathies and your prayers, and it is a source of great encouragement to them to know that you are praying for them.

Kobe Sanitarium, Japan

B. P. HOFFMAN

THE past year has been the most prosperous year for the Kobe Sanitarium that it has had in the eleven and a half years of its existence. In the wonderful recoveries that have been witnessed it cannot be doubted that God is blessing the work.

Last year the manager of a copper mine, having heard of the work of the sanitarium, sent to it his daughter, who had temporarily lost her mind. The best nurse in the institution was put on the case, and the girl's affliction was made the subject of prayer. Besides administering suitable treatments, her attendants began to tell her about God and his salvation. She at once showed an interest in what she heard, and from the first week her mind showed a change for the better. Soon she began to join in the daily prayer seasons. She was in the sanitarium about four months, and while here she gave herself to God. She then returned home, and again entered school with apparently the normal use of her intellect. Naturally her parents were impressed, and they also were led to study the Bible, with the result that her mother has given her heart to God and has been baptized.

Another case was that of a young man who had had tuberculosis in his thigh ever since he was a boy five years of age. He had been to many hospitals, and had had numerous operations performed, but apparently with no good result. When he came to the sanitarium, he had been in bed for three years, and his thigh and the flesh of his abdomen were literally honeycombed with holes issuing pus and odors that made it hard for one to stay in the room with him. His case did look hopeless, physically and spiritually, for he did not know what faith in Christ meant. All he relied on was a superstitious belief that three stones which he carried with him continually would bring him some help. Even this case yielded to the power of prayer, joined with patient nursing and the use of treatments and cleansing methods; and after four months, only four holes remained where there had been thirty. This sufferer also learned to believe in Christ, and was the means of his brother's conversion. All this was some years ago, and now the man whose life was despaired of is married and has three children. Also others of his relatives have been won, and are among our most faithful workers in this cause.

Of course many are helped physically who do not become believers before leaving the institution; but the seeds of truth have been sown in their hearts,

and may some day take root and grow.

I have had interesting experiences with some of those who have come to our home for instruction in the Bible. One Chinese who speaks English well has studied faithfully, and has accepted every point of the truth so far presented. He has now decided to keep the Lord's Sabbath. He came from Shanghai last fall, and, being ill, was directed to our sanitarium. As he could not understand Japanese, he came to me, desiring to hear about our principles of health, and from that was led to hear present truth also. He now plans to return to China, and has a desire to tell others of the new things he has come to believe. To show his appreciation of the Bible, he bought a number of Bibles and presented them to the Kobe church for missionary work.

At present I am studying the truth with the son of a Japanese baron, who comes regularly three times a week. He is a well-educated man, and known for his literary ability. The interest expressed on his countenance as we read the Word is an inspiration to me, and helps in my endeavor to explain the meaning to him with my imperfect use of the Japanese language.

West Africa

W. H. WILSON

I AM sure the brethren and sisters of other lands will be glad to hear something about our little school here in the hinterland of Sierra Leone, West Africa.

School work was started here Sept. 24, 1914, and although the rice harvest has taken most of our students from us, yet we are thankful for the success already achieved. As you know, the heathen tribes of Africa are wholly given up to superstition and devil worship, and we are right in the midst of one of these tribes. I see some manifestation of the renewing power of the truth on a few of our students. Two have given up smoking. But the work cannot be done in a day, for Satan has taken a firm hold on the minds of both young and old, and so much the more now when he sees that some efforts are being made to emancipate them from his yoke.

Here is an instance which shows how firmly devil worship has taken hold of the people. On my way to school one morning I saw nine women in one of the *baras* (native courthouse), with their feet in the stocks. Being shocked at the sight, I asked a man near by why the women were thus treated. He told me that the women in the town were having a big sacrifice to a *krefe* (devil) who required that before the sacrifice could be accepted every woman with



Conducted by Mrs. C. C. Lewis, 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.

Home Efficiency

MRS. C. C. LEWIS

AN article from the pen of Edward Earle Purinton, in a recent number of the *Independent*, contains some timely suggestions on this subject, which is of vital interest to all our readers:—

"Efficiency is the keynote to success in any line of activity, and efficiency depends upon our home life. Energy is perhaps the most important bodily factor in efficiency. Energy is a product of pure, wholesome, abundant food, properly chosen, combined, and prepared; of sound, refreshing sleep in a quiet, clean, airy, restful room; of comfortable, hygienic clothing made of the right materials in a manner that becomes the individual; of daily bath and exercise; of rest and relaxation in the evening, away from business and in the company of those you love. These things must be had from the home.

"At least forty per cent of man's efficiency lies in the hands of women. . . . The most valuable mental trait in efficiency is probably enthusiasm—a blend of courage, optimism, kindness, and alertness. These qualities are manufactured daily as by-products of a normal household. . . . Home is the great power house of human electricity. Our nerves are the wires, our emotions the currents, our actions the manifestations of light, energy, and influence carried from home. . . . In a power house we employ the highest-priced electrical engineers, to handle the machinery with faultless care. But in a kitchen we hire cheap maids totally ignorant of the digestive machinery, the science of marketing, the principles of household economy, hygiene, sanitation, organization.

"Certain articles for home use cost less from mail-order houses, others cost less from local dealers. Which are they, in each list? At certain seasons of the year, bargains may be had regularly, in clothing, furnishings, foods, and so forth. Do you buy accordingly? In the kitchen, there is a science of utilizing 'scraps' and leftovers. Have you learned it? A pound of beans, of whole-wheat grains, or of nuts contains from two to three times as much pure nourishment as a pound of best steak, and costs perhaps half as much. Do you consult modern tables of food values in ordering the daily meals?

"In this violently practical age, when even schools and churches are made for utilitarian purposes, the home is the only

place where we can satisfy our souls with grace of line, symmetry of form, harmony of color, beauty of texture, poetry of symbolism. . . . A cottage costing \$3,000, planned by an artist for the needs and the tastes of the members of the family, is a better investment than a \$30,000 mansion void of the magic touch of refinement and affection.

"Hurry is the chief cause of worry, and a home is the haven of rest where we can smile at our haste, and watch the world go by. . . . One of the sure tests of a real home is that the very thought of it relaxes our nerves, mind, muscles, and gently and firmly restores our peace and faith in the goodness of God's great plan.

"Real education starts with inspiration, leads to action, and ends in satisfaction of teacher and taught. The inspiration comes from a mother's heart, the action must be guided by a father's strength and skill.

"By hospitality I . . . mean the outflow of heart and overflow of spirit which moves you to give a feast to the poor, to search out and hearten up the victims of a 'hall room' desolation, to throw your doors wide open to the waifs in the street. A home is not a home until it shelters the homeless. The reason is a secret; you must find it out for yourself.

"One of the first duties of a mother is to make her children proud to wait on her. But, alas, few mothers learn this until they are too old to begin and too tired to care. Each member of a family has certain duties and responsibilities to every other member. These are usually ignored, and often violated. . . . When 'family pride' is changed into community feeling, and community feeling grows to be race fellowship, we shall have made the home what it should be—a starting point for service."

Quarantined

"SHOW me no more!" exclaimed the doctor reluctantly. "It is scarlet fever," he continued, and our hearts sank.

Father looked at me, his eyes betraying the unspoken fear felt by both of us, as I held in my arms our only son, a golden-haired darling of less than two years.

While he lay in a fevered sleep, the good doctor, in his quick professional way, helped us make plans for the nursing of him, and for the protection of the other children.

I was to be isolated with him, for we could not afford a trained nurse. And how could his mother have given him up to the care of another?

I was stunned. The props and stays, the necessary settings of my life, were suddenly withdrawn, and left me benumbed and bewildered.

I looked up, and there was the little jacket he had worn in the morning. It was night now, and my heart ached. The little jacket was like a living thing, suddenly becoming of priceless value.

Father came for his good-by before we were closed in room quarantine. Our eyes met in unspoken question. How shall it be when we meet again? How shall it fare with our baby toddler?

We had been shut in a good many days,—days of ceaseless anxiety and watching for me; to my child, days of suffering and pain.

"Muvver!" and the blue eyes were big and wistful. "Yes, darling," and two little arms were held up imploringly.

With God's help the battle had been fought and won. The doctor had made his farewell visit, saying, as he departed, that with careful nursing all would be well.

I now had time to think, to wonder what lessons this pause in my busy life held for me.

There were always duties that filled every hour with their unceasing demand on strength, brain, and heart. Could it be that I had been too much occupied with doing the things that perish with the day?

Did the crown of motherhood sometimes press so hard that I failed to wear it with the grace and the sweetness that belonged to it?

Yes, I needed a vision—a clearer view into my own soul, and the tonic effect of this standstill.

The voices of my little girls came to me as they rang out in merry play downstairs. Ah! the wise training that their active young lives must have, the tender guidance needed for their busy little feet! Surely, nothing but the power of God was sufficient for these things. Of course I had thought all this many times before, but it seemed to me then that never had I felt it so keenly, so insistently. And the little prattler in the room with me, was his life to count for good or for evil? My purposeful, my earnest prayer was that his young voice should proclaim the gospel news, and his willing feet carry the message of peace.

"It largely depends upon the mother," a dear old lady had once said to me, "whether the boy makes a fighting Ishmael or a praying Samuel." I walked to the window and looked out at the mountains which were now bathed in their sunset glory. Tomorrow the quarantine would be raised, and baby and I would be welcomed into the family life once more. To my eyes it seemed as if out there lay the Delectable Mountains, so magically had twilight turned all into the softest tints of violet. And out there, too, I knew lay Vanity Fair.—*The Lutheran.*



THE FIELD WORK



"GO YE INTO ALL THE WORLD"

Iowa

For the first quarter of 1915, we are glad to see some evidence of success and progress in the work. Elder McNay, who is closing up his work preparatory to answering a call to Africa, has held a successful series of meetings at Algona. Fifteen are reported as having accepted the truth at this meeting. It will be a great loss to our conference to lose Elder McNay at this time.

Others of our ministers have held successful series of meetings, among which I might mention those held by Elder E. W. Wolfe at Waukon and Lansing. The Waukon church, I believe, is the oldest one in the Iowa Conference, but for many years it has received but little attention. He reports about twenty-five having promised to obey the truth in meetings recently held at that place. Brother W. K. Smith is holding a successful series in the country near Bridgewater.

Elder V. B. Watts, following our workers' meeting in Nevada in January, held a successful series of meetings, and has since visited other places. Nearly all our workers are reporting encouraging results from their endeavors, so the year 1915 promises to be one of a good ingathering of souls in the Iowa Conference.

Financially, the work is all that we could expect. Our mission funds for the first quarter exceed those of the same period last year by a little more than \$800, and the tithe has increased over \$2,500 for the first quarter, making the increase thus far for the year a little more than one thousand dollars a month in tithe and mission offerings. We are also receiving some good gifts for the relief of our conference association obligations. Our institutions—both the sanitarium and the academy—are well filled and are doing good work.

We have bought or erected five new church buildings, and fitted up two chapels for regular services, since the close of our last summer's campaign. The two new buildings are in Council Bluffs and Davenport, and each is fully representative of the cause for which it has been erected. The three other buildings were bought from other denominations at very reasonable prices.

A. R. OGDEN.

The Third Angel's Message Must Be Given to the Jews — No. 3

WHILE on a tour recently among the cities in the Western New York Conference, I saw what I have seen manifested many times in the past, the kindly feelings of the Jews toward our people, their willingness to hear the message, and their desire even to help our work.

In Sayre, Pa., is a very wealthy Jew who had learned of our people. Brother Baum desired very much that I should meet him. I went to see him, and a more pleasant man it would be difficult to find. On entering I gave him the Jewish salu-

tation, *Shalom ale-chem* (Peace be to thee), and immediately the man was pleased. For three hours we talked about present truth, and as I opened up to him the oracles of the Bible, and showed him that Seventh-day Adventists are the real and the true Jews, and are fulfilling the Scriptures today, the man was pleased and helped. How hungry and interested he seemed! And he was glad and grateful for the light that had come to him. He was willing to hire a hall, and have us give the message to all the people in the town.

He came to meeting that night, and at the close of the service he called Elder Baum aside, and asked him how much was yet to be done on the church our people are now building. When Elder Baum told him what there is yet to do, he told Brother Baum that he would pay for the laying of the sidewalks. He also told me that any time we would hold meetings in the town, he would gladly hire a hall and pay for it. Seventh-day Adventists appeared to him in a new light, and he saw that they are a people who have the truth of God, and are really the true Israelites.

While in the city of Elmira, N. Y., I, with Elder De L'horbe, called upon a Jewish woman who had shown some interest in the message. While visiting with her this woman's niece came to the house, and for about two hours we talked with these two Jewish women about present truth. The Spirit of the Lord was present with us, and while the young lady raised many objections to popular Christianity, she seemed interested to learn that the Seventh-day Adventist people believe in many points as do the Jews. One of them came to the service that night, and she felt deeply impressed that this is God's truth and the Lord's message for today.

At the close of this service a man came to me, and told me that he was a Jew. He said he had been looking for light, and had visited nearly every church in the city. He told me that his wife had seen the announcement of the service for that evening, and wished him to attend it. He said that he greatly appreciated the truth that he had heard, and felt thankful that there was light from the Word of God even for the Jews in these days. He expressed himself grateful for the message, as he saw many things in the Old Testament in an altogether new light.

The Jews have hitherto thought that the Gentiles have nothing whatever to do with the Old Testament, and they have always believed and have been taught that the New Testament is the only book that has anything to say about the Saviour. But when they see that the New Testament is simply a key to unlock the treasures that are contained in the Old Testament, their eyes are opened, and they see wonderful light in the Word of God. This is exactly what the prophet of the Lord said would come to pass: and in so far as we follow the

light the Lord has given to us, we shall surely prosper and be blessed in this work.

Although the Jew will not go to Christian churches, he will read; and we believe that when he once reads about Christianity and becomes somewhat enlightened, he will be impressed by the Holy Spirit to go to the places of worship where this message is preached, to find out more concerning it. The Testimony says, "The God of Israel will bring this to pass in our day."—*The Acts of the Apostles*, page 381. But we must work in right lines for this people.

We are fully convinced, therefore, that one of the greatest efforts we can put forth in behalf of the Jews is a publicity campaign. We need to place in their hands our literature instructing them who we are and what we believe. We must endeavor by the help of God to create within them a desire to know what true Christianity is. We must cause them to forget error by placing truth in their hands. If they will not come to us, we must go to them.

While holding meetings recently in the city of Buffalo, I gave our people instruction as to the best methods of working for the Jews. At the close of one of the meetings a sister who had been present at this instruction meeting, told of her call at a Jewish home that day while canvassing. When she wished to show the book, she was told that the woman was a Jewess. Then she told this Jewish woman that she also was a Christian Sabbath keeper, and kept the Sabbath of the Lord and believed in all the prophets. She was at once invited in, and the sister said that the instruction she had received the day before was not only timely, but very helpful in enabling her to gain access to that Jewish home and heart.

We are now preparing a magazine in the Yiddish language, which we hope will be ready before long, and we trust that our dear brethren and sisters will do all they can to circulate this among their Jewish friends and neighbors. We are also working with other literature which we hope will be out soon, that this people may become known among the lost sheep of the house of Israel.

Dear brethren and sisters, pray for the Jews. Remember the poor lost sheep of Israel. When Jesus was here, he had compassion on them. Matt. 9:36. Why?—Because they were as sheep without a shepherd. What was then true is also true today.

If any of our people desire information that will enable them to answer the objections they will meet in working among the Jews, we shall be pleased to give such help as far as we are able. Address Jewish Department, F. C. Gilbert, Secretary, South Lancaster, Mass.

South Dakota

THE work in this conference is being prospered as well as could be reasonably hoped for considering our limited corps of laborers. As a result of the efforts put forth since January 1, many have embraced the truth.

At the beginning of the year Brethren Lair and Weatherly held a series of meetings in Mitchell, and at the close of the public effort ten persons were baptized and united with the church. Elder Lair then left, but Brother and Sister Weatherly remained and followed up the

work. Many others are now ready for baptism. We expect as a result of what has been done and is now being done that there will be more than twenty added to the church at that place.

Elder C. F. Cole has been holding a series of meetings near Monroe, and as a result of his labors there, eleven or twelve have accepted the message and cast their lot with this people. With those who were keeping the Sabbath before the meetings began, there will be a company of about thirty, which can soon be organized into a church.

Elder Lovold has been laboring near Breckenridge, and six have begun the observance of the Sabbath. They are contemplating building a church.

Brother and Sister M. E. Anderson went to Clear Lake in January and began a series of meetings, and as a result there are at that place about fifteen earnest believers in the message of the soon-coming Saviour. Brother Anderson is now conducting meetings in the school district near Clear Lake, where he is hopeful of good results.

Brother C. W. Rubendall conducted a series of meetings not far from Oldham, where two or three who had not walked in fellowship with this people for some time, reconsecrated themselves to God.

Brother R. H. Wiper entered Sioux Falls late last autumn and continued to labor there, being assisted since March 1 by Elder Lair. As a result of this effort fifteen have been baptized, and the prospects are favorable for ten or fifteen others to be baptized and unite with the church in the near future. Brother and Sister Wiper will remain there to follow up the work until camp meeting.

Sister Mary McGuffin reports three new Sabbath keepers in Line, S. Dak.

A hall has been rented in Aberdeen, and Elders Lair and Rubendall will hold a series of meetings at that place beginning April 11.

Every one of our field workers has seen fruit of his labors during the past quarter. We pray that the good work may continue until our blessed Lord says, "It is finished."

We are planning on having seven companies in the field this summer. "The harvest truly is great, but the laborers are few."
E. T. RUSSELL.

Chile

DESPITE the fact that we have very few facilities with which to work, we are doing something for the Lord in this dark land, for surely there is no field where there is greater need. During the past year a new zeal for missionary work seems to have possessed our churches, and many baptisms have been reported. About one hundred and fifty new members have been added to our churches. Of course some of the seed of truth falls on stony places, among thorns, and by the wayside, but other falls on good ground, and for this we praise the Lord.

During the past year some of the Araucanian Indians have taken an interest in our work, and a number have made great sacrifices to unite with us. These Indians are courageous indeed, and willing to do anything and risk their all for the Lord.

Our work is really growing rapidly, yet much more slowly than we wish it were. We are trying to organize the

home missionary work here in Chile, and our members are doing well, though of course we cannot expect to perfect the organization as you have in America.

The war has brought hard times to this country, as the saltpeter business was almost entirely paralyzed, Germany being the principal customer. We are hoping, however, that trade can soon be established with other countries. Mrs. Westphal is spending the vacation months in Pitrufrquen, but will return to the school in Pua in April. She is the mother of the school, and is always busy.

F. H. WESTPHAL.

Educational Department

F. GRIGGS *General and N. Am. Div. Secretary*
W. E. HOWELL *N. Am. Div. Asst. Secretary*

Among the Schools

Walla Walla College

I FOUND a great climatic change in thirty-six hours, in going from our school in Lacombe, Alberta, where the thermometer was hovering around zero with deep snow, though with plenty of bright sunshine, to Walla Walla, with its spring warmth, open doors, and lawns beginning to green.

Walla Walla College is experiencing a very prosperous year. Its college work is being rapidly developed. There will be a good graduating class from the college course, as well as from the other courses, this year. Every department of the school seems to be in a healthy, growing condition, and faculty and students are very enthusiastic in the upbuilding of all the phases of their work. I was pleased with the interest in the development of different industries in the school. Steps were taken at the annual board meeting, which was held at the time I visited the school, to strengthen these lines of manual education. A good spiritual atmosphere prevails. All this, with a united faculty, and a spirit of harmony and cooperation existing between it and the board of management, augurs well for the future of this school.

I was favorably impressed with the class of students of Walla Walla College and their courteous manner in the homes, in the classrooms, and in and about the buildings. Our faculties have a large work in teaching the principles and developing the habits of courtesy and proper etiquette on the part of our students. These young men and young women who are to go into homes all over the world, should be taught to do the right thing at the right time, and form those habits of manner and courtesy which not only make life's companionships more agreeable, but make the entrance of the truth easier.

Laurelwood Academy

With Professor Lawrence, the educational secretary of the North Pacific Union, I left Walla Walla to visit the academies of the union. We first went to Laurelwood Academy, which is located four or five miles in the country from Gaston, a little town about thirty miles from Portland. It is situated on a hillside, and the view from the buildings is a very pleasant one. The abun-

dant winter rains keep everything green.

This school has twelve grades of work, and the faculty of Walla Walla College say that they get some of their best students from it. Quite a community has grown up around the school, and yet there seems to be a spirit of harmony and cooperation. The school has an enrollment of over one hundred. There are three main buildings,—the academy building, the young men's dormitory, and the young women's dormitory. These buildings seem in a good state of repair, and a spirit of thrift and order prevails not only throughout the school, but around the premises.

Portland Intermediate School

From Laurelwood we visited the Portland Intermediate School. Our people in Portland and the immediate vicinity have erected a very pretty and commodious school building. They are at the present time employing three teachers, and there is an enrollment of eighty or ninety students this year. The work of these ten-grade schools, thoroughly done, is of inestimable value not only to the pupils themselves, but to the upbuilding of the cause. When they finish these grades, the pupils must naturally go to the training school before entering the work. The eleventh and twelfth grades in the training school make them acquainted with the work of the college, and there is a strong tendency for them to continue their work through the college courses. The demands for well-trained workers make it imperative that we should encourage our young people to take work in our colleges. In these training schools the education which they receive by associating with young people from other States, and often from other countries, is a very broad and helpful one.

In such a city as Portland we are glad to see a school thus affiliated with the training school of the union conference. Many of our other churches in cities would do well to follow the example of the Portland churches in the establishment of similar schools.

Forest Home and Meadowglade Academy

Upon leaving Portland, we visited the two academies of the Western Washington Conference. These academies have not been prospering financially for some time, and each of them has quite a heavy debt resting upon it. The conference committee, together with the president of the union conference, took up the matter of reorganizing the management of these schools at the time we were present. At a previous conference meeting it had been voted to ask the churches where these schools are located, to take over their management, and conduct them as tenth-grade church schools. At each place steps were taken to carry out this action, and the churches have undertaken to carry forward the work of these schools on their own responsibility. There is a large church connected with each school, and there is little question that if care is exercised in the management of the school, an excellent work will be carried forward without the heavy financial loss which has resulted in the past. Some of these experiences only emphasize more fully the necessity of not endeavoring to carry the eleventh and twelfth grades in our academies unless the income from them fully covers their expenses.

In order to make our school work successful it is necessary that we should cooperate closely. The General Conference has, on at least two occasions, taken action advising against the conducting of the eleventh and twelfth grades in our academies, save in exceptional cases. Generally speaking, our ten-grade schools are financially successful, and they increase the attendance, and so help the finances, of the training schools. In the development of our school work it is necessary that we shall observe this spirit of cooperation in all the grades of our schools.

Royal Academy

Our next stopping place was the Royal Academy, located at Cottage Grove, Oregon. This school is about five miles from town. It carries but ten grades, is doing thorough class work, and has always been financially successful, so that it has not been a burden to the conference. At this place there was held, while we were there, an enthusiastic Missionary Volunteer institute. During the winter Professor Lawrence held a series of these institutes throughout the North Pacific Union. Such meetings in connection with our schools are of much value, as they serve to bring the large number of young people in these different localities into working order with the young people the world over. Through the Missionary Volunteer work and the schools, we hope greatly to increase the resources of our conferences and Foreign Mission Board, for, after all, the greatest asset which this denomination has is its youth.

FREDERICK GRIGGS.

Medical Missionary Department

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

The Medical Convention at Loma Linda, Cal.

ACCORDING to appointment the medical convention opened at 9 A. M., March 21, holding to the twenty-third, inclusive. The College of Medical Evangelists had declared a vacation of one week, thus giving opportunity to members of the faculty to attend the convention. Several of the senior students were in attendance, as well as workers from the sanitarium. There was also present a number of visiting ministers, the convention being followed by a constituency meeting of the college.

Among those present were Drs. W. A. Ruble, N. G. Evans, John Reith, A. W. Truman, W. W. Worster, Julia A. White, T. J. Evans, G. E. Klingerman, W. J. Johnson, A. Winegar Simpson, B. L. Dieffenbacher, S. P. S. Edwards, W. A. George, Lyra George, T. S. Whitelock, E. H. Risley, A. Q. Shryock, D. D. Comstock, Belle Wood Comstock, G. K. Abbott, W. H. Smith, B. E. Fullmer, George Thomason, H. J. Hoare, B. B. Bolton, J. J. Weir, F. E. Herzer, Zenobia E. Nightingale, R. I. Hall, Lavina A. Baxtex, H. W. Miller.

The following ministers were present: I. H. Evans, W. T. Knox, F. Griggs,

E. E. Andross, J. O. Corliss, F. M. Burg, C. McReynolds, J. A. Burden, W. C. White, Clarence Santee, E. W. Farnsworth, J. L. McElhany, N. Z. Town, W. W. Eastman, F. W. Paap, G. B. Starr, V. H. Lucas, Meade MacGuire, F. I. Richardson, B. E. Beddoe, M. E. Cady, R. S. Owen, D. A. Parsons, W. F. Martin, C. F. Folkenberg.

The following brethren and sisters were also present: Brethren C. E. Rice, W. D. Salisbury, I. C. Colcord, J. R. Ferren, Claude Conard, Clyde Lowry, Ernest Lloyd, B. M. Emerson, J. J. Ireland, L. M. Bowen, C. M. Everest, C. F. Marvin, E. G. Fulton, F. W. Paterson, J. R. Scott, Harry E. Sanders, L. A. Hansen; and Sisters Helen E. Rice, Myrtle M. Phillips, Josephine Gotzian, Mrs. G. A. Irwin, and the wives of a number of the brethren already named. There were still others present whose names we did not get.

Mrs. Hattie Allee, assisted by Clyde Lowry, rendered valuable service throughout the convention in taking stenographic notes and writing out the minutes.

The chairman stated that it was not the purpose of the convention to act in executive capacity, going into details regarding particular institutions, but to deal with principles and policies and to make such recommendations as could be passed to the boards of management of our various sanitariums, thus making it a convention of study and suggestion.

The following committees were named: On plans, W. T. Knox, L. A. Hansen, H. W. Cottrell, L. M. Bowen, C. E. Rice, D. D. Comstock, John Reith, E. E. Andross, and H. W. Miller; on education, Newton Evans, F. Griggs, Julia A. White, A. Q. Shryock, W. A. Ruble, G. E. Klingerman, I. H. Evans.

The following agenda paper was used at this convention, as well as at the conventions held in Takoma Park and Boulder. The discussion of the subjects covered a wide range and elicited many excellent suggestions.

Agenda [Paper for Medical Conventions]

1. The object of Seventh-day Adventists in conducting sanitariums. By what shall we judge the success of a sanitarium?

2. What can be done to strengthen the mutual organization between our sanitariums, and with the Medical Department?

3. How fully ought sanitariums to be equipped with modern scientific apparatus; as, X ray, diathermy, cystoscope, urea calorimeter?

4. Sanitarium Service:—

a. Upkeep and appearance of institution.

b. Receiving of patients.

c. Interesting and satisfying patients.

d. Uniforms.

e. Duties of matron.

f. Duties of head nurse.

5. Advertising:—

a. Direct to the public.

b. Combined advertising of all Seventh-day Adventist institutions.

c. Who shall do it?

d. Field agents.

6. Supplies. A central purchasing bureau for supplies.

7. Blanks:—

a. Histories and records.

b. Advantage of a uniform system for sanitariums.

c. Uniform examination blanks for nurse students.

d. Diplomas and calendars.

8. Postgraduate work. To what extent shall these opportunities be granted to the medical faculty?

9. Medical superintendent's duties to medical staff and training school, and his relation to the business manager. Shall institutions be conducted from a medical or a business standpoint, aside from religious influence?

10. The business manager:—

a. His duties.

b. Relation to medical superintendent.

c. How close can he come to patients?

11. Rates and collections:—

a. Ways of making plain the rates and providing for prompt settlement of bills.

b. Should the doctor help?

c. How to collect bad accounts.

12. Charity rates:—

a. To what extent can we grant them?

b. Best plan for providing.

c. How to secure funds for same.

13. Chaplains:—

a. Should they be men or women, and what can they do to promote the institution?

b. How to work.

14. How can sanitariums be evangelistic? How can the individual worker reach the individual patient? City work by nurses. Dispensary and visiting work for the poor.

15. Sanitarium training schools for nurses:—

a. How many?

b. Where?

c. Entrance requirements.

d. Number of years of training men and women.

e. Requirements for graduation.

f. Uniformity of course and studies.

g. Necessary faculty.

16. Our sanitariums' relation to the medical college and postgraduate nurses' course at Loma Linda and Washington.

17. The medical secretary's relation to the sanitariums.

18. Can we as institutions prosper and not protest against every medical fad and the popular short course "pathies"?

19. Field work:—

a. To what extent and how shall we do field educational work for the public? for our own people?

b. How can we interest our own people so that they may secure the benefits of sanitarium principles and we secure their cooperation?

20. Treatment rooms. What affiliation can we secure between treatment rooms and sanitariums to their mutual advantage?

21. Life and Health:—

a. Change of name and policy.

b. How to increase its circulation.

c. How to make it a strong department journal.

d. A health educator for our people.

22. Hygienic cooks:—

a. What can we do to develop them?

b. Shall each institution train cooks in the regular course?

c. Shall certain institutions make a specialty of training cooks?

23. Health food factories:—

a. What can we do to encourage business?

b. Should we offer suggestions on food standards?

H. W. MILLER, *Chairman*;

L. A. HANSEN, *Secretary*.

Impressions of Loma Linda Medical College

It was my privilege to attend the medical missionary convention held at Loma Linda, March 19-23, and to remain several days after and become thoroughly conversant with the equipment, plans, purposes, personnel of the faculty, and spirit of the place.

The impressions made on my mind I wish to pass on to the readers of the REVIEW, especially to students in our schools and colleges who believe themselves called of God to add a medical training to their preparation for his work.

It was emphasized, from first to last during the convention, that the object of the Lord in establishing the College of Medical Evangelists was, not to train physicians for the world's work, but to train medical evangelists for the Lord's work. His closing work in all the earth in its final triumph and benediction to suffering humanity is to present the life and work of Jesus in a revelation of his love and service in the blending of healing and soul saving as seen in his own personal ministry while here on earth, the Spirit of God witnessing and working with this ministry to the rescuing of souls in all lands, physicians and evangelists, nurses and Bible workers, working together in a sweet, brotherly unity to accomplish a work impossible without this unity. I can assure the readers that the Spirit of God witnessed to the presentation of these matters.

It was clearly shown that the world's medical schools are not prepared to train workers for God's cause any more than are the world's theological seminaries to train ministers to preach the three angels' messages. It is evidently just as inconsistent for our precious youth called to medical evangelism to look to worldly medical schools to equip them for the highest service in the cause of Christ for this time, as it would be for their companions called to the ministry in other lines to plan to attend Harvard, Yale, or Princeton, hoping to be equipped for their work.

The call of the hour is for trained medical men and women imbued with the spirit of reform, and trained to impart to others the information they receive. Physicians are wanted who are filled to overflowing with the spirit of dietetic and health reform, and who have deep, abiding, and inspiring convictions that God's methods of treating disease are the only methods worth considering. Physicians who are needing outlets for their pent-up convictions are wanted to step into sanitarium parlors, lecture rooms of the various clubs and societies, and homes of the people, so widely open at the present time, and to be opened wider and wider as men and women are prepared to enter them.

As changes are made in the future in the many institutions conducted by this denomination as a distinctive, integral, vital part of its God-given work, Loma Linda must be looked to as the natural place to find the men prepared to fill these openings. Here are men and women who for four and five years have been steadily trained in the God-given principles that make our medical work distinctive from all other medical work, as truly distinctive as our Bible teaching is

distinctive,—men and women who, during these years of training, have, as a prime feature of their training, been drilled in imparting knowledge to others in lectures and conventions in all the near-by villages and towns until they have gained an experience which will enable them to carry on this work of imparting to others wherever they are called.

And this is not simply theory. The finished product is actually here. Doctors who have finished their course at Loma Linda and have passed the California State Board examination, which is peculiarly severe and testing, and passed with a percentage of 96+, are now actually employed as physicians and doing successful work in their medical departments, and are also successful and interesting lecturers.

Young men and women who are looking to the world's schools to give them a polish, recognition, and standing—which they have been advised that Loma Linda was unable to impart—are surely heading for disappointment. The recognition of God and his people cannot longer consistently be given to those seeking for positions in our institutions whose faulty training unfits them for his work. In past years when we had no medical school, we might reasonably have hoped that God would in a special manner save young men from the corrupting influences of the world's schools, but it would be presumption and not faith that would now choose these influences under which to gain an education.

To Loma Linda, men of God's appointment are bringing to the medical students the cream of all the schools, the latest and best in all scientific lines, placed in the setting of truth as given by the Lord.

Physicians, ministers, and educators among us who have in the past advised young men to attend other institutions, and have demerited the facilities of Loma Linda, should change their attitude and acquaint themselves with the facts, and now throw every ounce of their influence this way, and thus work in harmony with the Spirit of the Lord and the call of the hour for men specially trained for a special work. We must cease to bear false witness against the work of God, and use our decided influence to make successful what he says should succeed.

Among the seventy-five contented students now in training are many bright minds and consecrated lives who give promise of being men and women whom the Lord is preparing for his work.

The laboratory is well equipped for successful teaching, and Dr. Truman and his assistants are doing the best and most practical work we have ever seen in these lines. Dr. Ruble and assistants in pathology and bacteriology and Dr. Shryock in histology and embryology are all up to the mark. Dr. Hoare is making the usual dry anatomy alive with interest. The new hospital, built by the gifts of God's people at the last General Conference, is a model of up-to-date equipment, and is furnishing Dr. George and assistants with facilities for giving all that can be asked for along the lines of surgery. Dr. Risley's department of electricity, X ray, electro-photography, and chemistry, is alive with electrical forces. Here we found the latest and best in equipment for obtaining facts contributing to

certainty in diagnosis. Dr. Newton Evans, the new president of the college, is a true "mixer," as one of his co-workers described him,—a man who knows how to harmonize with his fellow workers and to make room for all the talent and ability placed about him. He is beloved by his fellow workers and students.

The outlook for Loma Linda is bright. The freshman class for 1915 should be the largest and best yet enrolled, and will be, we feel assured, if young men and young women are led in their decisions by the Spirit of God.

The youth who are aspiring to do the world's work and are heading in their plans for large commercial advantages, should not plan to come to Loma Linda. This class is not needed here. But those who, like their Lord and Master, the Great Physician and Medical Evangelist, plan to gather the best that Heaven can bestow for the purpose of giving it out to others in a blessed ministry of self-denial,—these are wanted.

For the location of his school God has chosen one of the most beautiful spots on this beautiful earth. The surroundings are all calculated to contribute to the accomplishment of the ends desired, and to turn out the workers in sound health and with a sound spiritual experience. We can truly pray God to bless Loma Linda in its Heaven-appointed work.

The present prosperity of the Loma Linda Sanitarium will be noticed in another article.

G. B. STARR.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

The Mountain View Convention

THIS convention opened at the time appointed, with nearly a full delegation from the five unions supplied by the Pacific Press Publishing Association and its branches. The line of autos awaiting the delegates at the Mountain View station when they arrived were forerunners of the generous entertainment they were to receive at the hospitable homes of not only our own brethren in Mountain View, but of other friends who had kindly opened their doors to them. Brother James Cochran was on hand at the station with introductory compliments from the Pacific Press in the form of a four-dollar meal ticket for each one, negotiable at the Pacific Press Cafeteria. Each delegate was assured that he should not hesitate to ask for a second ticket when the first was finished.

As we entered the hall where our meetings were to be held, we noticed on the wall in large letters the text, "Behold, I come quickly." This thought and the work to be done in winning souls before the Lord can come, was the keynote of the convention in the consideration of both the colporteur work and the home missionary work. This thought was especially emphasized in the following talk given the delegates by Elder I. H. Evans:—

"I am very glad to be here and see such a good attendance at this bookmen's convention. I believe that these conventions are doing a great deal of good in

many ways, and it seems to me that our leaders should be stronger for this study together during these ten days than it would have been possible had they not met together in this convention.

"But we ought to be careful not to lose sight of the real object to be attained in all our work. We are doing a big work, to be sure. It almost staggers our poor, weak minds to think of how much we are doing collectively. We are breaking all records, and still going on in a progressive way. And surely it is a matter for gratitude on our part. Our people greatly appreciate this, and have confidence in the book department, believing that its work is a splendid success.

"These questions are in my mind often: What is success in this work? What constitutes success? Are money and the aggregate amount of our book sales what we should aim for, the purpose we should keep continually before ourselves and before our people? Or is there a higher ideal, a better objective, than mere finances? If I have any true conception of the object of the work of the book department, it is the winning of souls to Christ; and regardless of the number of books that one sells, or of the aggregate amount, the work is valuable in proportion as it leads poor, lost souls to accept Jesus Christ and to prepare for his coming.

"Now, if we have the monetary viewpoint, we may attain it, to be sure; but I believe we can attain to even a better standard in the number of books we sell if we continually keep in view the true object and purpose of all service. And I believe that every union and field agent ought to keep that burning in his heart continually—that the purpose of this work is to win lost souls to Jesus Christ. I believe that every worker ought to be trained with that idea in mind; that it is not enough to go out and sell books, but there must follow continually in the wake of that selling, a stream of people that are accepting the truth from the ministry of the workers. And if you, brethren, as leaders of this great department of our work, will continually keep before your helpers and assistants this ideal of winning souls to Christ, I do not believe it will lessen the number of books sold. I believe, however, that it will help each agent to be very careful of his words and of his manners. He will be more in prayer and will do far better work.

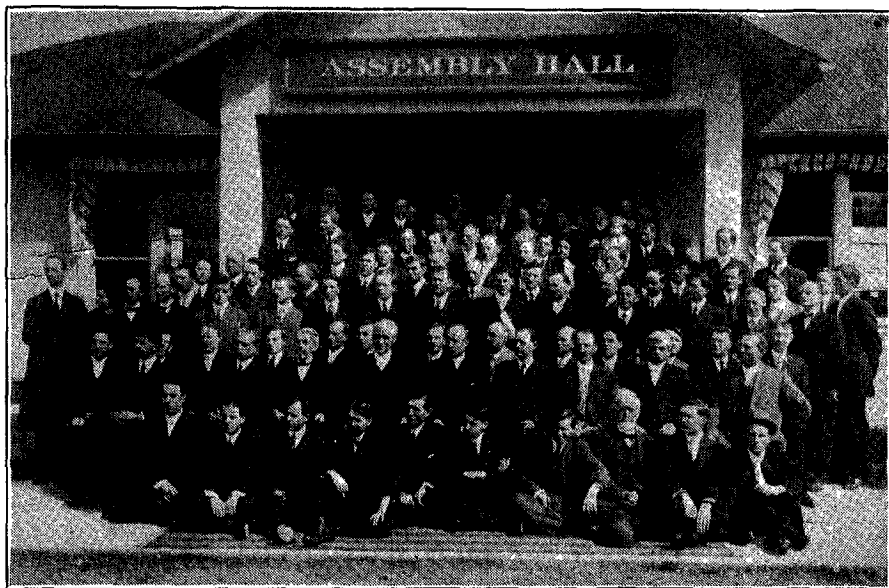
"Every man ought to have an objective to attain. It is not enough for a hundred men to pool together and say, 'We will run a big convention this year, and work for large book sales; and then we will look for the results in the distribution that the Lord will make.' I believe that each man ought to take rifle aim and say, 'With the help of God, I will bring souls to Christ.'

"This book department has grown to be a gigantic affair. More men are engaged in this than in any other line of work, unless it is our sanitarium work. A splendid work is being done, but I think we should get a better focus upon the real purpose, and then every man set his heart to bring souls to Christ. That will incite us to prayer. If a man has the true ideal of labor, he will be a man of prayer. His dependence will be upon the indwelling of the Holy Ghost to help him, when he meets persons, to speak in the name of the Lord. This is

the power that will enable him to conduct himself in such a way that when he leaves the house, there will have been made an impression upon that family or that person, that can never be forgotten. That memory will be there, and it will be said: 'I met a man who reminded me of Jesus Christ. His words, his talk, his looks, his manners, were the most impressive of any one I have ever seen. I have in my heart a hunger to meet that man, not because of anything he did, but for the impression that he left behind that he was a man of God.' If you can put a thousand such men into the field in this country, men filled with the idea, the purpose, the one objective, resolved that every soul they meet shall be impressed with the life of Jesus Christ, I tell you, brethren, the Holy Ghost will follow up such work, and many a poor soul who otherwise would never read what you sell him will, because of the

the field with a hundred men under your influence until you know that the Lord has breathed into your soul the Holy Ghost. You are entitled to it. It awaits your demand and reception. It is the mightiest thing that God can give you. I trust that at the close of this bookmen's convention every heart will be filled with the great purpose never to go out in the work until God has given the power of the Holy Ghost in the life. With this ideal before you,—that all through your ministry your purpose and aim will be to enlarge the kingdom of God,—you will lengthen the ropes and strengthen everything connected with this work; you will win souls to Christ in prayer, in conversation, in your manners, courtesy, and kindness, under every condition; you will aim only to represent the Master, and the Lord will be with you to the end."

There was a hearty response to the



DELEGATES ATTENDING PUBLISHING CONVENTION

impression made, turn the pages of those books and become impressed with the truth.

"I should like to see our men in the field so carry on their work that whenever a man goes into a region and sells a book, there will spring up a great demand for a minister to come and preach the gospel of Jesus Christ. It seems to me this book department is the forerunner of the ministry. With a thousand men in the field, raising up community interests in the third angel's message, there ought to be in the wake of this book selling a great demand for evangelistic effort. I think you ought to hold this in mind, and just as soon as you have finished a community, there ought to be a demand for the evangelist to enter that territory and preach more fully the gospel. If we could run our book business in that way, brethren, it would be a mighty power in finishing this work.

"Some of you have a hundred or more men under your direction. You cannot afford to let even a day pass without keeping in close touch with God. You can lose more in one day in carelessness, in one moment of indifference, than you can undo in a long time. I do believe that as union and State men, as bookmen, it is your privilege to expect great things from God. You ought to expect and experience the baptism of the Holy Ghost. You ought never to go out into

principles laid down by Elder Evans, and all those who took part in the social service which followed the talk expressed their determination to make the winning of souls the chief object of their work.

The second day of the convention the Pacific Press Publishing Association held its annual constituency meeting. The report of the manager showed that 1914 had been a very prosperous year for the Pacific Press. The balance sheet showed a net gain of \$32,144. During the year the Pacific Press also gave to mission fields printing material and machinery to the amount of \$2,757. In addition to this it turned over to the North American Division Conference for foreign missions the net gain on the *Signs of the Times* weekly for the year 1914, amounting to \$2,568.

Elder J. N. Loughborough, who has been connected with our publishing work from its very beginning, was present at the constituency meeting, and offered the opening prayer. He could not refrain from comparing the present prosperity of our publishing work with the small beginning in 1849. He showed the delegates one of the original copies of our first periodical, the *Present Truth*, which Elder James White began to publish in that year.

One of the pleasant features of the constituency meeting was the banquet spread on the long tables in the bindery.

prepared by the ladies of the Mountain View church. Over three hundred partook of this annual dinner.

One day, just before adjourning at noon, a gentleman from the city came into our convention and announced to us that we were to enjoy an auto ride in the afternoon, through the beautiful Santa Clara Valley, as guests of the Commercial Club of Mountain View. Twenty-six autos were provided to carry the delegates. The day was ideal, and the beautiful green fields, the flowers, the fruit trees in blossom, and the singing of the birds made the ride very enjoyable indeed.

Before the convention opened, a program relating to the colporteur, tract society, and home missionary work had been prepared. The delegates discussed these questions freely and fully during the convention, and at the close all felt that the meeting had been a very profitable one.

During the past year the Pacific Press Publishing Association has assumed a new responsibility in the purchase of the International Publishing Association at College View. This plant is now a branch of the Pacific Press. Brother J. R. Ferren has been placed in charge of the circulating department. All foreign literature now issued from College View will be furnished through the tract societies, the same as the English publications. The tract society secretaries and field agents at this convention realized as never before the importance of doing more for the foreign-speaking peoples in their fields.

The day following the close of the convention the delegates, together with the employees of the Pacific Press, visited the exposition at San Francisco.

Twenty tract society secretaries, five union agents, and nineteen field agents were present at this convention, also the managers of the three branches of the Pacific Press. Elders H. S. Shaw, G. W. Wells, and J. J. Nethery were also present during the whole time of the convention. If the same earnestness is manifested in the field work throughout the year as was manifested in the discussions during the convention, we shall see large reports from the Pacific Press territory during 1915.

N. Z. TOWN.

to the cause of God by lack of attention to the young." That there is a great work to be done for and by our young people all who appreciate our situation and work will admit.

The Needs

Earnest efforts are being made by the denomination to change these conditions. Our Sabbath schools are instructing the children and youth in God's Word. Our schools are endeavoring to give a Christian education to those who attend them. In 1907 the General Conference organized our young people's work as a separate department of the general work, in order that undivided attention might be given to the great work of reaching and training the raw recruits. The young people have responded nobly to the efforts put forth in their behalf. But a great work remains to be done.

We have an earnest corps of Missionary Volunteer secretaries who carry this burden on their hearts. One writes: "We have some splendid material among our young people here, and I am very solicitous that our cause have the benefit of their talents. My constant ambition is to help these dear young people to gain a deep Christian experience. I am confident that nothing will help them in these days, aside from this. As young people's workers, we have a great duty along this line. Too many times we are inclined to trust to plans and theory, and neglect to enter into the lives of the youth with the idea of helping them to learn the character of God. There is much artificial religion among many of our people, which, no doubt, has crept in from the worldly churches. My great perplexity is how to counteract this in-rushing tide." Another says: "I love the work [educational and Missionary Volunteer] more than any other in which I ever engaged, and my desire is to be so humble that God can teach me what a tremendous responsibility and privilege it is to work with him in behalf of the young." Another expresses, I believe, the general sentiment of all when he says, "The coming year must mean more to me and to this department than it has at any time in the past." These workers feel the weight of this great need, and they long for more knowledge of how to do their work, and for more power.

Proposed Meetings

It is the purpose of the North American Division Conference during this year, to give all these workers for the young an opportunity for study and counsel. First, there is to be a council of the Educational and Missionary Volunteer Departments with a few representative workers from all parts of the field, at which the questions confronting us will be freely discussed and acted upon. Then in order to reach all our educational and Missionary Volunteer workers, it is planned to hold six large conventions. The schedule of these meetings is as follows:—

- Educational and Missionary Volunteer Council June 4-14
- Pacific Union Convention.... June 18-26
- North Pacific and Western Canadian Union Convention... June 29 to July 6
- Western Canadian, Northern, Central, and Southwestern Union Convention July 9-17
- Lake and Eastern Canadian Union Convention July 19-26

Eastern Canadian, Columbia, and Atlantic Union Convention July 29 to August 4

Southern and Southeastern Union Convention August 6-14

It is hoped that by the blessing of God these meetings will definitely influence for good every child and youth in the North American Division.

A speaker at the Missionary Volunteer Young People's convention eight years ago, when the Missionary Volunteer Department was launched, said: "Niagara Falls has rolled over that precipice for ages without doing good to any one; recently men have begun to harness its energy, and light and power are being sent throughout the country. God has given the Young People's Department the work of harnessing the Niagara power that is in our young people, and directing it so as to carry light and blessing to the world that sits in darkness." The times to which we have come demand that we quicken our pace and push this work as never before.

A Call to Prayer

"The effectual fervent prayer of a righteous man availeth much." The main purpose of this article is to ask those readers of the REVIEW who have a burden for our young people to pray earnestly for the success of these meetings. As workers for the young people, we feel that we must have more wisdom and more power. Pray that God will clarify our vision, that we may know what Israel ought to do for her children in a time like this. Pray that the plans and policies of the world in educational and young people's society matters may not count too much in our councils, but that we may understand God's plans for the Adventist people.

M. E. KERN.

In expressing his satisfaction with the Rome and the War Extra of the *Protestant Magazine*, one conference president writes: "It seems to me that this question should create a keener interest on the part of our people than what is usually termed 'the Eastern Question.' The Turk may be driven out, but the real issue, after all, that we as a people have to meet, and the real warning that we must give, is against the beast and his image." Those who have not ordered a supply of this Extra of the *Protestant Magazine* for distribution, should do so at once, while the interest to read on this question is at its height. One conference president proposes to send a copy to the editor of each paper in his conference territory. This is an excellent way of bringing this matter to the attention of those who mold sentiment upon public questions.

THE May number of the *Protestant Magazine*, just out, contains twenty-one headed articles, besides three pages of brief notes. Two features of this number are a brief explanation of Daniel's prophecy concerning the Papacy, and a report of ex-President Taff's story of his visit to the Vatican in 1902. A photographic reproduction of a very significant letter appears in the Picture Section.

"A soft answer turneth away wrath."

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 Series of Meetings

The Conditions

THE importance of saving and training our young people has often been dwelt upon. "The work that lies nearest to our church members is to become interested in our youth."

In writing of the necessity of earnest personal labor for the salvation of the young, Mrs. E. G. White once said, "As we view the magnitude of the work, and see how little it is appreciated, we feel like groaning in spirit, and exclaiming, Who will accept these grave responsibilities, and watch for souls as they that must give an account?"

And again, "Very much has been lost

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

"The Impending Conflict"

IN Volume V of the "Testimonies for the Church," under the above heading, we read as follows:—

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us."

This is most significant language, and commands our undivided interest. Naturally, we are solicitous to know what the movement is which will bring on this great crisis. Fortunately, we are not left in darkness as to what organization is paving the way for this crisis, and what the issue is in the coming conflict between God's people and their enemies. The writer from whom we have just quoted continues as follows:—

"The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. . . . The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time."

The same writer says, under the chapter of "The Coming Crisis:—"

"In the near future we shall see these words [Rev. 12: 17] fulfilled, as the Protestant churches unite with the world and with the papal power against commandment keepers. The same spirit which actuated papists in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God.

"Church and state are now making preparations for the future conflict. Protestants are working in disguise to bring Sunday to the front, as did the Romanists. . . . The Protestant world today see in the little company keeping the Sabbath a Mordecai in the gate. . . . The unwelcome intruder must by some means be put out of the way. . . . To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battle field comes the last great conflict of the controversy between truth and error."

This presents the matter in no unmistakable terms as to what organizations constitute the movement and as to what the final issue is in "the last great conflict." The aggressive movement which will constitute the great menace to liberty of conscience, is a union of Protestantism with Romanism, with political Protestantism in the front. "Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power." It is under this union that "our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make

provision for the propagation of papal falsehoods and delusions."

The National Reform movement we are told, when fully developed, will, through the influence of religious legislation, manifest the same intolerance as the Romanists did in past ages.

In the February, 1915, issue of the *Christian Statesman*, the official organ of the National Reform Association, we find the following editorial:—

"The National Reform Association is the pioneer advocate, not only of the proposed Christian amendment to the Constitution, but also of all practical reforms that may be necessary to make our national life conform to those principles. Moreover, the Christian amendment should be advocated in connection with the advocacy of such practical reforms, to the end that they may be made secure by being placed on an undeniably legal basis in the Constitution."

The general superintendent in his annual report for 1914 says:—

"The National Reform Association carried on its politico-religious work more extensively and more effectively than in any previous year of its history."

The *Christian Statesman* of January, 1915, says:—

"The National Reform Association is ready to cooperate with every movement that stands on the same general platform on which it stands."

What is the program of the National Reform Association?

It would recommend their opponents to exile. Rev. M. A. Gault, a district secretary of the organization, said:—

"Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hands on any religion that does not conform to it."

Professor Blanchard, another exponent of National Reform principles, said:—

"Constitutional laws punish for false money, false weights and measures. So Congress must establish a standard of religion, or admit anything called religion."

In the *Christian Statesman* of May 21, 1885, we read:—

"If the opponents of the Bible do not like our government and its Christian features [as contemplated by the National Reformers], let them go to some wild, desolate land, and in the name of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then, if they can stand it, stay there till they die."

"The civil power . . . has the right to command the consciences of men."

In all candor, we ask, What is the difference between the platform of the National Reform Association and that of the Roman Catholic Church? Their methods to dispose of their opponents and enemies are practically the same. Both are in favor of commanding "the consciences of men," and of "exiling" those whom they are prone to denominate heretics.

In a crusade which the National Reform Association is now waging against the Mormons, these reformers are asking the federal government to seize Mormon property, to require the government to exact a religious test, to deny the right of public office, to refuse the privilege of

the United States mails to this particular religious sect, and all "Christian patriots" are urged to effect a Christian political union in order to boycott and bar from public office not only every Mormon, but any "ally" of the Mormons in politics or any one "who will not pledge himself to this program;" that is, the National Reform program.

We are not Mormons, nor do we have any sympathy for many of their doctrines; but is this program of the National Reformers a Christian way to deal with another sect from whom they differ? That is Rome's way of treating her enemies.

The National Reform Association holds common ground with Rome, and as early as 1884 the National Reformers made an overture to the Catholic Church for Catholic support, in these words: "Whenever they [the Roman Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them." By "political atheism" they meant the separation of church and state, and the individual right to worship, or not to worship, according to the dictates of conscience.

The Catholic Church took this proposition of the National Reform Association under advisement, and after "correspondence and conference" the Catholic Lay Congress, held in Baltimore, Nov. 12, 1889, issued the following pronouncement:—

"There are many Christian issues upon which Catholics could come together with non-Catholics and shape legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath, we can bring the mass over to the moderation of the Christian Sunday."

The editor of the *Catholic Universe*, who read a paper at this Catholic Lay Congress upon this proposition of favorable cooperation, said:—

"What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sunday holy."

Sunday legislation is the issue upon which this union and cooperation between Protestantism and Catholicism is to be made effective.

The National Reform Association claims that since it started, more than a score of similar Protestant reform organizations have sprung into existence, which have platform principles and purposes akin to the National Reform Association, and that all these organizations are favorable to the proposition of forming a union with the National Reform Association in the front.

Some of these organizations would employ the same methods in subduing their opponents as does Rome, and it would be an easy matter to effect a union with Rome when they have common interests to serve and a common enemy to subdue.

In what we have just presented it would appear that a union of apostate Protestantism with Romanism on common issues would lead them to repudiate every principle of our republican form of government as they unite in their attempts to subjugate God's remnant people, and this will bring on "the impending conflict."

C. S. LONGACRE.

NOTICES AND APPOINTMENTS

Camp Meetings

CENTRAL UNION CONFERENCE

Wyoming, Crawford, Nebr. June 3-13
 Colorado, Boulder June 17-27
 West Colorado, Grand Junction
 June 28 to July 5
 Missouri Aug. 5-15
 Nebraska Aug. 19-29
 Kansas Sept. 2-12

COLUMBIA UNION CONFERENCE

West Pennsylvania, Homestead Park,
 Pittsburgh June 10-20
 Eastern Pennsylvania June 17-27
 Chesapeake, Hamilton Avenue Grove, Bal-
 timore, Md. June 24 to July 4
 New Jersey, Burlington June 24 to July 4
 Virginia, Charlottesville Aug. 5-15
 Ohio Aug. 19-29
 West Virginia Aug. 26 to Sept. 5

EASTERN CANADIAN UNION

Maritime, Halifax, Nova Scotia June 6-13
 Quebec June 17-24
 Ontario June 27 to July 4

LAKE UNION CONFERENCE

Wisconsin, Stevens Point June 10-20
 East Michigan, Holly June 24 to July 4
 North Michigan, Mount Pleasant
 Aug. 26 to Sept. 7
 Southern Illinois, Springfield Sept. 2-12

NORTHERN UNION CONFERENCE

Iowa, Waterloo May 27 to June 6
 Minnesota, Anoka June 3-13
 South Dakota June 10-20
 North Dakota, Jamestown June 17-27

NORTH PACIFIC UNION CONFERENCE

Southern Oregon, Grants Pass May 20-30
 Western Oregon, Portland May 27 to June 6
 Southern Idaho, Caldwell May 27 to June 6
 Upper Columbia, Spokane, Wash. June 10-20
 Western Washington, Tacoma June 17-27
 Montana, Great Falls June 24 to July 4

PACIFIC UNION CONFERENCE

Central California, Fresno April 30 to May 9
 Northern California, Chico May 12-18

SOUTHWESTERN UNION CONFERENCE

South Texas, Elgin June 10-20
 Arkansas, Hot Springs Aug. 5-15
 South Texas, Corpus Christi Sept. 16-26

SOUTHERN UNION CONFERENCE

Tennessee River, Hazel, Ky. July 22 to Aug. 2
 Alabama (white), Birmingham Aug. 20-29

WESTERN CANADIAN UNION CONFERENCE

Saskatchewan, Saskatoon June 25 to July 4

Addresses Wanted

THE Englewood church, Chicago, Ill., desires to learn the whereabouts of Ella Blaisdell. Information should be addressed to Mrs. M. E. Northrop, 6846 Wentworth Ave., Chicago, Ill.

Requests for Prayer

A VIRGINIA sister desires prayer for the conversion of her husband and son.
 An aged sister who is rapidly losing her eyesight, asks us to pray that she may be blessed healthwise and that her eyes may be strengthened.

Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent postpaid, for use in missionary work:—
 Mrs. J. J. Strode, 216 West Locust St., Enid, Okla. Continuous supply.
 J. H. Downes, Care Y. M. C. A., Cornhill, London, E. C. Continuous supply.
 Mrs. Hattie Alderman, R. F. D. 3, Box 154, Youngstown, Ohio. Papers and tracts.
 Mrs. I. E. Pelton, Box 151, Branson, Mo. All periodicals except REVIEW; also tracts.
 Mrs. D. W. Courtney, 1621 Rincon St., Corpus Christi, Tex. Continuous supply of papers and tracts.

Southern Idaho Conference Association

THE annual meeting of the Southern Idaho Conference Association of Seventh-day Adventists will be held at Caldwell, Idaho, at 9:30 A. M., June 3, 1915, for the election of a board of trustees and for the transaction of any other business that may come before the association.

JAY J. NETHERY, *President*;
 T. L. COPELAND, *Secretary*.

Southern Idaho Conference

THE eighth annual session of the Southern Idaho Conference of Seventh-day Adventists will be held upon the camp ground, at Caldwell, May 27 to June 6, 1915. The first session is called to convene at 9:30 A. M., Friday, May 28, for the election of officers and for the transaction of such other business as may properly come before the delegates.

JAY J. NETHERY, *President*;
 T. L. COPELAND, *Secretary*.

The Western Oregon Camp Meeting

THE Western Oregon Conference of Seventh-day Adventists will hold its thirteenth annual camp meeting and conference at Portland, Oregon, May 27 to June 6, 1915, for a spiritual refreshing and for the devising of more effective plans for the promotion of the special gospel message for our time. The first meeting will be held at 7:45 P. M., Thursday evening.

H. W. COTTRELL, *President*;
 H. G. THURSTON, *Secretary*.

The Western Oregon Conference Association

NOTICE is hereby given that the Western Oregon Conference Association of Seventh-day Adventists is called to convene in legal capacity in its thirteenth annual session, at 10 A. M., June 2, 1915, on the camp ground, at Portland, Oregon, to elect a board of seven trustees and to transact such other business as its constituency may elect.

By order of the board of trustees.
 H. W. COTTRELL, *President*;
 H. G. THURSTON, *Secretary*.

Iowa Sanitarium and Benevolent Association

THE Iowa Sanitarium and Benevolent Association, a corporation existing under the laws of the State of Iowa, will hold its annual meeting in connection with the Iowa State conference and camp meeting at Waterloo, May 27 to June 6, 1915. The first meeting of the above-named association will be held Tuesday, June 1, 1915, at 9 A. M. Whatever business may properly come before this association will be considered at this meeting.

A. R. OGDEN, *Chairman*.

Iowa Conference Association

THE Iowa Seventh-day Adventist Association is the legal corporation of the Iowa Conference of the Seventh-day Adventists, incorporated under the laws of the State of Iowa, for the holding of properties and the transaction of the legal affairs of the denomination in the State.

The annual meeting of the above-named association will be held in connection with the State conference and camp meeting at Waterloo, May 27 to June 6. The first meeting of the association is called Monday, May 31, 1915, at 9 A. M.

A. R. OGDEN, *President*.

LET us be content to do little if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?"
 — Charles Kingsley.

Home Missionary Department

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

Is It Worth While?

As you look over the figures given in the home missionary report for the quarter ending Sept. 30, 1914, ask yourselves the question, Have the efforts made to build up this work been worth while?

Let us consider a few points. This is the work of only a small proportion of our lay members, probably about one tenth. In thirteen weeks they have circulated over two million and a quarter papers, magazines, tracts, and books. It is generally acknowledged that in this age of the world's history, when most people read something, public opinion is very largely controlled by the reading matter which is circulated. This being so, we cannot continue to pour millions of tracts, periodicals, and books into the world without rapidly spreading a knowledge of the last warning message. As these publications reach those who are seeking for light, the Holy Spirit uses them to convict hearts.

The twenty-one thousand missionary letters have also carried with them the messages of truth and love. Thirty-nine thousand Bible readings have probably reached several times that number of persons. The thousands of acts of kindly service have doubtless opened hearts to respond to the loving calls of Jesus. The small efforts made by many to do something to give this message have swollen into a mighty river. Surely we may look at these figures and take courage.

It is somewhat remarkable to find that South Carolina has been the most successful in enlisting church members in service, in proportion to their numbers. This is the second record made in the South in this home missionary work, for it was the Southeastern Union Conference that first sent in a report from every local conference.

We have had considerable difficulty in collecting reports from Europe, which is the reason this report is published so late. Even now no report has been received from the British Union Conference. We feel sure it has been lost somewhere on its way, for it is unlike our British office to fail to send a report.

It has interested me to see that in the Bavarian, Middle Hungarian, Saxon, Transylvania, and Moravian-Silesian Conferences more home missionary work was done in the first quarter after the war started than in the quarter before. The members not called to active service evidently rallied to the Lord's work so as to more than make up for the work of those taken from them. Other fields in the war zone have done a creditable amount of work, not falling far behind the results in more prosperous times.

We welcome another union conference into our home missionary army, the South American Union Conference. It has made a fine record for the number of papers sold for a first report.

We hope the members in each conference will study their own report, and see if they cannot make the river which is bearing us home, rush faster and wider.
 E. M. GRAHAM.

THE INSTRUCTOR

1915 TEMPERANCE ANNUAL



Facsimile Front Cover in Three Colors

The Instructor Temperance Annual is a pronounced success in contending with intemperance, and in giving a bountiful remuneration for services in its circulation. Its future usefulness in the great war against the liquor traffic is assured. It has won the confidence and the support of the best temperance workers in all parts of the United States and Canada. The temperance-loving people like it, and work for and with it. It began its work in a modest way in 1907, the 1915 number being the eighth issue. The circulation has now reached nearly a half million copies annually.

THE 1915 ISSUE

is the climax of all our Temperance numbers in appearance and contents. It will doubtless surpass any single issue of any temperance paper published. The original impressive cover drawings are printed in three harmonizing colors, and in themselves portray the sad story of the wreck and ruin by liquor, while the thirty-four pages of the strongest temperance matter obtainable, emphasized by seventy-two striking illustrations, present every phase of the liquor traffic, the curse of tobacco, and appeals to governments for prohibitory laws.

The 1915 Temperance Annual will be a strong factor in impressing the need of a temperance reform, and will follow its preceding Temperance issues in saving many lives, restoring peace in thousands of homes, and materially benefiting communities.



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WASHINGTON, D. C., APRIL 29, 1915

CONTENTS

GENERAL ARTICLES

| | |
|--|---|
| The Passover Festival Revived, <i>Mrs. E. G. White</i> | 3 |
| The Age-to-Come Doctrine—No. 8, <i>J. O. Cortiss</i> | 4 |
| Seeing as God Sees, <i>A. E. Place</i> | 5 |
| The Schools of the Prophets—No. 8, <i>M. E. Cady</i> | 5 |
| Worship in Song, <i>D. E. Lindsey</i> | 6 |

EDITORIALS

| | |
|--|--------|
| How a State Church Would Operate — A Separate People, No. 3 — Synopsis of Present Truth, No. 3 — The Bombay Mission — Unanswered Prayers | 7-11 |
| THE WORLD-WIDE FIELD | 12 |
| OUR HOMES | 13 |
| THE FIELD WORK | 14, 15 |
| EDUCATIONAL DEPARTMENT | 15, 16 |
| MEDICAL MISSIONARY DEPARTMENT | 16, 17 |
| PUBLISHING DEPARTMENT | 17-19 |
| MISSIONARY VOLUNTEER DEPARTMENT | 19 |
| RELIGIOUS LIBERTY DEPARTMENT | 20 |
| MISCELLANEOUS | 21 |
| HOME MISSIONARY DEPARTMENT | 21, 22 |

A SLIGHT correction is required in the announcement of last week stating that D. A. Fitch and wife left for Porto Rico from the Pacific Coast by boat. Instead, they are coming across the continent, visiting relatives and friends en route.

A PROGRAM in the interest of our young people's work has been arranged for our churches for Sabbath morning service, May 1. Readings were published in the REVIEW last week for this occasion. We hope that our church officers will seek by special endeavor to make these services all that their importance demands.

LAST week Prof. W. E. Straw and family, of Battle Creek, Mich., passed through Washington, D. C., on their way to South Africa. Brother Straw goes to take the principalship of Claremont Union College, near Cape Town. This change is made necessary by the failing health of Prof. C. P. Crager. They sailed from New York, April 24.

THE students of the Washington Missionary College have made arrangements to furnish copy and assume the responsibility of editing the *Signs of the Times* weekly for May 18. Practically the entire number will be devoted to articles on the second coming of the Lord. It is believed that this issue will be of more than usual interest to all our people, especially to those interested in educational matters.

FIVE editions of the first quarter of the *Liberty Magazine* were published, totaling 52,000 copies. The first edition of 30,000 copies of the second quarter of the *Liberty Magazine* was exhausted one week after it came from the press. A second edition of 10,000 copies was ordered. This is one of the best issues yet published, and an excellent seller because of its striking war photographs. Why not authorize the church librarian to order 50 copies for \$2, and give it a trial?

BROTHER E. E. ANDROSS, president of the Pacific Union Conference, writes that since the beginning of the year about one hundred persons have accepted the truth in an effort being held at Fresno, Cal. Sixty-two of these have already gone forward in the ordinance of baptism. This is certainly a cheering report from the West.

SEVERAL weeks ago Elder J. L. McElhany, president of the Greater New York Conference, was compelled on account of the physical condition of members of his family to relinquish his work in the East and return to the Pacific Coast. This was cause for sincere regret to the many friends in Greater New York who had appreciated Brother McElhany's earnest labors among them. Since going to the coast, Brother McElhany has been elected president of the California Conference. The Greater New York Conference was fortunate in securing Elder J. E. Jayne to take the work in that important field.

The New Tent Meeting Songbook

FOR a long time there has been a demand from our workers in the field for a songbook especially adapted to evangelistic meetings. At the last autumn council of the General and North American Division Conferences provision was made for the publication of such a book. A large committee was appointed to make a collection of those songs which would be of greatest value in evangelistic work.

The committee at once sought help from our workers in all portions of the country. They were asked to make a list of those songs which they had found most helpful, and to make suggestions in a general way with reference to the book. There was a hearty response to this request, and the committee had no small task in selecting a limited number of songs from the hundreds offered. A very earnest effort has been made to bring out a book that will meet, to the fullest extent possible, the ideas and wishes of those in active gospel work. We believe that there has been brought together a collection of soul-winning, message-filled songs, both old and new, which will be of general use.

This new songbook will have about 128 pages, and nearly 200 songs. It is not designed that it shall in any way take the place of "Hymns and Tunes" or "Christ in Song" in our regular church and Sabbath school services. The Review and Herald Publishing Association was requested by the North American Conference Committee to publish this book, and to have it ready for circulation in time for the coming tent meeting season. The copy is now in the hands of the music typographers, and is expected to be ready for circulation about the first of June. For the benefit of those whose tent meetings are to begin before that date, the Review and Herald will supply sample pages of the book for temporary use.

The title of this new book is "Songs of Zion," and we look for it to do a soul-saving work in the proclamation of our message. The styles of binding and prices will be announced later by the publishers.

FREDERICK GRIGGS,
Chairman of Committee.

BEGINNING April 15, a general meeting for the Inca Union Mission of South America, including Ecuador, Bolivia, and Peru, was held at Lima, Peru. J. W. Westphal, president of the South American Union Conference, expected to meet with the workers at that time. Progress is reported throughout the union conference field. During the past three months the River Plate Sanitarium, in Argentina, has had a splendid patronage, and the publishing house at Buenos Aires cannot keep abreast with the demands for literature. The workers are of good courage.

THE little book "The World's Crisis," issued the first of the year, reached the phenomenal sale of one hundred and fifty thousand copies during the first three months of its circulation. We think this is the largest circulation ever attained by any of our denominational books in so short a time. A companion book of practically the same size and style of binding, entitled "The Shadow of the Bottle," has been printed, and is now being sent out. This little book is a compendium of facts and incidents and pathetic appeals in behalf of the cause of temperance. It will meet with a ready sale everywhere, and will be found of great assistance in the temperance campaign. It contains 128 pages. Paper, 25 cents; cloth, 50 cents.

THE leaving of experienced workers from our mission fields for one cause or another, means much to the faithful ones left to struggle with added responsibilities. Mrs. H. R. Salisbury, in a letter dated March 1, writes from Lucknow: "Mrs. Quantock and Brother Perrin's family will soon be leaving us for the States. We shall miss them so much, especially Mrs. Quantock, who has been here twenty years, and whose experience is of great value to the work." Let us remember in prayer our missionaries who are toiling in difficult and distant fields. As we become somewhat intimate with their experiences by reading their reports, let us mention them by name before the Lord in our secret devotions. These leave-taking experiences sever tender ties, both on leaving for and on returning from distant fields.

THE last letter received from Elder A. G. Daniells was written on the steamship "Asuta Maru," on the China Sea. Brother and Sister Daniells and Professor Salisbury were en route to Hongkong to attend the general meeting to be held in the Chinese field. Brother Daniells in this letter inclosed two more reports of his visit to the Orient, making in all some half dozen intensely interesting articles, which we shall be pleased to print in the REVIEW during the next few weeks. At the China meeting, Brother Daniells will meet with Brethren Fulton and Johanson from Australia and the other brethren of the Asiatic Division for counsel regarding plans for closer cooperation between the Australian and Oriental fields in the matter of the sale of our publications. Brother Daniells expects to sail for America sometime in May, and will reach San Francisco about June 15, with the purpose of attending some of the summer camp meetings to be held in this country.