

The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, June 3, 1915

No. 27

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

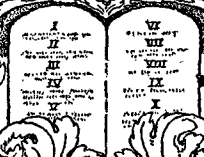
Sounding His Praise

Worthie Harris Holden

'Tis vain, O soul of mine, with skill to try
To laud the wondrous Counselor on high,
For angel hands and angel harps combine
To praise the majesty of grace divine,
And, "Holy, holy," cry.

Yet not in vain, my soul, His power to thrill
My heart, through grace to love and do His will;
The joy to speak in living acts His praise
Is mine, through all life's devious paths and ways,
His purpose to fulfill.

And in "the afterward," O soul of mine,
I, too, shall join the melody divine;
Nor can the angels sing redemption's song
Which ever to His praise I may prolong
Where glory light shall shine.



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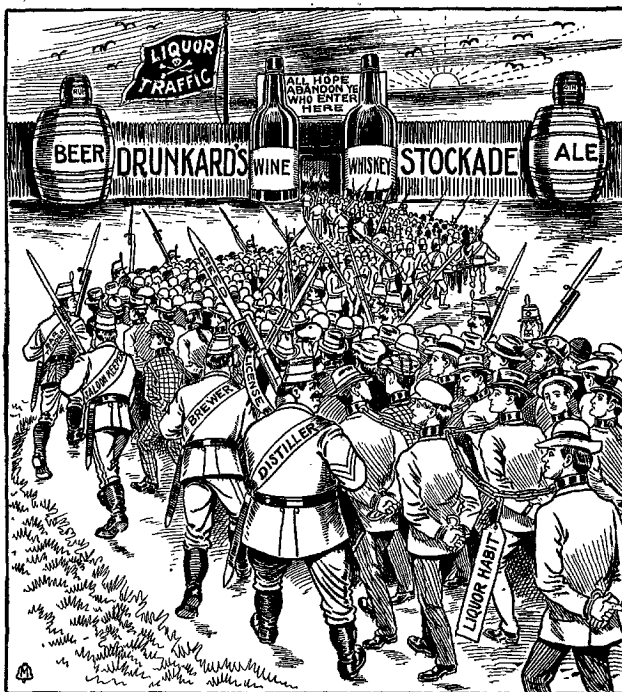
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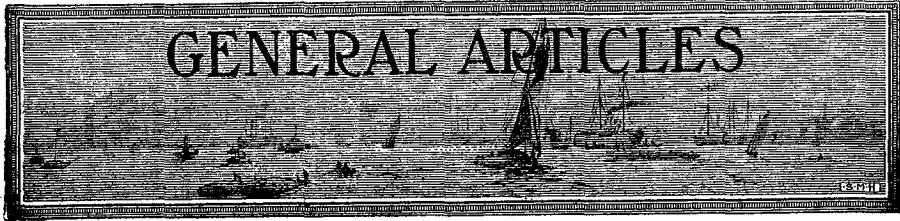
The Advent
 HOLY BIBLE
 IS THE FIELD
 IS THE WORLD
 And's Substantive
REVIEWER **HERALD**

"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, JUNE 3, 1915

No. 27



The Garden of the Lord

ELIZA H. MORTON

'Tis said that in the gardens of the East
 The perfume of the roses fair is such
 It permeates the garments of the one
 Who touches but their petals as he walks
 Adown their paths, and there the fra-
 grance stays
 For days, and others recognize its source
 And seek those gardens sweet to be re-
 freshed.

The garden of the Lord is full of
 plants,—

The lily of the valley and the rose,
 The nard, acacia, and the mignonette,
 All emblematic of the life. Our thoughts
 And words and deeds, if pure, are per-
 fume-filled,

A savor sweet of life to those who will,
 But to the ones who shut it out, of death.

O let thy life, thou child of God, be as
 The fragrance of the rosebuds white!
 O let

Thy lips like lilies drop the breath of
 words

Ambrosial as the odor from the leaves
 Of balm! So shalt thou flourish in the
 courts

Of God and be an inspiration grand,
 An uplift, and a power to other lives.

Portland, Maine.

Deliverance From Assyria

(Concluded)

MRS. E. G. WHITE

HEZEKIAH was not left without hope. Isaiah sent to him, saying: "Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir

trees thereof: and I will enter into the lodging of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.

"But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." 2 Kings 19: 20-28.

The land of Judah had been laid waste by the army of occupation; but God has promised to provide miraculously for the needs of the people. To Hezekiah came the message: "This shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

"And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this.

"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake." Verses 29-34.

That very night deliverance came. "The angel of the Lord went out, and smote in the camp of the Assyrians a

hundred fourscore and five thousand." Verse 35. "All the mighty men of valor, and the leaders and captains in the camp of the king of Assyria" were slain. 2 Chron. 32: 21.

Tidings of this terrible judgment upon the army that had been sent to take Jerusalem, soon reached Sennacherib, who was still guarding the approach to Judea from Egypt. Stricken with fear, the Assyrian king hastened to depart, and "returned with shame of face to his own land." Verse 21. But he had not long to reign. In harmony with the prophecy that had been uttered concerning his sudden end, he was assassinated by those of his own home, "and Esar-haddon his son reigned in his stead." Isa. 37: 38.

The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears; in their great need they had trusted wholly in the power of God to save, and he had not failed them. Now the temple courts resounded with songs of solemn praise:—

"In Judah is God known:

His name is great in Israel.

In Salem also is his tabernacle,

And his dwelling place in Zion.

There brake he the arrows of the bow,
 The shield, and the sword, and the bat-
 tle.

"Thou art more glorious and excellent
 Than the mountains of prey.

The stout-hearted are spoiled, they have
 slept their sleep:

And none of the men of might have
 found their hands.

At thy rebuke, O God of Jacob,
 Both the chariot and horse are cast into
 a dead sleep.

"Thou, even thou, art to be feared:

And who may stand in thy sight when
 once thou art angry?

Thou didst cause judgment to be heard
 from heaven;

The earth feared, and was still,
 When God arose to judgment,
 To save all the meek of the earth.

"Surely the wrath of man shall praise
 thee:

The remainder of wrath shalt thou re-
 strain.

Vow, and pay unto the Lord your God:
 Let all that be round about him bring
 presents unto him that ought to be
 feared.

He shall cut off the spirit of princes:
He is terrible to the kings of the earth."
Psalms 76.

The rise and fall of the Assyrian Empire is rich in lessons for the nations of earth today. Inspiration has likened the glory of Assyria at the height of her prosperity to a noble tree in the garden of God, towering above the surrounding trees.

"The Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. . . . Under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. . . . All the trees of Eden, that were in the garden of God, envied him." Eze. 31: 3-9.

But the rulers of Assyria, instead of using their unusual blessings for the benefit of mankind, became the scourge of many lands. Merciless, with no thought of God or their fellow men, they pursued the fixed policy of causing all nations to acknowledge the supremacy of the gods of Nineveh, whom they exalted above the Most High. God sent Jonah to them with a message of warning, and for a season they humbled themselves before the Lord of hosts, and sought forgiveness. But soon they turned again to idol worship, and to the conquest of the world.

The prophet Nahum, in his arraignment of the evildoers in Nineveh, exclaimed:—

"Woe to the bloody city!
It is all full of lies and robbery;
The prey departeth not;

"The noise of a whip, and the noise of
the rattling of the wheels,
And of prancing horses, and of the
jumping chariots.
The horsemen lifteth up both the bright
sword and the glittering spear:
And there is a multitude of slain. . . .

"Behold, I am against thee,
Saieth the Lord of hosts." Nahum 3: 1-5.

With unerring accuracy the Infinite One still keeps account with the nations. While his mercy is tendered, with calls to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the ministry of his wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains

quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Nahum 1: 3-6.

It was thus that Nineveh, "the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me," became a desolation, "empty, and void, and waste," "the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid." Zeph. 2: 15; Nahum 2: 10, 11.

The pride of Assyria and its fall are to serve as an object lesson to the end of time. Of the nations of earth today who in arrogance and pride array themselves against him, God inquires, "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword." Eze. 31: 18.

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end" of all who endeavor to exalt themselves above the Most High. Nahum 1: 7, 8.

"The pride of Assyria shall be brought down, and the scepter of Egypt shall depart away." Zech. 10: 11. This is true not only of the nations that arrayed themselves against God in ancient times but also of the nations of earth today who fail of fulfilling the divine purpose. In the day of final awards, when the righteous Judge of all the earth shall "sift the nations" (Isa. 30: 28), and those that have kept the truth shall be permitted to enter the city of God, heaven's arches will ring with the triumphant songs of the redeemed. "Ye shall have a song," the prophet declares, "as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard. . . . Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps." Isa. 30: 29-32.

God's Hymn Book

J. S. WASHBURN

God has not only provided for his people a book for reading, study, and divine guidance, but he has also provided for them an inspired hymn book. By far the largest book in the Bible is the book of Psalms. In this book are one hundred and fifty inspired songs to be sung by God's people. This is the only book of the Bible originally divided into chapters. All other books were divided by

men. That the psalms were originally divided by the Lord himself, is evident from Acts 13: 33, where the apostle Paul refers to the "second psalm," and in verse 35, to "another psalm."

So then here are one hundred and fifty songs God gave his people to sing. Surely the fact that by the order of God the largest book in the Bible is devoted to singing proves the importance of music in the worship of God. In the Hebrew language the psalms are all metrical; not all in rhyme, but all are poetry, and in real meter. Whoever has heard the Hebrews chant the psalms can imagine dimly what must have been the musical rhythm and the wonderful beauty of God's own music, in God's own language; for remember Hebrew is the language in which God anciently spoke and wrote to his people.

The 119th psalm is a remarkable example of divine poetry; for in this psalm are twenty-two divisions, eight verses under each one of the Hebrew letters. In the Hebrew, each one of the eight verses begins with the letter under which it is divided; that is, the first eight verses of the psalm begin with the letter "aleph;" from 9 to 16 inclusive, each verse begins with "beth;" from 17 to 24 inclusive, with "gimel;" and so on through all the divisions of the 176 verses of this most remarkable chapter, or song, of all the Bible.

It is impossible to tell whether any part of the music as sung by David's great choir has been preserved, even by the Hebrews in their majestic chants of today. But the fact is very clearly taught that the singers, both men and women, were an honored and respected class, and must have had special training for the rendering of sacred music, which was their life work. Even to this day the Hebrews are a very musical people. In every age, past as well as present, some of the greatest composers, singers, and musicians have been Hebrews. Nineteen hundred years of darkness, and sorrow, and exile have not robbed them of the skill and musical ability so wonderfully bestowed upon God's chosen people.

When the Lord inspired the wonderful psalms, and the sweet singer of Israel led the mighty chorus, there must have been a solemn beauty, a divine power, in the music, which we can scarcely imagine today. The words and music of those songs were divinely inspired, and the singers were led by King David, that wonderful man of such varied gifts, whose inspired musical talent banished demons and brought down the divine Spirit, that man whom God himself calls the sweet singer of Israel; and later the music was led by other kings and prophets and by men divinely chosen.

For nearly nineteen centuries that beautiful temple of God, the most wonderful hall of music the world has ever known, has been only a sad memory. Its mighty walls, which once trembled with the glorious psalms of praise sung by the great choirs of God's chosen singers, have fallen and vanished forever. That

heavenly music is today but a mournful memory of a dead and darkened past, whose glory is departed forever. And over the chosen city, the holy Jerusalem, is settled the shadow of death, its joy and music hushed forever. The children of kings and prophets and divinely chosen singers are exiles in every land, as wrecks of the mighty past, strewn on every foreign shore. And where in glorious Jerusalem were heard the pealing anthems of praise and joy, a few sad exiles return to wail beside its ancient, broken walls.

But though Jerusalem of old is a sad memory, and its people a race of wanderers, yet, thank God, its blessed old hymn book is still ours; the inspired hymns still live, bringing comfort and joy and hope to God's people. How could we live through the sorrows and perils and agonies of these terrible days if there were no book of Psalms? I must read them every day. I must live in them and by them. But I truly believe the psalms were given us, not only to read, to study, and to pray, but first of all to *sing*. Christ sang a psalm with his disciples the night before his death. Matt. 26: 30, margin. The inspired command of God for all time is not only to sing hymns and spiritual songs, but also to sing *psalms*. Eph. 5: 19; Col. 3: 16.

My brief experience in singing the psalms and other words of Scripture just as written, is that, beyond any hymn or song singing, there is a peculiar power and blessing in singing the *inspired* hymns written by the Lord himself for his people to sing. A brief experience in singing psalms 23 and 46, also the Lord's Prayer, Isa. 60: 1-3, and other scriptures, exactly as written, encourages me to hope that the modern true Israel of God will yet sing many of the glorious, inspired hymns sung by ancient Israel, which God has written and kept for us.

The words of the Lord have a creative, redeeming, almighty power. Let us not only read and teach them, but let us *sing* them also as God has commanded. What a mighty appeal would the singing of the psalms be to the Hebrews of today! and what a power would the singing of the psalms and other Scripture words have upon all who hear them! For more than a year we have sung at the opening of our Sabbath service in Philadelphia either the Lord's Prayer or the twenty-third psalm, and with the singing of these sacred words has seemed to come at the very opening of our meeting, the blessing and the peace of God.

One may ask, "Where shall we find the music with which to sing these Scripture words?" The *music is in the words*; and if the words are carefully studied, it is not difficult to write music to express the Scripture words. With what appealing power, beyond any humanly written hymn, if set to sympathetic music, would that most pathetic psalm of David's penitence, the song of his broken heart, sung in a revival meeting, pierce and break the hardest heart! Psalm 51, "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender

mercies blot out my transgressions. . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." O, the spiritual power of these words, written by the Holy Spirit, when sung *with the spirit* to appropriate music! How glorious would be the great Adventist psalms,—Psalms 46 and 91,—with music inspired by their inspired words. One of these psalms, at least, will be sung by the Lord's people in the last days. See "The Great Controversy," page 639.

Philadelphia, Pa.



The Schools of the Prophets

— No. 11

M. E. CADY

I CANNOT refrain from mentioning the names of three more students, who, though not educated in the schools of the prophets, yet in the home school were educated according to the divine plan. Exiles from their native land, they early in life were connected with kings' palaces in Babylon and Medo-Persia. There, with unswerving loyalty to the King of kings, and uncompromising fidelity to the principles of truth taught them in their childhood, these youth lived such lives and wrought such deeds that they were highly honored and respected throughout the realms of these great world empires. I refer to Queen Esther, Nehemiah, and Daniel.

Esther

It is interesting and encouraging to note that women as well as men when truly educated are fitted to occupy high and exalted positions of trust and responsibility. It was not only for Joseph and Daniel to stand "next to the king," but this was also the privilege of Queen Esther. God as well as man could trust her in that high position, for she was beautiful and queenly in character. Humility and loyalty were the twin virtues that shone most brightly in her life. When being prepared for presentation to the king, she "required nothing" in apparel outside of what had been appointed her.

When her people were about to be destroyed, she, contrary to a law whose penalty was death, obeyed the command of Mordecai, "like as when she was brought up with him," and uninvited went into the presence of the king and saved her nation. Having learned loyalty and obedience at home under the training of Mordecai, she was loyal and obedient both to him and to God, "choosing," like Moses, "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Mordecai had not neglected Esther's physical education, for the maid was fair of form and of good countenance. Her intellectual powers must have been highly developed to enable her to act

as queen of a mighty empire. With great wisdom and prudence she went in and out before the people; and the divine record says, "Esther obtained favor in the sight of all them that looked upon her." Esther 2: 15. As already noticed, her moral and spiritual powers were strongly developed and mightily exercised in behalf of the people of God in their persecutions and sufferings. Esther was a "finished product of God's system of education." What does her life's work say for the system?

Nehemiah

We find this young man occupying the honored position of cupbearer in the royal palace of King Ahasuerus. He learns through some of his own people that the work of restoring Jerusalem is at a standstill. He is much grieved by this report, and spends much time praying, fasting, and weeping. He is willing to give up his position of honor and ease to go to Jerusalem and superintend the work himself. He is filling his present position well, and the king and queen are loath to let him go. They finally consent after he sets a time of returning. He spends many years in earnest, vigilant toil; and the walls are finished, in spite of all that Tobiah, Sanballat, and others of his enemies could do to hinder the work. They tried several times to entice him away from the walls, but each time he sent back the word, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Neh. 6: 3.

Not only did he rebuild the walls of Jerusalem, but acted as governor of Israel for several years. To organize and establish a government with laws, and administer these with wisdom and justice, requires a high degree of mental attainment. Had he not possessed a remarkable degree of culture he would never have been called to serve as cupbearer in the court of Persia. As with Joseph and Moses, his early education resulted in the harmonious development of his threefold powers and their dedication to the service of God. His life's work, as attested to in sacred biography, vindicates the system of education that developed a man of marvelous daring and doing powers, ready for service in every good work.

Daniel

This young man and three other young men, when hardly out of their teens, were carried captive from their Judean homes to the land of Babylon. Of their educational attainments the divine testimony is, "Children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace." With their physical and intellectual inheritance from the home school, is it any wonder that, after attending the Babylonian university for three years, "in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better" than all the educated men in his realm? The

testimony quoted says nothing of their spiritual attainments, but they must have been of high character, for we learn that for their God and their religion they shrank not from the fiery furnace, nor from the lions' den, and were miraculously delivered. After their remarkable deliverance these men were exalted to high positions of trust and responsibility in governmental affairs, Daniel standing next to the king both in Babylon and Medo-Persia.

Notice how thorough was their physical education, "children in whom was no blemish, but well favored." The principles of health and physical preservation learned in childhood they would not violate, though their diet was prescribed by the king. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Acting as mouthpiece for his companions, he made request for a different diet. His congenial spirit and frank, straightforward manner "brought Daniel into favor and tender love with the prince of the eunuchs," and the request was granted.

Daniel's physical and intellectual training had qualified him to solve successfully the industrial and commercial problems of great empires. He was prime minister of Babylon and chief of the governors over all the wise men of Babylon. When Babylon was overthrown by Medo-Persia, Daniel's services were in great demand, and he was appointed prime minister by King Darius. Daniel was chosen to this position from three presidents, he being the choice "because an excellent spirit was in him, and the king thought to set him over the whole realm."

Because of jealousy the two presidents and one hundred and twenty princes sought to find fault with Daniel's administration of the affairs of the kingdom. "But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." Dan. 6:4.

What an illustrious example of the proper blending and union of the physical, intellectual, and spiritual powers in effective and efficient ministry to his fellow beings does the life of Daniel bring to view! He who was permitted to behold the visions of God until his physical being gave way, afterward "rose up, and did the king's business."

What does the life work of these students of the schools of Israel testify with reference to the value and efficiency of the system of education given by God to the ancient Jewish nation? Let us hear the answer of the learned apostle Paul: "What advantage then hath the Jew? . . . *Much every way*: chiefly, because that unto them were committed the oracles of God:" "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 3:2; 9:4.

◆ ◆ ◆
"God is love."

Psalm 23: 11

MRS. L. D. AVERY-STUTTLE

I'd rather walk by my Master's side
Through the "valley of death" so drear
Than to walk alone in the pathway wide,
'Mong the flowers of hope and cheer.
When my eyes are wet with the tears of grief,
And I utter my sad complaint,
"Thy rod and staff" bring sweet relief
To a heart that is sick and faint.

◆ ◆ ◆
And I will not fear, though the skies be rent
By the lightning's fiery sword,
And the trembling earth and the firmament
Shall quake 'neath the voice of the Lord,
Though the stars may shake from their giddy height,
And the face of the sun turn black,
And the pallid cheek of the queen of night
Turn red as the comet's track.

For the King of kings shall fight for me,
And his arm is very strong,
And so I am sure of victory,
For the night cannot be long.
Then, O my heart, leap, leap for joy!
We are nearing that blissful day
When thou shalt "dwell in the house of the Lord,"
And thou shalt be glad for aye.

◆ ◆ ◆

The Inward and the Outward Man

C. H. BLISS

God alone knows what is in man. Man judges his fellows only by their outward act. God's judgment does not rest on the outward act but on the inward condition. The nurseryman may be able by years of continued observation to tell the kind of apple a tree will bear by looking at the tree. He may say, Here is a Rome beauty, or, There is a russet, etc., but the unsophisticated observer waits until the fruit is produced before he can decide the nature of the tree.

God pronounced Abraham a righteous man when he believed. The Lord saw in Abraham a disposition to trust and obey, which was demonstrated by the offering of Isaac. Now, we see in Abraham's obedience a righteous character manifested. Only when that is seen do we know he was righteous. So when the sinner yields his will to God, confesses, repents, and believes, God accepts him and pronounces him righteous. He is justified by faith without works in the sight of God. But man waits for the outward act, the fruit which is seen in a holy life.

Of Jesus it is said, "He knew what was in man." He was able to distinguish between the true and the false. The Christian religion is a life, an inward power, like the leaven in the meal. The word of God is quick (alive) and powerful. It is received in the heart, and being a live thing, it works. It is Christ in us working out his own life in us. It is not simply imputed righteousness, but imparted righteousness.

On the contrary, all false religions consist wholly in outward forms and ceremonies. They have no power to help one to do the things required. They are put on. But the religion of Christ is a principle, a life planted within, which manifests itself in righteous acts that are prompted by unselfish love.

Sabbath Observance

D. T. SHIREMAN

A GREAT change in the matter of Sabbath observance has taken place among us in the last sixty years. As we have increased in numbers we have grown careless, and some do not seem to realize that the seventh day is holy time, as they did years ago. This matter needs to be agitated anew in all our churches. Ministers and church officers should sound a warning against laxity in Sabbath keeping. The standard should be raised, for the commandment tells us to "remember the Sabbath day to keep it holy." And we should remember to be ready to keep it when it comes to us, and remember it until the sun has set at its close.

Dear brethren and sisters, let us take heed to this matter, for if we fail in one point we will fail of reaching the heavenly home. The Sabbath is God's holy day, and during its hours we should not do our own work, speak our own words, or think our own thoughts. All these must be laid aside before the Sabbath begins if we would keep the commandments and be ready to meet our Saviour.

The third angel's message is now spreading to the darkest corners of the earth. The signs of the times show us that every line of the prophetic word is now fulfilling. Every child of God must have oil in his vessel and his lamp trimmed and burning if he would be an overcomer.

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WHAT becomes of all the unanswered letters? Thousands of them find their way to the dead-letter office. Some never reach the person for whom they are intended because the postage is not paid; some fail because they are directed to the wrong office; some cannot be sent because the address is illegible, and some because the matter inclosed is unmailable. These float through the mails, are examined at different offices, marked "missent," and finally they fall into the dead-letter office. They are opened and read, and, if valuable, are forwarded; if not, they are given to the flames. Such is the accuracy and skill of the postal officials that very few valuable letters ever fail of reaching their destination. Some prayers never reach God because they are not addressed to God's office. They are directed to the audience. God's office is not in our neighbor's care, and if we direct our prayers to that point, they will certainly go to the dead-prayer office. Each of the reasons why letters go to the dead-letter office will hold good of unanswered prayers. But no really valuable prayer with a heart's message in it ever fails of its destination, or goes unanswered.—*Christian Advocate*.

The Advent Review and Sabbath Herald

HOLY BIBLE
OF THE WORLD

VOL. 92

WASHINGTON, D. C., JUNE 3, 1915

No. 27

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EDITORIALS

Salvation by Faith Versus Salvation by Works

THE external forms of religion are necessary to the proper order and organization of the church of God, but they should never be regarded as a means of salvation. When they take the place in the mind of the believer of that inward work of grace which must be wrought in the heart, then they become a curse rather than a blessing.

Formalism the Bane of the Church

The danger of trusting in the externals of religion has threatened the church in every age. It was the bane of the Jewish church. They trusted to the observance of ordinances and forms rather than to the operation of the Spirit of God in their lives. It was against these carnal ordinances, these traditions of men, these outward forms and ceremonies, that Christ and his apostles repeatedly warned the early Christian church. The baneful influence of this trust in the letter and form, of religion is seen in some of the great churches of the present day. By their magnificent edifices, enchanting music, gorgeous processions, formal ritualism and liturgies, and other external forms and ceremonies designed to attract the eye and enchant the ear, multitudes are drawn to these great religious organizations.

But it must be confessed that in direct proportion as the external forms have been exalted, vital Christian piety has ebbed; and in the logical evolution of this decadence, substitutes have been provided for the exercise of that Christian activity which marked the lives of the early gospel believers. The church today makes much of its great philanthropies, its social service work. We read of the departmental church engaged in the carrying forward of great enterprises for the social, physical, political, and spiritual uplift of the world. But we find that these activities have largely supplanted that personal missionary activity which Christ designed should constitute the very life of every believer.

It is easier to do missionary work by

proxy than to engage in it personally. Icabod might be written over the door of many a professed Christian church at the present time. The glory is departed. The divine Shekinah has been withdrawn. The living, personal faith in the crucified and risen Lord has given place to trust in creeds and forms and externals.

Are We Drifting?

Will the Seventh-day Adventist Church succumb to these subtle influences which are operating in the great Christian world? Are we drifting away from simplicity into formalism? We do not apprehend, of course, any danger of this denomination's ever patterning after the great churches around it in adopting their ritualistic rites and ceremonies. But, while rejecting some of these forms, and while even crying out against them as perversions of the gospel of Christ, will we violate the principle involved, by trusting in our own activities or in the material progress of this movement for salvation in place of the Lord Jesus Christ?

We are doing much as a denomination in the evangelization of the world, but we cannot trust in these accomplishments for salvation. We are giving more per capita for foreign missions than any other denomination, and we ought to do it. If ever there was a movement in this world or a message of God in any age which should stir his people to activity and lead them to devote their all to his service, it is this work in which we are engaged. Instead of doing less we should do even more; but let us remember this, that in Christian benevolence we cannot find the salvation of God. We cannot buy a home in his kingdom by the payment of tithe nor by our gifts to foreign missions. If we could, then indeed were a premium set on the possession of worldly wealth rather than on the heavenly riches.

We should scatter our books and tracts and papers like the leaves of autumn. We should engage in this work joyfully, as an expression of our love in being allowed to do something in the service of

the One who has done so much for us. But let us remember at the same time that we cannot earn a home in the kingdom of God by the selling of books. Indeed, if that were true the talented worldly salesman could go out perchance and purchase a greater reward than the humble, faltering child of God.

The Spirit of Commercialism

In dealing with some of our great enterprises, with our institutions involving such large investments, and particularly in struggling with the great debts which, by the help of the Lord, we are so successfully reducing at the present time, there is danger that a spirit of commercialism will enter our work, and we come to feel that religion consists in raising money, in putting through great financial enterprises, in material success. If we shall come to reason in this way, then will God blow upon our efforts, and this splendid organization established in his providence, and which he has given us for the orderly prosecution of this work, will become a curse rather than a blessing.

Intellectualism Not to Supplant Spirituality

We are in hearty sympathy with the principles of true higher education. We believe that the educational standard of our workers in every department of this cause should be raised as fast as possible. We approve of the definite lines of instruction and of the set courses of study which are provided by our schools. We would that every young man who enters the ministry could complete a college course, but let him remember that, though he may receive the degree A. B. or Ph. D., this scholastic attainment will not insure his success. As a minister of Christ his sufficiency must be of God. God can use the consecrated training which the degree represents, but the conferring of the degree itself bestows upon him no added power, and to trust to it is only to trust to the form, the letter, the external, rather than to the Spirit of power.

Scholasticism can never take the place of the endowment which must come from above. Intellectualism can never supplant spirituality; but education, if consecrated to God, may be used mightily of him in the accomplishment of his work. In every age of the church God has worked through men of high educational endowment. Moses, Paul, Luther, and scores of others were men of broad culture and learning, but they were humble men. They trusted, not in their native ability or acquired knowledge, but in the wisdom that cometh from above. As this message goes out into the highways of the earth, God will use men of talent and culture in its promulgation; but they will be men who have obtained such a vision of God and of his greatness and wisdom that they will count themselves as nothing in his sight — humble instruments of

clay whom he may use to display his own wisdom and might.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24.

Our Strength and Power

This movement has possessed few mighty men measured by the world's standards. We may never reasonably expect that the great men of earth will give to it the support of their influence; but it deals with mighty truths, and with great, eternal principles. In our adherence to these will be our strength and safety. In the possession of the Spirit and its fruits—love, gentleness, meekness, simplicity, and humility—will be our power.

This people is the special object of Satan's attack. Subtly and insidiously will he seek to corrupt our simplicity of faith and experience. May God give us wisdom to be able to detect and to repel his first and slightest advances. We have but one hope of salvation, the merits and mercies of the Lord Jesus Christ. In a personal Fellowship with him shall we find overcoming grace. The external forms should be employed only as the expression of this indwelling faith and experience. "The letter killeth, but the Spirit giveth life."

F. M. W.

The Business of Amusement

ONE of the characteristics of the last days was to be the prevalence of amusements. "Lovers of pleasures more than lovers of God," was to be such a distinctive feature of the last generation that the Bible specifies it as such so that men may have another evidence to help them in distinguishing the generation of our Lord's return. At a meeting of the New York Theater Club held at the Hotel Astor, in New York City, on April 20, Commodore J. Stuart Blackton, president of the Vitagraph Company of America, stated that for the year 1913 the sum of \$275,000,000 was paid by the general public for admission to various motion picture houses throughout the country. He further stated that eleven million persons visit moving picture theaters daily in this country; that during 1913 forty thousand miles of moving picture films were made.

This is only one line in which this mania for amusement manifests itself. Anything that will amuse the people in these days will succeed as a business enterprise; anything that will amuse will draw the crowds. The prayer meeting is abandoned by the majority if there is

anything taking place that will amuse or will tickle itching ears. The coldness of the majority of the church membership toward spiritual things is as much a sign of the times as is the mad race of masses after amusements.

This condition ought to shock the members of our own churches into a realization of our own individual danger. We are traveling over Satan's enchanted ground, and many are succumbing to its stupefying influences. Let us arouse and awake and break the spell, and then make most earnest efforts to help others to throw off the lethargy of death. Some will soon go out to meet the Bridegroom. We are individually deciding now whether or not we will be among them.

C. M. S.

Synopsis of Present Truth — No. 8

The Second Coming of Christ

"AND unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

Too often the second coming of Christ is looked upon merely as a doctrine. It is more than a doctrine merely to be believed. It is an impending event, something that is to take place on earth, and the most stupendous, all-transcendent event for the world since Christ came the first time to die on Calvary for the sins of men.

This second coming of Christ, like his first coming, has been the theme of divine prophecy from the beginning. This was made clear by the apostle Peter in his second recorded sermon. He pressed upon the people of Jerusalem the fact that the things "which God before had showed by the mouth of all his prophets that Christ should suffer," had been fulfilled to the letter, before their eyes. Not a word had failed. Just so, he said, all that the prophets had spoken of his second coming would be fulfilled:—

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 20, 21.

The Promise of His Coming

As iniquity began to abound, God sent a message to the antediluvian world, declaring that Christ's coming in glory would end the reign of sin:—

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." Jude 14, 15.

The promise of Christ's coming was the "blessed hope" in the patriarchal age. In Job's dark hour of trial his heart clung to the promise, and he was kept from despair:—

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: . . . whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 25-27.

The psalmist sang of it:—

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50: 3.

And the prophets of later times were unceasingly moved upon to talk of the glory of that coming, of events preceding it, and of the preparation for it.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence." "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Isa. 62: 6, 11.

The message of his coming is to be heralded to the ends of the earth; for it is good tidings of great joy to every one who will receive it.

On that last night with his disciples, before the crucifixion, when his heart was sorrowful, even unto death, as the burden of all our iniquities was about to be laid upon him, Christ's love for his own made precious to him the thought of his second coming to gather them home at last, safe beyond all sin and trouble, and he said:—

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

In that assurance the heart finds rest. O the preciousness of the promise, "I will come again"! "I am coming for you," is the cheering message. "Yes, Lord," we reply, "we will wait, and watch, and be ready, by thy grace."

The Manner of His Coming

Christ's second coming is to be visible to all the world. There is to be nothing secret or mystical about it. The revealer says:—

"Behold, he cometh with clouds; and every eye shall see him." Rev. 1: 7.

Christ himself described the scene to his disciples as it will appear to the eyes of all:—

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 27.

"And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13: 26.

The day of the Lord—the close of probation, the suddenness of the outpouring of the last judgments of God—will come "as a thief in the night," but Christ's coming is visible to all. The

heavens are opened, the earth quakes, the trump of God resounds, and such glory as mortal eye has never seen bursts upon the world when he comes as King of kings and Lord of lords.

"He comes not an infant in Bethlehem born,

He comes not to lie in a manger;
He comes not again to be treated with scorn,

He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;

He comes not to die on the tree,
To purchase for rebels a pardon.
Oh, no; glory, bright glory,
Enviros him now."

"This Same Jesus"

The Lord would have his children understand that this One who comes in power and glory is the same Saviour of men who once walked by Galilee. As the disciples were watching their Saviour and ours ascending bodily into heaven from Olivet, until "a cloud received him out of their sight," suddenly two angels stood by them, who said:—

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

"This same Jesus"! It was the loving Friend and Elder Brother, Son of man as well as Son of God, who was passing from their sight. He will come back the "same Jesus," though in glory indescribable, having "all the holy angels with him."

The prophet Habakkuk thus described Christ's glorious appearing, as it was represented to him in vision:—

"His glory covered the heavens,
And the earth was full of his praise.
And his brightness was as the light;
He had rays coming forth from his hand;
And there was the hiding of his power."
Hab. 3:3, 4, A. R. V.

Surely it is the "same Jesus," and the mark of the cruel nails is the shining badge of his power to save.

"I shall know him
By the print of the nails in his hands."

As the redeemed see it, they will cry, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

But that day is a day of darkness as well as of light. The unready, the unrepentant, will realize too late that in rejecting Christ's love and pardon and sacrifice, they are all unprepared to meet the coming King, before whose face no sin can endure. "Every eye shall see him," the apostle says, and he describes the terror of that day to the unprepared:—

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid

themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

The scenes of that great day are so beyond human comprehension that it is difficult to realize that such a time is actually before us.

"Then, O my Lord, prepare
My soul for that great day."

(To be concluded)

W. A. S.

The Words We Speak

ONE of the most important admonitions of Paul to Timothy had to do with his personal conduct among men, especially among the believers. It reads:—

"Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." 1 Tim. 4:12.

The Authorized Version renders it: "in word, in conversation," etc. Of all people on this earth at the present time Seventh-day Adventists ought to be most particular that their words, their conversation, their manner of life, shall be not only above reproach, but of a character that will win souls to the fold of Christ. The psalmist prays: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my Redeemer." Ps. 19:14.

How often we admire a person's appearance before we become personally acquainted with him, but find him repulsive to us because of the character of his conversation. It would be difficult for him to win us to any cause he might advocate; for, while his argument endeavors to win, the indelicacy of his words, the slang, and the crudity, repel us and work against his own purpose.

The wise man has expressed the thought in these words: "Dead flies cause the oil of the perfumer to send forth an evil odor; so doth a little folly outweigh wisdom and honor." Eccl. 10:1.

The purpose of the perfumer was to produce an ointment that would give forth a pleasing odor; but his purpose has been thwarted by the dead flies. In like manner will the most earnest endeavor to win souls for the Master be thwarted by the indelicate or injudicious use of our powers of speech. A soul is trembling in the balance; earnest prayers are being offered; the right word turns the balance for God; but the careless word, the slangy word, the indelicate word, may turn the feet of that wavering soul into the pathway of death. How much Christians have to account for in that particular only eternity will reveal. A minister or a Bible worker returning on a crowded car from a public effort

may do more in a five-minute conversation to bind the shackles of doubt and indecision upon anxious souls than he can do in an hour's public effort to break those shackles. The Saviour's declaration, "By thy words thou shalt be justified, and by thy words thou shalt be condemned," has direct reference to this matter. It is a fearful thing so to use our powers of speech as to turn souls away from the pathway to the kingdom. The result of so doing is plainly set forth by our Saviour in these words:—

"I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

We expect that God will call us to account for breaking the Sabbath, for withholding the Lord's portion of our means, for taking that which belongs to another, for blaspheming, and for coveting; but many of us seem to forget that the very words we use will also enter into judgment against us. We might keep the Sabbath, but that would not exempt us from punishment if we permitted our hatred for another to culminate in murder. So we may keep the Sabbath, and refrain from murder and robbery, and yet merit God's condemnation for such a careless use of words as would drive souls away from the kingdom.

Let us be chaste in our conversation; and there is more to that than the mere avoidance of unchaste words. Moral men and women of the world are not vulgar in their speech, but we must stand for more than that. We have a pure message; it demands pure thinking; and pure thinking demands pure expression; and pure expression is impossible without pure, delicate, well-chosen words. Slang will not do. Cheap words presuppose cheap thoughts, and cheap thoughts a cheap purpose. If we use cheap words, our message will be judged a cheap message; and that would be a reflection upon its Author. Living in the light of eternity, let us not jeopardize the souls of our neighbors, and our own souls as well, by thoughtless words. C. M. S.

The "Review" Campaign

WE write especially to church officers. You have already learned that a campaign has been set on foot to place the REVIEW in the home of every Sabbath keeper in the Division Conference. The action of the Division Committee inaugurating this is expressed in the following recommendations:—

Whereas, The REVIEW AND HERALD is our denominational family paper, and represents the work and policies of the General and North American Division Conferences; and,—

Whereas, Its pages are filled each week, not only with articles from our leading men and most experienced and capable writers, but with interesting and

stirring reports from our various departments and from our mission fields throughout the world; and,—

Whereas, This weekly periodical is our most able minister, tending to establish our people in the great fundamental truths of the third angel's message, and leading those who read its pages to a higher spiritual life; therefore, we recommend,—

1. That we urge every family of Seventh-day Adventists to become a yearly subscriber to this periodical.

2. That a special campaign, from this date, be inaugurated by the Home Missionary Department in the division, union, and local conferences, to place the REVIEW AND HERALD in the home of every Seventh-day Adventist family in the Division Conference.

3. That our camp meeting workers and all our general men throughout the field lend their influence, both in speaking and writing, to attain this object.

4. That we urge union and local conference officials to enter into this campaign, and use every possible endeavor to place the REVIEW AND HERALD in every Seventh-day Adventist home in their territory.

We feel sure that this campaign will strike a responsive chord in the heart of every believer throughout the field. The circulation of the REVIEW ought to be not less than 20,000. We have made this our goal. It is none too high.

Now we appeal personally to every church officer in the Division territory to help make this campaign a success. Can we not have a simultaneous movement started in every church by the officers in the interest of our church paper? If every church officer will spring into action at once, we can add thousands of names to the list of the REVIEW in a short time. *Begin now.* Find out who are subscribers and who are not. Appoint some one to visit every home. If the subscription of any has expired, or will soon expire, secure a renewal. If some are not taking it, secure their subscriptions, for a year if possible, but if not for a year, then for a shorter period. Correspond with the members and believers who may be absent, and have them subscribe. Do not rest until every family and every isolated member has the REVIEW.

I do not need to speak of the value of the REVIEW. It fills a place no other periodical among us fills, or can fill. No other paper can take its place. It contains each week the very things we all need to read and understand. The thrilling weekly reports from our mission fields inspire those who read them with a deeper interest in the work of God. It tends indeed to establish its readers in the message.

This appeal is to the officers of the church. The responsibility of making this campaign a success rests largely with you. Can you not begin at once in your church?

You can do nothing better to strengthen and build up the church in which you carry a sacred responsibility than to place the REVIEW, "our most able minister," in every home. We are depending on you. Do not disappoint us.

G. B. THOMPSON.

Our Malaysian Mission Field

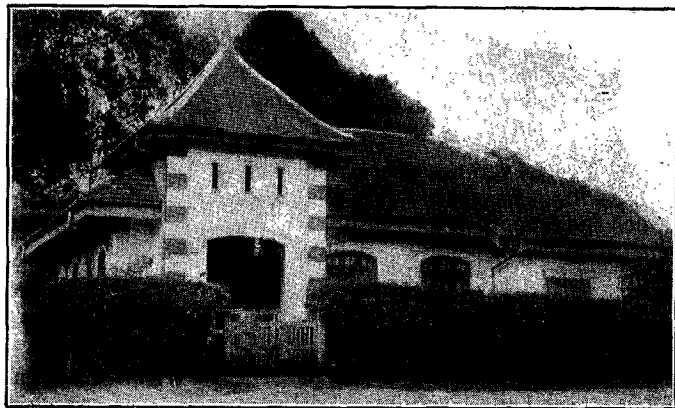
OUR voyage from Calcutta to Singapore took us across the Bay of Bengal and down the Malacca Strait, a distance of 1,630 miles. All the features of this voyage—the weather, sea, steadiness of the ship, passengers, food, and general service—combined to make this one of the most enjoyable sea trips I have ever had. As I was very anxious to write my reports on India and to catch up with my correspondence, I greatly appreciated these excellent conditions for hard work. Our steamer, the "Kut Sang," left Calcutta the tenth of February and arrived at Singapore the nineteenth.

On arriving at Singapore we found our people, with the rest of the citizens, in a rather serious condition. On the fifteenth a regiment of 800 Indian soldiers mutinied. Without the slightest warning they left their barracks about three o'clock in the afternoon and began shooting the Europeans in the streets. In a short time the whole city was filled with consternation. The loyal soldiers in the city were few, but they were joined by the men in the business houses, and by very prompt, heroic efforts they saved a general massacre of the European population. The women were quickly removed from their homes to steamers lying at anchor in the harbor, and the men who did not join the fighting forces were gathered into a well-protected area. Our sisters were taken to the steamer "Nile," and our brethren were safely housed in our church building, which was located in the safe area.

The outlook for a general meeting of our workers in the Malaysian field was not very encouraging, but we decided to make the best of the situation. The mutineers that had not been shot or captured were in hiding, and it looked as if it was a matter of only a few days when they would all be captured. After advising with the military authorities we decided to go on with our meeting, and by sundown we were nicely located in our

large, well-ventilated mission building. There were twenty of us, making a large, happy family. We had no thought of danger, although for three or four nights we could hear shooting in different directions around our building. We had all looked forward with great expectation to this gathering, and we felt that the Lord would care for us as we prayed and planned for the advancement of his cause in this part of the great harvest field. This was the biennial council of the Malaysian Mission field.

Owing to the general disarrangement of the shipping schedules caused by the war, it had been impossible to plan definitely just when we could meet and how long we could remain together, but after a great deal of uncertainty and delay, we had all succeeded in reaching Singapore



SEVENTH-DAY ADVENTIST CHURCH BUILDING, SINGAPORE

about the same time. Our meeting continued one week. Elder R. C. Porter, president of the Asiatic Division, was with us to aid in shaping the work of the council, while the burden of carrying out the daily program rested upon Elder F. A. Detamore, the superintendent of the Malaysian Mission field.

Malaysian Mission Territory

The territory of this field embraces the Malay Peninsula, Dutch East Indies (except Dutch New Guinea), and British North Borneo. The Malay Peninsula is a long, narrow strip of land lying between the China Sea and the Malacca Strait. Only a small portion of the peninsula is British territory. The British territory is called the Straits Settlements because it is made up of detached blocks of land along the Straits of Malacca. In the early days these were the principal European settlements on the peninsula. These settlements are composed of,—

a. The island of Singapore, at the extreme south end of the peninsula.

b. Malacca, a strip of land on the west coast of the peninsula about one hundred miles north of Singapore.

c. The Dindings, a piece of the mainland, and a number of islands 350 miles north of Singapore.

d. The island of Penang and Province Wellesley, a strip of territory opposite



ELDER AND MRS. A. G. DANIELLS, WITH THE MEMBERS OF THE CHINESE CHURCH, SINGAPORE

Penang on the mainland, 480 miles north of Singapore.

The remaining territory of the Malay Peninsula is divided into nine states, all under British protection. Four of these states have united under a federation by which they are known as the Federated Malay States. By special arrangement Great Britain administers the governmental affairs of these federated states. The other five states are separate and independent. They have placed themselves under British protection, but each administers its state affairs under the advice of British counselors.

In the organization of the Malaysian Mission field our brethren have created six division missions—the Straits Settlements, the Federated Malay States, Sumatra, West Java, East Java, and British North Borneo. The remainder of the territory in the Malay Peninsula and the Dutch East Indies is practically unentered, and is under the watch care of the Malaysian general committee. This mission field is beset with many difficulties. It extends over a vast sea area, and lies along both sides of the equator, making it rather warm, with but little change of temperature throughout the year. Yet the climate is not nearly so trying as the plains of India or parts of China farther north.

The population of this mission field is at least 50,000,000, representing many races, languages, and religions, and a great variety of conditions, from the highest degree of culture and civilization among the British and Dutch, to the wild tribes of Borneo, whose greatest achievement is reckoned by the number of heads one can gather during a lifetime. While these conditions make the task of the missionary exceedingly difficult, yet our workers are all of good courage and are greatly attached to their fields.

Borneo Mission

All our regular laborers in the Malaysian field were present at this meeting.

Brother and Sister R. P. Montgomery were over from Borneo to tell us about the progress of the cause there. Their report was of thrilling interest to me. I wish it all might be given fully to our people in the homeland. They went to Borneo nearly two years ago and settled at Sandakan, a town on the northeast coast of the island. They now have a church of twenty-two members. Brother and Sister Montgomery are the only Europeans in the church; all the rest are Chinese, and eighteen of the membership embraced the truth in Borneo, and were baptized there. Four of these new converts are now giving their entire time to evangelistic work. Brother Montgomery has the language so that he preaches in the Chinese.

Of course they put in a plea for more workers. Borneo is seven hundred miles wide and eight hundred miles long, about the size of Texas, and has a population of 2,000,000 or more. It is the third largest island in the world. It has vast forests, great mineral resources, and large rivers navigable for long distances. They know of no good reason why many

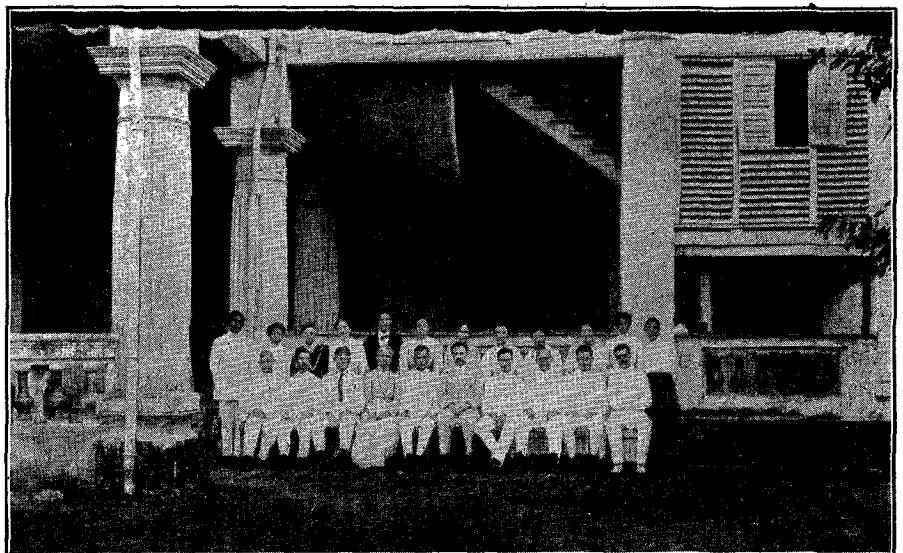
churches like the one they now have cannot be raised up in Borneo. But they need help. Brother Montgomery has been overworking and must have a furlough as soon as some one can be secured to take care of the field in his absence. We cautioned him most earnestly, but he wanted to know how one could keep from overdoing with so much to be done and no one to assist. Surely Borneo ought to have at least two ministers to work for its two millions. Some State in America can share with Borneo and still get along all right, and this sort of thing must be done to a far greater extent than it has yet been done if we do our duty by these lost millions in these mission fields.

East Java

Brother and Sister Wood came over from East Java. They are from Australia and have been working in Java for a number of years. They are located in Surabaya, the principal town in the eastern part of the island. Here we have a church of some twenty-five members who are active in missionary work and faithful in supporting the work with their funds. The Sabbath school offerings for the biennial period were \$430, Mex.; week of prayer offerings, \$182, Mex.; the tithes, \$1,360, Mex. This church disposed of 300 copies of the last number of the Harvest Ingathering REVIEW, receiving for them \$122.80. When the war broke out, they printed 5,000 copies of a tract entitled "War in the East." Nearly all these have been sold at four cents each. These items assure us of earnest fellow believers in the East Java Mission.

West Java

Sister Tunheim is our superintendent of the West Java Mission. For eight months she has had a hard struggle with malarial fever. But she was at our meeting, and is full of courage. The one church in the West Java Mission is at Batavia, and numbers between forty and



MALAYSIAN MISSION BUILDING AND WORKERS

fifty. Here are a few items from her most interesting report: Number of baptisms in 1913, fourteen; in 1914, nine. The missionary work has greatly increased during the last two years, there being 2,000 tracts and 20,000 papers sold, and 128 subscriptions obtained; Harvest Ingathering REVIEWS distributed, 570; cash received, \$352 gold, a little more than sixty cents for each paper. This church is in need of a building, and its members are working very earnestly to raise enough money to pay for one. They now have on hand \$1,293.60 gold. This is the result of hard work and real sacrifice.

Sister Tunheim reported the following to show how believers are being raised up in different places where the living messenger has not yet gone:—

A short time ago three of our sisters went to the southern part of Sumatra to sell tracts and take subscriptions. They had very good success, and found one of their relatives who had heard the truth in Java and had worked against it, but the Spirit of God had since worked upon his heart and made it tender and teachable. He has fully decided to obey all the commandments, and has written a very pleading letter for me to come and teach him and several others who are anxious to hear more about the message. From several other parts I often get letters entreating me to come or send some one to teach them the good old way. Thus we often hear the Macedonian cry, "Come over . . . and help us."

A man who is working in the resident's office in Mabon, recently received one of our tracts with our mission address on it. He then wrote to us, ordering a whole case of books, which we sent to him. These have been sold by him and others to whom he has sent them in different adjacent islands. He has ordered many more tracts and books since, amounting to another case in all. The most of these he has paid for. He believes firmly in the soon coming of the Lord, and confesses that the seventh day is the Sabbath of the fourth commandment. He also gathers some of his neighbors to a meeting on Sabbath afternoon.

There is a man in Timor who has sold more than \$20 gold worth of books and tracts, and has paid for them. A man from a near-by island has written me that he has read some of these tracts and books, and feels convinced that the seventh day is the Sabbath, and wants to keep it. Thus we see the way is opening up faster than we can follow.

Unless the Lord raises Sister Tunheim up to health and strength very soon, she must leave the field on an extended furlough. The workers here are anxiously awaiting the arrival of a laborer who has been selected to work in West Java.

It was a pleasure to meet at our council Brother Richard Sisley, who is doing self-supporting work in Java. Brother Sisley is a member of the Sisley family so well known in the earlier days of our cause. He is a brother of W. C. Sisley, manager of our printing house in England, and of Sisters G. B. Starr and Maud

S. Boyd, who engaged in the work in Boston several years, and have but recently been located in California. He is teaching school in Java. While doing this he acts as elder of the church in Batavia, and leader in a company in another place. From his income he supports three native workers in China. His Christian life tells for good in the community where he lives. He is now sixty-seven years old, but is in good health and is full of vigor. He is taking two or three studies in correspondence schools and gets high marks on all his papers. Our brethren in Malaysia greatly appreciate the service Brother Sisley is rendering to the cause, in his quiet, consecrated way, and would regret exceedingly to have him leave the field. And what he is doing, thousands of others, with the same devotion to the message, could do.

Sumatra Mission

I was glad that Brother and Sister Yates could get over from Sumatra. It is not far from Singapore to Padang, Sumatra, as the crow flies, but it is a long way by boat. They were nearly two weeks making the journey each way. It has been less than a year since they began work in Sumatra. Although Sumatra has a population of 5,000,000, and has seemed a promising field ever since we began work there in 1900, yet the permanent results up to the present time are very small. It is possible that the continual changes in the working staff of this mission are in some measure responsible for the seeming failure. Brother and Sister Yates are bent on pushing forward in Sumatra. They have a nice school in Padang, and are planning on doing more along evangelistic lines and in the distribution of literature.

Federated Malay States Mission

Brother and Sister Thompson, who have recently come from Oregon, are in charge of the work in the Federated Malay States, with headquarters at Kwala Lumpur, the capital. They have been assisted in their work by Brother and Sister Duckworth, who embraced the message some years ago in Singapore, and who have a good knowledge of the Malay language. From the results already seen they believe that a permanent substantial foundation has been laid, and that the cause will make headway there. They have an organized church, which is faithful in the payment of tithes and offerings, and in the home missionary work.

Straits Settlements Mission

The headquarters of this mission are at Singapore. This is the only place in the Settlements that we have as yet entered. Brother Roy Mershon, the secretary-treasurer of the Malaysian field, is also superintendent of this mission. The work is well established in Singapore. The members of the church here

are mostly Chinese of a good quality. Brother Mershon is planning on a vigorous effort in behalf of the many thousands in Singapore. Brother Lee, a Chinese evangelist, and Sister Chan, a Bible worker, are laboring in the city for the Chinese; and a Tamil brother is working for his people.

Brother Adams, assisted by Sister Yarnell and Brother Fox, is conducting a school in the mission building. The great object of the school is to educate our young native believers to become efficient workers in the cause.

General

The report of the general superintendent showed that during the last two years 113 persons had been baptized, that \$5,436 in tithes had been received, and \$2,627 in offerings, making a total of \$8,063 received from the members for the support of the work. This is a large amount for poor people scattered over such a large area. The tithe is an average of \$18 a member, and the offerings of nearly \$9 a member, or 17 cents a week for each member. In view of this splendid support, the brethren are encouraged to look and work to the point of making this mission self-supporting in the near future.

Altogether our meeting was most encouraging. It was impossible to close the proceedings without laying plans for advanced work, and that means asking for more help. We must surely send laborers enough to place two in each of these large missions. With only one in a field we run the risk of great loss in case that one fails in health. I am convinced that we have already sustained a greater loss on this account than the cost would have been for keeping a double force in the fields. No one could visit this field and mingle with these workers without having his interest in their work greatly stimulated, and earnestly praying for the fullest success to attend their labors.

A. G. DANIELLS.

News From German East Africa

SEVEN long months passed ere the first direct news reached us from German East Africa, and then only short notices written on post cards, dated in October. Missionary B. Ohme, the director of the German Victoria Nyanza field, wrote October 20:—

DEAR BROTHER: I am sending news to you, being assured that it will reach you. Thus far we have lacked nothing. Luke 22:35. We have been able to continue our mission work. We did not receive, however, the last shipment of goods. Our last money, 4,500 rupees, we received July 11. At present we are all quite well, healthwise. During August and September I suffered considerably from sickness, but at present I am much improved. We hope that soon we shall be able to communicate with you again. Letters you sent before the war began

have not reached us. Hoping you are all well, we send best regards.

Another card contains simply the following short notice: "In stormy and troublous times everything is still well with us, and we send you the best greetings."

Another writes, "The best of health, and free to labor, we send you this brief news." The last news is dated September 10, and reads as follows:—

I sent a registered letter inclosing the accounts, but it was returned by the censor. We hope, however, that this letter may reach you. We are all well, and we greet our brethren and sisters cordially. We still have provisions, but kerosene is scarce.

As to our oldest field, the South Pare Mission, where Brother E. Kotz is in charge, we are quite assured that their work is going on unmolested. He wrote, August 2:—

The work is onward. We expect to have, by the end of the quarter, quite a large baptism. At present the Mohammedans are celebrating Ramadan, their month of fasting. It is the great month for Mohammedan propaganda, when large numbers are being baptized.

The adjoining German Lutheran mission to the north sent good reports as late as October.

Our Victoria Nyanza field has really become the battle ground between contending forces, and we may expect great losses in mission property, to say nothing of the terrible effects it may have upon the progress of our mission operations.

We received the following news from Brother A. A. Carscallen, dated December 13:—

As far as I know, the brethren in German East Africa are still alive. I am not allowed to communicate with them. Brother and Sister B. Ohme were still in Majita, and Brother and Sister V. Toppenberg at Busegwe.

January 30 the following letter, written by Brother Bornath, was forwarded to us from Nairobi, the capital of British East Africa, where Brother and Sister Bornath are prisoners of war:—

DEAR BROTHER: First of all I want to tell you that when we left, the mission work was going well in most places. In some, however, everything was stopped. Until the end of November all our missionaries were well (that is the latest I have had any news from them), with the exception of Brother Palm, who had been killed on his station, November 28. He rests now from his labors until we shall meet him in the first resurrection. My wife and I were taken prisoners December 8, on our station. Since December 14, we have been in the prisoners' camp, Nairobi. We shall soon be sent to India. Healthwise we have every reason to thank God. It is well with us. The missionaries' wives might return to Europe, but on account of Mrs. Bornath's condition, I prefer to take her with me to India. We had to leave the station empty-handed. We commit ourselves to

God's hand, and we are willing to endure whatever may come. We met Brother Carscallen. Brother and Sister Matter are already in India. We receive no papers of any sort. Please remember us in your prayers.

The effects of the war upon the great mission work conducted in Africa cannot be estimated at present. Two of our mission families are already prisoners of war, and by this time probably removed to India. Another faithful worker has fallen. His aged mother and his sister mourn his death. A number of our mission stations hardly erected, are left without any one to look after the work there. The property has been looted by the natives, and the fields are left untilled. The native boys who have recently stepped out from heathenism and have been baptized are left without shepherds. Promising schools have been closed. Our mission territory where thus far white men have successfully preached the gospel of peace has become the fighting-grounds between contending forces. Only eternity can tell how much damage has been done. Our missionaries still remaining are undoubtedly constantly in danger of losing their lives, threatened by hostile forces. We have been without news since November. From us they have no news, as they have not heard from us for nearly a year. They have no money. They receive no goods. All we can do is to pray for them, and ask the Lord that this terrible war may stop soon, and that soon the way may be opened for us to come into touch with our brethren, and that the work may soon be finished.

L. R. CONRADI.

Note and Comment

An Unwelcome Spring

[This editorial from the Nashville (Tenn.) *Banner* of April 5, is a good commentary on Luke 21:26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."]

In a letter printed a few days ago in the New York *Tribune*, but written a month ago, when the first crocuses were just breaking through the turf in Kensington Park Gardens in London, Will Irwin says he supposes "spring was never before unwelcome in this world."

For all the world knows that Lord Kitchener said a little while back that he did not know how soon the war would be over, but he knew when it would begin, and set the date on the first of May.

All England knows that her people are approaching a series of dreadful months. Before the wheat is ripe, a million fine fellows will be under ground; before the wheat is garnered, the material accumulations of centuries will be dust and ashes. With the approach of spring all Europe had begun preparation for the monumental wreckage of war.

The war went on in its ghastliness, through the cold and freezing winter months, while ice filled the trenches and mud was deep on the highways. With the moderation of the weather came the terrific onslaught of the Russians on Przemysl, the scaling of the icy heights, ready to sweep across the plains of Hungary and an offensive along the whole of their front from the Baltic Sea to the Roumanian border and in the Caucasus.

The coming of spring means a half million casualties on the Allied side alone—a hundred thousand of them dead; as many more wrecks for life. It means the death grapple in the fiercest combat the world ever has seen.

"That is why," continues Mr. Irwin, "the sound of the pattering spring rain on the roof is like the steps of the priest and the hangman in the corridors of the death house."

Before the sprouting leaves of Kensington Park Gardens turn brown in the autumn wind, there will be thousands of tragedies in suspense and in certainty. No wonder spring is unwelcome!



Drawing Together

THE movement for the confederation of the religious forces of the world goes on steadily toward complete consummation. Each year there is some new development toward that end, some new yielding of bodies that had held aloof. The progress is not so rapid as some have wished, but it is always progress, not retrogression. The Greek Church has always held aloof from conferences or conventions of evangelical bodies; but there are indications of a breaking away, on the part of that body, from its historic attitude of exclusiveness. The American Bible Society is to hold a World's Bible Congress at the Panama Exposition, San Francisco, August 1-4. Says the *United Presbyterian* of April 15:—

A unique feature of the meeting will be the presence of representatives of the Greek Church. In no previous conferences have they ever taken part. It is expected that the congress will surpass any previously held in the number and varying character of the representatives who will be present. Incidentally it may be mentioned that the one hundredth anniversary of the founding of the American Bible Society will occur in May of next year.

While in and of itself this might not be considered a striking development, it is one of the many straws which indicate the direction of the wind. It is striking in this, that the Greek Church has never encouraged the circulation of the Bible among the common people. In fact, the Greek Church in Greece has caused the government to penalize the printing, the circulation, and the reading of the Bible in the modern tongue. If this congress should cause the Greek Church to alter its attitude toward the circulation of the Bible, all Christians would have occasion to rejoice over that feature of this development at least.



THE WORLD-WIDE FIELD



The Hunan General Meeting

JAMES E. SHULTZ

THE meeting for the province of Hunan was appointed for February 3-13, and at the request of the committee I left Shanghai January 25 by a river boat, arriving in Hankow, the Chicago of China, five days later, where I joined Elder R. F. Cottrell and Brother H. M. Blunden, who preceded me to Changsha, the headquarters of our work in the province. Generally the trip can be made in six days, but at the time of our meeting the water in the river was very low, and it was with difficulty that the large boats proceeded as far as Hankow. Once we ran aground, where we remained fast for twenty-eight hours, while the passengers shivered with the cold.

Changsha, the place of Hudson Taylor's death, is one of the literary centers of China. The province of which it is the capital has produced some of China's brightest men, among them being ten prime ministers. But the city is distinctly Oriental, with streets not usually more than ten feet wide, while some are narrower, which makes carriage traffic impossible. The only conveyances to be seen are sedan chairs and wheelbarrows having two wheels, one behind the other, to enable the operator to climb stairs with his load. Yet one is impressed with the fact that Western custom is exerting an influence, for the white man's tobacco is considered a luxury, even though it is enjoyed in very small quantities, being procured from the street hawker, who gives the user a "refreshing smoke" from his long-stemmed but small-bowled public pipe, which he rents for a few minutes, *everything furnished*, for a few cash.

With all its boasted culture, I am persuaded that were the apostle Paul to visit Changsha (Long Sand) today, he would say, "I perceive that in all things ye are too superstitious." When we made our first trip through the city, while passing through one gate we noticed that all traffic and pedestrians crossed to the opposite side of the street. Inquiring the reason for this troublesome practice, we were told that a man had been killed in the place, when or how no one could tell, but they assured us that to fail to cross to the opposite side of the street, it mattered not how inconvenient nor against how many people one jostled, would assuredly anger the gods, who would visit the offender with their wrath. So the custom prevails.

Our two foreign houses are situated on an island in the river, away from the filth and noise of the city. Not until we had visited the former home of Elder

Cottrell, in the heart of the city, could we really appreciate the advantage our brethren now have over those who opened the work in the province. The former location is one of the worst I have seen anywhere in the East, too unsightly to be called a home, but in the early days of our work it was the best that could be had. Now that our loyal people have provided our workers with comfortable homes, they can prosecute their work without incurring unwarranted dangers.

Arriving the day before the time for opening the meeting, we were glad to join the brethren who had arrived early, in earnest prayer that the Lord would bless all the deliberations of our council. A spirit of earnestness characterized our Chinese workers, and from the first it was evident that their purpose in coming to the meeting was to seek a better spiritual preparation for their work.

Much time was given to spiritual instruction, each of our foreign brethren contributing his share. Brother Cottrell dwelt upon the importance of the call to the gospel ministry. Brother Blunden presented the qualifications of the consecrated colporteur, and my efforts were along the line of practical Christian living. Each day time was given for prayer and personal examination, in addition to the consideration of practical problems of missionary propaganda. Each evening a service was conducted by our Chinese evangelists for interested ones from the city.

It was pleasant to meet with our Chinese brethren in committee work, and to study with them the problems they are meeting from day to day. The Christian integrity they showed convinced me that these men are being given wisdom proportionate to their needs. In a field that has as many churches as many of our large conferences at home, and where the work has gone with leaps and bounds, careful planning is required if serious mistakes are to be avoided; but there is no disposition to temporize with questions, no inclination to lower our denominational standard, but rather an earnest endeavor so to plan as to accomplish the greatest results with the least delay.

During the last two days of the meeting, calls were considered from various parts of the field to open up new outstations. While the work in the stations already established showed a substantial growth, there were calls from thirty other places for the efforts of the living preacher. All this is the result of the efforts of our colporteurs. From one place came an earnest call for a worker which was signed by one hundred inquirers who are already keeping the Sabbath. Another city sent an earnest ap-

peal signed by several of the leading merchants of the place, who sent a promissory note for the sum of \$150 to help defray the expense of sending a worker to them, and promising an additional \$850 as soon as the worker arrived. Other places sent equally urgent calls,—places where men had been keeping the Sabbath for two or three years as the result of reading our magazine.

Nor was this all. From outside the province, calls were received. For several years our canvassers have been going into the province of Kiang-si, and for four years calls have been coming for a regular worker to be stationed in that large province. At this meeting the believers in that province were represented by an earnest young man, who pleaded that their call should not go longer unheeded. But what could be done? Certainly there was no foreigner available for such work. The Chinese brethren, seeing this, finally voted that Brother Hwang, one of their most experienced and successful workers, should be sent to answer this call. They said that when the call first came they thought they could not spare him, but as he stood ready to go, the Lord put it into the hearts of all to release him for the work. The thirty calls for immediate help in their own province caused them to consider their own needs, but they could not deny the right of another province to have at least one messenger of truth in its midst, so, like the church of Antioch, they sent forth one of their own number as a witness to Kiang-si, while we united with them in praying that his mission might be blessed of God.

Before the meeting closed, those in attendance, together with the members of the Changsha church, united in the celebration of the ordinances of the Lord's house. Confessions were made and sins of a definite nature put away.

Owing to ill health, upon the doctor's urgent suggestion, Elder Lillie, the director of the field, was advised to seek a more healthful climate. This leaves Brother S. G. White as the only foreign worker in a field having a population of 23,000,000. Let us not forget to pray that God may give him wisdom in planning for the future of the work.

New Hebrides

C. H. PARKER

ATCHIN.—Two months have come and gone since our return to this field. They have been busy days, though it is the hottest time of the year and the most dangerous for fever. The Lord has especially blessed us as workers, and our health and strength have been kept in the even balance. For this we thank our dear Heavenly Father.

We began our school work again on January 25. The attendance has been small, but has increased, and we trust to see it increase from week to week. For this we need your most earnest prayers. The attendance on the Sabbath and at other weekly services has been good. A number of women have begun to come,

and Mrs. Parker has a meeting for them each Sabbath.

Almost every afternoon we visit among the villages, and treat all the sick that we can find. The number of treatments for February is about one thousand. We have some bad cases of cuts, tears, and crushes. The Red Cross outfit, which our Victoria-Tasmania young people donated to the work here, has been a great help. Thus hands from the homeland are being stretched across the rolling expanse of waters, and applying the healing balm to the sicknesses of this people.

We have many evidences that the Lord is working upon the hearts of this people, but the devil is not standing idly by while the work of the Lord is gaining power in these lives. Just three weeks ago three towns were facing each other's muskets. Early in the morning we heard the war beat of the tom-toms of two villages. The Lord prevented actual bloodshed, but it caused a very bad spirit to exist. The trouble arose over the long spell of dry weather which we have been having. One of the towns had claimed they had a medicine man who had power over the winds, the rain, and the sun. This man was dead, but the other towns thought some man of this town had inherited the power from the medicine man, and that he was keeping the rain from falling. So they thought they would make a finish of it.

We got most of the people of the three towns to come to the mission and talk their troubles over together in a friendly spirit. I had the privilege of putting before them the only true God and his prerogative alone to give and withhold rain. I told them the story of Elijah, Ahab, and the Baal prophets, and that when the hearts of the people turned back to the true God, the Lord gave them rain in abundance.

Their talk was quite excited and dramatic at first, but finally they were all sitting down with one another and shaking hands, and then they were friends again. They said *esu koatsin* (finished forever), and went back to their homes laughing.

The Lord knows what is best for his work here, and it takes the cloud as well as the sunshine to make the rising grain appear. With Paul we can say, "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

We need your continual prayers, brethren and sisters, that the Victory of Israel shall be an abiding presence in our work here.

◆ ◆ ◆
 NOTHING is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing tenderer, nothing better, either in heaven or in earth, because love is born of God, and, rising above all created things, can find its rest in him alone.—*Thomas a Kempis.*



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

Assisted by Miss Lora E. Clement

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

Mental Food for the Young Child

MRS. VINA SHERWOOD-ADAMS

WHY is it, when a little child comes bounding to us, his face all abeam with dawning intelligence, that we seem duty bound to meet these indications of his intellectual growth with dead forms, such as the letters of the alphabet, the meaningless numerical symbols, the written form of letters, etc.? We think that if he can spell a few words, count to ten, or write a little, we have given him a long push toward knowledge. Have we? Sometimes we parade this mechanical knowledge before others until the child gains the impression that he is a very learned little man.

From our own childhood we have received a wrong impression of what constitutes true knowledge, which is to know God and the things that he has created. Many volumes have been written about God, and still more on his created works; but there are only two books in which we may obtain this true knowledge firsthand, the Word and nature. The little child cannot read and comprehend the first, the Word; so he must make free use of the second, nature. That is why we observe in all normal children this early interest in things alive. They will chatter like little magpies over even a few ants crawling on the ground. As parents and teachers we are responsible for encouraging and assisting them in the study of their book.

I am becoming convinced that the hereditary traits given children by their parents are the smaller factors in forming the general character we find in the adult. Of course there are certain strong traits running through a family that predominate through life; but it is what a child learns from his parents, his brothers, his sisters, his neighbors, the things he studies, his surroundings in general, that make or mar his character. I believe every little one has a pretty clean slate when he comes into this world, and that we are more responsible than we realize as to what is written on that slate. We can wash a child's school slate clean again, but how difficult it is to remove even the earliest impressions made on a baby's mind!

What a high privilege we have of molding our children's minds while the heart, "not yet hardened by contact with evil, is quick to recognize the presence that pervades all created things. The

ear as yet undulled by the world's clamor is attentive to the voice that speaks through nature's utterances." Shall we excuse ourselves, and give this privilege to others?—No. "Do not send your little ones away to school too early. The mother should be careful how she trusts the molding of the infant mind to other hands. Parents ought to be the best teachers of their children until they have reached eight or ten years of age. Their schoolroom should be the open air, amid the flowers and birds, and their textbook the treasure of nature. As fast as their minds can comprehend it, the parents should open before them God's great book of nature. These lessons, given amid such surroundings, will not soon be forgotten." "The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and should find time to cultivate in herself and her children a love for the beautiful buds and opening flowers. By calling the attention of her children to their different colors and variety of forms, she can make them acquainted with God, who made all the beautiful things which attract and delight them. She can lead their minds up to their Creator, and awaken in their young hearts a love for their Heavenly Father, who has manifested so great love for them."—*Christian Education.*

Batle Creek, Mich.

◆ ◆ ◆ June Hints

WITH the coming of fresh fruits and vegetables, June is the time to look after the cellar. All the bins should be cleaned out, the walls and ceilings brushed, and the floor thoroughly swept. The useless rubbish that is so apt to accumulate in the cellar should be looked over and disposed of.

Where the cellar is old, or dark, or musty, one or two coats of whitewash should be applied. The following formula for whitewash for interior use is recommended by the United States Government:—

"Slake a peck of quicklime with boiling water, and cover the instant the water is added. Strain after slaking, and put in a gallon of salt dissolved in hot water, a quarter of a pound of Spanish whiting, two pounds of rice paste, and a half pound of glue dissolved in warm water. Mix these thoroughly, cover, and set aside a few days to ripen."

By making this mixture thin enough, it may be applied with a spray pump, in which case two or three applications will be needed. It is also excellent for hen-houses, hencoops, nests, etc. Not only will a liberal use of whitewash destroy germs and neutralize odors, but it will also effectually prevent lice, mice, and other vermin.

Whitewash for Outside Use

To make a practically waterproof whitewash, such as is used on light-houses, life-saving stations, etc., "mix a half bucket of unslaked lime with two handfuls of common salt. Add soft soap in the proportion of a pound to every fifteen gallons of whitewash. This makes a very sticky and effective wash."

Fruit Closets and Shelves.

This is the time when the fruit closets and shelves should receive attention. If possible take all the cans off the shelves and set them on a table or box; look them over carefully to see if all the fruit is keeping; and wipe each can with a cloth wrung out of hot, soapy water. Give the shelves a thorough washing and airing, clean away all cobwebs and dust from the corners, and set the left-over fruit in an accessible place, so it will be used first.

All empty cans, bottles, jelly glasses, etc., should be looked over and so arranged that they will be easy to get at when the busy fruit-canning days begin. If new covers and rubbers are needed, they should be bought, that all may be in readiness.

MRS. I. H. E.

Revolving Stand for Sewing

A NOVEL use I have found for an old piano stool is to utilize it in making a sewing stand. This stand has the advantage of revolving, which is very convenient, for with a twist of the wrist any portion of the sewing outfit can be brought immediately to one's side. The height of the stand can be adjusted, which is an unusual feature.

I took a piece of cretonne thirteen inches deep and cut it the size of the circumference of an old piano stool. I then hemmed the bottom edge, turned down two and one-half inches of the top edge, right side out, and turned up the bottom so it lapped half an inch over this, and stitched it across at intervals of about three inches so as to make a row of pockets. This strip I fastened around the stool with brass-headed tacks, easing it on so as not to draw the pockets tight. I put tape, china or pearl buttons, dress fasteners, black or white hooks, collar supports, etc., in the pockets, stitching a sample of the contents to the outside of each. On top of the stool I set a round workbasket, and fastened it firmly by means of a carpet needle threaded with cord, run through the plush top of the stool. I keep my scissors, spools, needlecase, pincushion, etc., in the basket, and as I sit at my machine, I give the stool beside me a twirl to bring any pocket to hand.—
Woman's Home Companion.

Training in Habits of Order and Helpfulness — No. 3

MRS. C. L. STONE

IN the interesting discussion in the previous article, the question left open was how to release the energy of childhood along lines of desirable activity. The natural habits of children offer us the safest guide in our methods of dealing with them.

Writing of the place of industries in elementary education, Katharine Elizabeth Dopp says: "Later infancy is pre-eminently the period of *play*. . . . To lay hold of this interest, to direct it so that it will lead to useful ends, . . . is the part of parents and teachers."

As soon as a little child is able to run about, sometimes even before he can begin to talk, he begins to play at doing the things he sees his elders doing. He is anxious to attempt, anxious to do. When a little older, he will constantly follow mother about, demanding the privilege to "help mother wash dishy, help mother f'eeep f'oor, help mother carry wawa."

When he finds himself unable to accomplish the desired feat, he gladly welcomes a slight assistance from mother. Let her take the trouble just then to show him how to do right the little task he is trying to accomplish. A baby is so much the creature of imitation and habit that he can be taught before he is two years old always to do certain little tasks and to do them right. The sense of having achieved something, with mother's smile and word of approval, is ample reward to him. His ecstatic exclamation, "Father, I helping mother," is sweetest music. Little hands are not skillful, and baby fingers usually make more work in the end for mother; but it certainly pays to take the time and trouble to show baby how to do the thing right at the time he is so anxious to do it, else the time will come when, discouraged at mother's lack of interest and his own clumsy failures, he will cease to desire to help her.

As the little girl grows older, she can have in miniature almost all the utensils and furnishings with which mother carries on her daily round of housekeeping. These need not be expensive, for many of them can be homemade. The little table should have a tablecloth, if only a square of muslin, and dishes with which to be set. With keenest delight the little one invites mother to tea, and here is mother's opportunity to teach her how to set a table properly.

The dolly's bed should have its proper furnishings of mattress, pad, sheets, pillows, pillow slips, coverlet, and spread, that the little one may learn from the first, the right method of making a bed. Later as a special privilege she may be allowed to help mother make her larger bed.

Little washtubs and boards may be had; and when the family wash is in progress, nothing more delights the little one than to be allowed some real water in a real little tub in which she may wash her dolly's clothes. This is the time for mother to teach even the small

girl all the different steps of doing this work properly.

Keep in mind that in all the table setting, sweeping, bed making, and washing, the child manifests the same keen interest and delight that is seen in the game of hide and seek. Thus the mother, in taking advantage of the play instinct, is teaching valuable lessons, while to the child it is merely play.

By giving this type of toy to our children, we avoid the use of the mechanical toy which is so severely condemned by present-day psychologists. The mechanical toy calls out no activity from the child. His is a passive enjoyment. He simply winds up the toy and observes, but has no active part in the game. For this reason he soon tires of it, and almost invariably takes it apart to see how it is made. After this he wants something new. Not so with the little wagon, or hoe, or spade. These are useful tools to him. They serve him when he wishes to do something, and he does not tire of them. Given a pile of sand, building blocks, spools, a doll, a tiny flatiron, a little broom, anything which calls for activity on his part, and he will play for hours day after day with the same playthings.

Let us not be afraid to enter into the spirit of play with our children, nor to cultivate in them this play instinct. A little child should not be expected to live the life of an adult nor to do his tasks in an adult fashion. "There is no doubt that the little child gets greater satisfaction, more normal development, in activities that are normal to his state of development than in those for which he is not ready."

The Doorway of the Old Home

THE doorway of the old home
Is stained with age, and small;
And in the early twilight,
When purple shadows fall
Across the little doorstep,
My half-shut eyes can see
A row of clear-cut visions,
That stand and smile at me.

The doorway of the old home
Has often opened wide
For schoolgirl and for student,
For mother and for bride;
And soldier feet have traveled,
While eyes were dim with pain,
Across the narrow threshold,
That ne'er came back again.

The doorway of the old home
Has heard love's stories told;
Has seen the splendid autumn
Of people growing old.
And baby hands have fumbled
At lock and heavy key;
And feeble arms stretched from it
To children out at sea.

The doorway of the old home
Is stained with age, and small;
And yet in glowing summer,
In winter, and in fall,
It gives a cheery welcome,
And knowing eyes may see
The row of clear-cut visions
That stand and smile at me.

—Margaret E. Sangster, Jr., in the
Christian Herald.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Colorado

DENVER.—We are glad to report that the work is moving onward here. Since last September I have had the privilege of baptizing sixty-eight new believers. Our churches have been blessed with many additions to their membership. A deeper interest than ever before is being manifested in both our regular church services and the Sunday evening meetings, and many are taking their stand for the truth as the result of these efforts. From all parts of the city, calls are coming in for Bible readings, and we are more than busy. The outlook was never brighter.

G. W. ANGLEBARGER.

The West Indian Union

MARCH 24 Prof. M. E. Kern and the writer sailed from New York on the steamship "Alimarante," to hold a ministerial institute and attend meetings in the West Indian Union. After a pleasant sail of five days we reached Kingston, Jamaica. Here we found the Jamaican Conference in session, and received a most hearty welcome from all. Delegates were present from nearly all the churches. These, with the Kingston church, which has a membership of about five hundred, made a large attendance. The large church was crowded at all the evening services, many interested ones attending. A ready response was given to the instruction, and all entered heartily into the study of plans for the advancement of the work on the island.

Harmony prevailed in the deliberations of the conference. Elder E. C. Boger was unanimously reelected president of the conference, and C. B. Degering secretary and treasurer. Plans have been laid by the committee to carry forward several efforts in new fields, and to hold a number of conventions among the churches, and in this way carry forward a strong, aggressive movement for the ingathering of souls. The reports rendered during the conference indicated progress, and the outlook for the advancement of the work in this island seemed to be encouraging.

April 5 we sailed for Colon, to hold a ministerial institute and attend the sessions of the West Indian Union and West Caribbean Conferences. We reached the Canal Zone the seventh, and were soon comfortably located in rooms in our mission building in Cristobal. The days from April 9 to 27 were indeed busy ones. The institute covered the first ten days of the meeting. Though the territory is widely scattered, and much time and expense were necessary to reach the place of meeting, nearly all the workers in the field were in attendance. More than fifty workers were present, and these, with a number of others from the Colon and other churches, made quite a large institute.

The institute was conducted on the same general plans as those held in the United States. The most of the in-

struction was given by Professor Kern and the writer, covering the work of the ministry, the Holy Spirit, prayer, work in the field, work among the churches, etc. This was the first institute of the kind ever held in this field, and all entered most heartily and earnestly into the studies, desiring to obtain all the help possible.

From the beginning, the blessing of the Lord was present in a very special manner. In no institute held have we witnessed more of the working of the Spirit of God than in this meeting. The revival spirit was present; confessions were made, misunderstandings cleared up, and sins put out of the life. The Holy Spirit gave all a new vision of the work and of their responsibility to labor for lost souls, and stronger resolutions were formed to be more faithful and efficient in the work.

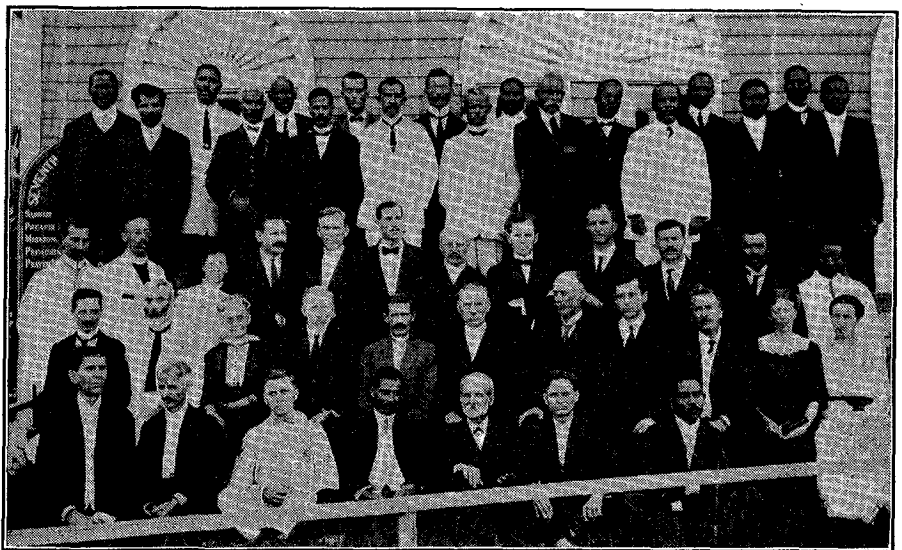
The deep spiritual influence of the institute pervaded all the business deliberations of the conference which followed, and we feel assured that this meeting

of much of the territory, making it impossible to visit portions of the field as often as desirable. Delays are experienced in mail facilities, especially since the removal of some of the mail ships on account of the war. Then there is a very large and unworked Spanish territory containing millions of souls, the majority of whom are darkened by ignorance and superstition. One of the greatest problems before us in the meeting was how to plan the work so that the message can be quickly carried to these people. The circulation of literature must be a prominent factor in this work, and requests were made for some efficient laborers for this branch for the West and South Caribbean Conferences. The problem of how to reach the large Spanish-speaking population in this union is indeed great, but it must be solved.

On account of the difficulties of finding available office room in the Canal Zone, it was thought best to locate the union headquarters in Jamaica for the present.

Steps were taken looking toward increasing the circulation of the *West Indian Watchman*, and other literature produced by the printing office at Riversdale. The brethren connected with the office are laboring hard to make the printing office self-supporting.

Departmental work was given consideration at the meeting, and plans were adopted to strengthen these lines, espe-



DELEGATES TO THE WEST INDIAN UNION MISSION CONFERENCE

Front row, left to right: J. W. Shultz, A. F. Haines, A. E. Holst, P. C. Carrington, E. C. Widgery, C. B. Degering, S. U. Powell.

Second row: N. J. Aalborg, W. M. Crothers, Mrs. D. E. Wellman, D. E. Wellman, W. G. Kneeland, A. J. Haysmer, G. B. Thompson, M. E. Kern, N. H. Pool, Mrs. Raley, Mrs. Kneeland.

Third row: E. C. Henriques, Hubert Fletcher, Mrs. Connerly, B. E. Connerly, S. A. Oberg, F. H. Raley, C. H. Keslake, M. B. Butterfield, E. C. Boger, E. C. Boynton, Frank Hall, R. H. Myrie.

Fourth row: S. A. Crichlow, J. J. Smith, D. E. Heron, L. Rashford, C. McCatty, H. Beck, S. Archbold, W. H. Randle, H. N. Wright, S. L. Ash, A. Riley, W. F. Burkley, H. L. Mignott, L. G. Mullings, R. Scarlet, D. J. Smith, J. A. Reid, G. Nembhard.

worked a new and better experience in the lives of the laborers in this field, who have to meet many obstacles in the progress of the message.

Unity marked the proceedings of the conference. Elder A. J. Haysmer was reelected president of the union, and F. H. Raley secretary, treasurer, and auditor. Earnest study was given to the question of how best to carry forward the work in the union harmoniously and effectively. Difficulties in administration are caused by the scattered condition

cially in the local conferences. Professor Kern, in addition to the regular work of the institute, was able to give special attention to the work of the youth in this field. This was appreciated, and will doubtless result in great good. The problem of the education and training of the young people in this field is a serious and perplexing one.

In connection with the union conference, the West Caribbean Conference held its regular session. The utmost unity was manifested in the business of

the conference. Elders W. G. Kneeland has the confidence of all, and was re-elected president. Requests were made for a capable man who can act as secretary and treasurer, and promote field work as well. A request was also made for a strong leader in the circulation of literature, especially among the Spanish-speaking people.

Personally, we enjoyed meeting with the believers in this union, and becoming more conversant with their problems. The help sent to the meeting was appreciated, and all possible was done for our comfort. Earnest efforts were made to cooperate in all the plans proposed for the unification and advancement of the work. The Canal Zone, on account of the construction and completion of the Panama Canal, the greatest engineering achievement in the annals of the human race, is under the eye of the world, and if times of peace and prosperity should continue, would doubtless be one of the greatest routes of commerce in the world.

We feel hopeful for the work in this field. Let this portion of the vineyard be remembered in the prayers of God's people, that the health of our workers may be continued, and many more gathered into the message and prepared for the coming of the Lord.

G. B. THOMPSON.

Temperance Work of the Emmanuel Missionary College Young People's Society

BERRIEN COUNTY has gone "dry"! To the students of Emmanuel Missionary College the local option forces concede a large measure of the credit.

Six years ago the question of local option was before the people of the county, and the "wets" won by a majority of 1,375 votes. This year the temperance forces prepared for a desperate fight. Speakers of renown from various parts of the country were brought into the county to assist.

The Young People's Missionary Volunteer Society of the college thought the coming campaign for a dry county would give them a splendid chance to do some active missionary work. Even though there were no openings for public work in the campaign, the society decided to get ready to give temperance programs in country schoolhouses, and thus if possible contribute a little help in driving out the saloons. Three companies were organized, each consisting of a member of the faculty to act as chairman, three speakers, a quartet, and a person to recite.

After the companies were organized and thoroughly prepared, the next difficulty was to find places in which to give the programs. Considerable effort was required to secure a few small schoolhouses in which to give live, straight local option programs, thus demonstrating to the people that we were seeking to benefit humanity by fighting the saloons. Those who attended our meetings showed by expressions of gratitude and praise that they were pleased with our programs.

The leader of the local option forces, on receiving glowing reports of the meetings we held, decided we were able to handle larger places, and so secured for us a number of churches and halls. The teams from the college and our

neighbors were soon unable to supply the demand for transportation. Urgent invitations came from many parts of the county requesting that speakers or singers be sent, but many times, because of previous engagements, we had to refuse.

The manager of the Anti-Saloon League said, toward the close of the campaign, that "outside of Hall and Summers (well-known lecturers from Colorado), the college was the most potent factor in the campaign." The part the college took in the campaign served to remove prejudice from the minds of the people in the county. One minister told us that any time the college wanted the use of his church for anything good, it was welcome to it. The newspapers gave the work of the society very complimentary write-ups.

The society collected for expenses

c. The training of medical missionary workers.

d. To assist by influence and careful, direct effort to give the Bible truths for this time.

We believe that while we should seek for the highest possible scientific efficiency, we should not seek to be competitors of scientific or professional institutions; that while we must use every means possible to make our sanitarium work properly self-supporting, we do not regard our sanitariums as enterprises of financial gain, either to conferences, companies, or individuals.

Dr. H. W. Miller: "The medical work of the world, as far as equipment, men, and methods are concerned, is doing all that needs to be done in strictly medical lines. We are not competing with institutions of the world. Our work



COLLEGE TEMPERANCE CAMPAIGNERS

\$119.26, and distributed about 1,200 Temperance *Instructors*. The three companies gave twenty-one programs, reaching 3,370 people, and supplied music for twelve large meetings held under the auspices of the Anti-Saloon League.

DUDLEY C. NEWBOLD.

Medical Missionary Department

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

Medical Convention Notes

We have already spoken of the three medical conventions recently held, and have given the agenda paper which served as a program. Leading thoughts from various speakers may be sufficient to indicate the ground covered and the tone of the discussions. The recommendations adopted will be given in connection with outlines of discussions. The first one follows:—

Resolved, That it is the sense of this convention that our denominational medical work should be regarded as a distinctive factor for the advancement of the truths and work of Seventh-day Adventists, including the following:—

- The care of the sick among our own people and others.
- Education in principles of health and physical reform.

must be distinctly different, to the extent that we are doing what they are not doing and cannot do. One of the distinctive features of our work is in the field of reform, bringing persons to a recognition of the laws of health and urging obedience to them.

"Some of the first purposes of our establishing sanitariums were to provide a means of caring for our own sick people; to make provision for the care of others who would come to us; to provide training centers for medical workers; and to do a health educational work for the general public. The success of an institution should be judged from the manner in which it meets these needs, and not alone from the standpoint of its balance sheet or the standard of its professional work. Our sanitariums should stand as memorials for our great principles, or else we have no good reason for operating them."

W. T. Knox: "While we are inclined to look on sanitariums primarily as curative institutions, we must bear in mind that, as in all other lines of our work, the real object should be to bring to people eternal life. We should not only cure persons of their ills, but should teach them how to live in obedience to all of God's laws. Our health food factories, for example, should consider it more important to help persons to live right and obtain health, than to sell their products. Our medical institutions should be great factors in turning men to God. Where a sanitarium does not do this we can write failure against its work.

"One reason for disappointment in our

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

realizations, to my mind, is the financial phase of the work. Too often have we allowed indebtedness to increase until it has brought discouragement. The financial question then becomes the important one, and almost everything has to be decided in its relation to how it will affect the finances. We try to make the institution pay, and unless we are guarded, the commercial spirit enters. Every line of energy is utilized to make money. Its effect is seen on all.

"The important lesson of this should be to us that it is wrong to go into debt. The remedy for this is to do all we possibly can to get out of debt. If we ask, How can we be more evangelistic? we can answer, One way is to get right financially.

"Spiritual work cannot be done by proxy. It must be a personal matter. One must not say, Let somebody else give Bible readings, or pray, or labor for souls. Every one must do his part, and each must have a personal experience in soul saving to insure the success of the institution as a whole in this direction. I have seen persons who were not gifted as speakers or as public workers, but, with a personal, godly experience, were very successful in bringing men to Jesus. The secret of success in this lies in the earnestness of our efforts."

G. B. Thompson: "In order to do evangelistic work we must be evangelistic at heart. We must believe in prayer and in the power of prayer. We must be definite in our purpose. If we find we are not meeting our purpose, we must ask, Wherein have we departed? We must seek to know what is the matter.

"It is not enough to have a Bible in a room. There are those who supply Bibles to all guest rooms in hotels. That is good as far as it goes; but for us and our work that does not go far enough.

"We must have the power of personal Christian experience in our work. Every worker in the institution must have a right experience. Everything in the institution from top to bottom must be done on a missionary basis. If we are not carrying on our sanitarium work in this way, we are making failures. We must find the seat of difficulty and correct it. We must reform."

Discussion Gleanings

The Lord does not want his people to run his work on borrowed money. The wealth of the world is his. We will do better financially to keep in mind that our service is for God.

Doing God's service in the way he wants it done will enable us to endure sacrifice and suffering, and to work harder. This will help to keep the work out of debt, and it will let us sleep better and give us greater satisfaction.

While we may reach the rich and influential class, our work must also reach the poor and needy.

We believe the secret of making our sanitariums evangelistic is in the godliness of the head physician. He is the man that molds and shapes in a large measure the policies of the work. Our hope lies in strong spiritual doctors.

The early instruction concerning our health work was that it is to fit and prepare a people for translation. This is an important object that we should not forget.

Among some of the things that can be done to strengthen the spiritual influence of a sanitarium is to hold weekly meetings for the workers, for the con-

sideration of the details of spiritual needs, keeping before them its object, talking over individual cases, presenting problems of evangelistic work, discussing how to reach various cases, hearing reports of personal work, having prayer for special cases, and praying for increased patronage where this is needed.

We cannot attain our true purpose until we get a clear vision of what our work should be. Boards of management, superintendents, heads of departments, and all, must see clearly the principles of this work in order to make it succeed.

If we were doing our fullest duty in training to be real soul winners the young people that come to us, we would be a power in carrying forward the work of God.

We cannot make sanitariums merely centers for performing expert surgery for the money that is in it, and expect the approval of God. We must do what we can to relieve those coming to us, and at the same time make the occasion one of helping them find the way of obedience to God's law.

We must hold the highest standard of purity and right living in our sanita-

Berrien Springs Colporteurs' Institute

ONE of the best student colporteurs' institutes I can remember of attending was held at Emmanuel Missionary College, Berrien Springs, Mich., April 16-22. About seventy of the students attended the institute with a view to engaging in the evangelistic colporteur work during the coming vacation.

An eager and responsive interest was manifested in the study of the fundamental principles of this blessed work, which was truly inspiring.

The most hearty cooperation was shown on the part of the president and his faculty in helping to make the institute a success from the first.

Brother J. B. Blosser and all his field



EMMANUEL MISSIONARY COLLEGE CANVASSERS' CLASS '15

riums for every member, from the superintendent and business manager down to the humblest worker.

In one of our institutions in one year thirty-two persons came to a knowledge of the truth. We should have persons everywhere speaking a good word for us on account of the spiritual blessings they have received from us.

L. A. HANSEN.

Field Notes

A SABBATH school of ten members has been organized at Burlington, Wyo.

ELDER A. S. BRINGLE writes us of the organization of a Sabbath school of twelve members at Concordia, Kans.

DURING the last four and a half months ninety-seven persons have been baptized in the New South Wales Conference, Australia. This does not include those who went forward in this ordinance at the close of the camp meeting in September.

agents in the union were diligent in their efforts to help the students by way of interesting and instructing them.

A good work had previously been done by the students in their band work, which enabled the brethren to conduct the institute in less time than is usually taken for institutes.

A real missionary spirit seemed to pervade the entire school, which was truly gratifying, and gave promise of a successful summer's work, and an experience which will prove a great blessing to these earnest young people.

W. W. EASTMAN.

More New Foreign Literature

THE General Conference Publishing Department has just received from our publishing house in Hamburg the following new literature in foreign languages:—

Books

"Ministration of Angels," an illustrated book of 146 pages, in Bohemian, Hungarian, Lithuanian, and Polish;

"Steps to Christ," in Slovakian; "The Mount of Blessing," in Polish and Russian; "Bible Readings," a pamphlet of 216 pages, in Polish.

Colporteurs' Summary for April, 1915

Tracts	UNIONS	Books				Periodicals		
		AGTS.	HRS.	VALUE	VALUE	NO. COP.	VALUE	VALUE
				1915	1914		1915	1914
Hungarian: "Are You Baptized?" "Which Day and Why?" "The Sinner's Fate;" "Sleep of the Dead;" "The Righteousness of God;" "Second Coming of Christ."	ATLANTIC							
German: "The European War in the Light of the Bible;" "What Will the Future Bring?" "The Voice of the Church Fathers and Other Catholic Writers on the Reading of the Scriptures."	Maine	6	734	\$ 555.65	\$ 22.40	1011	\$ 101.10	\$ 226.50
Dutch: "Children of Light;" "The State of the Dead in the Light of Prophecy"	N. New England	5	435	262.90	251.95	737	73.70	71.40
Bulgarian: "Children of Light;" "Faith or Meaning;" "Righteousness of God;" "Secret of Health;" "Are You Baptized?" "The Millennium;" "Sufferings of Christ;" "God's Infallible Prophetic World Clock."	Massachusetts	5	546	619.95	451.10	6895	689.50	281.00
Ruthenian: "The Children of Light;" "Full Assurance of Faith;" "The Sinner's Fate;" "Immortality Only in Christ."	S. New England	2	113	82.55	173.00	1872	187.20	76.00
Lettonian: "Faith or Meaning;" "Children of Light;" "The Sinner's Fate."	E. New York	16	1848	2471.75	475.50	1068	106.80	140.70
Slovakian: "The Millennium;" "The Law and the Gospel."	W. New York	9	644	289.25	215.00	3205	320.50	51.30
Bohemian: "Is the Struggle Against Alcohol Justifiable?"	Gr. New York	11	1105	955.32	349.48	4691	469.10	535.50
Esthonian: "The Sabbath of the Bible and the Sunday of Tradition," a pamphlet of 88 pages.	Totals	54	5421	5237.37	1938.43	19479	1947.90	1382.40
Polish: "Shadow and Substance of the Plan of Redemption;" "The Righteousness of God."	COLUMBIA							
We suggest to our churches that have any of these foreign-speaking peoples in their vicinity that they order supplies of this new literature and circulate it among them. The orders should be placed with the tract societies.	Ohio	22	1969	2257.85	2804.35	3010	301.00	585.50
N. Z. TOWN.	Chesapeake	7	737	773.99	2203.30	529	52.90	298.50
	Virginia	18	846	1059.10	566.20	3410	341.00	101.00
	West Virginia	7	424	471.00	398.25	1019	101.90	22.50
	E. Pennsylvania	6	382	237.95	895.20	1844	184.40	204.30
	W. Pennsylvania	13	1096	1165.80	819.18	1892	189.20	89.00
	New Jersey	14	933	974.80	611.25	1741	174.10	194.60
	Dist. of Columbia	8	355	452.12	429.80	2690	269.00	208.90
	Totals	95	6742	7392.61	8727.53	16135	1613.50	1704.30
	LAKE							
	E. Michigan	18	1730	1094.15	697.70	1380	138.00	174.30
	W. Michigan	6	340	232.75	393.60	941	94.10	70.00
	N. Michigan	9	642	511.50	218.95	678	67.80	60.00
	Wisconsin	10	907	724.90	328.05	3527	352.70	149.80
	S. Illinois	19	2793	2513.15	1898.90	2359	235.90	41.60
	N. Illinois	13	1316	1314.50	165.18	4725	472.50	459.50
	Indiana	16	1842	1738.30	1288.25	1108	110.80	192.40
	Totals	91	9570	8129.25	4990.63	14718	1471.80	1147.60
	EASTERN CANADIAN							
	Ontario	3	....	704.70	512.82	3490	349.00	209.10
	Quebec	..	....	85.85	.....	112	11.20	108.00
	Maritime	..	....	57.75	.....	938	93.80	235.50
	Newfoundland	..	....	15.00	.....	.....	.....	.....
	Totals	3	....	863.30	512.82	4540	454.00	552.60
	SOUTHERN							
	Louisiana	10	718	871.20	429.50	1524	152.40	50.50
	Alabama	21	1552	1282.90	2082.00	1389	138.90	80.50
	Kentucky	15	2301	1749.60	2048.30	949	94.90	81.00
	Mississippi	17	2041	3172.60	6149.10	687	68.70	95.00
	Tennessee River	9	1248	787.15	725.95	1674	167.40	182.30
	Totals	72	7860	7863.45	11434.85	6223	622.30	489.30
	SOUTHEASTERN							
	Cumberland	14	1649	1697.76	925.40	1075	107.50	101.10
	Georgia	15	805	1794.65	834.60	1140	114.00	126.30
	North Carolina	12	1595	1300.05	1449.75	1325	132.50	91.20
	South Carolina	5	544	690.05	2651.19	628	62.80	60.00
	Florida	9	976	1011.50	1567.65	1899	189.90	98.50
	Totals	55	5569	6494.01	7428.59	6067	606.70	477.10
	SOUTHWESTERN							
	Arkansas	12	854	663.70	1457.85	697	69.70	35.80
	Oklahoma	23	1585	1740.70	1707.85	1367	136.70	139.80
	N. Texas	16	719	1042.60	4074.25	410	41.00	31.90
	S. Texas	14	1407	1085.15	2087.50	1554	155.40	50.50
	W. Texas	8	538	925.00	265.70	150	15.00	.....
	New Mexico	2	286	954.25	845.40	390	39.00	16.90
	Totals	75	5389	6411.40	10438.55	4568	456.80	274.90
	CENTRAL							
	Missouri	8	1121	1084.85	2387.40	1175	117.50	276.40
	E. Colorado	5	799	807.15	158.20	2055	205.50	196.00
	W. Colorado	..	....	.....	470.50	85	8.50	42.60
	Nebraska	3	246	175.25	219.95	971	97.10	75.20
	Wyoming	2	35	55.10	138.50	213	21.30	23.30
	Kansas	7	715	824.95	507.85	3525	352.50	82.20
	Totals	25	2916	2947.30	3882.40	8024	802.40	695.70
	NORTHERN							
	Iowa	4	123	75.35	.....	8705	870.50	549.00
	Minnesota	3	533	522.84	784.00	5682	568.20	463.20
	North Dakota	4	246	429.50	249.85	2584	258.40	18.70
	S. Dakota	1	33	51.50	.....	918	91.80	212.00
	Totals	12	935	1079.19	1033.85	17889	1788.90	1242.90
	PACIFIC							
	California	..	....	.....	122.75	4962	496.20	334.00
	N. California	..	....	.....	658.45	195	19.50	92.00
	Gen. California	2	125	299.50	216.50	1095	109.50	41.90
	S. California	6	150	260.65	371.70	4045	404.50	532.30
	Arizona	1	40	61.00	326.20	75	7.50	17.00
	Utah	4	252	276.25	.....	50	5.00	2.50
	Totals	13	567	807.40	1695.60	10422	1042.20	1019.70

Our Summary

OUR April report represents only four weeks' work this year, while for April of last year it represented five weeks'. So while our sales appear smaller, they are in reality larger, for had the report included five weeks at the same ratio we would show a gain of about \$6,000.

The gain in sales made in the Lake and Atlantic Unions is very marked, the gain in the latter being 179 per cent. The increase in sales in the Latin Union and in Cuba is also worthy of note.

The colporteur work in each local conference and mission field as represented in the summary is worthy of careful and thoughtful study. W. W. EASTMAN.

Comparative Summary of Foreign Periodicals

JANUARY, 1914, 485,968 copies, value \$19,795.36; January, 1915, 448,128 copies, value \$13,166.23.

February, 1914, 372,235 copies, value \$10,739.70; February, 1915, 403,134 copies, value \$11,357.55.

March, 1914, 381,017 copies, value \$11,168.35; March, 1915, 467,626 copies, value \$18,243.92.

April, 1914, 375,140 copies, value \$11,686.31; April, 1915, 418,584 copies, value \$10,001.96.

NOTICES AND APPOINTMENTS

UNIONS	Books		Periodicals				
	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
* NORTH PACIFIC							
W. Washington	5	254	\$ 289.20	\$ 666.35	4522	\$ 452.20	\$ 523.40
Upper Columbia	7	1288	1600.00	962.60	1106	110.60	217.50
W. Oregon	3	213	405.15	143.75	1753	175.30	210.80
S. Oregon	6	423	386.00	.....	303	30.30	15.70
E. Oregon	..	.....	.....	.....	15	1.50	.....
S. Idaho	2	280	110.00	343.75	550	55.00	116.30
Montana	1	164	257.00	.....	790	79.00	72.00
Totals	24	2622	3047.35	2116.45	9039	903.90	1155.70
WESTERN CANADIAN							
Alberta	..	.....	.....	179.50	2305	230.50	87.80
Manitoba	..	.....	.....	.....	595	59.50	126.00
British Columbia	..	.....	.....	.....	1740	174.00	215.20
Saskatchewan	..	.....	.....	.....	1800	180.00	105.50
Totals	..	.....	.....	179.50	6440	644.00	534.50
Foreign and miscellaneous	.....	.....	.....	.....	5188	518.80	1161.30
Subscription list	.....	.....	.....	.....	54548	5454.80	4364.70
FOREIGN UNION CONFERENCES AND MISSIONS							
British	31	3089	1495.09	1903.48	128551	903.97	3284.57
Australasian	71	3975	6593.35	5242.37	45450	1683.19	1830.50
South African	..	.....	.....	530.58	.....	.....	.....
Indian	23	2653	464.39	705.00	.....	.....	.....
Scandinavian	81	9541	5547.05	5707.80	7025	446.82	333.20
E. German	61	6647	2344.89	2817.77	96047	2637.74	1680.28
W. German	59	6681	2230.64	3299.36	94842	2612.83	2480.14
Danube	22	1450	544.26	1096.81	.....	.....	.....
Gen. European	63	6590	2326.52	3610.62	23451	598.99	834.79
Latin	13	1844	2169.89	1002.69	7243	232.58	285.04
Porto Rico	..	.....	.....	460.70	.....	.....	186.10
Cuba	17	775	2127.15	1284.75	.....	.....	67.60
W. Caribbean	..	.....	.....	1061.37	.....	.....	221.52
Levant	3	504	57.63	37.96	.....	.....	.....
Korean	..	.....	21.35	24.82	6300	157.50	132.75
South American	16	1083	1060.94	2297.97	.....	227.88	341.22
Brazil	21	1304	803.86	.....	.....	.....	.....
Japan	3	1687	.....	.....	5743	148.73	8.60
Philippine Islands	5	.....	643.51	222.10	.....	121.25	.....
Canary Islands	1	127	180.76	.....	132	2.48	.....
Jamaica	5	.....	91.05	.....	3800	228.00	.....
Totals, foreign	495	47950	28702.33	31306.15	418584	10001.96	11686.31
Totals, N. Am.	519	47591	50272.63	54379.20	183280	18328.00	16202.70
Grand totals	1014	95541	\$78974.96	\$85685.35	601864	\$28329.96	\$27889.01

Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	.....
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	.....
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	.....
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	.....
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	.....
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	.....
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	.....
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	.....
Totals	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	.....

Comparative Summary of American Periodicals

	1912	1913	1914	1915	1912	1913	1914	1915
Jan.†	121666	177080	152971	170760	July 191937	176772	211040	.....
Feb.	144257	201659	242627	134619	Aug. 183119	153849	171451	.....
Mar.	207529	166499	224757	341059	Sept. 173077	127017	164860	.....
April	189498	152088	162027	183280	Oct. 587830	126557	174182	.....
May	162220	166465	168934	.....	Nov. 108755	100351	142040	.....
June	163120	156550	189897	.....	Dec. 111199	99504	143190	.....
Totals	.....	.....	.....	2344207	1804391	2147976	.....	.....

* For two months, March and April.

† Multiply number of magazines in any month by ten cents to get value.

Camp Meetings

ATLANTIC UNION CONFERENCE	
Northern New England, Woodsville, N. H.	..... Aug. 19-29
CENTRAL UNION CONFERENCE	
Wyoming, Crawford, Nebr.	June 3-13
Colorado, Boulder	June 17-27
West Colorado, Grand Junction	..... June 28 to July 5
Missouri, Columbia	..... Aug. 5-15
Nebraska, Hastings	..... Aug. 19-29
Kansas	..... Sept. 2-12
COLUMBIA UNION CONFERENCE	
West Pennsylvania, Homestead Park, Pittsburgh	..... June 10-20
Eastern Pennsylvania, Emmanuel Grove, Allentown	..... June 17-27
Chesapeake, Hamilton Avenue Grove, Baltimore, Md.	..... June 24 to July 4
New Jersey, Burlington	..... June 24 to July 4
Virginia, Charlottesville	..... Aug. 5-15
Ohio, Mount Vernon	..... Aug. 12-22
West Virginia	..... Aug. 26 to Sept. 5
Virginia, Newport News (colored)	Sept. 9-19
EASTERN CANADIAN UNION	
Maritime, Halifax, Nova Scotia	..... June 7-13
Quebec	..... June 17-24
LAKE UNION CONFERENCE	
Wisconsin, Stevens Point	..... June 10-20
North Michigan, Gladstone	..... June 17-27
East Michigan, Holly	..... June 24 to July 4
West Michigan, Charlotte	..... Aug. 12-22
Indiana	..... Aug. 19-29
North Michigan, Mount Pleasant	..... Aug. 26 to Sept. 5
Northern Illinois, Joliet	..... Aug. 26 to Sept. 5
Southern Illinois, Springfield	..... Sept. 2-12
NORTHERN UNION CONFERENCE	
Iowa, Waterloo	..... May 27 to June 6
Minnesota, Anoka	..... June 3-13
South Dakota, Watertown	..... June 10-20
North Dakota, Jamestown	..... June 17-27
NORTH PACIFIC UNION CONFERENCE	
Western Oregon, Portland	..... May 27 to June 8
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 17-27
PACIFIC UNION CONFERENCE	
Northwestern California, Santa Rosa	..... June 17-27
Northern California	..... July 1-11
California, Richmond	..... July 15-25
Southern California	..... Aug. 5-15
Southeastern California, Huntington Beach	..... Aug. 26 to Sept. 5
Arizona	..... Oct. 7-17
SOUTHEASTERN UNION CONFERENCE	
Cumberland, Cleveland, Tenn.	..... July 15-25
South Carolina, Spartanburg	..... July 29 to Aug. 8
North Carolina, Durham	..... Aug. 12-22
Georgia	..... Aug. 26 to Sept. 5
SOUTHWESTERN UNION CONFERENCE	
South Texas, Elgin (local)	..... June 10-20
West Texas (local)	..... June 24 to July 4
North Texas, Sacul (local)	..... July 8-18
North Texas, Grand Prairie	..... July 22 to Aug. 1
Arkansas, Hot Springs	..... Aug. 5-15
North Texas, Linden (local)	..... Aug. 12-22
Oklahoma	..... Aug. 19-29
New Mexico	..... Sept. 2-12
South Texas, Corpus Christi (local)	..... Sept. 16-26
SOUTHERN UNION CONFERENCE	
Tennessee River, Hazel, Ky.	..... July 22 to Aug. 2
Kentucky	..... Aug. 13-22
Alabama, Birmingham (white)	..... Aug. 20-29
Mississippi, Laurel	..... Aug. 27 to Sept. 5
WESTERN CANADIAN UNION CONFERENCE	
British Columbia, Vernon	..... June 7-13
Manitoba, Brandon	..... June 18-27
Saskatchewan, Saskatoon	..... June 25 to July 4
Alberta, Lacombe	..... July 8-18

New Jersey Conference Association

THE annual session of the New Jersey Conference Association of Seventh-day Adventists (incorporated) will be held in Burlington, N. J., in connection with the New Jersey Conference, June 24 to July 4, 1915. The first meeting will be held at 11 A. M., June 28. At this meeting the board of trustees will be elected for the ensuing year, and such other business transacted as should properly come before the association. All accredited delegates to the New Jersey Conference are delegates to the association.

A. R. SANDBORN, *President*;
CLARENCE LAWRY, *Secretary*.

Pennsylvania Tract and Missionary Society

THE annual meeting of the Pennsylvania Tract and Missionary Society will be held in connection with the Eastern Pennsylvania Conference of Seventh-day Adventists, on the Emmanuel Grove camp grounds, Allentown, Pa., June 17-27, 1915. The first meeting will be held at 10 A. M., Friday, June 18. This meeting will be for the election of constituent members for the ensuing year, and for the transaction of any other business that may come before the meeting.

H. M. J. RICHARDS, *President*;
LUCY PAGE EMERSON, *Secretary*.

South Dakota Conference Association

THE annual meeting of the South Dakota Conference Association of Seventh-day Adventists, a corporation of the State of South Dakota, will convene in connection with the State conference and camp meeting, on the camp ground at Watertown, S. Dak., at 11 A. M., June 15, 1915.

Aside from the election of a board of trustees for the ensuing year, the question of moving the offices either into the city of Redfield or into some other city will be brought before the delegates. A full representation is expected at this meeting.

E. T. RUSSELL, *President*;
I. G. ORTNER, *Secretary*.

Maritime Conference

THE Maritime Conference of Seventh-day Adventists will hold its thirteenth annual session at Halifax, Nova Scotia, June 7-13, 1915. The first meeting will be called at 9:30 A. M., Tuesday, June 8, in the Seventh-day Adventist church. May we look for a full delegation from each church? Each church is entitled to one delegate for the organization and to one additional delegate for each fifteen members. Officers will be elected, and such other business as may properly come before the conference will be transacted.

GEO. H. SKINNER, *President*;
L. VAN BUSKIRK, *Secretary*.

The Chesapeake Conference Association

THE Chesapeake Conference Association of Seventh-day Adventists, a body corporate under the laws of the State of Delaware, will hold its annual meeting in connection with the regular conference meeting and camp meeting at Hamilton Avenue Grove, Baltimore, Md., June 24 to July 4, 1915. The first meeting will be held Thursday, July 1, at 11 A. M., for the purpose of electing officers and the transaction of such other business as may properly come before the meeting.

ROSCOE T. BAER, *President*;
WINDOM T. DURST, *Secretary*.

The Chesapeake Conference

THE sixteenth annual session of the Chesapeake Conference will be held in connection with a camp meeting at Hamilton Avenue Grove, Baltimore, Md., June 24 to July 4, 1915. The purpose of the meeting is the

election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting of the conference for organization, appointment of committees, etc., will be called at 11 A. M., Friday, June 25. Each church in the conference is entitled to one delegate for its organization, and one additional delegate for each ten members. A full delegation is desired from all our churches.

ROSCOE T. BAER, *President*;
WINDOM T. DURST, *Secretary*.

Quebec Conference

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

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

North Dakota Conference Association

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

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

Farm for Sale

FARM of 322 acres of good level land, in northern Alabama. May be subdivided into two farms if desired. One-fifth land cleared, balance in oak timber. Houses on place, with barns. Good water. Owner will give large portion to local and foreign mission work. Parties interested should write Tennessee River Conference, 509 Cole Building, Nashville, Tenn.

Obituaries

CRONINGER.—Hezekiah Croninger died at McClure, Ohio, May 10, 1915, aged 72 years, 11 months, and 10 days. He died in the blessed hope. A wife and two daughters are left of the immediate family.

D. E. LINDSEY.

GROVE.—John H. Grove was born April 27, 1892, and died Jan. 14, 1915. His parents, two brothers, and two sisters mourn his sudden death. He will be greatly missed by his many friends, a large number of whom were present at the funeral service.

W. A. YOUNG.

MICHAEL.—Jennina J., wife of William Michael, died at the home of her son in Marion, Ind., March 29, 1915, aged sixty-six years. Three of her six children are left to mourn. Eleven years ago she accepted the third angel's message, and fell asleep with full confidence in her Saviour.

W. A. YOUNG.

GETTYS.—Died at the home of his parents in Logansport, Ind., Doyle Lavaughn Gettys, April 20, 1915, aged 4 years, 8 months, and 7 days.

W. A. YOUNG.

WEDDLE.—Elizabeth Weddle died in San Diego, Cal., May 5, 1915, aged 85 years and 6 months. She was a native of Kentucky, but settled in San Diego in 1869. She cheerfully accepted the third angel's message, and fell asleep in the faith.

W. M. HEALEY.

BUGGE.—Died in San Diego, Cal., May 6, 1915, Sister Petrea Severin Bugge, a native of Norway, aged 69 years and 8 months. Two sons and one daughter are left of her immediate family. She was a faithful member of the Seventh-day Adventist Church for many years.

W. M. HEALEY.

GRESS.—Morris E. Gress died at his home in La Fayette, Ind., May 4, 1915, aged 27 years, 6 months, and 25 days. He was born at Delphi, Ind. His wife and daughter, one sister, and his aged parents are left to mourn, but they are comforted by the assurance that he had made his peace with God.

W. A. YOUNG.

PINE.—Died March 30, 1915, at the age of seventy years, Esther C. Pine, of Marion, Ind. Six daughters and one son are left to mourn. She was married to George M. Pine Jan. 20, 1860, and was left a widow in August, 1911. In 1883 she accepted the advent message, and lived a consistent Christian life until the end.

W. A. YOUNG.

McFERRAN.—Georgia Smith was born in Ft. Wayne, Ind., July 7, 1876. She was married to Benjamin McFerran in June, 1897. Three children came to bless their home, two of whom survive. Sister McFerran fell asleep at the home of her sister in Logansport, Ind., Jan. 9, 1915. The funeral service was held at the home of her mother.

W. A. YOUNG.

COX.—Died in Thorntown, Ind., April 2, 1915, Elisha Cox, aged 74 years, 6 months, and 27 days. He was married Feb. 8, 1865, to Mary A. Mendenhall. Of their eight children three survive. One brother and one sister also mourn. In 1878 the deceased accepted present truth. High tribute was paid him by his neighbors for loyalty to principle.

W. A. YOUNG.

LEWIS.—Susan A. Lewis was born March 25, 1843, and died March 28, 1915, at La Fayette, Ind. She was married to William B. Lewis April 9, 1866. The husband and four of their six children survive. The deceased was a devoted wife and mother, and from 1888 to the end of her life was an earnest member of the Seventh-day Adventist Church.

W. A. YOUNG.

TAYLOR.—Dorothy Brown Taylor was born in Swanton, Vt., Feb. 4, 1835, and died at her home in South Bolton, Quebec, April 25, 1915. In 1853, she was united in marriage with George D. Taylor, and twelve children were born to them, ten of whom are left to mourn. The deceased was a firm believer in the third angel's message for more than thirty years, and fell asleep in Jesus.

A. V. OLSON.

YOUNTS.—Abraham Younts was born in Miami County, Ohio, May 24, 1847, and fell asleep in Jesus Feb. 22, 1915. He was married to Rebecca C. Furgerson April 6, 1866. She died in 1888, leaving two sons. Later Brother Younts was united in marriage with Samantha Scott, and to them was born one son. The truths of the third angel's message were dear to his heart, and he bore his suffering patiently.

W. A. YOUNG.

CULVER.—Mrs. Mary O. Culver died at Long Beach, Cal., April 26, 1915, aged 76 years, 10 months, and 26 days. She was a patient sufferer during a long illness, and prayed that she might rest if it was her Master's will. She was born in New York State, but the family moved to Illinois when she was a little girl. She was married to Harlan J. Culver in 1865. Her death is mourned by one sister and one brother, besides other relatives and many friends.

F. I. RICHARDSON.

LAUDER.—Our venerable brother, A. A. Lauder, died at Mount Vernon, Ohio, May 11, 1915, aged eighty-nine years. His was a noble, faithful life, and his devoted companion, who is left to mourn, is sustained by the blessed hope. Brother Lauder served as treasurer of the Ohio Conference for three years. He fought in the Civil War, and his comrades assisted in the funeral services.

D. E. LINDSEY.

SHARP.—Marian E. Hall Sharp was born near Amity, Ohio, Sept. 3, 1840. She passed away at her home in Academia, Ohio, Dec. 1, 1914. She was united in marriage to Christian R. Sharp Oct. 1, 1871. Some twenty-seven years ago the deceased united with the Seventh-day Adventist Church in Mount Vernon, Ohio, and remained a faithful member until her death. Two sons and two daughters are left to mourn. * * *

NICKEL.—Josephine B. Nickel was born in Indiana, May 5, 1844, and died May 10, 1915. Her maiden name was Hankins. She was married to W. F. Nickel May 16, 1866. Their first home was in Mount Pleasant, Iowa, but for many years they lived at College View, Nebr. Their last years were spent in the Old Soldiers' Home at Grand Island, Nebr., and there our sister fell asleep. Brother Nickel and one son are left to mourn.

B. L. HOUSE.

"Protestant Magazine"

WRITING under date of May 18, Elder W. D. MacLay, president of the Kansas Conference, expresses his appreciation of the *Protestant Magazine*: "I wish to say that I greatly appreciate the splendid work the *Protestant Magazine* is doing. We are doing all we can to give it a good circulation in the Kansas Conference."

REFERRING to the work of the *Protestant Magazine*, the educational secretary of the Lake Union Conference, Brother C. A. Russell, writes thus: "For many years I have felt that we as a people must face the issue fairly and squarely. Surely the *Protestant Magazine* is taking this position. I know of no publication issued by our people at the present time that is more nearly presenting to the world the straight third angel's message." It should not be forgotten that this is a message against the beast and his image.

TAKING advantage of the offer to send the *Protestant Magazine* one year to three different addresses for \$2.00, Rev. Martin Walker, pastor of the Calvary Evangelical Lutheran church, Buffalo, N. Y., renewed his own subscription and sent in two additional names. In his letter he said, "I value your magazine for the conservative and safe manner in which you handle the difficult and burning questions of political Romanism." Satisfied subscribers are the best promoters for the *Protestant Magazine*.

"The Shadow of the Bottle"

Give It a Chance

A FEW mornings ago some of the good things contained in this book were presented to the students of Mount Vernon Academy. The first chapter was read, which awakened in the students a desire to circulate the book. An appeal was made to every student to buy a copy, and then to canvass for the book this summer, or, if it would be impossible for him to leave home, to circulate as many copies as possible among his neighbors. To this appeal nearly every student responded.

As I was leaving Mount Vernon for Washington, I met a traveling man who was interested in the temperance movement. I gave him a copy of the book, and called his attention to two chapters. After reading them, his eyes were moist, and a spirit of determination against the liquor traffic seemed to possess him. He was anxious to get a copy, so gave me his address and fifty cents, and asked me to send him one.

All you need to do is to get a few copies of the book, go to the ministers and to W. C. T. U. and other temperance workers, and leave the book for twenty-four hours; then go back and get the money and recommendation. Just give the book a chance, and it will sell itself.

This is a wonderful little work, as it treats the subject so convincingly, and stirs up such a strong spirit against the liquor traffic. It will break down prejudice and open the way for books containing the testing truths of the third angel's message. Every colporteur will do well to sell it in the cloth binding as a help,—sell for cash and take orders.

This is a wonderful opportunity for all our people, old and young, to do a great work for the Lord, as all temperance workers of every denomination will help them and bid them Godspeed. Let every church order a good supply from the tract society and go to work at once. Most persons prefer the cloth binding at 50 cents, yet it may be necessary to call attention to the fact that it can be had in a paper cover for only 25 cents. In cities, take orders one week and deliver the following Monday. The Lord certainly will bless all who engage in this work.

I. D. RICHARDSON,
Gen. Agt. Columbia Union Conference.

Interesting Letters

THE following letter, just received, is representative of the many letters that are constantly being sent to the *REVIEW* by those who have read the paper for a number of years:—

"I am sending a post-office money order in this letter for \$2, to renew my subscription for the *REVIEW* for one year. I wish to say that the years that I have been reading the *REVIEW* have taught me that it is difficult to live a good, clean, up-to-date, wide-awake Christian life in this message without the *REVIEW*. I know that it is a medium through which God speaks to his people. It keeps us in touch with all the plans and work of this movement. Its messages are inspiring; its counsels are sound and safe. If we let the *REVIEW* have its rightful place, it will be a light to guide us through life's darkest night.

"In my own experience during the fourteen years I have read the *REVIEW*, I have learned that it always has a message that just fits my case. I have learned that when I am sorely pressed and need human sympathy and counsel, the next issue of the *REVIEW* generally has just what I need. I really believe the *REVIEW* has a specific work to do, a message to bear, as much as any individual the Lord ever called. But it cannot do that work except as it can get into the homes and hearts of the people. Praying that it may never lose its bearing till its work is done, I am,

"Sincerely yours,
"W. M. E. ESTELLE."

This letter, which was recently received, will serve as an example of the many letters coming to us concerning the *REVIEW* Present Truth Series, and referring to other publications previously received:—

"BRETHREN: On the second of this month I was at the Goodview post office, in Virginia. I saw a copy of a sermon preached by some one on Nebuchadnezzar's dream of the great image [P. T. S. No. 2]. This paper was addressed to Stephen I. St. Clair, but he has moved to another county, and others get his paper.

"All who saw the paper remarked that Squire Dooley had been reading the paper. I told them that I had not seen it before, but that I had read my Bible, and had studied the dream, and the world's history that was involved in it, and had also read Smith's 'Thoughts on Daniel and the Revelation,' and that no book had ever been issued from the press, outside of the Bible, that had more truth in it than that book. I cannot keep it at home. I have not seen it for six years. If a lover of truth ever gets hold of it, it is never relinquished until it is read and reread. It is somewhere in the city of Roanoke, Va. What I want to know is this: What will fifty or one hundred copies of the sermon cost me, as I want them for gratuitous distribution? Let me know by return mail, and I will forward money for the same.

"I could tell you much of my experience with the leading members of the various denominations in regard to what I have taught concerning the end of time and the coming of the Son of man to judgment. For twenty-five years I taught my pupils in school the fearful times that the world was approaching. They didn't think that I would live to see it, but God in his infinite mercy has permitted me to live to see the beginning of the struggle that will lead to Armageddon, and the time of trouble spoken of by Daniel over 2,400 years ago, and of the third woe spoken of in Rev. 11: 14-18.

S. H. DOOLEY."

The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance
One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-office Money Orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]



WASHINGTON, D. C., JUNE 3, 1915

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We are requested to call attention to the date of the Educational and Missionary Volunteer Convention for the Columbia Union Conference, which will be held in Takoma Park, D. C., beginning July 28, instead of July 29, as previously announced.

ANOTHER communication has been received at the Mission Board office from Elder W. C. Ising, prisoner of war at Malta. He was well. The news of the death of Brother Olsen had just reached him, and he was mourning the loss of this able worker. Let us not forget to pray for our brethren who have been forced out of the service of the cause, an experience very painful to them.

WRITING from Lucknow, India, March 29, Brother S. A. Wellman says: "Things are moving along here well, and this year bids fair to be the best we have had for some time. The office is busy and more work of a strictly denominational character is coming in all of the time. We have been more than interested to see the rapid advancement of the publishing work at home in the last few months, and feel sure that with the blessing of God the circulation of these millions of pages of literature will bring the truth home to many hearts."

WRITING from Riga, Russia, April 13, Brother J. T. Boettcher relates the following experience: "This morning early I was taken by surprise. Two police officers came before I was up, and did not even give me a chance to dress, but began to search my home from one end to the other. Every drawer was opened; all the cupboards examined, every trunk, bookcase, etc. What they could find in the form of letters, reports, and other written documents was taken along. While two officers were doing the work inside another one stood before the door keeping watch to see that no one left the rooms. The Lord gave me strength to be very calm, for I knew that I was in

the hands of my heavenly Master. The cause of God is in great danger in Russia. This may blow over, and our Lord can use it to the furtherance of the message. I shall not run away because of this, but wait and see what God has in mind. May our dear people in America, who are enjoying such great liberty, pray for us."

NEARLY all of the General Conference office workers are now out in the field attending camp meetings and conventions. Elders I. H. Evans, F. Griggs, J. L. Shaw, and M. E. Kern have gone to the Pacific Coast to attend the Educational and Missionary Volunteer Convention, to be held at Pacific Union College June 4-14. Other workers are attending various camp meetings in the East and Central West.

A LETTER from J. W. Westphal, president of the South American Union Conference, tells of a very profitable general meeting just closed at Lima, Peru. The workers in the Inca Union Mission field as far as possible gathered for the council, at the close of which, because of conditions in Ecuador, several of the brethren went on to Guayaquil. After visiting our Indian mission in the Lake Titicaca region, Brother Westphal planned to return to Argentina either by boat via the Straits of Magellan, or over the mountain passes from Bolivia, as heavy snows closed the tunnel route between Chile and Argentina. Of the experience at the general meeting he says: "The Lord seemed nearer, and the truth clearer, and God's willingness to bless more certain than ever to my soul. For these blessings I praise him."

The Great War

THE entrance of Italy into the war makes the eleventh nation to engage in the great conflict. The contending nations are Great Britain, France, Russia, Belgium, Germany, Austria-Hungary, Japan, Turkey, Serbia, Italy, and Montenegro. Strong efforts are being made from both sides to enlist Roumania, Bulgaria, Greece, and other nations in the conflict. It is probable that these efforts will prove successful. The effect of the entrance of Italy into the war is problematical.

As never before in the history of mankind can it be said in the words of Scripture, "The nations were angry." The great controversy now going forward is the culmination of years of animosity and racial jealousy. No man living can predict the outcome. That national boundaries will be greatly modified goes without saying. That the victors, whoever they may be, will exact heavy toll of the vanquished is evident from the spirit which characterizes every nation engaged in the controversy.

Thus far the opening of spring has witnessed but little change in the general situation. The contending forces in the West are still engaged in the sieges, attacks, and counter attacks which have characterized the long winter months. In the East several weeks ago the Russians achieved a great victory—the most notable of the war thus far—in the capture of Przemyśl, a strong Austrian fortress. It appears from present reports, however, that this in turn is being seriously threatened by the combined Aus-

trian and German forces. Considerable progress has been made by the Allies in forcing an entrance through the Dardanelles, but with varying success, involving much loss in men and ships to both sides of the contestants. Aside from the employment of great forces which with the opening of the spring months have been placed in the field, and the entrance of Italy into the war, there has been but little change in the general situation over what it was at the beginning of the year.

It certainly behooves the believers in this message in every land and clime to pray for the holding of the winds of war and the cessation of this deadly strife. God has given to his people a message to bear to the world. In the situation which now exists let us not forget that which has been committed to us, nor ignore the opportunities which the providence of God may create out of the very conditions which exist in the opening of the minds of men to the reception of his Word. As never before in these times of warfare and unrest the children of men need to have their attention called to the meaning of these things that are coming upon the earth, and to the peace of heart and rest of soul which they may find in the Lord Jesus Christ.

Our Camp Meeting Experience

THERE will be held by Seventh-day Adventists during the summer season more than sixty camp meetings in North America. These gatherings will be attended by thousands of our people. To what proportion of those who attend will the meeting bring a blessing? How many will go home from the gathering in a worse condition than before? The results of the meeting in every case can only be determined by the individual himself.

What will the meeting bring to you? Will it prove a blessing or will the occasion be a time of backsliding? It is possible to backslide from God even while attending a religious gathering of this kind. It will depend altogether upon the way the worshiper relates himself to the opportunities afforded. If one regards the meeting primarily as a social occasion—a place to meet old friends and pleasant companions—or if he takes advantage of its location in some large city to spend a portion of his time sight-seeing or attending places of amusement, or even though he may be a regular attendant at the services, if he cherishes a spirit of criticism and murmuring, he might better remain at home. One attending the meeting in such a spirit will receive but little benefit.

On the other hand, if one comes to the meeting for the purpose of seeking God, of getting the victory over sin, of obtaining a new vision of the character of God and the plan of salvation, of giving as well as receiving, then he will find that for which he seeks, and the meeting will prove a rich oasis in his experience. Resolve now, before your annual camp meeting comes, that by God's grace it shall be made the best meeting in all your experience. Go to lift, to labor, to build up, to encourage. Contribute your effort, however great or however small, to its success. Heaven will respond to this spirit on your part, and the blessings of divine grace will be generously bestowed upon you.