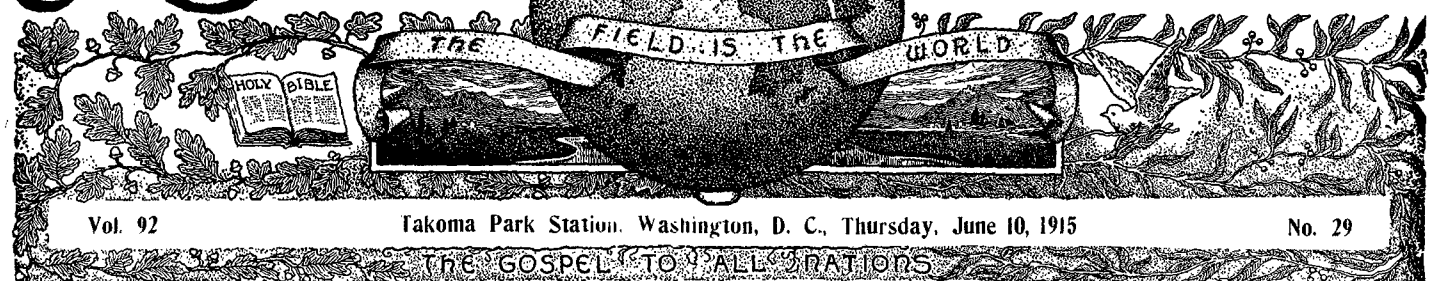


The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, June 10, 1915

No. 29

THE GOSPEL TO ALL NATIONS

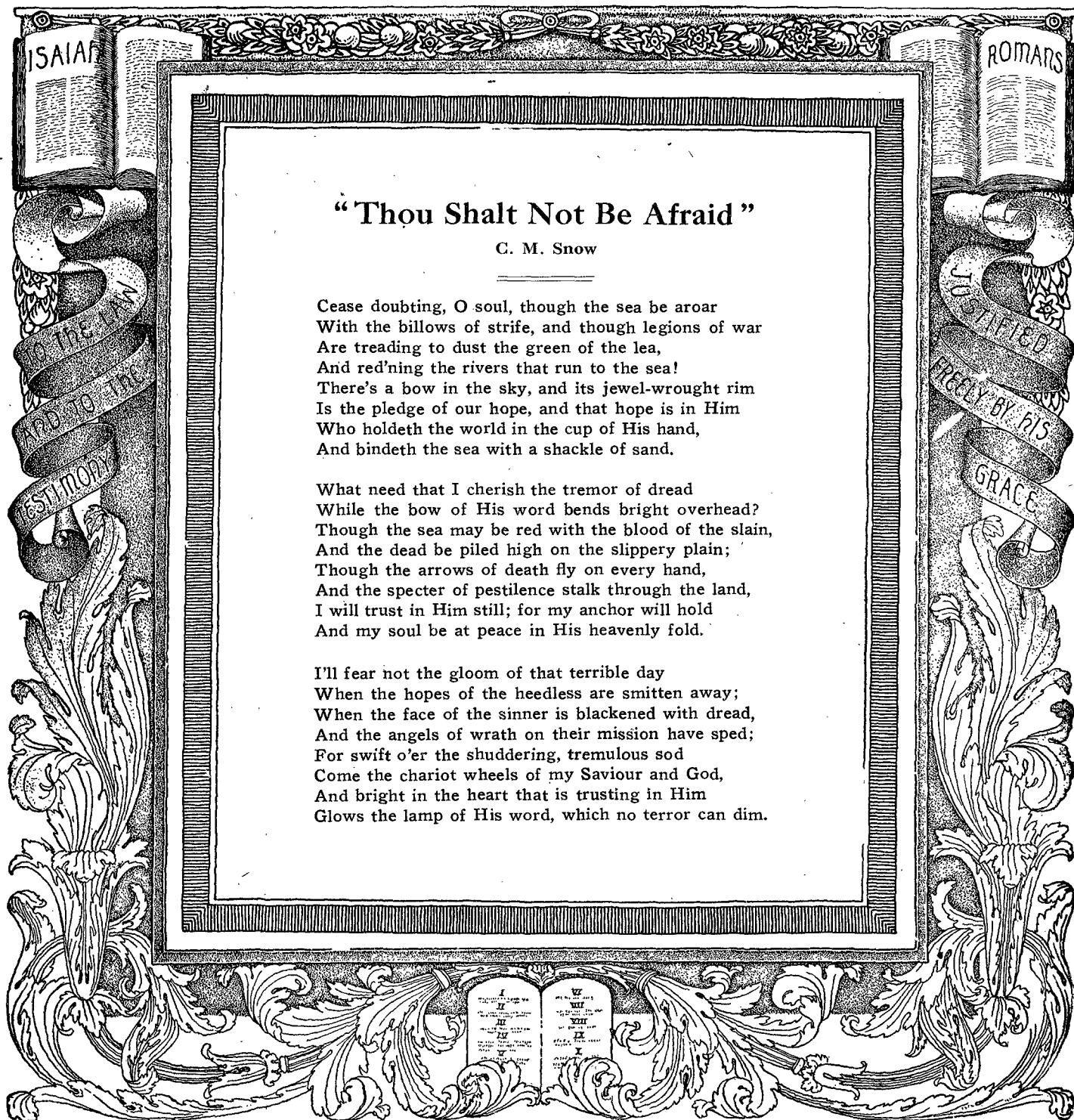
"Thou Shalt Not Be Afraid"

C. M. Snow

Cease doubting, O soul, though the sea be roar
With the billows of strife, and though legions of war
Are treading to dust the green of the lea,
And red'ning the rivers that run to the sea!
There's a bow in the sky, and its jewel-wrought rim
Is the pledge of our hope, and that hope is in Him
Who holdeth the world in the cup of His hand,
And bindeth the sea with a shackle of sand.

What need that I cherish the tremor of dread
While the bow of His word bends bright overhead?
Though the sea may be red with the blood of the slain,
And the dead be piled high on the slippery plain;
Though the arrows of death fly on every hand,
And the specter of pestilence stalk through the land,
I will trust in Him still; for my anchor will hold
And my soul be at peace in His heavenly fold.

I'll fear not the gloom of that terrible day
When the hopes of the heedless are smitten away;
When the face of the sinner is blackened with dread,
And the angels of wrath on their mission have sped;
For swift o'er the shuddering, tremulous sod
Come the chariot wheels of my Saviour and God,
And bright in the heart that is trusting in Him
Glow the lamp of His word, which no terror can dim.



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The Advent Review and Sabbath Herald

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 10, 1915

No. 29

GENERAL ARTICLES

The Sabbath

JANETTE BIDWELL

O'er the hills the morning sunlight
Comes with warm and gentle ray,
Like the smile of God's approval
Resting on this Sabbath day.

Let us gather to the temple
Where the High and Holy One
Comes to bless his earthly children
When the six days' work is done.

Let us come with reverence, kneeling
With bowed head and prayerful
heart;
Worshipping our great Redeemer,
Gathered from the world apart.

As we leave the sacred portals,
As we go upon our way,
Let this quiet, reverent spirit
Hover o'er us all the day.

And when evening's deepening twilight
Tells us that the day is gone,
Let us thank God for his blessing
Till th' eternal Sabbath dawn.

Adventist Music

J. S. WASHBURN

In every great movement connected with his work of creation and redemption God has always had special music exactly appropriate for the time and the occasion. At creation's dawn there was no note of sadness in the anthem of praise when the morning stars sang together and all the sons of God shouted for joy over the finished work, when the Supreme Judge himself had declared that all was very good. But when redemption is finished, in the song of praise there is added a minor strain sweeter than any chord in creation's song, "Worthy is the Lamb that *was slain*." This sweetest song of all will have in it a pathetic touch of sadness, a memory of sorrow and pain, then forever ended. The song at redemption's consummation is wondrously fitting for the glorious victory over death and sin.

When God had brought Israel through the Red Sea while their enemies, the Egyptians, were drowned, "then sang Moses and the children of Israel this song unto the Lord, and spake, saying,

I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Ex. 15:1.

Jesus sang with his disciples, and the inspired command by the apostle Paul is, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19. Music, suitable for the time, has always played a most important part in all the history of the church and the Reformation. Luther was not only a great preacher, but a musician, a composer, and a sweet singer. In the darkest hours, when it seemed that only ruin and death were before him, he called his friends and sang with them songs of faith and trust appropriate for the great struggle through which they were passing.

With John Wesley was intimately associated his brother, Charles Wesley, the singer and song writer, who probably wrote more hymns than any other man. Among these is that immortal song that never will grow old, "Jesus, Lover of My Soul." The music of Charles Wesley and the preaching of John Wesley were a combination of great power.

Coming down to modern times: with D. L. Moody, one of the sincerest and truest of all modern evangelists, was closely associated Ira D. Sankey, who performed the wonderful and before unheard-of feat of composing and singing at the same time, in the presence of a great meeting, the music of the song "The Ninety and Nine." His earnest heart singing probably helped equally with Mr. Moody's preaching, to accomplish a great work. Their names go down together in history, "Moody and Sankey," the preacher and the singer.

In the early advent movement the hymns on the subject of the coming of the Lord, sung with intense earnestness and solemnity, had a wonderful effect on the hearers. James White, one of the great leaders in the great second advent movement of 1844, was very musical, a powerful and an excellent singer. And there were many others who sang with heart and soul and voice, and with telling effect, the message of the coming of the Lord. Many of us have heard one of the

oldest living pioneers tell of his first acquaintance with the first angel's message, and of the mighty converting power of the first advent song he heard, which brought him to acknowledge at once the truth of that message. At one time an Adventist company was arrested for disturbing the people with their singing. At the command of the judge before whom they were tried, they sang three of the thrilling advent hymns, and were set free at once, with the statement that "if people are disturbed with that kind of singing they ought to be disturbed."

Think you that the close of this work will come and find us using any music inappropriate for our great message? Every great religious movement has had music of its own appropriate for the time and the occasion and for the special message. This message in its closing power will have such music. We do not need to imitate the music of Babylon, any more than we need to imitate the preaching of Babylon. Thank God that we have still some real advent music, but we shall have a far greater revival of distinctive advent singing appropriate for the most solemn and awful crisis the world has ever known. The old advent hymns when sung with the advent spirit, bring into the meetings the presence and power of God, whose Spirit is so effectively banished by much of the modern light music many have been accustomed to hear and to sing in the popular churches.

There was never before such a flood of cheap music, dance music, "ragtime," as today. The Satanic, Sodomite dances of today are a sign that the end is just upon us. Many of the cheap, sensational, sentimental hymns of today, come from the same school of music. In speaking of modern revivals, "The Great Controversy," that wonderful book, which should be studied today more than ever before, says on page 464, "There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead."

It is true there are many grand old hymns, such as, "Jesus, Lover of My Soul," "Nearer, My God, to Thee," "Rock of Ages," that will always be appropriate. Some modern hymns are good, but very many are of little real worth, and detract from an earnest prayer or sermon.

Let us sing of the coming of Christ, of the heavenly home, and of the great truths of our distinctive message. And let us select true, substantial music. God will no doubt have some music written expressly for the closing work, but many

of the old hymns, if sung with the spirit, would bring a mighty blessing to God's people. It is sad to see that, to many, some of the sweetest, most spiritual of the old advent hymns are entirely new. May God give us a revival of true advent singing that will shake the world, and hasten the time when we shall join in the great victory song of Moses and the Lamb at the coming of our Lord and Saviour Jesus Christ.

Philadelphia, Pa.

Reverence in the House of God

M. G. CONGER

FROM the holiness of God's presence, as revealed in the Bible, we may learn how sacred is the place of worship where he meets with his people. All things connected with his service—the gospel songs, the earnest prayers, and the words of the minister—are God's appointed agencies to direct his children to the church above, and to prepare them to take part in the face-to-face worship of the Lord of lords.

Today, we are worshipping the same God that the Israelites worshiped. The reverence which was shown when they met in service is an example that we may well emulate. There was a sacredness about the sanctuary service which we rarely see manifested in our meetings nowadays. A laxness has crept in which has tended to destroy the fine sense of decorum, propriety, and reverence that should prevail.

Nothing that is holy should be treated with carelessness or indifference. We should conduct ourselves in God's house as we would were he visible to our natural eyes; for reverence belongeth unto God. Seraphim adore him, and angels veil their faces before him; yet puny man dares approach the omnipotent God as if he were an equal. While we are bidden to draw near to the throne of grace with boldness, yet we must not have the boldness of presumption, nor regard our Creator as one who is on our level.

We should enter his presence with humility and godly fear, and wait reverently before him: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. When we fully realize this, we shall not fail to assume the proper attitude when we approach God.

The stiff manner that many have of sitting upright while prayer is offered does not bespeak humbleness. We cannot imagine Jesus, or Daniel the prophet, or David the sweet singer of Israel, assuming that attitude during prayer. The psalmist says, "O come, let us worship and bow down; let us kneel before Jehovah our Maker."

Paul said that at the name of Jesus every knee should bow. The Master left for us an example, he "kneeling down, and prayed." Luke 22:41. The same record is borne of the martyr Stephen and of the apostle Peter. Acts 7:60; 9:40. Adverse surroundings were no

excuse for the sitting posture in the days of the early church; for Paul tells us that the disciples with their wives and children went "out of the city: and kneeling down on the beach, we prayed." Acts 21:5, R. V. When such come together for worship, the Lord comes with them.

We cannot conceive of a band of earnest followers of Jesus whispering while prayer is being offered; manifesting the meek and quiet spirit of Christ, they listen attentively and responsively. They regard the house of God as a sacred, holy place, where they meet with him to receive the blessing of his special presence, and when they are seated they involuntarily bow their heads and ask for the fulfillment of his promise that "where two or three are gathered together in my name, there am I." Matt. 18:20.

At the close of the service the true worshipers do not exhibit a spirit of hurry, but wait calmly until the "Amen" of the benediction is pronounced; and then they give a word of cheer to their brethren and sisters. They can truly say, "But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple." Ps. 5:7.

A Prayerful Attitude

FLORENCE CHRISMAN

THE place which has been dedicated to the worship of God is the most sacred place on earth. It is God's sanctuary, where he meets with his people. It may be very humble, but it is no less holy; for God's presence makes holy. When the Lord appeared to Moses in the burning bush, Moses was told to put off his shoes, for the place whereon he stood was holy ground. The place was holy because God was there, and his presence is ever the same—it makes holy.

Every religious service should be regarded with the greatest solemnity and reverence; it is a serious thing to enter into the presence of God unprepared. No thought, word, or action should be brought into his sanctuary that he cannot bless. We are told that "we do not obtain one hundredth part of the blessing we should from assembling together to worship God." This is not because God withholds his blessing from us, but because we are not in a receptive condition. Our minds and hearts are so full of worldly cares that the precious truths of his Holy Word make but little impression upon us. We fail to sense our great need, and many times we leave the house of God in no better condition than when we entered. Evil angels are present at every service to rob us of the blessing which God has for us; and unless we are ready to receive it, we will go away empty.

Before going to the house of worship, we should pray that all evil be removed from our hearts, that we may come before the Lord "in the beauty of holiness." As we take our places, would it

not be well for us to bow our heads in a word of silent prayer? When the minister enters the pulpit and bows before the Lord, solemnity and awe should rest upon each one in divine presence. He is committing himself to God before he dares to stand before the people to break unto them the bread of life. Every worshiper should send up an earnest petition in his behalf.

Prayer is the most important part of divine worship. It should characterize every service. The minister may be earnest, well educated, and interesting, but without prayer, his message will fail to impress hearts. The worshipers may be intelligent, and sincere in their desire for truth, but without prayer, they will fail to comprehend the message of God; for "the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:11. Before the things of God can be understood, we must seek for the Spirit of God, who alone can give us wisdom to understand the things of God.

When prayer is being offered, we should remember that God, the Creator of the universe, is being addressed, and our hearts should join in each petition for divine blessing. Angels of God come very near at such times, and they are ready to help every soul who cries out after God. The Lord will richly bless all those who thus prepare themselves to hear the preaching of his Word. But sometimes we lose much of this blessing just before we leave the house of worship. While the benediction is being pronounced, instead of lifting our hearts to God in thanksgiving and praise, we often begin to put on our wraps or to gather up our books. This grieves the Holy Spirit from us, and thus we lose much of the blessing which we might have carried with us. Christ said, "Mine house shall be called an house of prayer for all people." Isa. 56:7.

Punctuality and Regularity

FLORENCE WHALEY

IN a certain little church which has a membership of about one hundred, every member is in his place before the appointed hour for service. For five minutes before the service begins, only the low strains of the organ break the silence. This brief period is a time for meditation and heart preparation. At its close the minister stands, signals his audience to arise, and for a moment every head is bowed in silent prayer, after which God's servant offers an earnest petition of only a few short sentences.

Why should not this custom be established in more churches? The attitude of waiting before the Lord, creates a reverence that lingers throughout the meeting; and surely we desire to have our services characterized by the reverence which is due the One whom we have assembled to worship. Also we ought not to come to God's house late. Imagine that we have an appointment with an earthly king: would we consider it unimportant to meet that appointment promptly? On the contrary, every effort

would be made to be punctual. How much more binding should be our obligations to him whose throne is in the heavens, and whose dominion embraces the entire universe!

Looking at the matter of punctuality from a human standpoint, are we rightly regarding the privileges of our fellow worshipers when we arrive three, four, or five minutes after the meeting has begun? Could we not be there when the hymn is announced, and be ready to join with our hearts, if not with our voices, in the first note of praise to God? Our influence upon the children should incite punctuality. They are guided by what we do, as well as by what we say; and by our punctuality we can help them to form right habits.

Of equal importance with punctuality is regularity in attendance. Of course there are circumstances which might make it impossible to attend, but ordinarily we have no good excuse for absenting ourselves from the house of worship. Little indispositions or conditions of the weather that would not interfere with personal pleasures, surely ought not to hinder our performance of obligations to God. Religious duties should have first place in the Christian's heart. The apostle has admonished us not to forsake "the assembling of ourselves together, as the manner of some is," but to exhort one another; "and so much the more, as ye see the day approaching." We are almost home; but before we gain our heavenly mansion, we are to pass through great tribulations. We shall be deprived of many of the blessings we now enjoy, and among them will be the privilege of meeting in the house of God for worship. Should we not prize more highly our present opportunities, and by our punctuality and regularity at church demonstrate our appreciation of these blessings? God takes account of our faithfulness, and no effort to render acceptable service unto him will be unrewarded.



Worship in Sacred Song

MELVIN MUNSON

THE singing of Christian hymns is as truly the worship of God as is prayer or the reading of the Bible.

During the song service which was being held in a college chapel, a student was busily occupied working his problems in algebra. When asked by his seat mate to join in the worship of praise, he said, "Singing is not worship;" but when the Scripture reading began, he at once closed his books and listened attentively. This is the way many Christians look upon sacred singing, although many of the songs we sing are the psalms of David set to music. It does not seem right that these inspired psalms should lose their sacredness by being sung. And if we understood how the Lord by his Spirit has directed in the composition of many of our gospel hymns, we no doubt would sing them with greater reverence than we do. The following story is told of the circumstances that gave birth to

that popular song, "When the Roll Is Called up Yonder:"—

Mr. J. M. Black, the composer of both the words and music, was leading in a consecration meeting of a young people's society. The members were responding to the roll call by repeating a text of scripture. One name was called to which there was no response, and the leader said, "What a sad thing it would be to be absent when our names are called from the Lamb's book of life." He looked for something suitable to sing on the subject. Failing to find anything, the thought occurred to him to write a song. Upon reaching home, the first stanza came to him in full. In fifteen minutes he had composed the other two stanzas. "Going to the piano," he says, "I played the music just as it is found today in the hymn books, note for note, and I have never dared to change a single word or a note of the piece since."

It is a singular fact that wicked men recognize Christian songs as an expression of worship; and, realizing their lost condition, they sometimes refuse to sing certain songs. A young sailor was summoned to his mother's deathbed. "Willie," said the mother, looking up at him with tearful eyes, "sing to me once more, 'Safe in the Arms of Jesus.'" "Mother," he replied, "I can't sing that song. It would be a lie; I am not safe, and I can't sing a lie."

Is it possible that professed Christians ever sing a lie? From the careless attitude and indifferent manner which they often assume, it would seem that they often regard but lightly the songs that sinners dare not sing.

The singing of hymns has always graced Christian worship. No other form of service can be shared by the congregation more unitedly than the service of song. All the sacred books of the world's many religions tell of a heaven beyond, but the Bible is the only book that describes the redeemed as playing on harps and singing the songs of Zion.

Those who look for Christ's soon return hope to have the privilege of joining that select choir of one hundred and forty-four thousand sweet-voiced singers who will sing the new song. No choir upon earth ever renders its anthems without first practicing them; and just so truly must God's people join in the sacred songs of the gospel here, if they hope to enjoy and share in the songs of heaven. The same reverence must enter into the singing of our earthly songs as will hallow the anthems of heaven.



Reverence in Deportment and Dress

MAY WHEELER

"To the humble, believing soul, the house of God on earth is the gate of heaven."—"Testimonies for the Church," Vol. V. We should realize, when we come to the place of worship, that we are coming into the presence of God. It is here that he comes to meet

with his people. No matter how humble the place of meeting, if it is the best that can be afforded, we have the promise that Christ will meet with us.

The sacredness attached to the services of the tabernacle and the temple, in olden times, should be an object lesson to us. God would have his people manifest the same reverence in his worship now as then. Yet what a lack of respect is seen today in many of our churches! They seem to be regarded by some as a place to meet friends, and to talk over the occurrences and the business of the past week. This is displeasing to God. "Common talking, whispering, and laughing should not be permitted in the house of God, either before or after the service."

But Satan is ready by every means possible to divert the mind from the words of truth which are being spoken. By sleeping some may lose the very words that would have helped them the most; for "Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard." Sometimes he causes young men and women to have so little reverence for the house and worship of God "that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them, and marking their doings, they would be filled with shame, and with abhorrence of themselves."

Another means which Satan uses to draw attention from the worship of God, is display of dress. Some new style or attractive ornament will often take the mind from the sermon. While the dress should always be neat and clean, it should not be of a character to attract attention. The house of God is not the place for display. We may, however, be adorned with "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

At the close of the service there should be no hurrying or loud talking; but each one should pass quietly from the church, keeping in mind the truths to which he has just listened. Surely, we who are looking for the soon coming of Christ desire to live up to all the light which has been given us, that when he comes we may not be found wanting in reverence for the sacred and holy things of God.



The Effects of External Conditions Upon Worship

HENRY F. BROWN

THE Christian religion is a purifying power to body, mind, and spirit. Neatness and cleanliness are imperative at all times; but we "should have special care to appear before God upon the Sabbath in a manner which would show that we respect the Creator, who has sanctified and placed special honors upon that day. All should be cleanly in person, neat and orderly in dress, for they are to appear before a jealous God, who is offended at uncleanness and disorder, and who marks every token of disrespect."

Those who are careless about their personal appearance are almost certain to be equally careless about small sins and imperfections of character. But when the soul has been purified of its defilement, the believer immediately sets about to cleanse the body. He is impressed that the temple of God must be made a fit dwelling for the Holy Spirit. Filthy habits are discarded, and the once careless in dress becomes clean, neat, and orderly in appearance.

The church, to properly represent the worship of God, must also be neat and clean. It may be an inexpensive and unassuming house, but it should be well cared for. It would be better to reduce expenses in other ways than to let the house of God go without a fresh coat of paint. The inside of the house, however, should receive even greater care, for those who assemble to worship cannot properly do so if the floor is so dirty that they cannot kneel before God without soiling their garments.

The decorum in the church depends largely upon the conditions found within. The janitor should be as conscientious about his duties as the minister is about his. Probably no other one person can do more to assist in making the worship of God what it should be than the one who has been chosen to care for his house. In addition to keeping the church clean and neat and orderly, he should also see that it is properly ventilated. When we remember that one person renders unfit for use a barrel of air at each breath, it is evident that there must be a constant supply of fresh air in order to keep the minds of the worshipers clear and perceptive. The earnest appeals of the minister to arouse God's people and to warn sinners, are in vain as long as the minds of the hearers are benumbed by the effects of impure air.



The Children Among Us

JANETTE BIDWELL

IN many churches today children are seldom seen. The habits established in childhood have a strong tendency to remain unchanged throughout life, and we do not wish the youth to form the habit of remaining away from the services. It is not best for parents to leave the children at home, or with some neighbor, or on the streets, while they attend church, lest the children forget that it is the Sabbath. If the mother or some other member of the family remains at home with them, it deprives that one of the blessing which awaits the congregation of God's people, an unnecessary deprivation under ordinary conditions. Children ought to go with their parents to the service, and sit with them. If permitted to sit in the rear of the church, they often get no good from what is being said, and sometimes disturb others who would like to give attention.

Children can be taught to be quiet and attentive in the house of God, and the parents' example does much to emphasize their teaching. "Let parents in their

words and deportment give to their children an example of what they desire them to be." "Notice how you conduct yourselves in the house of God, and what efforts you are making by precept and example to cultivate reverence in your children."

The going in and out during the service is often annoying. Rarely is it necessary for children who are old enough to leave the room without their parents, to do so; but there are times when it cannot be avoided, and then they should go on tiptoe, and as quickly and quietly as possible.

Many children are too young to understand what is being said. These little ones are usually very active; it is hard for them to remain quiet for a long time, and they should not be kept in meeting for hours at a time. But for a reasonable length of time they can be kept quiet. I have in mind two mothers whom I have observed. One has a boy about two years of age. If he attempts to turn and look behind him, he is roughly seized by the shoulder and jerked about. He hardly dares to move, and almost every week he is punished for some imagined misdemeanor. In a few years this child may not be willing to enter a church, and his memories are likely to be those of extreme aversion for the worship of God.

The other mother has a very restless little girl. This mother does not oblige her to remain constantly in the same position; she is free to move in her chair as long as she makes no sound. When she grows weary of looking about, her mother takes some small object from her hand bag; and when the child is tired of that, another is quietly produced, and the other is slipped back into its place. Several objects suffice to occupy the little one until she falls asleep. From week to week the articles are varied. Among them are a clothespin, a few large beads on a string, and a bright-colored post card. When the sermon is over this mother is not tired out, neither is the child fretful. She is perfectly contented, and she has disturbed no one. As she grows older she will have no unpleasant remembrances; and with her growing understanding, she will learn to listen to what is being said, as her older brother has done.



The Importance of Brevity

C. H. LEWIS

PERHAPS reverence is an inborn faculty to some extent, but it is nevertheless improved in both old and young by agreeable and favorable conditions; and there is no other factor so important in the fostering of influences favorable to reverence as that of the attitude of those assuming the greater part of the responsibility in conducting religious services. Inattention of the people is sometimes due in part to a lack of preparation on the part of the speaker, and this lack is not always seen in the barrenness of expression and in the want of words, but

more often in the fullness of words. A thorough preparation will lead to the exclusion of many unimportant thoughts, words, and phrases, and hence shorten the discourse.

Ex-President Eliot of Harvard University once said, "If you wish me to speak for one hour, give me one day to prepare; if I am to speak for half an hour, give me one week's notice, and if you would have me talk for fifteen minutes, I want at least one month for preparation." If Dr. Eliot's opinion be true that the amount of time necessary to prepare a speech or sermon is in inverse ratio to the time for its delivery, we fear for the audience next addressed by the well-known man who says he has "had no time to prepare."

Of all forms of public utterance, surely the sermons from our pulpits deserve the most careful attention in the matter of preparation and delivery. The message of the Lord as given through his appointed ambassadors ought not to be marred by a single word thoughtlessly spoken. Anciently the Lord spoke face to face with his people; and the records of his conversations with Adam, Moses, Elijah, and others of his servants, are models of brevity—direct, simple, and forceful. The spoken words of Christ while on this earth are few, well chosen, and pregnant with meaning. The Bible is the most concise and comprehensive work in the realm of literature. Its lessons are driven home to the reader in a pointed and never-to-be-forgotten way, and have appealed to the hearts of men from the very beginning. The most spiritual lessons which it contains are stated within the bounds of a few verses.

Taking into consideration these enduring epigrams of inspiration, we cannot conceive of God's truth being presented in a more effective way. "A word spoken in due season, how good is it!" Prov. 15:23. But "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.



To a Friend in Affliction

BLANCHE DAVIS

God has not promised all the way
Without a cloud or grief,
A garden that shall always bloom,
And ne'er a withered leaf;
A melody of joy and bliss,
A gentle, sweet refrain;
A harmony that's always true,
And ne'er a minor strain.

God has not promised morning skies
Shall flood the world with light,
Where happy birds shall ever sing,
And never gloom of night;
For many days have come with song,
While love enthroned the years;
Yet in the shadow God is near
To bless us in our tears.

A little while the skies are dark,
A little while the gloom;
And then again, when it is best,
The flowers once more shall bloom.
Rio de Janeiro, Brazil.



Vol. 92

WASHINGTON, D. C., JUNE 10, 1915

No. 29

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EDITORIALS

The Gift of the Spirit of Prophecy

THE present illness of Sister E. G. White has drawn from many of our readers expressions of regret and sorrow, indicating the deep interest they feel in her and in the gift which she has represented for so many years in connection with this movement. The gift of the spirit of prophecy in this church has proved indeed a precious boon. Much of the progress which has attended the proclamation of the message is due to the earnest labors in speaking and writing of this servant of the Lord. This gift has done much for the unification of the believers. It has saved them from many serious mistakes in plans and methods; it has called them to a high plane of consecration and holiness.

What believer in this movement can read the earnest exhortations which have been made by the servant of the Lord, and not have his soul thrilled with new love and dedicated to new service. We believe God has spoken to this church the same as he spoke to his church in other ages. The proof of this gift rests upon the broad basis of the work it has done and of the fruit it has borne. Doubtters and opposers may point to what appears to them inconsistencies; they may haggle over some turn of a phrase, some change of expression in revision, etc. These are little details which, to our mind, do not affect the broader principles governing the work of this gift or the basis upon which it rests. We doubt not that in other ages of the church similar objections were raised against the work of the messengers of the Lord.

There may be circumstances connected with the exercise of the gift which we cannot understand. Some misguided in zeal or judgment may make wrong application of the instruction given, using it to further their own plans, or as a club against those who differ from their viewpoint, but neither the gift itself nor the one through whom the gift is exercised is responsible for these abuses.

We do not credit Sister White with infallibility. She has never claimed this.

She is a fallible, mortal woman, and, the same as the one who writes these words and the ones who read them, must avail herself of the merits and mercies of the Lord Jesus Christ for salvation. Her work has been to point mankind to Christ, the Saviour of men; to lead them to search the Scriptures of Truth with greater diligence. In all her work she has exalted the Word of God, and pointed her fellows to it as the man of their counsel.

But Heaven, we believe, has been pleased to use her as a special instrument in connection with this closing work. God has spoken to her in visions and dreams for the edifying of his church. It is our privilege to heed this instruction and thereby obtain rich blessings; or, regarding her writings as the king of Israel and his princes regarded the writings of Jeremiah, we may criticize and dissect them, seeking to find technical errors or inconsistencies upon which to base our rejection of their counsels. Too many have done the latter, and have made shipwreck of their faith and of their Christian experience. May God save us from following in their footsteps.

This aged servant of the Lord may soon close her earthly account, and rest from her labors. Her works will follow her. The influence of her godly life and of her earnest words of counsel, spoken and written, will prove an enduring monument. In eternity she will reap, as will all the faithful in Christ Jesus, the fruit of her labors in the Lord.

F. M. W.

Lord's Day Rallies

THE press of late brings many notices of rallies in the interest of Sunday enforcement by State and county organizations of the Lord's Day Alliance, which seems to indicate an increased activity on the part of that organization. Such a rally recently held in Baltimore, Md., will indicate the general scope of topics considered in such gatherings.

At the Baltimore rally Dr. E. L. Watson spoke on "The Responsibility of the

Ministry for Law Enforcement." It is certain that he did not find such responsibility set forth in the example of our Lord or of any of his apostles.

Dr. C. L. Pate spoke on "Country-Wide Cooperation Essential to Law Enforcement." We have known for many years that the whole nation was to be involved in the work of forcing Sunday observance upon all.

William E. Levering spoke on "Responsibility of Civic Organizations." The responsibility of civic organizations was set forth as being the enforcement of Sunday laws. Adjuncts of the church, their duty lies in making that particular ordinance of the church, that tenet of the church's faith, obligatory upon all men.

Dr. W. W. Davis, secretary of the organization, reviewed the organization's activities, its plans of operation, and its purposes. Throughout the country these organizations are being formed, are conducting their rallies, and endeavoring to rally the rank and file of the people to the work of exalting the Sunday institution, enacting laws to fasten it more firmly upon all, and punishing every infraction of such ordinances. Such developments at this time were to be expected. They are in harmony with other last-day developments, and serve as additional evidence that we are in the days of the culmination of the controversy.

C. M. S.

An Infidel Recants

ONE of the most bitter atheists of France was M. Lavredeau, the poet and novelist. He expressed his hatred of religion in most scornful songs and poems and prose productions. But he seems now to have thrown his infidelity to the winds and is publishing his profession of faith in the most radical journals. He says:—

I laughed at faith and held myself a wise man. I stood on the road and looked at the soldiers. There they marched cheerfully onward to death. I asked, "What makes you so calm?" and they began to pray, and say, "I believe in God." How hard it is in this national cemetery to be an atheist. I cannot, I cannot. I have deceived myself and you, too, who have read my books and sung my songs. To forsake God is to be lost indeed. I say to my friends, Lavredeau does not dare to die as an atheist. It is not hell that dismays me, but the thought, "There is a God, and you stand so far from him." Rejoice, O my soul, that I am permitted to know this hour in which I can kneel and say, "I believe in God."

Not many who have gone so far as Lavredeau went in scorn of religion and in denial of God ever turn from that path of death to tread in the path that leads to life. It is to be hoped that, having found the way out of the quicksands of infidelity, Lavredeau may lead many of his skeptical admirers to a belief in God.

C. M. S.

Synopsis of Present Truth — No. 9

The Second Coming of Christ

(Concluded)

THE Scriptures make very clear the purpose of Christ's second coming and the events of that great day.

The Purpose of His Coming

The second coming of Christ has been the hope of the children of God through all the ages. The apostle Paul calls it the "blessed hope:"—

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 11-13.

The saints of God have fallen asleep in death with their faith reaching forward to Christ's glorious appearing. So the veteran apostle fell, with eyes upon "that day:"—

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.

It is because Christ's second coming is the grand climax of the plan of salvation. The crowns of life are bestowed when Jesus comes. Not till then are the children of God ushered into the eternal kingdom. The saved will go together, through the gates, into the city, — patriarch and prophet, apostle and reformer, and the child of God of this last generation. Of the ancient worthies it is written: "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 39, 40. It will be a glorious day when the ransomed throng, of all the ages, marches in together, through the gates into the city.

It is to take his children to the saints' eternal home, that Christ comes the second time. This was his promise to the disciples:—

"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: 2, 3.

Events of His Coming

Not in detail, but in their general order, let us follow the events of that great day.

1. The Prelude

As the revelator saw it and heard it in vision of the last day:—

"And there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and

there was a great earthquake, such as was not since men were upon the earth, . . . and the cities of the nations fell: and great Babylon came in remembrance before God." Rev. 16: 17-19.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6: 14.

2. His Glorious Appearing

Then bursts upon the world the glory of his coming:—

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet." Matt. 24: 30, 31.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." Rev. 14: 14, 15.

3. The Resurrection of the Just, the Translation of the Living Righteous

The time to reap has come, and the wheat is gathered at last into the garner of the Lord:—

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 15-18.

The righteous dead are raised to life as the trump of God sounds and the voice of the Archangel calls to his sleeping saints, and the living righteous are translated from mortality to immortality. Then all together, with the escort of the angels, they follow the Saviour to the heavenly mansions that he has prepared in the city of God.

4. The Destruction of the Wicked

Before the glorious majesty of the coming King no sin can endure; for true it is that "our God is a consuming fire"—now, in the day of his mercy, consuming sin out of the heart that by faith approaches the throne of grace, but in that day consuming the unrepentant sinner with his sin.

"Where will the sinner hide in that day, in that day?"

Where will the sinner hide in that day? It will be in vain to call,

'Ye mountains on us fall!'

For his hand will find out all,

In that day, in that day."

It is the great day long foretold by seer and prophet. Again let us read the description of what it will mean to the unsaved to see Christ coming in glory; for the terror of that day must warn us now to keep within the refuge of the Saviour's loving grace:—

"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 same glory that transforms the righteous, is a consuming fire to those who have rejected Christ's salvation:—

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8.

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 7-9.

The Climax of Human History

Thus the second coming of Christ brings the end of the world, the resurrection and translation of the righteous, and the destruction of the wicked. The resurrection of the wicked dead does not then take place, but only that of the just; save for some of the wicked dead who have had a special part in warring against Christ—"they also which pierced him" (Rev. 1: 7)—who are raised to see his coming, necessarily to fall again before the consuming glory. The righteous are taken to reign with Christ in the heavenly city for a thousand years, while during the same period the earth lies in desolation and chaos, uninhabited by man, a dark abyss, the dreary prison house of Satan. Of the two resurrections, first that of the just and then of the unjust, we are told:—

"And they [the righteous] lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20: 4-6.

It is at the end of the thousand years that the resurrection of the wicked takes place. Then the city of God descends—"the holy city, new Jerusalem, coming

down from God out of heaven"—and the wicked come forth to condemnation and the second death, from which there is no waking.

"Now Is the Accepted Time"

Now is the day of salvation, when by Christ's grace we may prepare for that great day. To be found in him in that day will be of infinitely greater worth than anything this world can give, of pleasure, or possessions, or honor. Nothing will count then but the blessed hope.

Selina, Countess of Huntingdon, found the personal Saviour in the days of the Methodist revival in England. All her wealth and all her social influence were devoted to Christ, even though titled friends took umbrage at her close association with the poor and the humble who pressed into the kingdom. She wrote of her joy in being numbered with the children of God,—

"I love to meet among them now,
Before thy gracious throne to bow,
Though weakest of them all;
Nor can I bear the piercing thought,
To have my worthless name left out,
When thou for them shalt call.

"Prevent, prevent it by thy grace!
Be thou, dear Lord, my hiding place
In that expected day.
Thy pardoning voice, O let me hear,
To still each unbelieving fear,
Nor let me fall, I pray."

One night, at a royal ball, the Prince of Wales asked a titled lady where the Countess of Huntingdon was. "O, I suppose she is with some of her beggars somewhere!" was the flippant answer. "Ah," said the crown prince, "in the last day I think I should be glad to hold the hem of Lady Huntingdon's mantle." True it is that the greatest gift of grace now, as it will be then, is to be numbered among the obedient children of God.

"Let me among the saints be found,
Whene'er the Archangel's trump shall sound,

To see thy smiling face;
Thy joyfully thy praise I'll sing,
While heaven's resounding mansions ring
With shouts of endless grace."

W. A. S.

The Church's Need

THE Lord has made ample provision for all the spiritual needs of his people. Though men and devils may oppose, he has assured the militant church that the very gates of hell shall not prevail against it. He gave his disciples "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." He bade them "heal the sick, cleanse the lepers, raise the dead, cast out devils." "Raise the dead"—that was great power indeed.

To the seventy he said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

Before Jesus ascended, standing ready to return to his Father, but looking at the future and the needs of his disciples to the end of time, he commanded them to tarry in the city of Jerusalem until they were endowed with power from on high. Beyond all question this is the church's greatest need at this time, as the shadows lengthen and the deepening twilight gathers. It has been the need of saints and prophets in all ages. But—

"Where is that spirit, Lord, which dwelt
In Abram's breast, and sealed him
thine?
Which made Paul's heart with sorrow
melt,
And glow with energy divine?"

"Is not thy grace as mighty now
As when Elijah felt its power?
When glory beamed from Moses' brow,
Or Job endured the trying hour?"

We need the power that has made psalmists and prophets and mighty men of God. We need the power which enabled Moses to lead Israel from bondage to freedom. We need the power, courage, and faith of Joshua, who challenged and stayed the sun in its course that victory might rest on the banners of Israel. We need that panoply of power which made the sword of Gideon the sword of God, and enabled him, with only a little band of faithful believers, to win a great victory over the Midianites.

The church in the days after Pentecost was numerically weak, and without prestige. It was despised and poverty-stricken. It had no history to which it could refer with pride as an example of what it could do. It was, so to speak, a new religion, a sect, everywhere spoken against. It had no colleges, or printing press, or literature. It had no modern or popular means of reaching the masses. It had to meet the wisdom of the Greek, and the skill and learning of scribes and Pharisees.

But the gospel they preached triumphed. The Spirit like a mighty, rushing wind had blown upon them, and given them tongues of fire. Humble men had experienced a baptism of the Spirit. It had put the courage of a lion into timid men. It pressed home upon the Jews the murder of the Son of God with such power that in the agony of an awakened conscience, enlightened by the Spirit of God, they exclaimed, "Men and brethren, what shall we do?"

We believe that the work of God cannot be carried forward now any more successfully than then without the power of the Spirit to open minds, search hearts, burn away the dross, melt prejudice, and perfect the character. Our theology may be ever so correct, and the organization for carrying forward the work in all parts of the world ever so properly arranged in every detail, but this of itself will not give the power to

touch the heart and win men to Christ. There must be the holy fire in the individual experience to consume sin, and make us more than conquerors through him who has loved us and washed us from our sins in his own blood. Let us constantly pray for this mighty power, "this living flame which burned so bright in saints of old."

G. B. THOMPSON.

The South China Division

FROM accounts we had heard of typhoons and rough seas in the China Sea, we had dreaded the voyage between Singapore and Hongkong more than any other part of our long journey, but we were favored with beautiful weather and a smooth sea. This enabled us to attend to correspondence and bring our reports up to date for the REVIEW. Professor Salisbury joined us at Singapore and accompanied Mrs. Daniells and me on this journey.

We were met at the Hongkong wharf by Brethren R. C. Porter, B. L. Anderson, and A. L. Ham. Here we were told of the death of our dear fellow worker, Elder O. A. Olsen. This was a great shock to me. When we parted just before I left America I congratulated Brother Olsen on his steady improvement healthwise and his power of endurance after so many years of unceasing toil in the gospel ministry. In our conversations he often expressed the hope that he might live to see the work of God finished in the earth, and welcome the return of his Lord.

In the death of Brother Olsen I have lost a dear, true friend and a valued counselor, and our cause has lost a faithful leader. The burden of the work given him by his Lord rested heavily upon his heart. He shrank from no toil, weariness, exposure, or sacrifice required to do that work well and acceptably to God. It grieves me to think of the broken circle and the empty chair I shall face in our future councils. May our great Leader raise up many more men as earnest and faithful as our brother who has fallen.

As soon as we could get ashore at Hongkong the brethren hurried us to the river boat that was to take us to Canton, where the workers of the South China division were gathered for a general meeting. This was our first sight of China, and everything was new and interesting to us. Our ride up that great river, alive with humanity doing commercial business on all sorts of crafts, was indeed interesting. Long before we reached the pier in Canton the river was so crowded with small passenger steamers, freight boats, and sampans that it looked as if we could never reach our pier without some one going to the bottom of the river. But the Chinese sampan pilots are as expert as

are the London bus drivers. There was no confusion or collision, for every one seemed to know just what to do and when to do it.

We gathered in the chapel of our Bethel Girls' School in which our meetings are held in Canton. Here we had the pleasure of meeting nearly all our foreign and native workers in South China. Elder B. L. Anderson is the superintendent of this great division, with its teeming millions. He is assisted in the leadership of the work by Brethren W. C. Hankins of Amoy, J. P. Anderson of Swatow, S. A. Nagel in the Hakka district, B. A. Meeker of Canton, Dr. Law Keem of Kwang-si Province, and A. L. Ham of Hongkong. We were also pleased to meet Sister E. H. Wilbur, who has recently laid her husband to rest in the land where they were so glad to toil for souls. Her courage is good, and she is toiling on with her two little boys the best she can. Here we made the acquaintance of Brother and Sister Thomas, who have recently come to take charge of the training school at the mission station. We had the pleasure also of meeting Brother and Sister Mountain, who have come from Australia to take charge of the circulation of literature in this part of China. They were but children when I left Australia fifteen years ago. It makes one's heart rejoice to see our boys and girls remain loyal to this message as they grow up to manhood and womanhood, and also to see them consecrate their lives to the advancement of the cause.

As delightful as it was to renew acquaintance with these dear fellow workers and their wives, it was as great a pleasure to become acquainted with the many Chinese workers who are helping our foreign brethren to hasten forward the work in China. These native brethren and sisters gave us a truly warm and brotherly welcome, and seemed to greatly appreciate the instruction given in the workers' meetings. Owing to the disarrangement of shipping caused by the war, we were late in reaching this meeting, and this made our stay with these workers too short.

The reports of the leaders in the different districts of the South China division were very encouraging. One very interesting item in the report Brother Hankins gave of the work in the Fukien Province is the success that has attended the labors of two of our Chinese evangelists in Fu-chow, the capital city of this province. This city has a population of five hundred thousand, and controls ten million who speak the Fu-chow dialect. The work was begun there about two years ago by Elder Keh. After acquainting himself with the language, he began active work, which has resulted in the organization of a church with fifty-nine

baptized members. This is said to be one of the best churches in South China. Now something is very much needed to give the people confidence in the permanency of our work, and it is planned to buy a piece of land on which to build a school and foreign residences when they are needed. Land can be bought at a very moderate price just now, so it is thought best to secure the land at once. It is planned to try to increase the donations in the field enough to buy the land. The work so far has been carried on entirely by two Chinese workers.

Brother Nagel told of the ten millions of Hakka people in his district. He is the only foreign worker among them. He has eight stations, with chapels and schools and an attendance of two hundred pupils. There are at present sixty-eight baptized members. Forty-one of these have been baptized since the opening of 1914. Many more are keeping the Sabbath and are being instructed for baptism. Brother Nagel is being assisted in his district by nine native evangelists, three canvassers, and eight teachers. He pleads for at least one more foreign worker to help in pressing the work forward more rapidly and efficiently among those millions groping in heathen darkness.

Brother and Sister J. P. Anderson have an interesting and encouraging work at Swatow and in the surrounding country. Three hundred students are attending the schools under their supervision. In these schools the Bible is taught every day. Under the life-giving, transforming influence of the gospel these young people are receiving a divine mold that will prove the salvation of many of them, and prepare some of them for efficient service in the finishing of our work in China.

Dr. Law Keem and wife gave a most encouraging report of their work in the Kwang-si Province a little to the northwest of Canton. They are at present living in the chief commercial city of the province. The Lord has blessed them in their labors in this part of China. They have raised up two churches and find openings for further service in all directions. Difficulties have attended their labors the past two years which would surely have disheartened them had they not been greatly blessed and strengthened by the Lord.

Brother and Sister Ham are located in Hongkong. This is a large, clean, beautiful city under British control. It ranks among the greatest shipping ports of the world, and it is a most important center for our work in the Far East. We held two meetings with our church in their neat little chapel. But as I stood by the door of this small building on the hillside and looked down upon that throng of tens of thousands of human beings who know nothing about Him who died

to save them, I felt the force of Brother Ham's plea for at least one more European worker for that great center. If a strong European church could be raised up it would be a source of great help and strength in all South China.

While in this city we went to the cemetery to see the graves of Father A. La Rue and Sister Gertrude Thompson, who fell while toiling in this part of the great harvest field. The graves are in a good location in the cemetery, and their neat, clean appearance testifies to the attention they receive from those who remain to carry on the work to which Brother La Rue and Sister Thompson gladly gave their lives.

After an inspection of the conditions surrounding the buildings in which our first missionaries to Canton lived, I appreciated as I could not have done before the blessings of our new mission station near this city. This station is outside of the city, where it is clean and quiet, and the air is fresh and pure. Here they have several acres of land, on which they have erected three substantial brick buildings. One is the school for girls, another is the home for the teachers, and the third is the home for the superintendent of that part of the field. With such favorable surroundings and good homes our workers can live and toil in China without breaking down prematurely. The buildings are plain, but substantial and convenient. It is necessary to provide such homes in these lands in order to give our missionaries a fair chance to live and work for any great length of time.

It was most encouraging to find our work so well established and so prosperous in the southern part of China. All our missionaries now on the ground are well and of excellent courage. Of their difficulties and sacrifices we shall say nothing. The greatest trial to all is the lack of workers and facilities to meet ever-increasing demands upon them. It is a fearful thing to be compelled to look into avenues open for soul-winning work and see thousands of souls dying without hope and yet be unable to help them. It leads them to ask the question again and again, Why does not the Lord send laborers into these openings he has created? Is his church doing all it can and all he expects it to do to enter these avenues? And then the prayer goes up to the Lord of the harvest to send forth more laborers. The answer to that prayer is the greatest need of these teeming Christless millions here in China.

A. G. DANIELLS.



"I HAVE blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."



THE WORLD-WIDE FIELD



In the Central European Union

L. R. CONRADI

THIS union is composed of the southern part of Germany, where there are three conferences, Austria (excepting Galicia) and German Switzerland.

We had but one regular conference session, that at Karlsruhe, in the South German field. General meetings were held at Stuttgart, Nuremberg, and Munich. In the last named, the general meeting was held in connection with the union conference committee session. We also had an audit at Basel. I spent February 16-27 in this field.

Our first meeting was at Basel. Cars running direct from Hamburg go only as far as the last station on the German border, and from there one must cross by team and tram, after having been examined carefully on both sides of the frontier. There were nine workers engaged in the German-Swiss field last year, yielding a harvest of ninety believers, thus increasing the membership to 771. Although there is no institution at present at Basel, we have a good church of 145 members there.

Switzerland is feeling the effects of the war. For quite a while the whole army has been mobilized, and still the larger part of the army is under arms, guarding the border. As Switzerland is more or less dependent on the tourists, and as it is not a strong agricultural country, the influence of the war is felt in many ways. The tithe and the offerings have decreased. Elder J. Erzberger attended this meeting, although he is having considerable trouble with his eyesight. He is doing what he can in visiting the churches. Our publishing house has a depository here, and I was pleased to speak one evening in one of the public halls to a large congregation.

February 18-20 we had our conference at Karlsruhe, in our own local hall. The meeting was well attended. The South German Conference includes Baden, Alsace-Lorraine, and two provinces of Hesse. With twelve workers, the gain was eighty-seven members, increasing their membership to 726. The strongest church in this field is at the old university city of Heidelberg. It has eighty members. The church at old Worms has twenty-five members. Only a few members could come to the meeting from Alsace-Lorraine. One church was entirely cut off. Sabbath, the Lord came very near to us. Elder Schubert had spent a previous Sabbath at Stuttgart. One of our churches in that city has a nice, well-located hall. The Wurtemberg Conference has developed into a very promising field. Altogether there were seven workers. As the result of their

labor, there was a gain of 134, raising the membership to 643. Last year the tithe increased, but the offerings decreased slightly.

From here we went to Nuremberg, where, in connection with the general meeting, we had the audits of the Bavarian Conference. It is not many years since we obtained liberty in Bavaria. The union president is in charge of this conference. With eleven workers last year, this conference showed the best gain, 176, raising its membership to 786, so that Bavaria is now the strongest field in the union. At Nuremberg we have two churches, with 229 members; also two at Munich, with 232 members; and at Augsburg, a city renowned since the time of the Reformation, we have a church of eighty-four. We had an old hall at Nuremberg. At our evening meetings there were over six hundred in attendance. The tithe in Bavaria decreased, but the offerings increased slightly. Our people at Nuremberg much appreciated this general meeting, which gave the people there and in the northern part of the field the advantages of such a gathering.

We spent the last three days at Munich in the union audit, and also held general meetings with our people. At this audit the whole union committee, except Brother Erzberger, were present. Elder J. Muth, the president of the Moravian-Silesian Conference, had a very encouraging report from that field. With seven workers they were able to receive eighty-five members. Their tithe showed an increase, and there was also a slight increase in their offerings. Elder Muth, in spite of some serious difficulties, was of good courage in his work.

The Bohemian field also shows an excellent record. With nine workers, they have 116 additions, bringing up their membership to 300. The most of this work has been carried on in the German-speaking part of Bohemia. Last year difficulties were not lacking in this field.

Austria proper, represented by Brother J. Wolfgarten, with fifteen workers, yielded a harvest of 110 souls, thus increasing its membership to 334.

Austria, including Galicia, yielded a harvest of 346 souls last year, bringing up its membership to 1,140. Not many years ago we had here but a small constituency, and yet in spite of great difficulties, the work has steadily advanced, not only in membership, but also in finance. We can do very little in the canvassing work, and still the word preached seems to have a mighty effect in the spread of the message. As the Austrian Mission field is quite large, it had been decided to divide it from the beginning of the new year into three

fields, the Austrian, Hither-Austrian, and the Adriatic, making seven fields in Austria, one of which is a conference.

All the conferences in this union closed their accounts with a surplus of from 600 to 11,800 marks. The two Austrian fields had a deficit of 12,000 marks to cover. All the conferences of the Central European Union this year paid their first tithe to the union, the five per cent and the second tithe to the division, and after all their accounts were settled and some money voted to general funds, the union turned over for the mission fields 5,000 marks. This is surely a good record for a comparatively new union.

There were 109 canvassers active in this union, against 126 last year, and their sales amounted to 177,000 marks, against 207,000 the previous year, or 30,000 marks less.

Throughout the union during the year, seventy workers gained 798 souls. There was comparatively a small loss, forty-one members died, and the net gain was 631, which increased the membership to 4,004. As for the finances, this was the only union of the three where the tithe increased and the offerings had but a slight decrease. This speaks well for the financial development of the union, and also for the growth in membership. We believe there are bright days ahead for the Central European field. Though the 40,000,000 in this union are the greater part Catholics, yet when it comes to the growth in membership and in the spirit of sacrifice among the givers, this union has already outstripped several of its competitors, where the population is almost entirely Protestant. There is no institution whatever in this union, but many lively stones are being added to a spiritual temple which will never perish.

School Interests in the Malaysian Union Mission

K. M. ADAMS

IN this mission field we have two schools under mission supervision, and expect to have more later.

One of these schools is the Singapore Training School, of which I have the direction. It was formerly operated as a church school, but at the beginning of 1915 it began to operate as the training school of this mission. At the start, the attendance was thirty-six. Seven weeks later it was forty-eight, and there is good prospect for the school's growth. The tuition is \$1.75 a month, for twelve months in the year.

The other school is being operated at Padang, Sumatra. I am not acquainted with its work, having but recently come to this field.

THE World's Sunday School Association reports that up to April 1, 200,000 copies of the New Testament had been provided for by the gifts of American Sunday school scholars in the movement to raise "a million nickels from a million scholars for a million Testaments for a million soldiers."

Ceylon

M. M. MATTISON

LAST April while canvassing in the city of Bombay, my wife and I received the call to go to Ceylon to present our message to the people of that beautiful island. Soon afterwards we left Bombay by steamer, landing in Colombo, June 12.

We found the conditions and people in Ceylon quite different from those in India, so scarcely knew how to begin our work, especially as we were alone and knew no one on the island. However, we were soon comfortably settled in a suburb of Colombo, near the sea, and began to present our magazines to the people, trusting the Lord to give us subscriptions. We were surprised at the success which attended our efforts from the start. The Ceylonese people, whether Buddhist, Catholic, or Protestant, willingly subscribed, and the Lord gave us very interesting experiences.

One man, a Singhalese, after seeing the magazine and learning who I was, said he had heard of our truth, and what he knew of it he believed. He desired to know more, so I have sent him several tracts.

A man whom I met in the rest house at Negombo, upon learning that I was a missionary, was much interested in our views of the European conflict. He said that from what he knew of the prophecies he believed as we do. I also showed that we as a people were giving the world the Bible interpretation of these events. He then gave me ten rupees to help in the work. I also had the privilege of meeting his mother, who lives in Calcutta. She also is interested in these things.

Another very interesting experience was with the telegraph master at Kurunegala. I was wiring for magazines to our head office in Lucknow. Thinking possibly the censor would stop the telegram on account of my using our code, I explained to the telegraph master what I wanted, and went to the rest house for the night, leaving him to word the telegram to suit himself. The next morning I received the following note from him: "Have wired the following: 'Great demand for *Oriental Watchman* magazine. Rush the order.' Please book my name and my assistant's as yearly subscribers." He had never seen the magazine, and did not know the rate, but was impressed to subscribe.

Many other experiences the Lord gave, but space will not permit me to relate them.

Nearly every postmaster, telegraph master, and station master that I canvassed in Ceylon subscribed. I secured many subscriptions from doctors, lawyers, judges, teachers, government officials, and business men of every rank.

As we were leaving the island in December for our conference at Calcutta, upon reviewing the five months spent in Ceylon, I found the Lord had given me over twelve hundred subscriptions in that land of which we have so often sung,



AT RIGHT, FIRST FRUITS AMONG HOTTENTOTS; AT LEFT, THE BROTHER WHO WON HIM TO CHRIST

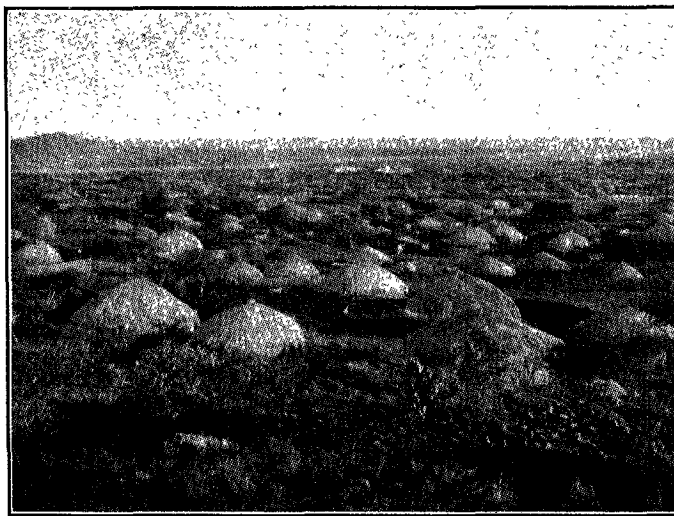
"Though every prospect pleases, and only man is vile." We thank the Lord that he gave us the privilege of seeing this beautiful island, but above all for the part in giving the gospel message to its inhabitants.



Another Door Opened

HERBERT EDMED

OUR great message is still forcing its way among the tribes of benighted Africa, whose dark-skinned people and heathen hearts are susceptible to the Lord's soul-winning love. The above picture shows two colored men of far different types. The one on the left, Brother van der Westhuizen, is one of the Cape colored people, educated and refined. He is a member of our oldest church in South Africa, and has a family wholly devoted to the truth. The brother on the right is one of the Koranna tribe of Hot-



NATIVE HOMES OF THE HOTTENTOTS

tentots, that inhabits the western lands of this country, from Cape Town to German Southwest Africa, and of which there are about 100,000.

The Korannas are heathen, with no idols and few religious forms. They cherish some vague idea of a supreme

being, but pay little regard to him. From babyhood, however, they are taught to venerate the moon as it first appears, and a well-without a snake to insure water does not suit their superstition. They are skillful hunters, and wear the skins of the animals they eat. Unclean animals are discarded, and roots form a large part of their diet. They are tender-hearted, exceedingly hospitable, and respect their women. As shepherds they rank high, and are generally regarded as excellent farm help. Like most wild creatures, they smear their bodies with fat, and in warm weather wear the leather side of their skin cloak to the body, turning the hair side in when the cold weather comes. In this way their cloaks are not only adapted to weather conditions, but are made to last almost a lifetime.

Last year, when the suggestion was made that our church members each seek to bring a convert to Christ during that year, Brother van der Westhuizen decided that he would attempt to bring a soul to Christ, so he began with his Koranna servant. The young man could neither read nor write. He drank and smoked, used profane language, and was as rank a heathen as any of his tribe. So the work had to begin from the bottom, and it looked as if it might be a long time before that young man could be fully restored to his Lord. But when God begins a work in these days, he often makes a short work of it. Our brother was rewarded daily as he saw the response of this heart. The alcohol disappeared, the pipe and tobacco gave place to better things, and the worship of the moon and snake were exchanged for the worship of God. Peter began to meet with the family to pray, and after a while could himself pray. Then, in August, after the great war in Europe broke out, our people in South Africa set apart a day for fasting and prayer

for the success of our paper work and the conversion of souls. It was on that day that Peter stood up in the meeting and fully surrendered his heart to God. October 24 the writer had the privilege of burying the first Koranna boy in the waters of baptism.

Peter Mashurna comes to Jesus, like the Greeks, to tell us of more open

doors. The union conference had the book, "Steps to Christ" translated into the language of the Korannas.

The second picture shows a village of the Korannas, in which there are about 30,000 living under normal conditions, right in civilized regions.



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.

Have Faith in God

WHY anxious for tomorrow and its need?

And why forgetful of the hand divine?
As yesterday, today his holy care
Abundantly supplied your wants and mine.

"Sufficient for each day," while days must pass,
And passing number years, but to unfold

His wondrous plan; that ever faileth not
To turn the green of spring to summer's gold.

Why fearful, since upon his mighty hand
The world's unnumbered evermore depend;

Thy little life his might can well supply,
And all thy goings perfectly defend.

Cease, then, to murmur or in thought complain;

Walk in the light his love supplies today;

Content that for tomorrow and its need
The hand unseen will plan that guides thy way.

Be anxious only for the trust bestowed —
The task assigned, to thee in kindness given,

And in love's duty, without anxious thought,

Find the blest path that leads to life and heaven.

— R. Hare.

Home Ideals — No. 2

THE ideal home has been defined as a place "where there is just a little more thinking of others than of self; where the child is not the unwilling slave of the older mind, but the loving and growing-in-wisdom companion; where over the doorway burns forever in letters of fire the greeting, 'Ye who enter here, find Hope within;' where without violating the natural sanctity of those who dwell within, friends, neighbors, and even the stranger are welcome as companions in toil for humanity's cause; where Patience and Honor are handmaidens at the table, and Love bedews the roses by the portal; where through the serene light of family unity is discerned the still higher unity of loyalty, through faith and toil, to the community, the state, and the ever-present Master of the world."

Such a home must be built in love. Without this grace it cannot exist. There may be all the outward trappings,—

costly buildings, wide acres, lavish expenditure,—but there is no home. Things, no matter how artistic and rare and beautiful, do not constitute a home; nor are they even emblems of that most precious of earthly blessings.

Nothing in this world can make a home but loving hearts, nor can any dwelling place with other foundation be called by this name. It may be a place to stay in, to eat, to sleep: so is a hotel or a boarding house. But home is more: it is a place where kindred souls commune, where hearts united by the strong bonds of mutual confidence and self-respect and faith in each other, feel and suffer and rejoice and sorrow together.

The influence of a true home is far-reaching. "It is a live coal, which passes its light and heat to dead coals, kindling them into life; and they in turn pass their comfort to other homes, until finally a great circle of hope and comfort is created. No home can live unto itself, or ever was intended to. If it attempts isolation, it must become like the live coal which, giving no power of its own to the coal beside it, gradually chars and passes into ash."

To be a real blessing to its own members and to the community, the home must be founded not only on love but on a respect for law—the law that governs our relation to God and to our fellow men. To be "law-abiding" in the highest sense does not mean simply to avoid the transgression of the letter, but to go deeper, and refrain from those minor infringements that so often seem unimportant because they go unpunished.

"All the law is not in the statute books," says Professor Graham Taylor, of the Chicago Commons. "The hasty, unkind word uttered in the home is not law-abiding. False criticism of neighbors or strangers is not observing the law. Impatience with a child that is striving to grope its way into correct intelligence is not respecting the law. Unseemly clashes between husband and wife, to which children are unfortunate witnesses, are law-breaking. Ignorance of faith, hope, and charity in all relations with children, friends, neighbors, town, and State, is indubitable evidence that the corner stone of a home is not set upon the rock of the law."

When we understand that home is not simply a sleeping and eating establishment, but an institution that was designed to be a place where love reigns,

where law is respected, and where every Christian grace finds its highest and sweetest development, then will our homes be built in harmony with the divine plan.

Mrs. I. H. E.

How to Do the Washing

THE secret back of successful laundry work is the loosening of the dirt which has become embedded in the fiber of soiled clothing. This is accomplished by means of chemical action, and of washing machines, which enable us to do the work in hotter water than was possible when we had to have our hands in the suds. Hot water expands, or opens, the fiber of textiles. The dirt, being loosened by chemical action, is then readily forced out into the water. The power employed to remove the dirt is provided by the machine, so that the process is no longer a fatiguing one.

We must first have the right conditions for the work, and the complete equipment, even if it is of the simplest type. Then we must have all the needed supplies on hand, so that the work can proceed without delay. Washing is one of the processes that must be put through without interruption, and early in the day, so that the clothes may have the benefit of the air and sunshine of the warm hours. Furthermore, the clothes must be in the best condition to be washed. This means careful looking over before wash day, removing fruit and vegetable stains that would be set by being washed by a hot-water method, and mending rents, as the garment might be badly torn if it were to be put through the wash without previous attention. It also requires the careful sorting of garments, so that the cleanest white pieces are washed first, and the very dirtiest done by themselves. Flannels and ordinary colored clothing and stockings require different treatment from the white pieces, so they are kept in separate piles.

Preparation

When getting ready for wash day, sort the clothes, remove stains, and cut up soap needed for next day's washing. Place in stewpan and cover with water. (From two to three cakes are needed, according to size of wash and hardness of water.) Where work must be done in the kitchen and with very simple appliances, the procedure is as follows:—

Necessities.—Clothes boiler resting on stove at convenient height for worker, so that high temperature of water may be easily maintained; vacuum hand washer; one portable tub, with clothes wringer attached, placed on low table, moved near the stove; clothes basket and clothes stick; facilities for rinsing the clothes either at kitchen sink or in portable tub placed near sink, so that waste water may be easily emptied.

The clothes are not soaked beforehand, but any special stains are removed. They have been mended and sorted before being brought into the kitchen. The breakfast dishes have been washed and the kitchen put in order, so that the work may proceed without interruption.

Method.—Fill the clothes boiler one-half full of hot water, cover, and bring to near boiling point. Add the melted soap prepared the day before. If the water is soft, it may not require so much as two cakes. If very hard, it may require more. If the water contains organic impurities, it should have been purified and softened before being put into the boiler. Then add two tablespoonfuls of kerosene.

Begin with the cleanest clothes, filling the boiler two-thirds full, an amount of clothing equal in bulk to three sheets. Now, while clothes are in the boiler, operate the vacuum washer up and down in the suds, using a sidewise, shoulder motion instead of a direct up-and-down stroke. Very little strength is required to operate the washer.

A Very Important Point

Use the washer for three to five minutes, then with a clothes stick transfer the clothes from the boiler to the rinse tub placed on the kitchen table near enough to the stove to transfer directly from the boiler to the tub. The important point in transferring the clothes is to drain them well while they are wound round the end of the clothes stick, so that they carry as little as possible of the suds from the boiler to the rinse water. An old-fashioned stick with two prongs is better for this purpose than a straight-ended stick. The rinse water should be as hot as possible.

As soon as all the clothes have been transferred from the boiler to the rinse tub, fill the boiler with another load, taking the next cleanest clothes. Cover and leave while you put the first load through the rinse water. Use the vacuum washer in the rinse water. From two to three minutes will be enough. Then run the clothes through the wringer into the clothes basket or large pan placed at a convenient height below the wringer.

As the clothes are taken out of the basket, and shaken out for the next rinsing, examine each piece to see that all the dirt has been removed. If any very soiled parts have not been cleaned, dip them in melted soap, rubbing the soap into the fabric, and either rub on a small washboard or place in the boiler to be washed again. The rest of the clothes are then carried in the clothes basket to the sink to await another rinsing and bluing. The same amount of water must be maintained in the boiler as when you started washing, so, as it gets lowered by transferring clothes to the rinse tub, replenish from the tub, adding more hot water to the tub as needed to keep it up to the right height.

The second load is washed in the boiler with the vacuum washer and carefully transferred to the rinse water. A third load is placed in the boiler, covered, and left to heat while the second load is being rinsed. It may be necessary to add more melted soap to the third boiler load. A half cake more will usually be sufficient. Cover and leave while the second load is being rinsed.

The same thorough rinsing is given,

using the vacuum hand washer, and the clothes are put through the wringer, shaken out, and laid with the first load at the sink.

The Flannels and Colored Clothes

Now the water in the first rinse tub is reduced in temperature, and can be safely used for the flannels and colored clothes. It should not be hotter than is comfortable for the hand, and should have soap enough to carry a good bead of suds. Ordinary flannels may be washed in it, and the average run of colored clothes. For all-wool flannels and delicate-colored clothes, a special suds of mild soap should be prepared. Special directions for washing flannels and fine pieces should be followed. But for the average wash, begin with the flannels, using the vacuum washer for three to five minutes, running them through the wringer and then through two rinse waters of the same temperature as the water in which they were washed. Shake them out carefully, pull into shape, and hang in the sunshine at once. If the day is not pleasant, find a place in the kitchen where they will dry quickly.

The colored clothes follow next. Stockings are best done in fresh suds because they are very apt to get linty in the suds used for other pieces.

Now begin with the second rinsing of the white pieces that require starching, putting them through the rinse water, then through a bluing water, and then starching. Follow with the calicoes that require starching, so that all the starched pieces may be on the line next after the flannels. Then the largest white pieces are rinsed and blued and hung out. The washing apparatus is then put away, the kitchen table moved back into place, the scrubbing done, the boiler wiped out carefully and put away, and the little hand washer placed above the stove where it will dry quickly.

Points to Remember

1. Remember that *melted-soap solution* rubbed directly into the soiled portions of garments is far more effective in loosening dirt than twice the amount of *undissolved bar soap*.

2. That dirt that does not yield to the first application of soap solution and hot suds needs more soap solution in fresh suds, rather than boiling or rubbing longer in dirty suds.

3. That wash water should be clean and soft to get the best results.

4. That hot water causes the fiber of cotton clothing to expand, and thus frees the dirt embedded in its meshes.—

Georgie Boynton Child.

The Dropped Stitch

MINTIE E. BODWELL

ISABELLA was knitting a pair of bedroom shoes, of beautiful old-rose pink and gray wool. Instead of beginning them at the top, stocking fashion, she began at the bottom, and worked upward. She thought them very pretty, and was

taking great pains to have them, as she expressed it, flawless.

In one round of stitches she noticed what seemed to be a "slack stitch." "I believe I can take that fullness up in a new stitch, this round, and next time I shall knit it in with one of the others, and it will never show," she said.

Round after round of the beautiful pink and gray alternated, and she was fast narrowing off, when, spying what appeared to be a tiny opening near the seam on the foot, she examined closely and discovered a dropped stitch, that was slowly but surely making its way to the very end of her work.

This would mar the appearance of the shoe and spoil its usefulness. With a crochet hook she hastily began picking up the lost stitches; for with every round the stitch went down, another stitch was lost.

The little hole where she began picking up the lost stitch was quite evident, also a few stitches in line immediately above it were easily regained; but in order perfectly to rectify the mistake made, the first lost stitch must pass, thread by thread, round by round, from the tiny hole where it had dropped, to the very top, where the rest of the stitches were ranged in even rows upon the shining needles.

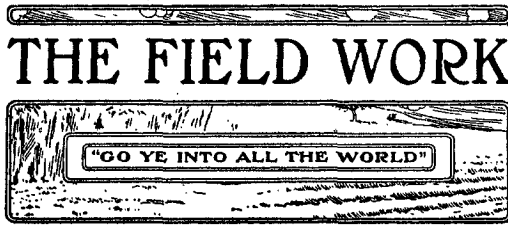
As she worked toward the top, she found that the worsted had closed in from either side, and about covered the track of the dropped stitch. Especially difficult to pass was the place where she had tried to cover up the defect. But with patience and care she succeeded in bringing the dropped stitch into line with the rest. In the process of narrowing, however, it had not been counted in, and so in order to avoid a misfit, it had to be taken in with another stitch, and so lost its identity.

In the web of our lives how often by an unkind speech or a thoughtless act we drop a stitch. In various ways, by being extra thoughtful or kind, we seek to atone for the past. We may seem to have reformed, and others may be satisfied, but the dropped stitch is there, and going deeper and deeper into our souls. The faculties that might have been developed, and used to the glory of God, are never fully restored, though we still hold a place among his children.

This is the day of God's preparation. Every talent, every faculty, is needed to be used in giving the loud cry of the third angel's message. Let us begin where we find our mistakes, and by God's Spirit and power pick up the dropped stitches.

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"I KNOW not by what methods rare,
But this I know, God answers prayer.
I know that he has given his Word,
Which tells me prayer is always heard,
And will be answered soon or late;
And so I pray and calmly wait.
I know not if the blessing sought
Will come in just the way I thought;
But leave my prayers with him alone,
Whose will is wiser than my own,
Assured that he will grant my quest
Or send some answer far more blest."



THE FIELD WORK

From Elder G. I. Butler

RECENTLY I was invited to write an article for our church organ, the dear REVIEW, relative to myself, my present experiences and conditions. It was expressed that I had formerly written considerably, and that my many friends would be glad to know more about my personal experiences, hopes, and views.

I thought perhaps it would be best to accept this kind invitation. It is true that of late I have written little, much less than formerly. But I assure my many friends that it is not because of any hurt feelings, or personal discouragement, or lack of faith in the groundwork of the message. My faith in this movement was never stronger than now. My interest was never greater nor my hope in God brighter. "Why, then, this protracted silence?" you ask. A train of circumstances and conditions seems to be responsible for it.

My last work officially in the cause was in connection with the Southern Union Conference, embracing nine large Southern States. I labored exceedingly hard during the six years I was president of that union, and came near suffering another nervous breakdown as I closed my labors there, and was very glad of some rest. Because of my absence from home so much in my work as president of the Southern Union Conference, my affairs became involved in debt. Hired labor costs much and is not always successful. So I have remained at home very busy. Recently I have been trying hard to sell my home place, praying much for the Lord's help to dispose of my property. As yet I have not been able to do this. It would be a great relief to me and to my good wife if we could do so, but until we can I know of no other honorable way than to labor on.

But I want all my brethren to understand that I am not in love with this poor world of sin and death, where Satan is god and the mass of mankind is following his leadership. My hope is over yonder. I want to live in a better world than this, I assure you. I feel truly like a pilgrim and stranger here, and long for the coming of our Lord and Saviour. The numerous signs of his coming fill my heart with great joy. I can think of nothing in this poor world which I should be more delighted to do, if it were God's will, than to be out with a tent proclaiming this glorious truth to those who have never heard it.

I received this truth from the real pioneers in this movement, I mean Joseph Bates, Elder James White, Mrs. Ellen G. White, J. N. Andrews, Uriah Smith, J. N. Loughborough, and J. H. Waggoner. Elder S. N. Haskell and I came in later. These pioneers were God's servants who laid the foundations of this glorious work. I received the truth through their labors, and have believed it ever since, and expect to do so while life lasts. I believe this message without a doubt. I have never been one

of the fickle-minded, changeable people, seeking for new paths. I stand firm on the old fundamental doctrines. Elder J. N. Andrews, one of the strongest men in doctrine we ever had, used to say in the later period of his life that it was a great comfort to him, after many years of burden bearing and arduous labor in the cause, that we as a people had never yet been forced to give up a position or doctrine we had accepted as truth. Not every people can say that. This fact loudly proclaims that God is in this work, and is leading this people on in the full establishment of this cause.

That servant of God whose ardent labors in this cause are now closing in the weakness of eighty-six years, has spoken of the excellence and perfection of that pioneer work. God was with her, giving through her heavenly light of vast importance in the development of this work. I have been very familiar with her labors for nearly seventy years, having labored with her in many meetings, and received many letters from her. I have been well acquainted with her writings, and have the most perfect confidence in their value. I know the purity of her spiritual life, the power of her prayers, and am greatly indebted to her for many counsels of great value. It is to me a very sad thought that she cannot be in our councils hereafter; but her precious writings are left to us as a people.

It is natural for one like me, who has labored long and earnestly, to look back over the past and scan our history with deep interest. Every work or movement which God has originated to accomplish his great designs has been best and purest at its beginning, when he himself was developing it by his own chosen agencies. As such works develop and pass into history, earthly influences more or less affect them, and they are in danger of being controverted by human influences. The great gospel movement was so affected. Christ and his chosen apostles laid a glorious foundation. Error soon crept in. One writer clearly presents this matter:—

"Toward the latter end of the second century most of the churches assumed a new form, the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and remodeled the cause."

In the great Reformation the same process appeared, and so in the rise of Methodism. It is very doubtful whether, if Luther and Wesley should rise from the dead, they would recognize the churches they originated. Are Seventh-day Adventists in no danger of being affected by similar influences? May God help us to cling to the old paths. He has led in the establishment of this work, and we believe he will continue to lead us if we humbly follow in the steps of the old pioneers.

GEORGE I. BUTLER.

Advance in Scandinavia

ELDER J. C. RAFT, president of the Scandinavian Union, sends the following encouraging word concerning the progress of the work in that field:—

"In spite of the war situation our book sales for 1914 exceed those for 1913. The total sales in our union amounted to 334,242 kroner, as against 325,533 kroner in 1913. Also the tithe was larger in 1914 than in the previous year. The same is true of the Sabbath school donations and the weekly and annual offerings, which totaled, in 1914, 44,147 kroner as against 32,380 in 1913.

"The Skodsborg Sanatorium also did well, when we take into consideration the troublous times of the year 1914. The institution had a net gain of about 20,000 kroner. The local conferences have also done well financially. Although we have not gained so many souls as we should like, still a larger number accepted the truth during 1914 than during 1913, 416 new members having been received last year, as against 402 the previous year. We trust by the grace of God, to have greater prosperity during 1915 than we have had any previous year."

N. Z. TOWN.

Effective Way to Spread the Truth

ONE of the most effective ways to give publicity to the second advent message over as wide a territory as possible, has recently been adopted by two of the brethren now holding an evangelistic effort in the city of Aberdeen, S. Dak. These brethren have arranged with one of the daily papers there to have synopses of their sermons published, and a circular letter has been sent out by the president of the conference to the members all over the State, calling their attention to the liberality of this paper, and requesting them to subscribe for it. The letter contains suggestions which might be of help to other brethren, especially as this is the season for tent efforts. It says, among other things:—

"The Aberdeen Daily News, a sample copy of which, containing last night's sermon, has been mailed to you, has been very courteous thus far in granting free space for reports of the sermons, notices of future subjects, etc. Our brethren in Aberdeen feel very grateful for these favors, and I believe that you, as one of the believers and supporters of this wonderful movement, will feel as do the workers there, that we should like to show our appreciation in some tangible way. In counsel with the owner of the News, we learned that the regular subscription price of the paper is fifty cents for two months, but that they will send it to our people two months for only thirty cents. Think of it! A good report of these gospel meetings comes to your mail box every day—for half a cent. Can our people, who do not often have a minister to listen to, afford to miss this chance of attending a course of lectures?

"Besides this, the Aberdeen Daily News has taken a noble stand on the temperance question, and is battling to drive the home wrecker, rum, from our land.

"The cause of temperance lies close to the heart of every loyal Seventh-day Adventist, and when we choose a newspaper for our home, this should not be overlooked. The News is also the lead-

ing daily of Aberdeen and of northern South Dakota, and you will appreciate the war and general news which it contains.

"It appears to me that this is a splendid opportunity to get the Lord's message to those who do not know it. Do you not think so?"

"Here are several plans that suggest themselves: Subscribe for one copy for two months, at thirty cents, read the articles and enjoy them, then hand them to a friend to read, or clip them out and send to a relative. You might get a club of two at twenty-five cents each, your own name and another, or a club of five or more, at twenty cents each, to one or more addresses.

"Thus in either case you help yourself and the cause we have espoused, and reciprocate in a small way at least to the Aberdeen *Daily News* for courtesy to our ministers in Aberdeen."

This is an excellent way to do missionary work, and could be followed with profit wherever tent efforts are being held. These newspapers carry the message into homes where neither the living preacher nor the canvasser has ever been, and with the subscriptions that come in from our people, most any newspaper will gladly open its columns for the publication of the truth, and incidentally serve as the greatest agency we have for the spread of the gospel.

Not only has this paper in South Dakota promised liberal space for the publication of reports, but has also borne the expense of producing and mailing to the believers in that State the circular letter written by the president. Let others follow this plan, and thus greatly hasten the message.

W. L. BURGAN.

West Pennsylvania

POTTER COUNTY.—Since our last camp meeting I have spent most of my time in Potter County. This was one of the first counties in the State to hear the message, but for many years the work has been neglected, until some of the churches have almost disappeared. At Raymond two faithful sisters kept the light burning for about eight years, meeting together every Sabbath. Last summer the Lord led us to hold a series of meetings there and also at Gold, and as a result of the blessing of God on the effort, last Sabbath we organized a church of thirty-two members at Raymond. Some of our pioneer workers will rejoice to know that we again have a strong working church in that place. There has been some very bitter opposition, but God has blessed those who have not feared to meet persecution.

At Shinglehouse the work had been practically abandoned, and the sale of the church building was seriously considered. However, the Lord still had a work to be done there, and when we took hold of the burden he lifted it for us. Since the first of January, eighteen members have been added to the church, and we now have a membership of thirty-five, with ten others who are keeping the Sabbath but have not yet been received into the church. Four other young people have recently been baptized and received into the Port Allegany church.

The work at Coudersport is onward. During the last year and a half twenty-nine names have been added to our mem-

bership, eleven of these later being transferred to Raymond. Three of our number have entered the colporteur work, and the loyal and faithful support of the Coudersport church has been a large factor in the success that has attended our efforts in Potter County.

God has wonderfully blessed us, and to him be all the glory. He has given us the money for a new tent, which we expect to pitch this summer at Galeton, the largest city in the county, and where none of our workers except some faithful colporteurs, have been. Pray that we may reach the honest souls there.

B. F. KNEELAND.

Their First Church School

THE spirit of prophecy has told us that where there are at least half a dozen children in one community whose parents are Seventh-day Adventists, there should be a church school. There are many more than half a dozen in the Kilmarnock (Va.) church, in Lancaster



A PIONEER CHURCH SCHOOL

County, one of the southernmost counties of the District of Columbia Conference; but they are so widely scattered that it is quite out of the question for more than half a dozen to attend such a school at any one place.

Brethren Kenneth and Harry Gould, who live three and a half miles from the church, secured the services of Miss Eva Kern, and soon after the holidays there was opened in the home of Mrs. Hanna Gould the first church school ever conducted in that section.

It was the pleasure of the writer to inspect the schoolroom, which is a large one and is well lighted, well ventilated, heated with hard coal, and amply equipped for real, aggressive work. In fact, it surpasses many similar schoolrooms used by this denomination.

Miss Kern, whose home is in Takoma Park, is greatly enjoying her work, and is giving the utmost satisfaction. She is also rendering valuable assistance to the church, which is likewise appreciated.

It is hoped that this is but the beginning of the educational work of this denomination in that portion of the field, as the needs are becoming more apparent with each passing year.

On this page is a half-tone reproduction of Miss Kern and her pupils.

E. R. BUTTON.

In the Southern Union Conference

DURING the month of May I spent two weeks visiting the colored churches in some of the large cities in the Southern Union Conference. Sabbath, May 8, I was at Nashville, Tenn. The church here is very nicely located in a prominent section of the city, on a corner lot. The building has been purchased recently at a very reasonable price, and has a seating capacity of three hundred, with two vestries, for Sabbath school and for the day school. This church has increased in membership the last three years from about twenty to sixty-five, with a corresponding increase in tithes and offerings.

I visited Louisville, Ky., next, spending one day, and speaking Sunday night in the church, which is located in the best part of the city. It is a nice brick building, with a seating capacity of two hundred, I should judge. The house was filled, and I felt much freedom in presenting the message of the baptism of

the Holy Ghost for service. Five years ago this church consisted of eighteen members, and meetings were conducted in a private home. The present membership is nearly one hundred and fifty. The tithes and offerings are good.

My next appointment was at Memphis, Tenn., Monday night. Elder W. R. Elliott, the president of the conference, met me, and we spent some time in studying the

work. We met with the little company at night, and felt the same good spirit which was present in the other meetings. We have no church building there, but hold meetings in a hall. Plans are being made, however, to begin work on a new church soon. With the new church and a strong tent effort, I am sure Memphis will follow Nashville and Louisville in the line of progress.

Stopping at Lexington, Miss., I spoke in the Presbyterian church one night, then went on to Jackson, Miss., for the Sabbath. Elder C. S. Wiest met me and gave assistance to my work in his conference. We studied the various conditions and the best method of work for the colored race, and I spoke twice—Friday night to church No. 1, and Sabbath morning to No. 2. We have a church building there and a membership of forty. Plans are made for a strong tent effort preceding the camp meeting, which we hope will increase the membership.

Monday night I met with the church at Vicksburg. At this place the missionary steamer "Morning Star" landed years ago with a few faithful missionaries who felt a call from Heaven to do something for the colored people of the South. Elder J. E. White and others

began work, which resulted in the erection of a commodious house of worship, and a residence for the workers. While there are few of the charter members there now, the membership has kept up very well. I think there are some thirty members. No doubt the time will soon come when strong efforts will be made to build up the work there.

From Vicksburg I went to Yazoo City, where we have a nice church and an active membership. The Lord came very near as we studied the message which God has so graciously given to us to present to a lost world. I dwelt upon the importance of a depth of consecration which meets the divine requirement, and will bring into the life more power for efficient service.

My next stop was in Meridian, Miss. While our company there is small, they are hard at work to add to their numbers. They have purchased a small house for service and are quite nicely located. A few hundred dollars would go a long way in helping some of these small, weak churches to prepare suitable houses of worship to which they could invite the public. Where we have such churches the work is making much more rapid progress.

My last appointment brought me to Birmingham, Ala. Brother Miller, the president of the conference, was not there, but I had a pleasant visit at the office. Brother Roberts had made all plans for the service. The Lord met with us in a marked manner and blessed the presentation of his Word. We studied the experience of the early church in receiving from the Lord himself the great commission to go and preach this gospel to all the world, dwelling upon the preparedness of the church, and the conditions which brought the promise of the Father and the bestowal of the necessary power to carry forward the work of saving souls. They have a church building, but it is not well located, and is not the sort of building a city like Birmingham should have. Plans are being made to erect or purchase a better one soon.

I found in every place a desire on the part of all to consecrate themselves to God for better service in labor for their fellow men. The greatest need is more workers, and more means with which to support the work. I tried to impress upon every one the importance of personal service, that every one should be a worker for God in some way.

C. B. STEPHENSON.

Philadelphia, Pa.

APRIL 9-15 Elder F. C. Gilbert held meetings in the West Philadelphia church. Great interest was manifested by the church and by those not of our faith. Many Jewish people attended the Bible studies held every afternoon, and the evening sermons. They showed a deep interest in the unusual presentation of the types and prophecies of the Old Testament. The Bible studies were on the special subject of the inspiration of the Scriptures, and how to read them, so that we may receive the blessing that is in the divine Word. Some very interesting illustrations were given to show the value of systematic and continued study of the Bible.

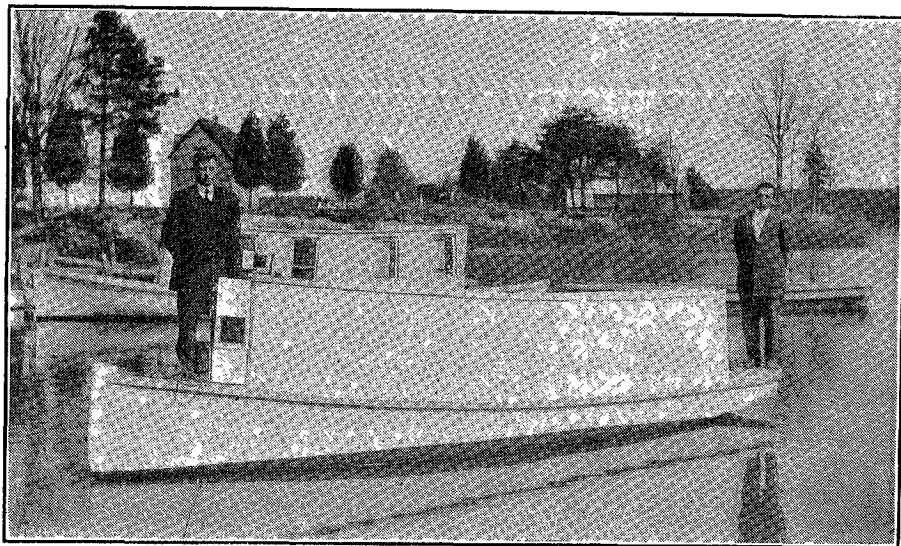
The Sabbath meeting was a real revival, many making an advance step in

the work of preparation for the end of all things so near at hand. On Sunday night the Passover table was spread as in the days of Jesus, and many striking gospel lessons were drawn from this great memorial service. The large attendance of Hebrews was surprising, and their deep and respectful interest in the unanswerable proofs that Jesus is the true Messiah, the only Saviour of Jew and Gentile, was most encouraging. The subjects of the war, the Sabbath, the seventy weeks, and the sanctuary attracted and held the attention of both Jews and Gentiles. The unusually close acquaintance of the speaker with the original customs and language of God's ancient people, made it possible to present

soon as four or five consecrated workers can be got together to accompany him. The plan is to anchor at a town, be it small or great, and while two of the workers canvass the people there, the others will travel over the rural districts for a radius of about six miles. By this means a quick work in spreading the message can be done in that part of the conference.

On this page is a half-tone reproduction of Brethren Gould and Wright, and of their boat "The Messenger." The writer not only had the pleasure of dining in this boat, but of making a sixteen-mile journey in it, and found that it rides the waves splendidly.

E. R. BURTON.



the old, old truths in a new setting. Decisions were made by some to keep the Sabbath, and others who became interested are still studying. The meetings were a great blessing to the church and the people of West Philadelphia.

J. S. WASHBURN.

A Mission Boat

It is marvelous how the Lord opens the way for the book work to be carried forward, even when the finite mind does not see how a certain territory, because of its immense waterways, is ever going to be worked.

Northumberland and Lancaster Counties, the two southernmost counties in the District of Columbia Conference, have an immense area of water. Hence, seeing the advantages that would accrue to the individual who would undertake the colporteur work with a gas launch, Brother Kenneth Gould, a member of the Kilmarnock church, and Brother H. A. Wright constructed a boat of sufficient size to meet their need, equipped it with a good engine, and recently started on their mission. As evidence of how the Lord is blessing their efforts, it need only be stated that the first week of forty-two hours they secured orders to the value of \$116, while their cash sales amounted to \$14.65. They cook, eat, and sleep in the boat, thus reducing their expenses to the minimum.

Brother Harry L. Gould, who has a thirty-foot gas launch, a twenty-two-foot house boat, and a small rowboat, has likewise dedicated himself to the Lord for service, and will be ready to start on a summer's campaign of book selling as

Field Notes

RECENTLY ten persons were baptized at Loveland, Colo.

THE baptism of six persons is reported from Kroonstad, South Africa.

FIVE new believers were recently baptized at Bartlesville, Okla., by Elder John Isaac.

ELDER F. H. HENDERSON reports the baptism of twenty-five persons at Akron, Ohio, on Sabbath, May 1.

TWELVE persons were baptized by Elder P. C. Hanson recently at Poy Sippi, Wis., and four at Berlin.

As a result of recent tent meetings held in Manila, P. I., forty new Sabbath keepers have been baptized.

THE new church building at Decorah, Iowa, was recently dedicated. At Des Moines thirteen adults were baptized on a recent Sabbath.

TWENTY-THREE persons have united with the Kalispell, Mont., church by baptism, and six have been added to the company at Great Falls.

THIRTEEN have been added to the company of colored believers at Omaha, Nebr. At the close of the seventh week of a series of meetings in Nebraska City, fourteen decided to obey the truth.

Medical Missionary Department

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

Our Medical College

ANOTHER prosperous and encouraging year in the College of Medical Evangelists is drawing to a close. During the year there have been sixty-three students enrolled in the medical course proper, ten in the medical evangelistic course, and seventy-three in the nurses' and preparatory nurses' courses. This gives a total of one hundred and forty-six young people in training for medical missionary service.

In the recent past the annual constituency and board meeting of the college was held at Loma Linda. Brethren from all parts of the field, including Elder I. H. Evans, Elder W. T. Knox, Dr. H. W. Miller, and others from Washington, were in attendance. During this meeting some advance steps were taken in planning for the future of the college. One matter of much importance was a vote to reduce the time of the medical course from five years to four. This is made possible by a change in the medical law of California requiring 4,000 hours of work during the course instead of 4,800 as heretofore, thus bringing California into conformity with other States in the number of hours in the medical course.

Then, too, the two years of college work required for entrance to the medical course, when added to a five-year course, makes the preparation for service too long. This will also make possible a provision for giving some of the studies formerly outlined in the medical course during the two years of premedical preparation. The four-year curriculum will begin with the 1915-16 session.

Three years of the course will henceforth be conducted at Loma Linda and one year in Los Angeles. At Loma Linda many improvements were planned. Several new members were added to the faculty, the school was departmentized more fully, and negotiations were entered into whereby greater advantages will be offered at the San Bernardino County Hospital.

Bonds have just been voted for constructing a new \$150,000 San Bernardino County Hospital within easy access of the college. The board of supervisors of the county hospital has appointed seven members of the faculty of the college as members of the staff of the county hospital, which gives far greater privileges in that institution which accommodates 150 patients. Now all the wards of that institution, both surgical and medical, are open to the school.

Our own private hospital received considerable attention, and plans were laid to make it more valuable as a clinical asset by increasing the patronage and improving facilities.

The Los Angeles end of the work received much study. For two years a dispensary has been conducted in a very favorable part of the city, in which nearly ten thousand treatment cases have been in attendance a year. Here the students treat patients two hours a day

six days in the week throughout the year. The average daily attendance has reached thirty-three patients. A dozen of our own physicians are in attendance each week to assist the students in their dispensary work.

For a long time it has been very evident that the present dispensary is entirely inadequate in room. Action was taken to double the floor space as soon as possible. The location, too, could be improved. Furthermore, a small hospital where a few patients may be kept for surgical and other attention is a necessity. Recognizing this need a committee was appointed to draw up plans for a dispensary and a hospital to accommodate about fifty patients, to decide upon an appropriate location for the same, to obtain estimates, and to find a company who will construct such a building and lease it to the college for a reasonable rental—all this to be reported at the fall council of the General Conference at Loma Linda for consideration.

Never before has the board grappled so decidedly with the problem of making the school meet the mind of the Lord in preparing active medical missionaries as at this session. In view of the signs of the times which are so rapidly fulfilling at present it is realized more than ever before that our first and most determined efforts must be put forth in qualifying medical missionaries. All our students, whether preparing for medical practice or for nursing, must first be missionaries. Our physicians must be missionaries. Our medical evangelists must be missionaries. Our nurses must be missionaries.

It is true that as yet the college has not received recognition in all the States of this country for legal practice of its students, but to the true medical missionary, doors are open everywhere.

Preceding the board meeting, a medical council, at which many of our physicians from the west coast were present, was held at Loma Linda. This was a very profitable meeting. At this council the interests of the medical college were considered, as well as the need for medical missionary workers for all parts of the field. It was unanimously voted by this council to recommend all of our young people who are expecting to study medicine, to take their course in this college.

There is but one work for Seventh-day Adventists today, and that is the work of carrying the closing message to the world. Preparation for this work cannot be got in schools of the world any more than preparation for our peculiar work in any other line can be got there. The school at Loma Linda is established to prepare consecrated young people for service as medical missionaries. Incidentally it is expected that the school shall give a thorough training in medical lines that will enable its graduates to meet any legal requirements; but this is of secondary importance—incidental to the great object of securing a fitting for service in preparing people for the coming of Christ.

Men and women are needed at Loma Linda who have a firm faith in God, in his Word, and in his instruction regarding the education they should receive for service, men and women who, having by faith stood true to principles of divine teaching in securing their education, will go out and by faith be true to God in service.

W. A. RUBLE, M. D.

Medical Convention Report

The Training and Work of Nurses

THE nurse and her work received much consideration in our recent medical conventions. The interest shown in this phase of our medical missionary work was gratifying and bespoke an earnest desire on the part of leaders to see our nurses occupying a place of greater strength in connection with our denominational work. The discussions recognized that we have in these workers an asset that should be wisely conserved, and that more can be accomplished for the good of nurses and their work in our institutions and in the field than is now being done.

Dr. H. W. Miller presented the matter in a few remarks, as follows: "There has not been as full appreciation of the work of our sanitariums as training schools as there should be. This is an important feature aside from the regular sanitarium work. We have about as many students in our sanitarium training schools as we have in our colleges and academies, and the education we give is equivalent to any other school work, take it year for year. We regard our conference educational work of sufficient importance to have educational secretaries to look after it, but we do not have such secretaries for our medical educational work. We do not have medical secretaries devoting time to this work alone.

"Perhaps one of the first things we should do in organizing this educational work is to establish standards. We should have uniform entrance requirements. These are often too low. We should seek to secure a mature class of students. The work of a nurse is too responsible to place on immature girls.

"The preliminary education should be sufficient to give the student a proper influence and a fitness for her work and studies. Our nurses should be prepared to rightly represent our work and present the truths we hold. Twelfth-grade work is not too much of a preliminary requirement. Bible workers need a good preliminary requirement. We have many calls for nurses who can do Bible work and if they are to be properly qualified for it they must have proper preparation.

"We must give serious consideration to the training of workers for this cause. A doctor would not be prepared to enter upon his work with only his textbook study. He must have practical experience. So must we give our nurses a practical training if they are to be prepared for field work on graduation.

"Adopting higher standards will mean limiting the number of people who will take the training, but it will only be an elimination of such as are not the best prepared to take it. It will also mean limiting the number of schools giving training, but it will be an elimination of such schools as are not prepared to give a training according to the standard we set.

"A fourteen-grade academy would not grant an A. B. degree. If it did, the one receiving such a degree would be placed under embarrassment in not having received an education equivalent to the degree. So in our training schools we should give an education and training that will qualify according to the diploma we give. The effect of such a step will be to reduce the number of nurses graduated each year. We will

have fewer nurses in the field but we will have better ones, and this will enable us to find more ready employment for graduate nurses than we now can.

"And here we come to a problem that is giving us a great deal of anxiety. A few of our nurses are being sent to foreign fields and some find work here at home, but we are losing many of them from active service in our cause. Our conferences are not offering them employment because they are not well prepared to do conference work. It is a serious thing for our young people not to be able to find suitable work after taking a course of training with the purpose of becoming well-qualified workers. It must be that there is fault in the training. Those responsible should do everything possible to help solve this problem."

Prof. F. Griggs: "The problem of employing our young people in this cause is one of the greatest with which we have to deal. It is a pitiable fact that so many of our young people are going into the world to seek employment. I think the fault lies with us who have to do with the shaping of their education. We must have all our young people employed in this cause in some way; they are the greatest asset of this denomination, but we are not using it as we ought. When I was a young man there was no opening but the ministry, and nothing for the young woman, but now we have every opportunity to use every faculty. We have reached a time when the whole rank and file of our people are to be ready for the finishing of the work."

Dr. D. D. Comstock thought that if the educational features of our sanitarium work were eliminated it would mean great loss to the institution, taking out the life and spirit of the work. While every sanitarium might not have a training school, all should carry some educational work.

Speaking to the point of standards, he had seen young people taking the nurses' and medical courses who should never have been in either one. It would solve our problems if we did our weeding out at the beginning; then there would be no question as to whether these young people would be accepted by conferences.

Elder I. H. Evans: "I would like to emphasize one suggestion, and that is that we strengthen our Bible work in the nurses' course. There are many conferences that would gladly receive these workers if they were assured they were capable of doing Bible work. I think the Division Conference could place not less than twenty nurses in the various conferences if we could only give assurance that they had had good evangelistic work."

"No class of Bible workers should be prepared to do better work than the consecrated, God-fearing nurse who is capable of teaching the truth. The trained nurse who is well qualified to do Bible work has a better means of getting into the homes of the people than one without that training. We cannot pay them large salaries, but the schools should breathe into the workers such a spirit of sacrifice that they will be willing to do this kind of work; but no man can breathe the spirit of Christ into another if he does not have it himself. We need to strengthen our Bible work. I think it is a pity that those who are graduated from the nurses' course are not required to master the Bible as thoroughly as any other subject."

Remarks by other speakers will be given in another article, together with recommendations on this important subject.

L. A. HANSEN,

Washington (D. C.) Treatment Rooms

WHEN it was finally decided to close the Branch Sanitarium, in the city of Washington, D. C., we began to pray earnestly that the Lord would direct us in choosing just the right location for treatment rooms, and we are glad to believe that this prayer was answered. Five large, airy rooms have been secured on the first floor of a building situated in the most desirable portion of the city. We are surrounded by elegant apartment houses, hotels, splendid club buildings, and fine residences. Our offices and treatment rooms are well equipped, and have been open just six months. During this time our faithful nurses have given 1,936 treatments. The expenses are heavy, of course, but we have been able to pay all our bills and keep a small surplus on hand.

The patients who come to us are usually most appreciative. From eighteen to twenty-five persons visit our offices daily, and we aim that no one shall go away dissatisfied. Some come worn out with social duties. Teas, dinners, formal calls, theater and card parties bring to us many a tired woman. Not all of these are social butterflies, and many would be glad for freedom from such bondage which social position demands. We meet many delightful women who have lost their health through overambition. Coming here from all parts of the country, knowing the uncertainties of political life, they take up studies, attend lectures, join classes and educational societies, and in their efforts to improve well the time of their stay at the nation's capital, go beyond their strength. Others come to us nervous, unhappy, or in trouble. We do what we can to help each class of patients.

Our gentleman nurse is doing much good. On his list are doctors, lawyers, judges, Congressmen, bankers, and many others who feel that our treatments are important factors in strengthening them for their many responsibilities.

Our one desire and prayer is that the treatment rooms may prove a real blessing to the people of this great city.

MARGARET ROSS STEWART, M. D.

Medical and Health Books

A LITTLE cookbook that is greatly appreciated by those having it is "Food and Cookery," by H. S. Anderson. It is a handbook for teachers and pupils for use in cooking classes and demonstrations. The 128 pages are devoted to the most essentials of healthful cookery, containing clear statements of fundamental principles, with several food charts and a number of recipes not found elsewhere.

The author has had many years of experience in practical cooking in leading hotels and clubs and for the past five years has been connected with the Loma Linda Sanitarium. He is deeply interested in presenting the subject of healthful cookery in its true bearings, and his efforts are to be greatly appreciated.

"Food and Cookery" is now in its third edition. It has been well received. With it is given a twenty-four-page supplement, "Food Facts," which gives valuable quotations from the Bible, Testimonies, and scientific works. This is given free with the cookbook. Price, postpaid, 35 cents. Order of Review and Herald Publishing Association, or The College Press, Loma Linda, Cal.

We have had many calls for a work on medical electricity, suited to our nurses. We are glad to call attention to "Medical Electricity, for Medical Students and Nurses," by G. K. Abbott, M. D., professor of clinical medicine, College of Medical Evangelists, Loma Linda, Cal. This work contains 132 pages. It is written in such simplified terms as to make it serviceable for first instruction and yet complete enough to cover the main fundamental principles of therapeutic application of electricity. The text is elementary and thoroughly practical throughout. Considerable attention is given to various electric appliances, and detailed instruction is given on how to use them. A short list of review questions appear at the end of each chapter.

We believe the book would be appreciated by our training schools and by graduate nurses. Price, \$1.25. Order of W. B. Saunders Company, West Washington Square, Philadelphia, Pa.

"State Registration for Nurses," by Boyd, gives full information about registration requirements, fees, exemptions and restrictions, violations, revocation, reciprocity, compulsory laws, recording certificates, with full text of State laws on the subject. Price, \$1.25. W. B. Saunders Company, Philadelphia, Pa.

L. A. HANSEN.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

Real Evangelistic Canvassing

THE following letter, written recently to Brother Covey, field agent of Eastern New York, by one of his colporteurs, so beautifully sets forth real evangelistic canvassing, and that, too, by actual experience, that we think it should be passed on to the entire field. Note these facts: The worker has a burden for souls, is filled with the spirit, doors are open to him everywhere, and the people are eager for his book, and, of course, he enjoys his work. The letter reads as follows:—

"I am glad I can send you a better report this week than last—not in dollars, but in experience. Dollars do not count in this work. O, I wish you could have been with me this week, not to help me (for I now have a better Helper even than you), but to see the eagerness of the people. It is wonderful. I found many who were as eager for the book as children are for candy. I do not know how else to express it.

"Yesterday a young lady who is a graduate from the music department of Syracuse University, was so excited that she could hardly wait for the opportunity to sign her name. She said, 'It is just what

I have been looking for. There are many ideas in the world, and I am all mixed up. I wish to know what the Bible says.

"Tuesday afternoon I canvassed a woman and her daughter. I had a deep burden for them, but could not get an order. The woman mentioned that a school-teacher who boarded with them might be interested in the book. On Thursday, when I was near that section again, I was told that the lady whom I visited on Tuesday wished to talk with me, and she said if I would call at the schoolhouse I would get an order. I had to go about half a mile, but it did not take long. I never saw any one apparently more pleased than was that teacher. I did not give her an exhibition, but handed the prospectus to her, and gave a brief synopsis. She gave me her order, and said, 'I am glad you came, for I had given up all hope of ever seeing you.' She had tried by telephone to find me on both Tuesday and Wednesday.

"Friday morning I took four orders, as follows: a poor woman doing housework by the week, a German cheese-maker, a Catholic woman, and the music teacher whom I mentioned before. The canvasser can reach all classes if he has crucified self and becomes filled with the Holy Spirit. But it is a daily, yes, hourly, crucifixion. I have found it so, anyway. For three years I have asked God to give me a burden for souls, but it never came. Why?—Because I was not in a condition to be trusted with it. It does not come by simply asking for it; it comes by praying for the people.

"Perhaps you would be interested to know how God and I carry on this co-partnership plan of working. First, I try to spend about one hour each morning studying his Word and in prayer, pleading for a special message for each home I shall visit. He sends his angels ahead to prepare the way. When I visit a home I speak as directed by his Spirit. It is very seldom that a deep interest is not aroused, and often hearts are deeply moved.

Persons like to hear of the love of Jesus. I always bring that in during the first of the canvass. (See 'Manual for Canvassers,' page 33. By the way, I am making an almost daily study of the 'Manual.') I often have opportunity to tell persons how I work, and of God's blessings. I strive, with the help of the Holy Spirit, to make the canvass from start to finish reveal God's love, and it is having a marked influence on my life.

"I cannot praise God enough that he has been so persistent in calling me. Now my one great desire is to be ever able to say, 'Not my will, but thine, be done.'

"At night I take every order to God in prayer. I try to see the needs of the persons I visit, and then I ask the Lord to supply them. Every day I feel that I am growing stronger, but at the same time the task and responsibility loom up greater.

"May God's blessing rest upon the work and give you heavenly wisdom in my prayer. ROY CARR."

This sort of work brings results in the sale of our books. The report accompanying this letter shows sales to the amount of \$108, and the week before, \$111.

The Lord is not partial in the bestowal of his blessings; others may enjoy the same blessed experience.

W. W. EASTMAN.

Home Missionary Department

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

Importance of Sustaining Home Missionary Work

"THE church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his intrusted ability, to the saving of souls." —"An Appeal," page 28.

There are two ways in which we are required to carry out God's purposes: one is by our personal efforts to give the gospel message to others, the other by our means to support workers and provide supplies. There are four main lines for which this support is needed: the gospel ministry in the home field, the missions in foreign fields, the running expenses of the local church, and the local missionary work of the church members. There are also special needs at times, for institutional work, conference supplies, and other things.

The gospel ministry receives regular support from the tithe, the foreign missions from the Twenty-cent-a-week Fund, and in most cases definite provision is made to meet all the running expenses of the church, and to provide all that is necessary for its well-being. In some cases not only are the necessities provided for, but what may be termed luxuries are also purchased.

Very little consideration, however, seems to be given to any definite or regular support for the missionary work of the church members. In many places there seems to be a feeling that if there is anything left over when everything possible has been provided for the comfort and convenience of the church, it may be used to buy literature to distribute in the district. If there is nothing left over, then the church cannot be expected to do any home missionary work, for it cannot afford it.

This seems to me an entirely wrong basis for the matter. We should not plan alone for the work afar off and neglect that which is near, nor should we supply our own needs and forget the needs of those living at our doors; not that we should do less for the regions outside our church district, far or near, or that we should fail to supply the real needs of our church, but that we should also plan definitely for the regular and systematic support of the work in our own district, the place which the Lord has given us for our personal labors.

For many years some churches have devoted the offerings taken at the morning service of the fourth Sabbath of each month to the support of the home missionary work. This is an excellent plan, as it gives the work a regular income. But to make it effective, the church officers need to give study to the work. They should find out how much literature can be effectively used each month by the members, how much of this can be sold, so as to procure its cost from the public,

how much can be counted on from profits on sales turned in by the members, and what other supplies are needed for effective work. Then they will have a good idea of what they will need to raise each month. This should be set clearly before the church, so that the members can contribute intelligently.

Offerings may also be taken at the week night missionary meetings for the support of the work. Members who live too far away to attend meetings should be invited to contribute toward this fund. It should be remembered, however, that as these isolated members are too far from the church to get supplies from it, they have to support their own personal work, and therefore may not be able to give very largely to the church fund. There are cases, however, of isolated members who have very few neighbors they can reach, or who have been blessed with plenty of money, and these can materially assist the local work of their church by liberal contributions.

Plans should be laid to sell as much literature as possible, for two reasons. One is that persons usually prize what they buy more than they do what is given to them, and the other is that such work derives its support from the persons benefited. Many church members, not being dependent on this work for their living, can allow the profits on their sales to go to the church missionary fund.

There will also be much literature needed for free distribution,—tracts for systematic lending, leaflets and tracts for giving away whenever opportunity permits and for missionary correspondence, periodicals for reading racks, hospitals, and other institutions, for friends and neighbors who will not buy, and for missionary correspondence. Much reading matter should be systematically circulated in places where ministers are laboring. There will therefore be need to make liberal provision for the support of this work.

Brethren and sisters, let us not forget the souls around us. We are so used to seeing them, and they seem so well off and satisfied with what they have, that we do not realize their needs as strongly as we do the needs of those farther away from us. Yet under this outwardly satisfied appearance there are many aching hearts, many longings for better things, which only the truth of God can satisfy.

E. M. GRAHAM.

"Pen Pictures of the Face of Jesus"

What Others Say of It

"THIS dainty little book contains a unique exposition of 2 Cor. 4:6. It has seventeen half-tone pictures of Jesus, representing him in various experiences from his birth to his ascension. The brief chapters on "A Divine Face," "A Glorified Face," "An Intelligent Face," "An Illuminated Face," "An Engraven Face," "The Transforming Face," and "The Real Face," are packed solid with beautiful and helpful thoughts. It is a book that ought to make the sad glad and the glad gladder."—*The Standard Bearer, Dayton, Ohio.*

"A reverent, devotional study of the portraits of Jesus, seventeen being reproduced in the book."—*The Continent, Chicago, Ill.*

Cloth, 50 cents. Order of your tract society.

News and Miscellany

Notes and clippings from the daily and weekly press

— The largest class West Point has graduated in a century, will have its commencement in June. There are 164 graduates.

— A serious famine exists in the province of Szechuan, China, according to advices received by the State Department at Washington. The famine is due to a protracted drought.

— It appears that the liquor question has been settled, so far as Great Britain is concerned, by a compromise which eliminates all duties on beers, and places the restriction on the sale of spirits.

— July 6 will mark the five hundredth anniversary of the burning at the stake of John Huss, the great Bohemian forerunner of modern Protestantism. The Federal Council of the Churches of Christ in America invites its various constituent organizations to observe the day appropriately.

— The great plant of Thomas A. Edison, destroyed by fire several months ago, has been rebuilt and is larger and better than before. Practically the entire force of 7,000 men are again at work, and many new ones have found places in the chemical plant recently built at Silver Lake to supply dyestuffs, and material for the diamond disk phonograph.

— In Santa Rosa, Cal., is a Baptist church building, the product of a single giant redwood tree which grew in the neighborhood of Guerneville, a few miles distant from where it now stands. Not only is the main structure built from the one tree, but the beams, pulpit, seatings, and all interior finishings—except the floor, which is of pine—are of the same wood, not a particle of plaster or other similar material being used in this remarkable building. The tree, when sawed, yielded 78,000 feet of lumber.

— There will be no war between Japan and China. An agreement has been reached, and the tension which has marked the last few weeks concerning affairs in the Far East has subsided. China gives her full assent to the transfer to the Japanese of all rights and privileges hitherto enjoyed by the Germans in Shan-tung. Japanese capital is to be used in the building of the Chifu railway, and China agrees to open numerous treaty ports in Shan-tung, after a consultation with Japan. Japan is also permitted to lease land in southern Manchuria for trading, industrial, and agricultural purposes, and her subjects are to be permitted to engage freely in industrial pursuits in that part of the country. While China agrees to give preference to the appointment of Japanese political, financial, and military overseers, Group V of the demands, which would give Japan a preponderance in the affairs of China, is withdrawn, being left for discussion at some future date. The official agreement is regarded generally as eliminating those features which officials of the United States government regarded as contravening treaty rights.

— Mrs. A. R. Canfield, seventy-four years old, has been elected mayor of Warren, Ill., defeating her opponent by four votes. Mrs. Canfield is the first woman in Illinois to have been made chief executive of a municipality. Warren's population is about 1,500.

— Spain is preparing for possible war. A special commission of the Spanish government has opened headquarters in New York for the purpose of buying 250,000,000 cartridges, several thousand war automobiles, and a large flotilla of aeroplanes. The commission is also expected to order a number of submarines.

— The American Red Cross Society in its report of work done since the beginning of the war, August 2, states that during this period 292 surgeons, nurses, and members of the Sanitary Commission were sent to Europe to carry aid to the wounded and sick; that the sum of \$1,243,189 was expended for these and other relief measures; and that thousands of pounds of food, clothing, medicines, and other necessities were purchased and distributed.

— President Benavides has issued, at Lima, Peru, a supreme decree accepting, with slight modifications, the contract proposed by Breitung & Co., Ltd., of New York, for the irrigation and colonization of Peruvian coast lands. The Peruvian government will issue \$10,000,000 in bonds. The bond issue matures in thirty years; and when developed, the lands are to be sold on twenty-year payments. Approximately 100,000 acres will be added to the cultivated area of the country.

— The Panama Canal shows a net loss of about ten per cent in the comparison of tolls collected with the cost of operation and maintenance for the first eight months of its operation, according to an official statement to the War Department from Panama. Up to March 1, 1915, the cost of operation and maintenance from July 1, 1914, was \$2,595,613.33. The total earnings of tolls in this period was \$2,334,515.24. The March earnings cut the loss down to four per cent.

NOTICES AND APPOINTMENTS

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
..... 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

Minnesota, Anoka June 3-13
South Dakota, Watertown June 10-20
North Dakota, Jamestown June 17-27

NORTH PACIFIC UNION CONFERENCE

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, High Point 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
Alberta, Lacombe June 8-18
Manitoba, Brandon June 18-27
Saskatchewan, Saskatoon June 25 to July 4

Tennessee River Conference

THE twenty-eighth annual session of the Tennessee River Conference will be held on the camp ground at Hazel, Ky., July 22 to Aug. 2, 1915. The first meeting will be held at 9 A. M., July 23. A full attendance of delegates is urgently requested at the opening meeting of the conference. Each church is entitled to one delegate for the church organization, and one additional delegate for every ten members or fraction thereof when more than seven.

W. R. ELLIOTT, President;
F. C. BRUCE, Secretary.

Tennessee River Conference Association

THE annual session of the Tennessee River Conference Association of Seventh-day Adventists will be held in Hazel, Ky., in connection with the State conference and camp meeting, to elect a board of trustees and to transact such other business as the constituency may elect. All accredited delegates to the Tennessee River Conference are delegates to the association. The first meeting will be held Monday morning, July 26, 1915, at nine o'clock.

W. R. ELLIOTT, President;
F. C. BRUCE, Secretary.

North Dakota Conference

THE first meeting of the twelfth annual session of the North Dakota Conference of Seventh-day Adventists, is called to convene in Jamestown, N. Dak., Friday, June 18, 1915, at 10 A. M., in connection with the annual camp meeting, at which time officers for the ensuing year will be elected and such other business transacted as may properly come before the conference. All delegates should be present at the opening meeting.

S. E. JACKSON, *President*;
C. D. HEIN, *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*.

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*.

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. DUFTY, 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. DUFTY, *Secretary*.

The Manitoba Conference

THE twelfth annual session of the Manitoba Conference of Seventh-day Adventists will be held on the camp ground at Brandon, Manitoba, June 18-27, 1915.

The first business meeting will be held at 9 A. M., June 20. At this time the officers of the conference will be elected for the coming year, and such other business transacted as should properly come before the conference.

E. M. CHAPMAN, *President*;
B. L. GRUNDSET, *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*.

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*.

"America's Place in the Centuries"

ONE of the leading articles contained in the July *Watchman* appears under the above title. Why was not America discovered centuries before 1492? What was the purpose of her discovery, and what part does she act with



reference to the work of God in the earth? This article will be of special interest to those who are watching present developments.

"A New Declaration of Independence"

Our forefathers declared the political independence of this country because of certain wrongs which were inflicted upon the American colonists by the mother country, and therefore signed the famous Fourth of July Declaration of Independence. Are Americans being oppressed today? Would a new Declaration of Independence be in order? The article on this subject in the July *Watchman* will answer these queries.

Other important and timely subjects considered in the July *Watchman* are as follows:—

"Her That Halteth," Dr. P. T. Magan
"England, Russia, and Constantinople"
"The Providential Hand of God in American History"
"Principle and Policy at the Vatican"
"Russellism" (Continued), Carlyle B. Haynes
"Vitamines and Pellagra," David Paulson, M. D.

A Real Vacation Campaign Number

Students and other magazine workers will find the July *Watchman* a real vacation campaign number—one which will sell easily and yield large returns. The impressive cover design in three colors cannot fail to attract

interest, and should appeal to every liberty-loving citizen. Appropriate illustrations. Prices: Single copy, 10 cents; 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Order through your State tract society.

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Good farm of 104 acres all under cultivation near Fountain Head, Tenn. Good soil, most of it gently rolling, part deep black soil. Thoroughly tile drained. Fine corn and wheat land. All new wire fencing. An excellent house in good repair. Three large cisterns holding about 450 barrels of water. Two wells of excellent water. Large stock barn with eighteen-foot walls. Large building for grain, and all necessary outbuildings. Located one-half mile from depot on main line of Louisville and Nashville Railroad. Graded country road by farm. Good graded school one-fourth mile. Church school two and one-half miles. Telephone line. Everything convenient and in good repair.

The owner of this property has agreed to give a large share of the selling price to local and foreign mission work. Parties interested should address the Tennessee River Conference, 509 Cole Building, Nashville, Tenn., for further information.

Address Wanted

J. F. MCINTYRE, of Inland, Nebr., desires the present address of John Smith, formerly of Ketchum, Okla.

Publications Wanted

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

Mrs. Cicero Holland, Mallory, S. C., R. F. D. 1.

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

Ernest Giles, Scott Hotel, Puyallup, Wash. Continuous supply. *Signs*, weekly and monthly, *Watchman*, *Protestant*, *Liberty*, *Health and Temperance*, and *Gerinan* as well as other foreign publications especially desired.

Mattie Hamilton Welch desires sent to her, immediately, copies of *REVIEW*, *Signs of the Times*, *Watchman*, *Health and Temperance*, *Instructor*, and *Little Friend*; to give to the mountaineers at her fourth of July exercises. Address, Stanley, Page Co., Va.

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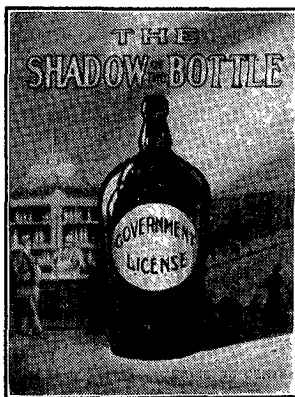
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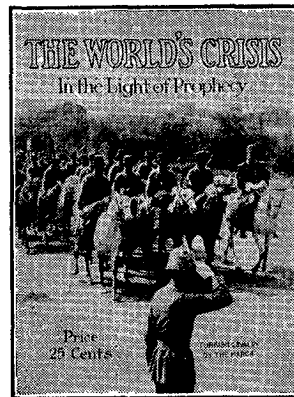
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REVIEW AND HERALD PUB. ASSN., WASHINGTON, D. C.



WASHINGTON, D. C., JUNE 10, 1915

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THE editor of the REVIEW left Washington Sunday to spend the month of June attending camp meetings in the Lake Union Conference.

WE learn by a note from Elder K. C. Russell that he has settled his family in South Lancaster, Mass., and will engage in evangelistic work in Boston during the coming season.

THE Colorado Conference reports that 235 persons were baptized and united with the churches in that field during the last year. These, with others who have united by letter, have increased the membership to 2,006.

LAST week Henry Brown and Harold Lewis, students of the Washington Missionary College, left Washington for Cuba, to work during the vacation in the circulation of Spanish literature. Sister Brown remains in Washington during the summer.

BROTHER C. P. WHITFORD, of Orlando, Fla., has just published a new and beautiful song entitled "When the Shades of Eve Are Falling," which we take pleasure in recommending to all lovers of good words and music. Price, 25 cents. Address the author.

A MINISTER wrote to our Australasian publishing house, saying: "I see you favor the ten commandments. I am a minister and believe in God's law. Can you furnish me a chart for the wall containing the ten commandments in large letters? I want it to preach from." Would that more ministers used the ten commandments for texts. There would be less sin in the world; "for sin is [still] the transgression of the law."

OUR General Articles department in this number is wholly devoted to a discussion of the question of services in the house of God. Following the article by Elder J. S. Washburn on "Adventist Music," the entire department was prepared by students of the Washington Missionary College.

BROTHER E. G. FULTON, of Los Angeles, Cal., spent last week at the Washington (D. C.) Sanitarium. Brother Fulton is now visiting our sanitariums, giving instruction on the subject of dietetics, proper dining room service, and other questions relating to culinary work in our institutions. It was our privilege to listen to his lectures here in Washington, and we consider that the instruction he is giving is most excellent. We earnestly hope that our sanitariums throughout the field will cooperate with him in his earnest endeavors to improve this part of our sanitarium service. Brother Fulton has had long experience in this branch of our work, and is able to speak with authority relative to these questions.

Word From Russia

ANOTHER communication from Brother J. T. Boettcher was received at the Mission Board office last Thursday morning. A portion of the letter reads:—

"I was up in Finland to attend to some affairs in connection with our publishing house in Helsingfors. I stopped in Petrograd to counsel with the brethren about the work of God there. As soon as I arrived, I learned that the police had called a few days before, while the meeting was going on, and searched the hall from top to bottom. Their Bibles, songbooks, and books which they had in the tract society cupboard were all taken from them. At the same time the hall was being searched, other policemen searched the bookstore in another part of the town, and three other sets of policemen were sent to the elder and two deacons. The elder was taken along, after six men had been in his house for five hours, from nine in the evening until two o'clock after midnight. No reason was given. He was simply told to take a blanket and a pillow with him and come with them to the police station.

"The newspapers reported that our meeting halls in Petrograd and here in Riga were closed, but this is not true. We hope and pray that God will spare us this trouble. Many meetinghouses, however, have been closed, and we may expect the same unless the Lord of heaven interposes.

"There never was such a time of distress among our workers and churches as there is at the present time. What will become of us all we do not know. I hope our people will remember us in their prayers. I do not want to leave the field, but would rather stand the storm. We are doing the best in every way we know how. It takes a great deal of grace to stand all the strain of the present hour; but the dear workers are not discouraged even amidst trials. Pray for us."

WE should remember daily at the throne of grace our brethren in the disturbed regions of earth. Pray that God may cause the wrath of man to work for his glory and the advancement of his truth.

THE last word we have from Elder W. C. White reports that his mother's condition is about the same as it has been for several weeks. Some days she feels a little stronger than at other times, and then again very weak, but at all times quite free from pain and of good courage in the Lord. Let us remember before the Lord his aged servant, that God may give to her grace and strength in her weakness the same as he has through her long and eventful life.

BROTHER E. J. BAKER, secretary-treasurer of the Boulder-Colorado Sanitarium, reports that the Lord is blessing their work in that institution. He says that they are having a large number of inquiries from prospective patients, and that they are looking forward to a good summer trade. Their fall and winter business has been constantly increasing during the last few years, and they are endeavoring to work up a steady and regular patronage for the institution.

THE librarian of the San Francisco church, Brother G. A. Ferry, has volunteered to visit the Protestant pastors of that city in the interest of the *Protestant Magazine*. His plan is to leave a copy with each pastor for examination, and later to solicit his subscription. This is a very satisfactory method, as the magazine itself is the best possible recommendation. The names of a large number of Protestant ministers are already on the subscription list, and this gives to the magazine a wide influence.

WE have received the announcement of the graduating exercises of the Loma Linda College of Medical Evangelists. These exercises were held Tuesday evening, June 8. At that time Dr. George Thomason gave the graduating address. The following received the degree Doctor of Medicine: Donald E. Davenport, Mary L. Zener, Albert R. Dickson, Alfred W. Semmens, Owen S. Parrett, Orpha L. Santee, Leslie D. Trott, Olive Smith, Charles W. Harrison, Ruby A. Black, Iner Sheld-Ritchie, and Arthur N. Donaldson. The degree Bachelor of Arts was given to Louis H. Ritzhaupt, Charles L. Swift, and Mary C. McReynolds.

A LETTER from Brother C. H. Jones, manager of the Pacific Press Publishing Association, tells of the excellent gain which has been made in the circulation of the *Signs of the Times* during the last few months. From a circulation of fourteen thousand copies it has arisen to thirty-five thousand. There is no paper published by the denomination which affords a better medium for personal missionary work than does the weekly *Signs of the Times*. Clubs should be taken by all our churches. Many have been brought into the truth through the reading of this excellent journal. One has only to read its interesting pages from week to week to appreciate its value, and to recognize the good that will be accomplished in its extensive circulation. Let us do all we can in the utilization of this excellent medium of truth.