

The Advent Review and Sabbath Herald



Vol. 92

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No. 35

THE GOSPEL TO ALL NATIONS

Stirred for Service

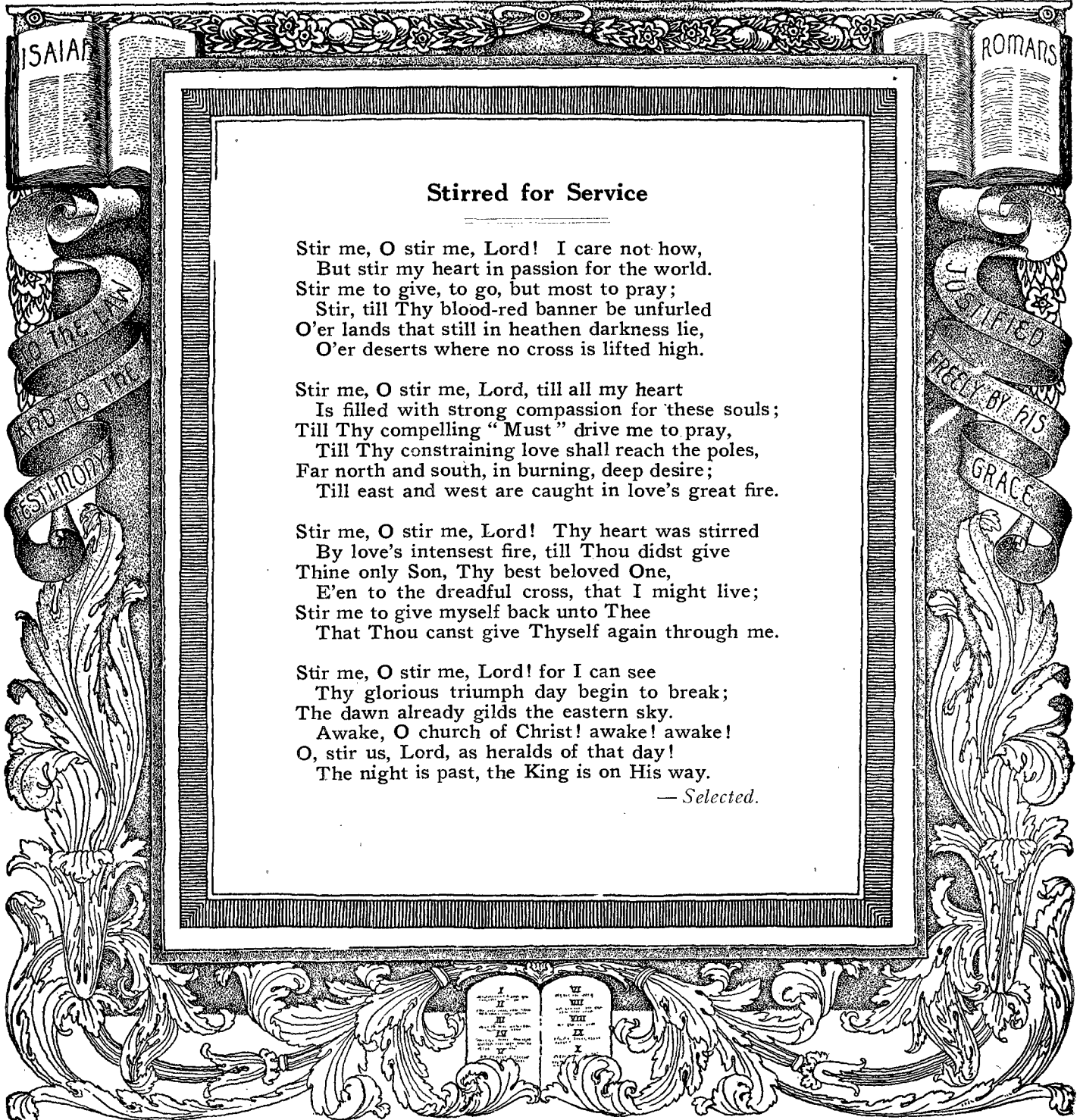
Stir me, O stir me, Lord! I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir, till Thy blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till Thy compelling "Must" drive me to pray,
Till Thy constraining love shall reach the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great fire.

Stir me, O stir me, Lord! Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful cross, that I might live;
Stir me to give myself back unto Thee
That Thou canst give Thyself again through me.

Stir me, O stir me, Lord! for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky.
Awake, O church of Christ! awake! awake!
O, stir us, Lord, as heralds of that day!
The night is past, the King is on His way.

— Selected.



For the Finishing of the Work

The Berean Library—Standard Books in Cheap Binding

Cheaper Than Novels

It should never again be said, truthfully, that yellow-backed novels can be purchased at a less price than books which teach the third angel's message. At one time this was true, but it is an embarrassing fact no longer. Nearly two years ago the Review and Herald Publishing Association undertook to bring about a change. Success beyond all expectations has attended this effort.

A Literary Revolution

has actually been brought about. The real missionary workers among our people, who love to sell, lend, and give away our books, can now obtain many of our standard works at a nominal price. A heavy burden has in this way been lifted. It is now possible for those who have little means to do a great work. All who are interested in a matter of this kind should read every word on this page.

The Berean Library

A careful selection has been made of our best books, and these have been printed on cheap paper and bound in paper covers. They may be purchased as a library set, in a box, or any numbers of the set desired for missionary work may be purchased separately.

The Price

This is an experiment, or, to be more accurate, it is a line of publishing house missionary work. We see no reason why a publishing house may not do missionary work as well as an individual. All these books are furnished practically at cost. For example: the Review and Herald Office sold 45,000 copies of these books last year. The profit on this business was \$58, or an average of about one eighth of a cent per copy. The profit of branches and tract societies for handling is barely sufficient to cover the cost.

Special Prices for Missionary Work

In the center of this page are given the names and prices of these books. The first price following each name is the regular retail price. The prices in the second column are the net prices at which these books are furnished to all who will take a full set of one copy each, or a few copies of any one kind such as they wish to use.

One Plan of Work

These cheap books can be used in many ways. They can be sold, lent, or given away. If sold at the regular prices, there will be sufficient profit to the missionary worker to enable him to lend or give away certain copies, as he often wishes to do, without personal expense.

In doing missionary work there are advantages in a definite plan. We therefore suggest that each missionary worker secure one full set in a box, as advertised. Then as the worker proceeds and copies are disposed of, additional copies can always be secured from the conference tract society at wholesale prices.

In planning for missionary work the question often arises, How can I do the

most good with the means and time at my disposal? Does not this plan suggest one inexpensive, practical way for you to get the truth before your many friends and neighbors? Can you not add to your missionary equipment one box of these books, and thus be prepared to respond promptly and intelligently to opportunities that may arise for you to place the truth in the homes of the people?

E. R. PALMER.



News Items

How the Literature Work Is Prospering

SINCE the beginning of the present year the Review and Herald Office has sent out an average of over two tons of literature a day. This volume of busi-

ness is divided about equally between periodicals and books.

Since the beginning of this year we have sold an average of 250,000 copies a month. All classes of workers are using them extensively. The first seven numbers have now been issued. It will be noticed from the list that the first seven constitute a brief series, which closes with "The Home of the Saved." While these Extras will become more valuable for missionary work as the number issued is increased, no one needs to wait. All can begin right now with No. 1, and deliver to the homes of the people, month by month, as the numbers are issued.

The War Extra

This first number of the Extras, which enjoyed a circulation of about 1,500,000 copies, is one of the most interesting and valuable missionary documents we have ever issued. We have just received an order for 10,000 of this War Extra from one conference. They are to be distributed through the city where the camp meeting is being held. While the war is raging and all people are reading the newspapers, is a most favorable opportunity to distribute such a missionary document as this. All churches and isolated members who have not yet distributed this Extra should by no means neglect this opportunity to spread the truth.

An Interesting Question Answered

Many have asked us this question, both verbally and in writing: What effect does the distribution of this cheap literature have upon the sale of our large books? We will answer this question with the following facts: During the past six months the book business of the Review and Herald Office shows an increase of sixty-three per cent over the corresponding period of last year. A letter received recently from Brother Curtiss, manager of the Kansas City office, brings the good word that the increase in that territory is about the same as in ours. It would appear, therefore, that the book work is not being hindered. The fact is that God is giving to us at this time the greatest opportunity that has ever come to this people to distribute literature and publish the third angel's message. The question is, Shall we all be faithful in this interesting time, and, like Daniel, stand in our "lot at the end of the days"?

E. R. PALMER.



A Good Testimony

"I APPRECIATE the Present Truth Series. It supplies a long-felt want. I regret deeply that we did not get started about ten years ago. That would be five years before I heard the message. Had these papers been issued, I might have heard it sooner. We have used many for rack work here, but I encourage systematic house-to-house work. The personal touch is the thing. I find that a half-minute talk accompanied by a pleasant smile, a cheery salutation, yet withal an earnest bearing, is most effective in breaking down barriers and destroying prejudice."—Chas. A. Cole, president British Columbia Conference.

THE BEREAN LIBRARY

Note.—The retail prices are given in the first column; those in the second column are prices to missionary workers.

No.	Name		
1.	Steps to Christ	\$.25	\$.15
2.	Thoughts on Daniel	.25	.15
3.	Thoughts on Revelation	.55	.21
4.	His Glorious Appearing	.15	.09
5.	Sabbath in the Scriptures	.25	.15
6.	Sabbath in History	.50	.30
7.	Capital and Labor	.25	.15
8.	Here and Hereafter	.25	.15
9.	Bible Footlights	.35	.21
10.	Our Paradise Home	.15	.09
11.	Religious Liberty in America	.35	.21
12.	The Coming King	.50	.30
Completed Set in Box		\$3.60	\$2.16

TWO SPECIAL BOOKS

"The World's Crisis in the Light of Prophecy," 128 pages, illustrated.

Cloth, 50 cents; paper cover, 25 cents.

"The Shadow of the Bottle," 128 pages, 65 illustrations.

Cloth, 50 cents; paper cover, 25 cents.

On these two special books a discount of 50 per cent is given to agents and missionary workers.

Order from your tract society.

ness is divided about equally between periodicals and books.

"The World's Crisis"

Since January 1 of the present year, we have sold in the three union conferences of our territory, 104,000 copies of "The World's Crisis;" about 250,000 copies have been sold during this time in the United States. This sets an entirely new record in the history of our book work, this total being several times greater than the sale, in so short a time, of any other book we have ever published.

"The Shadow of the Bottle"

During the two months since this book was published, 30,000 copies have been sold in our territory. A very great interest is being awakened by this little book. Every reader of the REVIEW should secure a copy and become an agent for it in his neighborhood. This is indeed an "entering wedge."

The Extras

It will be interesting to our workers to know that the REVIEW AND HERALD Extras now have a permanent list for the full series, numbering 60,000 copies.

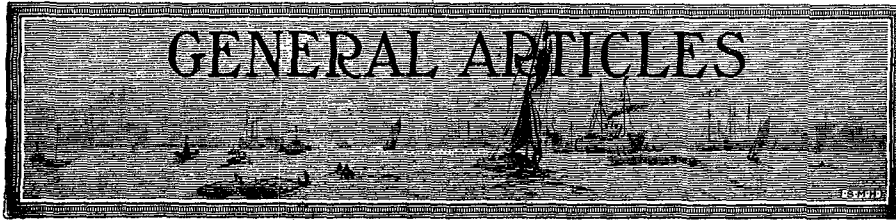
The Advent HOLY BIBLE IS THE FIELD OF THE WORLD And Sabbath **REVIEW HERALD**

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 15, 1915

No. 35



The Morning Cometh

WORTHIE HARRIS HOLDEN

LIFT up your heads, O ye mourners!
The comfort of heaven is here,
And gleams of His glorious morning
In radiant crescendo appear.

Lift up your heads, O ye watchmen!
Cry out 'tis the last hour of night,
To give to the sleepers a warning
And rouse to eternity's light.

Lift up your heads, O ye humble!
Rise in the might of the Lord!
Valiantly fight for the Master,
Armed with his Spirit and Word.

Long have ye sorrowed with weeping
While he has tarried on high;
Lift up your heads with rejoicing,
Knowing redemption is nigh.



Manasseh and Josiah

(Concluded)

MRS. E. G. WHITE

THE faith that strengthened Habakkuk and all the holy and the just in times of deep trial shortly before the Babylonian captivity, was the same faith that sustains God's people today. In the darkest hours, under circumstances the most forbidding, the Christian may stay his soul in harmony with the source of all light and power. Day by day, through faith in God, his hope and courage may be renewed. "The just shall live by his faith." Hab. 2: 4. In the service of God there need be no dependency, no wavering, no fear. The Lord will more than fulfill the highest expectations of those who put their trust in him. He will give them the wisdom their varied necessities demand.

Of the abundant provision made for every tempted soul, the apostle Paul bears eloquent testimony. To him was given the divine assurance, "My grace is sufficient for thee: for my strength is made perfect in weakness." In gratitude and confidence the tried servant of God responded: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12: 9, 10.

We must cherish and cultivate the faith of which prophets and apostles have testified,—the faith that lays hold on the promises of God, and waits for deliverance in his appointed time and way. The sure word of prophecy will meet its final fulfillment in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. The time of waiting may seem long; the soul may be oppressed by discouraging circumstances; many in whom confidence has been placed may fall by the way: but with the prophet who endeavored to encourage Judah in a time of unparalleled apostasy, let us confidently declare, "The Lord is in his holy temple: let all the earth keep silence before him." Hab. 2: 20. Let us ever hold in remembrance the cheering message, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." Hab. 2: 3, 4.

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from Mt. Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams out of his side: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed." "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and

there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength." Hab. 3: 2-6, 13, 17-19, margin.

Habakkuk was not the only one through whom was given a message of bright hope and of future triumph as well as of present judgment. During the reign of Josiah the word of the Lord came to Zephaniah, specifying plainly the results of continued apostasy, and calling the attention of the true church to the glorious prospect beyond. His prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent world at the time of the second advent of Christ:—

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." Zeph. 1: 14-16.

"I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1: 17, 18.

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

"Behold, at that time I will deal with all them that afflict thee: and I will save her that halteth, and gather her that was driven away; and I will make them a praise and a name, whose shame hath been in all the earth. At that time will I bring you in, and at that time will I gather you: for I will make you a name and a praise among all the peoples of the earth, when I bring again your captivity before your eyes, saith the Lord." Zeph. 3: 19, 20, R. V.

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with-singing." Zeph. 3: 14-17.

Another Law

C. P. BOLLMAN

THE majority of us are familiar with the subject of "the two laws"—the moral and the ceremonial. But in Rom. 7: 23 the apostle speaks of "another law," not the law of God spoken from Sinai by its author and by him written upon tables of stone; not the ceremonial law, given to Moses and by him written in a book; but a law directly opposed to the divine law and ever warring against it. What then is this law? The apostle Paul found it in his members, and even so it is in our members. It is therefore of the utmost importance that we know both what it is and how we may be set free from it.

In the seventh chapter of Romans the apostle recounts the experiences through which the sinner passes in coming to Christ for salvation. He is not excusing sin, but describing the bondage of sin, and pointing the way to freedom from sin. Reverting to his own experience, which is not different from that of others, the apostle says:—

"I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

And at this point, overwhelmed by the realization that sin is written, so to speak, in his very members, woven into the warp and woof of his whole being, the sinner, feeling his way toward Christ, but having not yet cast his soul fully upon him, cries out in anguish of heart, "O wretched man that I am! who shall deliver me from the body of this death?" or, in other words, from the cruel dominion of that other "law," "warring against the law" of the mind, and leading the soul into captivity to sin and death.

But there is hope, there is help, help speedy and efficient. Says the psalmist: "Then thou spakest in vision to thy saints, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people." Ps. 89: 19, A. R. V.

And so the apostle, recounting his own blessed experience in finding the Saviour, as well as pointing the way to every seeking soul, triumphantly exclaims, "I thank God through Jesus Christ our Lord." "There is therefore now no condemnation to them which are

in Christ Jesus, who walk not after the flesh, but after the Spirit;" that is, who live no longer according to the rule which the apostle calls "another law," "the law of sin and death," but according to the law of God.

It seems scarcely necessary to add that that other law, "the law of sin and death," is the carnal nature, "the old man," "the carnal mind," which "is not subject to the law of God, neither indeed can be."

But whence comes all this evil? Did God create the evil heart, "the carnal mind," "the old man"?—Not as such. He "made man upright," but with the power of choice. He set before him an open door; man could choose the service of God and eternal life, or he could choose the service of Satan and eternal death. In a sense, God gives every man that which he chooses—God's own law of life, and love, and liberty; or the law of man's own evil heart. "Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; . . . I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do he shall even live in them. . . . Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them. . . . Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end they might know that I am the Lord." Eze. 20: 5-26.

God never gave man anything that was not for his good, except in the sense of allowing him to have the thing he chose of his own free will. In Prov. 8: 36 personified wisdom is represented as saying, "All they that hate me love death;" that is, they choose death by rejecting true wisdom. For a little temporary pleasure, for mere sensuous enjoyments, men barter away eternal life and unending spiritual felicity. Not that they mean to do this, but in the very nature of things that is the result; hence they are said to make that choice. In like manner God is said to give that which necessarily results from violation of the laws which he has ordained.

The moral law, which defines and points out sin, is a law of liberty to those who obey it. It is a law of death to those who violate it. The ceremonial law was the gospel in type to the true worshiper; while to the mere formalist it no doubt became a snare and a false hope, even as do baptism and the Lord's Supper to those who put their trust in them while neglecting the weightier matters of the law, "judgment, mercy, and faith."

What the soul wants and must have

is full and eternal freedom from sin; this the gospel, and the gospel only, gives. This, and this alone, is true liberty. To this end was our Saviour's incarnation; to this end was his perfect life, his unselfish ministry, his cruel death, his triumphal resurrection; and by these we are made free if we only believe and obey.

To all who will to serve him, God gives his own character, writing his law upon their hearts. But to such as refuse his law of righteousness he gives the law that is not good, the statutes by which they shall not live. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Mind Cure—No. 5

Mysticism as a Means of Cure

GEO. D. BALLOU

OF all the means used for mental diversion from adverse moods, none can in any way compare with wonder and astonishment. Wonder makes the mind walk on tiptoe and peer into occult fields with profound expectation. Wonder and astonishment are temporary antidotes for worrying and agonizing. In the modern systems this is used to effect mind cures.

Man's spiritual nature was given to enable him to reach out after God in the study of his works and Word, but it languishes for want of legitimate exercise. Men and women generally love to wonder and be astonished. This has caused the spread of doctrines more intangible than the morning dew, and more uncertain than the wisp of vapor that floats across the sky and momentarily hides the great orb of day. Many follow wildly after fakers, until, depleted in purse and disappointed in heart, they undertake to return and find comfort in the old paths. But their eyes have been so blinded and dazzled and their knowledge of truth so perverted that they seldom recover fully from the enchantment of these ancient-modern heathen systems. Their spiritual natures were hungry and languishing for want of true spiritual food and exercise; and while these systems of new religious teachings for a time appear to nourish them, and wonder quite takes the place of the workings of the Spirit of God, at last they are left broken, disappointed, and sick and sore at heart.

The only permanent, lasting things in this universe are the Creator and his creations. And the only solid mental conclusions, and the only lasting rest and peace, must be founded in God and his works.

Many of these modern cults and forms of professedly religious healing and teaching utterly ignore or deny all idea of the personal God who is clearly revealed in his works and in his Word. The power of this eternal, infinite God is seen in all the workings of nature right before our eyes. He is guiding the suns

and worlds in their appointed orbits. Our world, whirling through space at nineteen miles a second, is an infinite marvel, and speaks to every mind of an infinite designer. In our very presence he is constantly transforming sun energy, air, water, and earth into vegetable forms, and these become food for the animal world and for man; so that by two transformations sun energy, air, water, and earth are transformed in man into flesh and blood and bones.

For every artificial, finite design, reason postulates a designer. For the infinite design seen in all the universe, the same reason demands the existence of an infinite designer. This infinite designer is the God of the Bible. The same causes which led the ancient heathen to reject the Creator are operative today. Paul speaks of such and of their condition in Rom. 1: 21-23, 28: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Many still do, not like to retain God in their knowledge, but now they dethrone him by teaching a god who so permeates all things as to make all things a part of deity; but to see the Creator revealed in all his works and hear him speaking in the plain language of his Word means faith, restored confidence in God.

Some place confidence in anything that seems profound and occult just because it is dark and mysterious. Others deny the voice of reason and the evidence of their senses and let their confidence rest on their own assumptions. Thus the world today is being whirled into a muddle of superstition, presumptuous mystified enchantment more hazy and profound than ever before possessed any portion of the human race. In our time human minds are being hurried so rapidly from one form of mysticism to another that the Creator and his mighty workings are forgotten.

The Sabbath Can Never Be Changed

ADOLPHUS SMITH

THE ten commandments given at Sinai were not a new law, but a drawing out of the two great precepts of the law of God to which they were appended as the thumbs and fingers to the hands. See Matt. 22: 36-40. The Sabbath existed in the first great commandment from eternity.

God has emphatically declared that he will not alter that which he has once spoken. See Ps. 89: 34; Ex. 20: 1, 8-11; Isa. 55: 11; James 1: 17.

If God were to change his law, of which the Sabbath command is a part,

it would be an alteration of the fundamental principles of his government, and would affect every world in the universe.

Man has undertaken to change the Sabbath, and in so doing, like Lucifer, he has exalted his own wisdom and judgment above that of God. See Isa. 14: 12-14; Dan. 7: 25.

Many true, honest-hearted Christians have been deceived, supposing Sunday to be the Sabbath of the Lord. They will be forgiven, but God will hold the deceiver accountable. See Isa. 28: 18. Compare with Deut. 4: 13.

It is not well for any man or church to insert into the fourth precept of God's law any wording or meaning that has not been placed therein by Jehovah.

Grand Rapids, Mich.



Are You a Child of God?

I. A. CRANE

MANY good people are perplexed to know whether they are really children of God; yet it is their blessed privilege to know that God accepts them, and watches over them with tenderest care. There are others who content themselves with the hope that all is well, although their heedless disregard of God's Word makes their ways and even their prayers an abomination to him. Why should we expect the Lord to pay heed to our words when we pray, if we pay no heed to his Word before we pray?

But how may we know of a surety that we are indeed children of God? Thank God, we need not be in doubt. We are given the most positive evidence by which we may know that our very names are enrolled in heaven's family record book, and that the only begotten Son of God is not ashamed to call us brethren. Hear the Father's message to us: "As many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14. Surely all may know whether they are allowing themselves to be led by the Spirit of God. This is the test. Are you being led by the Spirit of God?

But many who have no love for God's Word and are content to remain ignorant of its teaching, boastfully declare: "I know that I am a child of God. The Spirit leads me day by day. Praise God, I know I am saved." But, my brother, what evidence have you that you are led by the Spirit of God? At this very point there is great danger of deception. Have you not read the warning, "Beloved, believe not every spirit, but try the spirits whether they are of God"? 1 John 4: 1.

There is a good Spirit, and there are wicked spirits. Be not deceived. If you are led by the Spirit of God, you will surely be led to do what the Word of God says. God's Spirit and God's Word will always agree. God did not give us his Word to tell us how to live, and then send his Spirit to lead us to do something else. Be assured that the Spirit of Truth and the Word of Truth will never be found in conflict. It is not enough to feel that you are moved by an unseen power. It is only when you

are led by the good Spirit that you are to know that you are a child of God. Are you honestly and sincerely walking in the light of God's truth? Are you living up to what you honestly believe is your duty not only to God, but to all mankind? Are you searching the Scriptures daily, hungering to understand more about God and how to serve him better? Have you made peace with God by confessing your faults and sins to him? Are you sincerely sorry that you have sinned against God, and have you asked him for Christ's sake to forgive you? Have you made peace with all mankind by confessing your faults and making restitution to all those whom you have wronged? Are you willing to give up all things to please your Father in heaven? If so, then rest assured that God, who gave his only Son for your salvation, will not reject that which he has purchased at so great cost. He has commissioned all the angels to watch over and protect you. Ps. 34: 7; 91: 11; Heb. 1: 14.

But some may say: "I do long to serve God with all my heart; but I sin and bring grief to myself and others. How can I find peace with God?" If you have sins, know of a surety that they must be overcome, or you are lost forever. Yet do not despair. You are weak, but you have an almighty Saviour. Delay not a moment, but flee to him for help now. Every moment wasted, gives the enemy greater advantage, and lessens your hope of victory. You may know that he who spoke the worlds into existence is your Saviour. "He shall save his people from their sins." Matt. 1: 21. He died to convince you that he longs to save you. Do not be satisfied to be overcome by sin, when you have such a mighty Saviour longing to help you. You must overcome or be lost. The victory must be gained. The promises are only to those who overcome; and you have no promise of salvation tomorrow. Today, now, is the accepted time.

Do not be discouraged. He who said to the loathsome leper, "I will; be thou clean," will not spurn you when you humbly entreat him to save you from your sins. And he who was able to cleanse the body and blood of that loathsome leper, is abundantly able to subdue your wicked habits and passions, and to make you clean indeed. "If the Son therefore shall make you free, ye shall be free indeed." Never be content till he has made you free from the power of sin. See John 8: 34-36.

If you do not reach purity of life as quickly as you had hoped, learn from this experience how fearful and lasting are the effects of sin, and that you have no time to lose. Let this drive you at once and with still greater earnestness and determination to him who alone can save you.

Never, never, risk a day or an hour under condemnation. You can never hope to be saved while you are under condemnation. What if your life should end thus! Find peace today, whatever be the cost. Confess your sins and make

all right at any sacrifice. Let the work of repentance and confession be deep and thorough. The greater the cost,—the more your proud heart is humbled in making amends to those whom your sins have wronged,—the surer you will be never to repeat the sins in time to come. By thorough repentance and confession and restitution, sins are rooted out of the life. This is the Spirit's remedy for sin. It is then that atonement is made by the blood of Christ. "The righteousness of Christ will never cover one cherished sin."

Does the Spirit lead you to confess? Do not delay. Let him lead you. Does he lead you to make restitution? Let him lead you now. When the Spirit has led you to do these things, and you continue to be led, you bear the credentials of a child of God. The Spirit then bears witness with your spirit that you are a child of God, and an heir of the kingdom. Rom. 8: 16, 17. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Verse 1. You will in this way find the peace that passeth all understanding.

Waurika, Okla.

Man, the Image of God

L. L. CAVINESS

ONE of the fallacies of Christian Science is that man is now the image of God. The Christian Science healer will sometimes begin his conversation with the one who has come to him for help, with such questions as the following: "You believe that God is love? You believe that man was made in the image of God? You would not say that the image of God had the rheumatism?"

This method of procedure is intended to prove that the trouble lies not in the real man, but in his thought—in "mortal mind;" but the fallacy is easily discovered when we turn to the teachings of the Scriptures. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

It is true that "God is love." 1 John 4: 8, 16. It is also true that man was created "in the image of God." Gen. 1: 27. The Scriptures, however, teach that "all have sinned, and come short of the glory of God." Rom. 3: 23. Yet the image of God has not been irretrievably lost. When God planned that his own Son should come to the earth as a man and die for men, he arranged a plan whereby man might again be "conformed to the image of his Son." Rom. 8: 29.

As God made a man a free moral agent, a man may refuse to believe in the atonement for sin which Christ made by his death, and may refuse to receive the divine power necessary to live the Christ life. Of such it may be said: "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 4.

The method by which the image of

God is restored in man is clearly shown in the words of the apostle Paul: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Cor. 3: 18. Realizing that man has lost the image of God, let us look to Christ, that by the Spirit the divine image may be restored in us; or, in the words of another scripture, let us "put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3: 10.

The Covetous Heart and Its Remedy

E. HILLIARD

"THE heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17: 9. The Lord alone knows the selfish, deceitful heart of man. It was said of Jesus that he "needed not that any should testify of man: for he knew what was in man." John 2: 25. He knows the origin of sin; for he said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15: 19. All have inherited these sinful propensities; "all have sinned, and come short of the glory of God." It is true that social environment and the fear of punishment often restrain men from committing criminal deeds. But such restraint does not contribute to true character building. The would-be transgressor who is restrained by law is not a whit better at heart than he who commits the overt act and takes the risk of penal infliction.

It is the evil thought that leads to the evil deed. The sin of covetousness is so deeply rooted in the natural heart that, if indulged, it leads to dishonesty, theft, and murder. A dishonest deal may not come under the ban of civil law, but in the books above it is registered under the heading of lying and stealing. This sin grows rapidly in the soil of the unconverted heart. Men who are controlled by it devise wicked schemes. They will "work evil upon their beds. When the morning is light, they practice it, because it is in the power of their hand." This reveling in covetous thoughts leads to acts of violence. Says the prophet, "They covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his . . . heritage." Micah 2: 1, 2. Upon such God has pronounced a woe. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed *alone* in the midst of the earth." Isa. 5: 8. All this is wrapped up in covetous thoughts. It is the climax of sin that reveals the iniquity concealed in the germ. We should not know the exceeding sinfulness of unobstructed covetousness if the Bible did not reveal it to us. Truly the unregenerate heart is deceitful above all things and desperately wicked. No one but God, who knows the full results of sin, can reveal to us its enormity. How

willingly we should submit to his remedy, no matter how severe the trial required, to eradicate sin from the heart!

Covetousness is a dangerous soul-malady. It is a sin through which Satan will especially work to ensnare and destroy many of God's remnant people. We read in "Early Writings" that Satan has instructed his angels to lay snares especially for those who are looking for Christ's second coming and are keeping all the commandments of God. "Go," said he, "make the possessors of lands and money drunk with cares. If you can make them place their affections on these things, we shall have them yet.

. . . Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal."—Pages 266, 267.

Can it be that any man of means who is looking for the soon return of our blessed Lord is now being ensnared by increasing his earthly possessions? Has not the time come for such to deposit their means in the cause of God, without interest? Whoever is greedily adding to his possessions in these perilous times is under the influence of the prince of darkness, and is being led captive by him at his will.

Feed covetousness and it will thrive. The remedy for this soul-destroying disease is the starvation cure. Starve it out by giving. "Freely ye have received, freely give." Free, systematic giving is all that will, through the grace of Christ, keep this sin from controlling the man.

Spasmodic giving will not eradicate greed from the heart. On this point we read:—

"The grace of God and the light of truth may melt away their covetous, selfish feelings for a little, but if they do not obtain entire victory, Satan comes in when they are not under a saving influence, and withers every noble, generous principle, and they think that too much is required of them. They become weary of well-doing, and forget the great sacrifice which Jesus made to redeem them from the power of Satan and from hopeless misery. . . . God requires a constant doing on the part of his people; and when they become weary of well-doing, he becomes weary of them. I saw that he is greatly displeased with the least manifestation of selfishness on the part of his professed people, for whom Jesus spared not his own precious life. Every selfish, covetous person will fall out by the way."—*Id.*, pages 267, 268.

We are instructed by the spirit of prophecy that some will come when it is too late and offer their means to the servants of God. But when they learn that their means cannot be used, they will turn away in anguish of soul. O, how much better to come now with joy of heart, and by selling our possessions and giving alms, transfer our possessions to the kingdom of God! If those who selfishly withhold their means from the cause of God when it is so sorely needed, should be permitted to enter heaven and

there behold the great sacrifice made for their redemption, they would be miserable. The selfish, covetous heart would not enjoy that unselfish, holy place. Now, just now, is our time to follow the example of him who was rich, yet for our sakes became poor, that we through his poverty might be rich. 2 Cor. 8:9.

Who will deposit their property in heaven by giving it to the cause of God on earth? Better, far better, be unselfishly poor than selfishly rich. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" If we love him, we shall willingly give to save those for whom he died.

St. Paul, Minn.

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He Leadeth Me

IN pastures green? — Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine, into darkest night;
I oft would faint with sorrow and afright.

Only for this: I know he holds my hand;
So, whether in a green or desert land,
I trust, although I may not understand.

And by still waters? — No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So whether on the hilltops high and fair I dwell,
Or in the sunless valleys where The shadows lie, what matter? He is there.

And more than this: where'er the pathways lead,
He gives to me no helpless, broken reed;
But his own hand, sufficient for my need.

So where he leads me I may safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

— Selected.

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"MAY there rest upon us that peace which is the cure of care, taking from love its anxiety, from bereavement its anguish, from desolateness its loneliness, resting upon human hearts as sunlight upon all the land this day."

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At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have endeavored to do our duty in whatever sphere.— F. B. Meyer.



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EDITORIALS
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The Infinity of God and His Word

THERE is an infinity in God and his Word which the human mind will never be able to fathom. Never by study or searching can we fully comprehend the ways of the Most High. That study will bring to us constantly fresh revelations of his character and of his grace. Every turn will present a revelation of new beauties, but these we shall find will lead us to the study and contemplation of new and deeper mysteries. And this revelation will last not only during the short span of time, but through the endless ages of eternity. One pleasure of the eternal ages will be the constantly unfolding revelations of God. Eternity itself will not suffice to exhaust the divine and infinite subject.

The Word of God is an inexhaustible storehouse in which every one of God's children may dig and delve, and find therein some gem of thought, some precious promise, particularly suited to his need. Indeed, the same scripture may convey a thousand different ideas to as many different seekers after help. There may not be found in it opposing views, — for God never contradicts himself, — but a great variety of ideas, each harmonizing with every other. It is as if a multitude of people stood upon a lofty mountain and looked out over the surrounding landscape. One lover of nature would find some special object to invite his attention and engage his thought. Another looking on the same scene would fail to see the particular feature to which his fellow was attracted, but would see some other equally as engrossing to his mind; and thus every one of the multitude might look upon the scene and be attracted by a different phase of the great picture.

God speaks to the little child in words suited to its capacity. Perchance in the same text he may give to the man of broad intellectual training the very help he needs. And in this way God works through an infinite number of means and providences which his grace employs.

Some can read the messages of his love in the shining orbs of the heavens. To others he speaks in humble ways and through incidents so trivial in their character that one who is not acquainted with the circumstances would consider them most commonplace.

True faith not only mounts up to the assurance of seeking great things of God, but it recognizes his working in most trivial incidents of human experience. The sublime faith of the prophet Elijah brought down fire from heaven to consume the sacrifice on Mt. Carmel. The sons of the prophets, in childlike faith, sought the interposition of God in bringing the lost ax to the surface of the water. It is the recognition of God's providences even in the small things of life that brings us into constant fellowship with him. May he anoint our eyes that we may see more and more the infinite measure of his love, and the unnumbered multitude of ways in which he seeks to reach and aid the children of men.

F. M. W.

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"Kind the Storm"

WHAT battles are being waged all over this world, and what victories won! I am jotting down these notes in the beautiful home of an ostrich farmer, on the edge of Kafirland.

One seldom meets any persons happier in the truth than this brother and his wife, at whose home we have spent the night, on the way to an outschool. Two years ago the brother refused an offer for his place that would have made him wealthy. He meant to make yet more. "I have been a worldly and wicked man," he said; "and I was speculating, and intended to make money."

Now it is all gone. The slump in the ostrich feather trade and then the war in Europe crowded the man to the wall; and the home and farm and all they have on earth are to go. They do not know what lies before them.

But in the calamity, the brother's heart turned to God and to the truth, from which he had departed years ago. In

brokenness of spirit he gathered courage to tell his wife about it, and she, too, laid hold of the blessed hope. Now they are able to sing from the heart,—

“Blest be the sorrow, kind the storm,
That drives us nearer home.”

When all our hearts were too full for utterance, as we rejoiced in the blessing of the Lord and the presence of his tender Spirit, the brother said, “We cry, but we are happy.”

Through all kinds of experiences, over all manner of paths, and in the most remote corners of the earth, the Lord is calling his children home. w. A. S.

Kafirland.

The Bible Sabbath

THE discussion over the rest day for the human family is becoming worldwide. This is indicated in the agitation over the question of the national rest day in our State legislatures and national Congress, and in the space devoted to the consideration of the question in the various church assemblies and religious journals. Which day should be observed as the Sabbath of the Lord? Taking the Word of God as a guide, this is a question which admits of but one answer. Many reasons might be given from the Scriptures of Truth as to why the seventh day only should be regarded as the Sabbath of the Lord. The following considerations afford sufficient basis for this conclusion:—

1. The seventh-day Sabbath is the Lord's day. “Therefore the Son of man is Lord also of the Sabbath.” Mark 2:28. The Sabbath became the Lord's day by virtue of his great creative act. Jesus Christ is declared in the Scriptures of Truth to be the Creator of all things. See Col. 1:15-18; John 1:1-3. After he had finished his labor in the creation of this world, and pronounced everything that he had made good, he chose one day out of the weekly cycle and set it apart as a memorial of his creative work. By three distinct acts this memorial was established. These three acts are recorded in Gen. 2:1-3. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” (a) God rested on the seventh day. This constituted the seventh day his rest day; (b) God blessed the seventh day. His blessing upon it made it holy time; (c) after resting on the day and making it holy time, he then sanctified it and set it apart for the human family. Thus our Saviour declares in Mark 2:27, “The Sabbath

was made for man, and not man for the Sabbath.” This creation of the Sabbath constituted the Lord Jesus Christ its Lord.

2. The Sabbath commandment was made a part of the great moral law. Ex. 20:8-11. The Creator descended upon Mt. Sinai, and with the greatest display of celestial glory which the world ever beheld, he spoke with his own voice these great ten words. In the very bosom of this law, buttressed before and behind by the other commandments, as if to guard it from the attacks of the fallen one, the Sabbath commandment was placed. This commandment, with the other nine, was written with the finger of God on tables of stone, an implication of its enduring nature. This law, including the Sabbath commandment, is of perpetual obligation upon the children of God in all ages.

3. The Lord constituted the Sabbath institution a sign between him and Israel forever. Ex. 31:13-18. The term Israel applies not only to God's people of the Jewish race, but to his children in all ages. Rom. 2:28, 29; Gal. 3:29. The Sabbath was therefore made a sign of sanctification between God and his children in all ages of the church.

4. Christ not only created the Sabbath and thus became its Lord, but during his earthly ministry became man's example in Sabbath observance. Read Luke 4:16; Matt. 12:1-12.

5. The Sabbath was observed not only by Jesus Christ, but by his disciples of the early church as well. After his death, those who were most intimately associated with him prepared spices and ointments on the sixth day; but the Sabbath drawing on, the record states that they left off their work and “rested the Sabbath day according to the commandment.” Luke 23:56. On the first day of the week they did the work which they would not do on the Sabbath. Luke 24:21.

6. The great apostle to the Gentiles also observed the Sabbath of the Lord. It was customary for him to make this his regular day of public worship. Acts 17:1-3; 18:4, 11.

7. Finally, the Sabbath of the Lord, that same institution which was instituted in Eden before man sinned, will be observed in the future state when Eden is restored. Isa. 66:22, 23. Thus the original purpose of God with respect to his holy day will be carried out. He designed that the Sabbath should be kept by a holy nation, giving it to Adam in his innocency. Sin came in and perverted the truth of God and turned aside for a little time God's purpose. While sin may apparently delay the action of God's plans, it can never defeat them. The arrow of God's truth will reach the mark

at last. Every purpose of God will carry through the eternal ages. Thus the Sabbath, like a golden arch, spans the abyss of sin and reaches from Paradise in the beginning to Paradise restored. Through the Scriptures of Truth it is recognized emphatically as a Christian institution, and as Christians we should observe the day which the Lord has made holy, and rejoice therein. F. M. W.

Signs of the Approaching End

Part 4. “The Dark Day” of 1780

(Concluded)

Not only over the land but out at sea also the unnatural darkness of the day and night of May 19, 1780, was observed.

In the Boston *Independent Chronicle* (of June 15) a correspondent, telling of interviews with various observers, wrote:—

I have also seen a very sensible captain of a vessel who was that morning about forty leagues southeast of Boston. He says the cloud which appeared at the west was the blackest he ever saw. About eleven o'clock there was a little rain, and it grew dark. Between one and two he was obliged to light a large candle to steer by. . . . Between nine and ten at night, he ordered his men to take in some of the sails, but it was so dark they could not find the way from one mast to the other.

Thoughts Turned to the Judgment

This writer commented as follows concerning the feelings awakened by the event:—

Various have been the sentiments of people concerning the designs of Providence in spreading the unusual darkness over us. Some suppose it portentous of the last scene. I wish it may have some good effect on the minds of the wicked, and that they may be excited to prepare for that solemn day.

The *Independent Chronicle* (of June 22) printed a letter from Dr. Samuel Stearns, who had been appealed to because of his knowledge “in philosophy and astronomy.” First of all he disposed of one suggestion that had been made:—

That the darkness was not caused by an eclipse is manifest by the various positions of the planets of our system at that time; for the moon was more than 150 degrees from the sun all that day.

Then, in the rather heavy language of the science of that period, this writer told how the action of the sun's heat was continually projecting into the atmosphere particles of earthy matter; and in his opinion it was some “vast collection of such particles that caused the late uncommon darkness.” But as to the real accounting for the phenomenon he wrote:—

The primary cause must be imputed to Him that walketh through the circuit of heaven, who stretcheth out the heaven like a curtain, who maketh the clouds his chariot, who walketh upon the wings of

the wind. It was he at whose voice the stormy winds are obedient, that commanded these exhalations to be collected and condensed together, that with them he might darken both the day and the night; which darkness was, perhaps, not only a token of his indignation against the crying iniquities and abominations of the people, but an omen of some future destruction.

Thus men's minds were exercised by this sign "in the sun, and in the moon." The early records of New York City tell of the interest excited there, though evidently the darkness was not so marked as farther north.

In the Connecticut Legislature

The Connecticut Legislature was in session when the supernatural darkness came on. The following extract from the *Journal* of the house for May 19, 1780, tells the story:—

A solemn gloom or unusual darkness before ten o'clock—a still darker cloud rolling under the sable curtain from the north and west before eleven o'clock—excluded the light so that none could see to read or to write in the house, even at either window, or distinguish persons at a small distance, or perceive any distinction of dress in the circle of attendants; wherefore, at eleven o'clock adjourned the house till two in the afternoon.

On the proposition to adjourn, in the senate, we are told, one member, Abraham Davenport, arose in his place and said:—

Mr. Speaker, it is either the day of judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business.—*History of the Town of Antrim, New Hampshire,* by Rev. W. R. Cochrane, 1880, pages 58, 59.

It was this striking incident that Whittier described with the poet's pen:—

"Meanwhile in the old Statehouse, dim
as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
'It is the Lord's great day! Let us adjourn,'
Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his stately voice
The intolerable hush. 'This well may be
The day of judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till he come. So at the post
Where he hath set me in his providence
I choose, for one, to meet him face to face,—
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls;
And therefore, with all reverence, I would say,
Let God do his work, we will see to ours.
Bring in the candles.'"

Thus, in a manner that arrested the at-

tention of men and put awe and solemnity into their hearts, with thoughts of the coming of the great day of God, the first of the predicted signs in the heavens was revealed.

It was more general at a later time—when students of the Bible seemed moved upon simultaneously, in both Europe and America, to give attention to the doctrine of Christ's second coming—that these signs were seen to have come in fulfillment of the prophecy.

As we look to the past, we see how truly the tokens of the coming King began to appear as the church of Christ came fully out from the long, dark period of tribulation. A new era was at the dawn, in which the Lord was to fill the earth with light before his second appearing, according to his word to Daniel the prophet:—

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

At last the time of the end was at hand, and the signs of the latter days began to appear in the earth and in the heavens. The Lord was preparing to send to all the world the closing gospel message of Christ's soon coming in glory.

W. A. S.



A Visit to Japan

As Brethren Fulton and Johanson had consented to comply with the earnest request given them to attend the workers' meeting and biennial conference of the Asiatic Division Mission to be held at Shanghai, May 1-14, they joined Elder Porter, Professor Salisbury, and me on our return to China. At Hongkong, Professor Salisbury left us, to return to his work in India. Personally, I felt this separation very much. It had been five months since Brother Salisbury met me on my arrival in India. He had traveled with me over his large field, acquainting me with its conditions and needs, and counseling with me regarding various plans for the more rapid advancement of the work. These associations in gospel work bind hearts together in strong, close bonds of brotherhood. I shall ever remember with pleasure this visit to India.

From Hongkong, our company journeyed north to Japan, spending one day at Shanghai on the way. As soon as we could get ashore, we were bundled into jinrikishas and hurried out to our mission compound, the headquarters of the Asiatic Division. Here we had the pleasure of meeting a large number of former acquaintances and fellow workers,—Sister Porter, the Drs. Selmon, Brother and Sister Woodward and their daughter Mary. Brother and Sister Gillis, Brother and Sister Wood, Brother

and Sister Blunden, Sister Shull, Sister Hall, and Brother and Sister Stafford.

Dr. Selmon gathered the students in the chapel that we might meet them all together, and speak a few words of greeting. Time did not permit of anything like a close inspection of our buildings and facilities at this headquarters; a closer examination will be made on our return to the conference, but the general appearance seems good.

Our first sight of Japan was at Nagasaki, which presented a beautiful view. We were met here by our Japanese minister, Elder Kuniya, and a number of Sabbath keepers living in the city. Word from Elder DeVinney, superintendent of the Japan Mission, made it seem best for Elder Porter to leave our boat and hasten on by train to Tokio. Our ride through the Inland Sea, of Japan, must be placed among the most interesting and beautiful sea voyages we have ever made. Hundreds of beautiful islands, covered with dark-green foliage, rise from the water in every direction.

At Kobe, Dr. Noma and her sanitarium family came onto our boat to give us a warm Japanese welcome to their city and country. Here I left the boat; and after an hour's visit at the sanitarium, Elder Kuniya and I hurried on by train to Tokio.

Once more we were made glad by the sight and the handshake of fellow workers, who had been together some days attending a workers' meeting. After a long effort, our brethren in Japan have succeeded in securing a block of land in a suburb of Tokio, where they have erected good buildings for their headquarters. They have a neat, well-planned printing house, a good school building, and a number of residences for those whose duties make it necessary for them to live at the headquarters. They ought to have more land, but on account of prices they purchased, only what they actually need for their buildings.

It gave me pleasure to meet our Japanese workers. Elder Okohira is located at headquarters, doing editorial and school work. Elder Kuniya is located at Kobe, and is doing evangelistic work in different parts of the kingdom. These are earnest, loyal men of good influence in Japan, and their wives are fully united with them in their work. In the printing office, the school, and also in the field work, we have promising young men helping to advance the cause in their native land: and this is what I find in every country I visit. God is raising up efficient, reliable, consecrated men and women wherever his cause is established, to join in quickly finishing his work throughout the world.

It is a remarkable and significant fact that as soon as people in these lands accept the third angel's message, a great

desire fills their hearts to make it known to others. They are ready to cut loose from any work in which they have been engaged, to give their lives to the advancement of this cause. So I find them in the ministry, in the schools, and the printing houses, in the Bible work, in translating and editorial work, in the canvassing work, and in every other kind of endeavor. Each one seems suited to some special work, and is happy to take up that which it is thought he can do best; and the blessing of the Lord attends their efforts. Through them God is causing his work to advance in all directions.

Our message has not made the progress in Japan that it has in most other countries of the Far East. From the general reports of missionary endeavor in Japan during the last fifty years, we should naturally expect our work to make greater headway there than in these other countries, but in this we have been disappointed. Whether this failure is mainly due to lack of workers and facilities and to defective methods, or to conditions and influences in Japan, it may be impossible to say. But one thing seems certain now, and that is that a change of religious sentiment has taken place in Japan that will make our work much more difficult in the future than it has been in the past. This change is very pronounced, and is clearly recognized by all gospel workers in Japan. It is expressed by those who are studying the trend of affairs there in such statements as, "reaction against Christianity and Christian civilization," and "a natural swing back of the pendulum from an excessive estimate of everything Western to an equally excessive estimate of everything Japanese," including the "discount of foreign missionaries and of their message."

A book just published, written by one of the most hopeful, optimistic workers in the Far East, warns the missionary boards of America of the dangers that threaten the cause of Christianity in Japan. This writer says: "Two forces are at present contending for the possession of Japan—the one pagan, the other Christian; the one material, the other spiritual; the one for Christ, the other against him." In speaking of the attitude of the leading young men of Japan toward Christianity, this writer says: "According to a careful estimate concerning the religious beliefs of the students of the Imperial University of Tokio, made by one familiar with their religious life, four hundred and fifty are said to be adherents of Shinto and Buddhism, and sixty of Christianity, while about one thousand five hundred are said to be professed atheists, and about three thousand agnostics." In his endeavor

to trace the causes of this reaction in Japan, he says: "The church also must bear its full share of the responsibility, in that it did not adequately press its advantage in the days when Japan was so marvelously open and responsive to Christian missions."

In seeking to discover some way by which the Christian church may regain what has been lost by this backward swing, he says: "The striking need of Japan for Christian effort in the untouched interior, which missions have heretofore left to the Japanese church, forms one of the most significant elements in the religious situation in Japan. The rural population forms eighty per cent of the whole. . . . Both men and money must be sent, with larger consecration than ever before. . . . Of 772 towns, with a population of over 5,000 each, there are foreign workers in about one hundred, and Japanese workers in about one hundred more, while over five hundred towns and thousands of surrounding villages are untouched."

I think it is the feeling of all our brethren in Japan who are best acquainted with the situation, that we, as well as other denominations, have lost much by failing to take full advantage of the opportunities that have been ours during the last twenty years. Our staff of workers has been too small and our facilities too inadequate for a strong advance. From now on, we shall work against a much stronger current of opposition than we have had to meet in the past.

In talking with Elder DeVinney regarding the future of our work in Japan, he pointed to the rural territory hardly touched as yet by any of the other missionary societies, especially to that in the north, as the place where he believed we ought now to press our work with great earnestness. Thus far our efforts have been confined chiefly to the large cities, where the indifference and opposition are the greatest of anywhere in Japan. But in order to make a very strong effort in the untouched territory of the north, it will be necessary to strengthen the staff of workers in the field.

We now have a printing house with facilities for doing a good work. We have young people at work selling our literature, and others who can be trained to sell it. We also have a good school in which our young people are receiving the education they need for efficiency in the work. We are now better equipped for an advance move in Japan than we have been at any previous time. Our young men who have gone to Japan during the last few years are learning the language. Elder Benson speaks it well. He has charge of the school in Tokio.

Elder Hoffman is able to preach freely in Japanese. He is carrying on evangelistic work in Kobe. Brethren Webber and Anderson, who have recently gone to Japan, are making encouraging progress in the language school in Tokio. Our position will be greatly strengthened in this field when our missionaries are in good command of the language.

As we reviewed our present situation at the closing meeting of our council, all the workers unitedly and feelingly covenanted together before the Lord to endeavor, by his grace, to make the fullest possible use of every opportunity and facility within their reach for the advancement of God's cause in Japan. The consecration of body, life, time, and all to the speedy finishing of the work was whole-hearted and sincere, and was accepted, I am sure, by the Lord.

A. G. DANIELLS.



The Midsummer Offering Greater Difficulties, Greater Opportunities, Greater Demands

THE General and Division Conferences have requested the membership in North America to make a special offering to foreign missions on Sabbath, July 24. This will be the regular Midsummer Offering usually received the first Sabbath of July. In view of the present fearful conditions existing in the greater part of the world, and the crying need of the work of God in all lands, it would seem that every Seventh-day Adventist should at this time seriously inquire concerning his individual responsibility in the maintenance of the work of the gospel.

Seven great nations are now engaged in the most deadly war the world has ever witnessed. Belgium as a nation has been well-nigh destroyed. Daily we are expecting to hear of some if not all of the Balkan States being drawn into this terrible carnage, and there is none too much assurance that the United States may not become involved in the struggle. Day after day and night after night, from fifteen to twenty million men stand arrayed against one another, each side striving for the advantage that can be gained only by untold loss of life and property and unimaginable human suffering. To bring this about, resort is made to every deadly agency that can be produced by the inventive genius of man. The brightest intellects and the highest genius of every land have been requisitioned by these great nations, not to minister to human suffering nor to contribute to the welfare and enjoyment of mankind, but to destroy life and property in the most effective manner possible. It is almost beyond human imagination to conceive of a worse situation short of the fearful Armageddon. En-

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tire provinces of the fairest and most fruitful portions of Europe have been utterly destroyed. The toll in human life to each of the contending nations has already run into the hundreds of thousands, while the financial loss is beyond computation, and the end is not yet in sight.

While the nations are angry, and are, as a result, entailing upon mankind such cruel suffering, men and women in every land are blindly seeking for that relief that can be found only in the Prince of Peace. From India, China, Japan, Korea, and the islands of the sea, their cries come to us for that help that can be found only in that gospel in whose benefits we now rejoice. In all the history of the denomination, there have never been such great demands made upon us for workers and facilities for the great mission fields as at present. The laborers we have already sent to these distant lands are working to their limit; but what are these few to the vast hosts that are in darkness, and are groping for light? From these mission fields our brethren send us the urgent assurance that we must immediately strengthen their forces and greatly enlarge our work. To do otherwise, will be to ignore the manifest providences of God, and in not a few instances, actually endanger the work we have already established at such great labor and sacrifice.

In presenting this appeal, therefore, it is with confidence that it will meet with a hearty response from our brethren. If opportunity were given, all would surely say to the General Conference Committee that every possible provision must be made to meet these demands. The Lord in his wisdom and love has given to us the privilege, and honored us with the responsibility, of carrying this message in person, or by other means, to all that dwell upon the earth. We cannot all go in person, but every one can have some part in this great work. We are told to honor the Lord with our substance, and with the first fruits of all our increase. We as a people have endeavored to do this in the past, with the result that a strong financial policy for foreign mission work has been created. This has been accomplished without loss to any of us, and surely the present is no time to slacken our efforts. Our expanding work with its increasing demands is the harbinger of that glad day that will end the reign of sin and reveal to the faithful, expectant ones the King of kings coming in the clouds of heaven to reward his followers.

While doubtless with our present plan for raising funds for foreign missions, it will be impossible for the Mission Board to accomplish very much in enlarging

our foreign work during the present year, or at least until after the autumn council, yet progress may be greatly hastened and assured by placing the General Conference treasury in as favorable a condition as possible.

The last report issued from the General Conference treasury, covering the first five months of the year, showed that in our Twenty-cent-a-week Fund we had in that time created a shortage of \$116,775. The offering for July 24 should go a great way in making up this amount. The action of the fall council in appropriating for foreign missions for 1916 will doubtless be greatly influenced by the volume of offerings received between now and the convening of that council.

With the greatest ease the Lord could supply funds in abundance for all the necessities of this work and meet every proper desire of his workers, for he reminds us: "The silver is mine, and the gold is mine;" "every beast of the forest is mine, and the cattle upon a thousand hills:" but in his infinite wisdom and kindness of heart a better way for man has been devised by the Lord. A portion of the wealth of God has been placed in the hands of his children as his stewards. He requests us to provide for his work on the earth, thus appealing to our liberality and love of souls. By yielding to the Spirit's suggestions in these matters, our covetousness will be overcome, our liberality will be increased, and treasure will be laid up by us in heaven.

Last year we were requested to make up a Midsummer Offering of not less than \$30,000. This year we cannot, in view of the existing conditions, ask for a less amount.

W. T. KNOX.

Note and Comment

A New Awakening

UNDER this title the Catholic journal *America* publishes the following piece of news and comment:—

The entrance of Italy into the war has greatly intensified the national patriotism of the Hungarians. Attacked by their former ally, they have been roused as never before. Subscriptions to the war loan at once poured in from all sides, and men asked to be sent to the Italian frontier. A big religious procession was held at the capital "for the victory of our just cause and our honest weapons and for an honorable peace." The right hand of the saintly King Stephen, the famous national relic of Hungary, was carried through the streets, and it is estimated that one hundred thousand persons took part in the imposing Catholic demonstration. At its head was the imperial representative, the oldest son of

Archduke Joseph. Then followed the Cardinal Prince Primate Csernoch with a majority of the bishops, government representatives, and state and municipal officials. The scene vividly suggested to the onlookers of many creeds that the Catholic traditions of Stephen the Saint were again renewed throughout the land, that Hungary is a Christian state, and that its people are resolved that it shall remain a Christian kingdom. "Our good sword will lead us on to victory," a press correspondent writes from Hungary, "and the cross will preserve for us the fruits of this victory. No apprehension is felt about the outcome of the war, since it is believed that the entrance of Italy into the great struggle cannot change the situation. The Tyrolean Alps, it is argued, are far more impregnable than the Carpathians, which even the overwhelming Russian forces with their strong artillery could not cross.

This "new awakening" seems to be under religious auspices. It was a "religious procession;" a relic of the "saintly King Stephen" was a conspicuous addition to the demonstration; it is designated as an "imposing Catholic demonstration;" the second figure in the procession was the highest representative of the Pope in Hungary,—"the cardinal prince primate,"—followed by the "majority of the bishops;" through this demonstration "Catholic traditions" were being renewed again throughout Hungary; and "the cross"—the organized religion of the Roman Church—was to be the preserver of the victories won by Austrian swords. Such a demonstration, under such auspices, and such declarations, make the church's protestations of neutrality impossible of proof, and may have been the occasion for the recent interference with Vatican mail, and suggestions of the possibility of the Pope's removal to the neutral country Switzerland.

ABOUT midnight on July 2, a time bomb exploded in the Senate wing of the Capitol at Washington, D. C., causing damage to the amount of several hundred dollars. The following morning J. P. Morgan was attacked at his home in Glen Cove, L. I., and in the fray which followed several shots were fired, two of which wounded him, though not seriously. His assailant, one Frank Holt, an instructor in the German department of Cornell University, was captured by Mr. Morgan with the help of servants, and to the police he confessed placing the bomb in the Capitol. He claimed to have performed this act as a protest against the exportation of ammunition and war supplies to the Allies, for which trade he believed Mr. Morgan to be largely responsible. On the Tuesday following his arrest Mr. Holt committed suicide in his cell.



THE WORLD-WIDE FIELD



A Visit to the South Side of Guatemala

J. B. STUYVESANT

WE recently received a letter from an old neighbor in Lamar, Mo. (our old home), stating that he thought we had been killed in the earthquake which destroyed Cartago, Costa Rica, some years ago, as he knew we had lived there for a time. This thought may have been due to the fact that we have had no report in the REVIEW for a very long time. Therefore, since we have also been urged to write a report of our recent trip through the southwestern part of this republic, we take this opportunity of letting all our friends know that we are still among the living, for which we thank God.

With the threefold object of getting acquainted with the richest and most populous part of our field, distributing our Spanish translation of the REVIEW AND HERALD War Extra, and testing the territory on book sales, we left Guatemala City, Friday, December 11, with a steamer trunk and a large grip full of books, and two large grain sacks full of papers in rolls.

On leaving the capital, which has an altitude of 4,775 feet, the railroad makes a rapid descent to Escuintla, forty-seven miles to the south, with an altitude of but 1,108 feet. For a few miles we travel across a gently sloping plain, when suddenly we are confronted with a deep depression, and we seem about to plunge over the high bluff to the deep valley below. But our train swings off to one side, and we begin to wind our way down and around many short curves to the lower level.

Soon we cross the upper end of the beautiful little Amatitlan Lake, on a long embankment and bridge, then follow its winding shore for four or five miles, filled with admiration for this gem of beauty, whose waters reflect the rugged mountains which shut it in, and which slope to the water's edge. From its western shore Mt. Agua rises to an altitude of 12,300 feet, towering in grandeur like a mighty sentinel keeping vigil over the many cities and towns visible from its summit, from which, we are told, both the Atlantic and the Pacific Ocean may be seen in clear weather.

Here, they tell us, we are in an old crater, and as we smell the sulphur and see the steam rising from the various hot springs, which issue from the slopes and find their way into the lagoon, we are prepared to believe it true. Several old volcanic mountains are near this spot.

The lake soon narrows down to a small stream running between fields of sugar cane in the narrow valley. We continue

to follow its leading for a little while, when suddenly a magnificent view presents itself. We have come forth from the deep valley in the heart of the mighty hills, and are starting down the steep southern slope of the Sierras. On the west, near by and towering high above us, is the familiar Mt. Agua, from whose high summit there is a steep slope of about 11,000 feet to the wide plains below, which in their turn drop gently off to the sea, about thirty miles to the south, and extend farther than the eye can see to the west.

Behind us on the highlands all is dry and dusty, for it is the dry season; but below, all is a rich tropical green. To the west of Agua we see the old volcanoes (now inactive), Fuego and Acatenango, rising to 12,600 and 12,900 feet, and beyond them Atitlan reaches up to 11,600 feet, while still beyond, Mts. San Pedro, San Tomas, Zumil, Santa Maria (the terrible destroyer of 1902), Tajumulco, and Tacana wait to greet our vision as we journey westward to the Mexican boundary.

About 2 P. M. we reach the station for Santa Lucia, where all is hot and dusty. Two Indian women take our heavy grips on their heads and deliver them in the town about two miles distant, for the sum of four pesos (about twelve cents gold), while we are given one of the most violent shakings that we ever enjoyed in a coach, as we travel over the rocky road.

We are to spend the Sabbath in this town, and are met by our only native brother, who, while visiting here, is trying to interest some friends in the truth. We are soon out in town with the papers. In the evening we have a small meeting in a private house, and the next night another in the same house, which is followed by one in the house where we stay, lasting till late at night. Several Catholics are present, and also a few Protestants.

(To be continued)

An Itinerating Trip Through Basutoland

(Concluded)

E. C. SILSBEE

AGAIN our course lies to the eastward and over still more mountains; and after days of climbing up and scrambling down, through sweltering heat and soaking rain, we come to Qacha's Nek, the southeastern commercial outlet of Basutoland. Here we are again treated to the pleasure of traveling along a wagon road for a few hours, although it is a rough mountain road.

We then take up the trail to the northward, still following the general course of the Orange River, which traverses the entire length of Basutoland from northeast to southwest. From Qacha's Nek nearly a week in the saddle brings us to the eastern part of the country, where there is no wagon road, magistrate's camp, or other sign of civilization, except the comparatively new tent-store of a trader. It is interesting to note how these traders overcome almost insurmountable difficulties in order to establish a store in these uncivilized, mountainous districts for the prospect of a little worldly gain. They stay often for months without seeing a white person's face. The boards and corrugated iron for their houses must be carried in from the "white man's country," on the heads of women; their goods must be packed in, and native produce packed out, on the backs of oxen, donkeys, and horses; and here in the mountains the snow in winter is from six to ten feet deep, with cold weather in proportion. Brother Campbell and I have both been at death's door because of the perils and difficulties attending the gospel worker, in these lands; but as we are laboring for the eternal riches which fade not away, our sacrifice must be infinitely greater than that of those who labor only for the perishable things of this world; and so we take a lesson from these worldly men, and go on to renewed activities in the work of our Redeemer.

Chief Rafalatsana, the big chief of these parts, lets us have a large hut to ourselves, and is glad to see us, especially when he knows the object of our visit. He wants us to promise to have a mission in or near his village. This we cannot promise, so his representative asks us to stay and teach them the way of everlasting life. But we can tell them only a little, and promise to come or to send some one to teach them as soon as we can find help.

Now our way lies back across the mountains again, to Emmanuel Mission and Kolo; so we leave the thinly populated parts for the mountains, where there is only a village here and there. Although we are nearly two hundred miles nearer the source of the Orange River than a few days ago, it is with no little difficulty that we ford it on our horses, with a native guide to show us the best ford. High up the mountains we climb again till we are among the clouds, then down to the bottom, where we find a river which our horses must swim. We are fortunate, however, in finding an old leaky boat and a native to row us across, while I work "bailing out" the boat. Nearing the other shore, we strike a submerged rock, which comes near sinking our frail craft, but we succeed in landing safely, and are soon on our way.

Again the mountains rise before us, but we see no villages. Here we find the grazing place of many thousands of cattle belonging to the people who live where it is too thickly settled to have much grazing land. The only sort of

habitations we find are the very small herdboys' huts, which are also few and far between. As night comes on, it is raining again, as often it has done before since we started, only this time there are no villages near to offer us shelter. Both our horses are very tired from climbing the slippery path, and we are well-nigh soaked. We climb up to a hut, and find two other huts near by. We ask for shelter, and the herdboys crowd together in two of the huts, and give us the other. Entering, we find we cannot stand upright; and when we spread our blankets down, all four corners touch the walls. The door is the only opening in the low wall. Nevertheless we are glad for even this shelter; and after offering our thanks to our Father, who always protects his children, we are soon enjoying a well-earned rest.

In the morning we find that the herdboys have dried our clothes by a fire which they had in one of the huts, and we are soon on our way again, though it is raining as we start out. Up and up we climb, until we are more than 10,000 feet in the air. There are no villages here, nor even herdboys' huts; and antelopes, having full possession, bound leisurely across the path, or graze on the mountain side, quite oblivious of our presence. There is most delightful and sublime scenery among these heights. Truly has Basutoland been called the "Switzerland of South Africa."

As we come down from the heights, we enter what proves to be a beautiful cañon, at the bottom of which is a mountain torrent. The different streams which feed this torrent form a great variety of waterfalls as they come tumbling down the mountain sides at different places. We find it a bit dangerous to cross this small river, the recent rains having greatly increased its volume; but there is no choice for us if we would proceed, so we cross and recross it again and again, safely though with difficulty. Our native guide, however, is less fortunate, for he loses his horse and his hat, and also my blankets which he was carrying for me. (Later he recovered his horse, but the blankets and hat are still missing.)

As we follow down this cañon, we come out into the open country, where there are many villages scattered over the broad valley as far as we can see; and soon we are made glad as we look away to the right and see the familiar lower peaks near Emmanuel Mission in the distance. We jog along joyfully across country, only to be confronted before long with another river to cross. This river is also greatly swollen by the recent rains, but there is no way but to cross it. Brother Campbell succeeds with great difficulty in crossing on his large horse, which he had hired fresh that morning; but when I make the attempt, my smaller, tired pony is quickly carried down by the swift current; and as he goes under, I scramble from his back and swim for the shore. With the timely assistance of Brother Campbell,

both I and my horse land safely, and we are soon on our way again. One more river to cross and our troubles will be over for this tour. We come to it and ride in. The water comes well up on my horse's back, but he manages with my weight to keep his footing. Soon we are safely across, and thankful to God, who has kept us all along our journey.

We arrived at Emmanuel Mission late in the evening, wet and chilly. A good hot bath, and a hot lunch provided by Brother and Sister Olmstead, help to restore our physical equilibrium, and we are soon rehearsing our experiences to our interested host and hostess.

A Great Missionary Gathering in China

J. E. FULTON

OVER one hundred and twenty delegates from Malaysia, the Philippines, Japan, Korea, and ten of the provinces of China, and a few members of the General Conference Committee came together at Shanghai, May 1-15, for an institute and council meeting. There were two Japanese, two Koreans, one Filipino, and a much larger number of Chinese workers and evangelists listed among the delegates who attended this important meeting; but the greater number present were the foreign missionaries, making altogether the largest company of Seventh-day Adventist workers ever gathered in the Orient. Pastor R. C. Porter, president of the Asiatic Division, presided at the meeting.

The presence of Pastor Daniells greatly cheered our missionaries. For years they had hoped he might visit them. During this meeting Brother Daniells labored incessantly for the good of the workers, presenting to the missionaries their high calling and ministry, the devotion and consecration needed, and how all can unite in the finishing of the work. The benefits of proper organization to meet the needs of an expanding work in this great Eastern field was also a topic of interest and importance. Pastor Daniells's long experience with the development of the world-wide work gave added force to his words in the presentation of this timely instruction. Doubtless the presentation of these principles will prove of great value to the young men in these fields, upon whom circumstances have quickly thrust the burdens of a mighty work.

Lessons on the work of the Holy Spirit in connection with missionary effort were also given. The greatness of the work in these lands, and the many apparently insurmountable obstacles, make manifest to all the great need of this promised blessing which gives power and efficiency to all our work.

The Sabbath morning heart-to-heart talks and devotional services conducted by Brother Daniells will long be remembered. God blessed the word and drew near to his servants.

A more perfect organization of the

work in the Far East, and a more authoritative body of advisers close at hand would, it was felt, greatly facilitate the work. The cause is growing rapidly, and problems to be met only in this field can better be decided here than by brethren far away. The greatness of the work to be done, and the extreme lateness of the hour, deeply impressed those present at this meeting with the necessity of planning for a mighty forward movement. This is the hour of opportunity. The door is swung wide open, bidding us enter now. Peace reigns at present in this part of the world, but now and then ominous clouds arise upon the horizon, warning us that our time is short, and that we must hasten while the day lasts.

For the strength of the work and for facility in carrying it forward, it was felt that our brethren in the homelands should place a larger number of aggressive young people in the Far East to learn languages and enter new fields, and also some men of experience to help in counsel, so as to have in the East a responsible body of advisers who can administer and direct to the satisfaction of both those at home and those on the field. Such a great work, it was felt, can no longer be so well directed at so long a range. This feeling grew upon the missionaries assembled at the Shanghai meeting to such an extent that they were constrained to draw up an appeal to our American brethren, setting forth this important question.

When the vast area within the boundaries of the Asiatic field is taken into account; when we realize the need of constant and careful supervision, and remember the terrible barriers of racial differences, caste, and the babel of difficult languages and dialects; when we realize that here live nearly two thirds of the human race,—it must appeal to all that this is the battle ground of the greatest missionary conflict ever yet fought; and as this battle is now being waged, we must send forward without delay adequate forces and equipment, and place leaders upon the ground who can have authority to make strategic moves. In the Far East we shall ever of necessity be dependent on a strong home board, composed of our oldest, wisest, and most sympathetic leaders, to rally and train forces, raise funds, and dispatch the same. Without such cooperation we could not hope to win; but at the same time there must be more leaders at the battle front to do and to dare, to fill gaps quickly, to counsel and appeal.

This was one of the matters which stirred the hearts of our workers in attendance at this great meeting, and which was no doubt the most important recommendation brought before the council of one hundred and twenty-six delegates. Simultaneously, the workers from India, the Far East, and other parts conceived the idea of a more perfect bond of union in order to insure the success of the work in the Asiatic field. With a cause so great, with the time so short, we must not delay. Now is our

time, "Forward" is our watchword, and union is our strength. All present agreed that to maintain the ground already taken, to facilitate movements for future aggressive work in all parts of the Far East, there must be always present on the field a strong body of responsible advisers and leaders.

The missionaries plead for a plan of reorganization which shall give the field closer supervision and a more effective administration. To do this they request that a new Asiatic Division be organized, to include the following countries, and to be subdivided and named as follows:—

1. The Australasian Union Conference, with its six million people.
2. The India Union Mission, with 326,000,000 souls.
3. The Northeastern Union Mission, comprising Japan, Korea, and Manchuria, totaling 85,000,000 persons.
4. The North China Union Mission, embracing the provinces of Chi-li, Shan-si, and Mongolia, 36,000,000 persons.
5. The East China Union Mission, which includes the provinces of Shantung, Kiang-su, Anhwei, and Che-kiang, with 88,000,000 Chinese.
6. The Central China Union Mission, taking in the provinces of Honan, Shen-si, Kan-su, Hupeh, Hunan, and Kiang-si, 138,000,000 souls.
7. The West China Union Mission, made up of the provinces of Szechuan, Kweichow, Yun-nan, and Tibet, supporting a population of 95,000,000.
8. The South China Union Mission, with the provinces of Fukien, Kwangtung, Kwang-si, the country known as Anam, south of China, and the islands of Formosa and Hainan, making altogether a population of 70,000,000.
9. The East Indian Union Mission, within the borders of which is to be found the Straits Settlements, the Federated Malay States, the Dutch East Indies, Siam, British North Borneo, and the Philippines, containing altogether a population of 60,000,000.

It will be readily observed that each union represents large areas, difficult to travel and to administer, and many millions of persons to reach in each division. Against this plan it is impossible to urge that the field has been divided into too many parts.

But what may our brethren in the homelands hope for from this field, and what encouragements now appear? It will give joy to our brethren across the waters to know that there has grown up a native constituency of over four thousand Sabbath keepers in the Asiatic Division mission, and from their ranks is fast developing a strong body of native evangelists and colporteurs, numbering three hundred strong.

Just before our general meeting, with great joy the writer assisted at the ordination of two Korean ministers, and also a few days later at the ordination of two Chinese ministers in Central China. These native workers are loyal and effi-

cient, and more and more confidence is reposed in them, and it is seen that they will not betray this confidence. Native evangelists and delegates sat in the council with us, while interpreters conveyed to their appreciative minds the subjects under discussion. The daily studies also were thus given them. Their hearts were touched, and they were often melted to tears by the same truths and by the same appeals. They were led by the same Spirit to make the same humble confessions as their white-skinned brethren, and to claim the same great pardon. They are also ready to volunteer with their western colaborers for hard and difficult places, and so, standing together before the stupendous task that confronts us, we all felt that we were one. God's truth is adapted to every country and to every climate and to every people, breaks down every wall of opposition, and makes of diverse races a common brotherhood.

Literature was a mighty factor in the establishment and dissemination of the truth of God during Reformation days, and has contributed enormously in Western lands in the spread of the third angel's message during the past few decades especially, and we feel sure that the printed page must play a most telling part also in the finishing of the work in the Far East. Already China, so long the seat of an ancient literature, reads now in her own characters a new message. The Chinese *Signs of the Times* has the largest circulation of any paper in the denomination, and the greatest circulation of any religious paper in the East. Steps were taken at this council to inaugurate a subscription book business, looking forward to putting five hundred native canvassers into the field upon a self-supporting basis.

Printing plants in China, Japan, and the Philippines are being enlarged, more fully equipped, and better manned. Ten thousand dollars is requested for a printing office and equipment in the Philippines, where native canvassers are meeting with phenomenal success with our books translated into the vernaculars. Experienced evangelistic canvassers from Australia were called for at this meeting, to train and lead out in the great forward movement. While Christianity is repulsive to millions of the people, yet the facts of the prophetic word will appeal to the native curiosity of the Oriental mind, and many through this means will be won to Christ.

To meet these many missionaries on the field was a great pleasure and inspiration, and to attend their meeting a great blessing. They are serious, earnest, capable men and women, upon whom God has laid great responsibilities, and who sense the seriousness of the situation. Brother Johanson and the writer bear back to our home field the record of the proceedings, and the requests made of the brethren in Australasia for men and means, believing that our constituency will not disappoint the brethren out on the firing line, who

look so longingly for help in prosecuting a work that staggers the imagination, and calls for the consecrated effort of every one who believes that the message is to go to every nation, kindred, tongue, and people in this generation.

Spain

FRANK S. BOND

WE are thankful to be able to report progress in the work in Spain. God is surely working upon hearts in this land by his Holy Spirit.

For a number of years we have been distributing thousands of copies of our missionary paper *Senales de los Tiempos*, and we have believed from the beginning that this would be an important factor in the advancement of God's message of truth in Spain. "We shall reap, if we faint not," is just as true today as when Paul wrote that letter to the Galatians.

Recently a man in the province of Tarragona sent to our mission treasurer 338 pesetas (about \$67) tithe, stating that this was his tithe for the last two years. He also said that by the Lord's help he would at the end of this year give the Lord his own.

A woman in the province of Lerida has also lately sent some money to help the work, and she calls for some one to come to her place to teach the truth. She has been reading our paper for about two years. We are not personally acquainted with her.

God is blessing the reading matter in Spain. We expect many and great results from this means. We need many consecrated paper workers in this field. Our paper is a good seller, and one can obtain yearly subscriptions for it if he will only make the effort. Last Sunday morning, in a neighboring town, the Lord helped me to sell seventy-three papers in about two hours, and this week he helped me get several yearly subscriptions on our list.

Yesterday I received a good letter from one of the believers at Baeza. He tells of five there who are awaiting baptism. I am planning to go to Baeza within a week or two, and hope that by further effort others may unite with those five to follow their Master. Baeza is where my brother Walter last labored, and where he is now sleeping. Brother Nicolas and family, also labored faithfully at this place.

At Albacete, capital of the province of the same name, some have begun to keep the Sabbath, and are very anxious that we open up work in that city. My plan is to visit that place on my way to Baeza. There are several new Sabbath keepers in the province of Saragossa.

We ask an interest in the prayers of God's people for the advancement of his work here. Pray for additional laborers for Spain.

WE enjoy thoroughly only the pleasures that we give.—*Dumas.*



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

Assisted by Miss Lora E. Clement

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

The Mother

You struggled blindly for my soul,
And wept for me such bitter tears,
That through your faith my faith grew
whole

And fearless of the coming years.

For in the path of doubt and dread
You would not let me walk alone,
But prayed the prayers I left unsaid,
And sought the God I did disown.

You gave to me no word of blame,
But wrapped me in your love's belief,
Dear love, that burned my sin like flame,
And left me worthy of your grief.

—Hester I. Radford.

Home Ideals — No. 3

NEXT to love, cheerfulness is one of the most essential qualifications for those who would build an ideal home. It dissipates gloom, it radiates sunshine, it imparts peace, it sheds fragrance everywhere. Like mercy, cheerfulness is "twice blessed;" it blesses those who come under its beneficent influence, it returns in showers of joy to the heart that sends it forth. "Blessed are the happiness makers," said Henry Ward Beecher; and he might well have added, "for theirs is the kingdom of home."

There is no other place where good temper counts for so much, or where its lack may work such ill, as in the home. There the mother spends her days—with joy to herself and her family if hers be a cheerful, sunny heart. There her husband finds rest and peace; in her happy smiles his own perplexities take wing. "What does it matter how things hurt abroad, so long as we are happy and cheerful at home?" he says, and returns to his burdens refreshed and encouraged.

The children of a cheerful-hearted mother may not be able to put their feelings into words, but their lives tell the story to all who will read. To her they bring all their sorrows, their troubles, their misunderstandings and hurts, and are soothed and comforted. And how often they are able to smile, *with* mother, over what was so hard to bear alone!

Unless home is to come far short of its ideal, there must be in it at least one cheerful, pleasant, happy presence,—a "heart at leisure from itself," to drive away care and depression, and bring smiles and laughter and singing in their place. Was it not such a heart as this

that wise Solomon had in mind when he said, "A merry heart hath a continual feast," "A merry heart maketh a cheerful countenance," and, "A merry heart doeth good like a medicine"?

Nor should the duty of cheerfulness be laid entirely on the mother. Father as well as mother should contribute to the good cheer of the family life. A surly, critical attitude on the part of either parent will neutralize all the efforts of the other to maintain a cheerful home.

A Christian home, a cheerful home—the terms should be synonymous. All the precious graces of human character—goodness, gentleness, truthfulness, purity, reverence, honor—unfold their tender petals in its atmosphere; while their very opposites, like rank and noisome weeds, spring to life in the dwellings where ill temper, discouragement, selfishness, and evil speaking are found. A fretful, nagging temperament will nip and blight all the buds and blossoms of joy and happiness.

Some persons are temperamentally cheerful. They are "born cheerful," we say. No matter under what circumstances they are placed, they can find something to be happy over; it is easier for them to be happy than not. They "have the gift of finding joy everywhere, and leaving it behind them when they go." Others are naturally gloomy and sad. Often they are not satisfied with things as they are, and their inability to bring about the changes they wish makes them discontented and unhappy. They magnify the ills of life. Yet there is no healing in mourning and repining. Cheerful Heart is halfway up the hill while Sad Heart sits grieving at its foot.

One can discipline himself never to let a complaining word pass his lips. To be sure, "to be bright and cheerful often requires an effort; there is a certain art in keeping ourselves happy; in this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else." And those who, facing life and its problems with a naturally gloomy disposition, have the strength of character to overcome it, are the real joy givers of the world. To their gift of imparting happiness is added the sympathy that can come only from those who have suffered.

What a joy to enter a home where cheerfulness reigns! Better than a money millionaire's palace is the home of a "millionaire of cheerfulness." It is

like a taste of heaven. Then let us smile, and be happy in our hearts. Even in sorrow and loss we need not yield to depressing influences, but by faith look up to the blue beyond the clouds.

MRS. I. H. E.

A Good Foundation

MRS. O. A. OLSEN

OF all the work a mother has to do in this world, the most important is the training of her children. This she cannot do in her own strength. She needs heavenly wisdom. She must read God's Word, and ask the Lord to teach her just what to do in every time of need. She must seek his counsel. The Lord has promised to hear, and to give wisdom to every one who asks him in faith. I am so glad we can take everything to him in prayer. If the mother neglects to read God's Word, and to seek him in earnest prayer, the training of her children will be a failure.

She should not neglect to have family worship. No matter how busy she is, she should not fail to gather her little ones around her, and read God's Word and pray with them. Thereby she will gain strength, and her efforts in doing what is right will be blessed of the Lord.

Growing Up in the Message — No. 2

EDITH M. GRAHAM

IN order to train children to take an interest in working for the Lord, they should be given some definite object for which to work, something that their minds can grasp, and something that can be accomplished in a reasonable length of time. It may be the support of some missionary, for which a number of youth and children may club together. This is particularly helpful when the missionary will write from time to time a letter to his supporters, which can be duplicated in the conference office, and sent to the societies and isolated children.

It may be some appliance, some machine, some building, or some other aid to the mission work; or it may be some definite sum of money, which, put with like definite sums, will accomplish some purpose. Children can grasp these things, and by them they are helped to realize that their efforts really are accomplishing something in the work of the Lord.

The methods by which the children earn their money should be in the line of their natural tastes and abilities, to a reasonable extent. Some children have a love for gardening, others enjoy the care of animals, others like to work with tools. Some girls have a taste for sewing, others prefer other kinds of work. The wise mother will turn these tastes and preferences to account in work for the Lord. Where children show no preference, the mother may let them try something she thinks they can do; if that does not succeed after a reasonable time, she should suggest something else.

In order to keep children interested in their work, it is necessary for the parents, and especially the mother, to take a genuine interest in it, and help the children to make a success of what they attempt. This does not mean to do the work for them, but to teach them how to do it well, and to show them ways of improving their methods. It means to listen attentively and sympathetically to what the children have to say about their work, to rejoice with them as their store of money grows, and to tell them missionary stories and experiences that will give them new inspiration.

It must also be remembered that children should not work long at any one thing, because they soon become tired. The length of time will naturally vary according to their age. It is therefore well for the mother to see that in their first enthusiasm the children do not work so long that they become exhausted, and so lose their love for the work.

Children may be taught to work for the Lord from very early years. I have known some enthusiastic little missionaries of three and four years, whose money would come in regularly quarter after quarter.

As they grow older, children may be taught to circulate literature in various ways; they usually enjoy this, especially if the mother will do it, too. Often they can reach those who would not take reading matter from the grown folks. I remember one little boy of six years who for months regularly delivered a copy of the *Signs* every week to a woman who was quite bitter against the truth. She would tell him each week not to bring it again, but he would take it the next week, and she never had the heart to refuse to take it from him.

The busy mothers may think of the amount of time it will take to train their children in this way. It will take some time, but, when carefully planned, not so much as might seem likely at first. In any case, it will be far better to spend time now in training the children in the message than to spend it later in mourning because their unguided feet have wandered into the world. In these days of perils and temptations on every side, the children cannot be saved without special effort and labor on the part of their parents.

Takoma Park, D. C.

Care of the Furnace in Summer

THE following treatment of the furnace during the months it stands idle is recommended by an expert heating engineer: "If you really want to take the best care of your heating system in summer, take down the flue pipe, clean out the heater very thoroughly, keep all doors open, and then put a lump of lime the size of your head on the grate. Winter use of a heating system never wears it out; it is the summer disuse that does the greatest damage." This advice is recommended for hot-air as well as hot-water and steam heating systems.

Bird Studies With Our Children — No. 3

MRS. VINA SHERWOOD-ADAMS

"I AM a child; O, do not tie me up
To schools, and desks, and books mis-
understood,
When I am yearning to run out afield,
To search the quiet of the dim, sweet
wood!

"And, O! sweet mother, do not set me
sums,
And those stiff, staring copies of some
word;
Let me count meadows full of clover
blooms,
And learn the sweet, free singing of a
bird.

'For I have found a teacher to my mind;
She whispers sweet instruction when
at rest
I stretch brown arms, bare feet, in cool,
deep grass
That feels the heart throb 'neath her
great warm breast.

"Then when the trees, the flowers, the
sky, the birds,
Have taught their true, strong lessons,
I'll come in
With eager, hungry questioning, and say,
'The books, sweet mother! quick, I
must begin!'"

Before taking a group of children out to study the birds, a little preliminary introduction is needed. Birds are very shy, and it is positively necessary for a bird student to be quiet when making observations. A sudden raising of the voice, or a quick movement of the head or hand, will send the songster far out of sight. If you point your finger, or stare steadily at a bird, he will cease singing. If you form the habit of observing the birds each time in a certain part of the orchard or wood lot, observing the precautions noted above, they will lose much of their nervousness, and will sing their sweetest melodies in your presence. During the morning hours or just before twilight in the spring and autumn seasons, are the best song periods for most birds; but at any time of day we may study their habits, and jot down our observations.

Father could take the children out for an early morning stroll each Sabbath. How they would enjoy it—and to learn that father was interested in birds, too! My father had a peculiar love for wild flowers and wild animals. He used to go for long strolls each Sunday morning, his hands clasped behind him and one finger extended, so I, a wee girl, could reach up and grasp it as I followed. He would call my attention to the little wild flowers, telling me their common names, or to the bright-eyed chipmunk frisking along the fence—just a few simple words, yet those rambles are one of the sweet memories of my childhood.

Have the child try to imitate the calls of his favorite bird, and observe his position while singing. Is he found in the hedges, on the ground, or in the tree tops? Where is he building his nest? Of what is it made? What is its shape?

How many eggs, and of what color, are found in it? Teach the children to peep cautiously over the nest at the tiny eggs, and not to touch either nest or eggs, as a bird will often leave the nest if disturbed in this way. Watch the bird and see of what his food consists. Though he does eat some fruit, you will find his diet consists largely of insects harmful to vegetation. "It has been found by observation and dissection," says one writer, "that a cuckoo consumes daily from fifty to four hundred caterpillars or their equivalent, while a chickadee will eat from two hundred to five hundred insects. . . . One hundred insects a day is a conservative estimate of the quantity consumed by each insectivorous bird." So the destruction of even one nest of eggs or one bird means a loss to our vegetation, even if we do not take into consideration the many sweet songs that will be left unsung.

As you study nature, constantly point the children back to conditions in Eden's purity and forward to the loveliness of all things renewed in the new earth. In all our studies of nature we shall find something marred by sin. "In brier and thorn, in thistle and tare, is represented the evil that blights and mars. In singing bird and opening blossom, in rain and sunshine, in summer breeze and gentle dew, in ten thousand objects in nature, from the oak of the forest to the violet that blossoms at its root, is seen the love that restores. And nature still speaks to us of God's goodness."

Battle Creek, Mich.

Friendship

MRS. T. D. ROWE

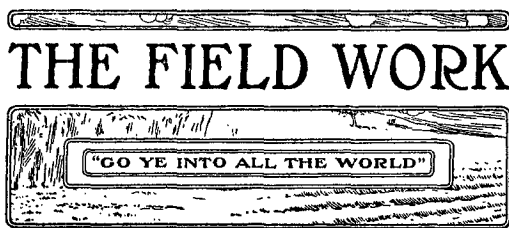
A FRIEND is one whom we love and esteem above others, to whom we reveal our thoughts more familiarly than to others. David and Jonathan were friends. Solomon, too, must have known the meaning of friendship. "A friend," he said, "loveth at all times;" not only when in your company or in prosperity, but when you need him the most. And, again, "There is a friend that sticketh closer than a brother."

A true friend rebukes and reproves when he sees anything amiss in us. Although it may hurt, we know the correction is given in love. The company and conversation of a friend are refreshing and pleasant; but to have such a friend, one must also "show himself friendly."

To know the full meaning of being a friend of God, one must know the value, and appreciate the companionship, of a true and loving friend here.

It costs to have a friend. Sometimes misunderstandings come in, tears are shed, feelings are wounded. With every pleasure comes some sacrifice. Let us be careful in the selection of our friends; but after making them, and confiding in them, and winning their confidence, let us prove ourselves worthy of their love, and be true to them whatever may come.

Oshawa, Ontario.



The Shadow of the Rock

MRS. MARY WILLIAMS

How oft as we travel life's pathway,
Mid the changeable scenes that we meet,
Our hearts become heavy and weary,
And we sigh for some peaceful retreat,—

Some safe hiding place from the tempest,
The burden and heat of the day,
Where life's problems that worry and vex us,
Like its shadows shall vanish away.

'Tis found in the smile of our Saviour,
As safe on his life-giving breast,
In his wonderful mercy rejoicing,
We enter the haven of rest.

What delight in this shadow to linger,
Released from the thralldom of sin,
In his tender protection confiding,
And his Spirit abiding within!

Thus oft as we travel life's pathway,
His light that illumines our way,
Shall glow with a splendor supernal,
Till dawneth the long-looked-for day.

Asiatic Division General Meeting

THE two weeks' meeting of the Asiatic Division workers which has just been held in Shanghai was in many respects the best meeting I ever attended. One reason why the meeting was one of special blessing is that our missionaries in this field are widely scattered, beginning in the north with two families in Mukden, Manchuria; then a gap of a thousand miles to the two families in charge of the work in the province of Honan; then another stretch of two hundred miles to the station in Hankow; and from Hankow to the workers in the far western province of Szechuan there are nine hundred miles; and so on throughout the field. Many of the workers have not had the privilege of attending a meeting of Europeans since the general meeting held in Shanghai three years ago. Those in attendance had prayed for the success of the gathering, and had come with the confident expectation of receiving personal blessings. During the progress of the meeting all bore testimony of victories won and blessings received that would enable them to go back to their stations with stronger courage, deeper love for the people, and firmer faith in the soon finishing of the work.

There were 126 regular delegates. These, with the students who were in attendance from the China Missions Training School, and the Chinese workers from the Chinese Signs of the Times Publishing House, made a gathering of 200 workers. While in the home fields this would be counted a small company, yet to those of us who attended the first general meeting of Asiatic mission field

workers, held in Shanghai in 1907, it was inspiring to see so many. At that time there was an attendance of less than thirty.

We came to this meeting expecting great things for ourselves individually, and great things for the future of the work in Asia. Both these expectations were realized. We had long hoped that the president of the General Conference could make a visit to this part of the great world field. Before the meeting he and Elder J. E. Fulton, of the Australasian Union, made a trip through the field with Elder R. C. Porter. First they visited Malaysia, then the Philippines, then South China and on through Japan and Korea, up to the newly opened Manchurian Mission. There they turned south, and visited the Central and East China Mission fields, en route to Shanghai. This gave opportunity to get first-hand knowledge of conditions in all the main centers of the work in this great division.

As they passed through the field from station to station, and saw in many places the long gap of more than a thousand miles where there is not a single representative of this message, they received an ever-growing impression of the wonderful opportunities now open before this denomination, and of the magnitude of the work that is yet to be done. It seemed also that every worker present received at this meeting a clearer view of the immeasurable task before us. This was the keynote of the meetings, and gave rise to an earnest seeking of the Lord for a baptism of his Spirit that will enable each one to be a more effective agent in his hands from this time on.

There were so many things to be considered concerning the various departments of the work and the outlining of broader and deeper plans for the future, that not so much time could be given to the institute work as we had hoped. The fact that we rarely have the privilege here in the mission field of having meetings that are especially aimed to help us as workers, led each one to appreciate highly all the studies and sermons that were given. The language of the meeting was English, but in different parts of the assembly hall there were at times as many as five translators, translating into Korean, Mandarin (Chinese), the Shanghai dialect, the Swatow dialect, and the Canton dialect. The native delegates present from the Philippines and Japan understood English; otherwise there would have been need of using seven languages in addition to English.

As reports were rendered by those in charge of the various mission fields of the division, showing the great things God has already done here in Asia, and of the unprecedented openings now before us, we felt that the Lord has blessed us above others in calling us and giving us a part in his work here. We were strongly impressed that this was an epoch-marking meeting, not only for the

work in Asia but indirectly for the cause of God throughout the whole world. Here in the East is found two thirds of the population of the globe, but there has been but a start made in giving the message to this countless multitude. The threefold message must be given here before the Lord returns; and in order that this may be done, the believers in other lands, especially America, Europe, and Australia, must get a clearer view of the task before us. Intensity must take hold on us as it is taking hold on everything in this old world. We must be up and doing, for doors of opportunity that have been wide open are even now beginning to swing shut. The vice president of the Chinese Republic, who is a Christian, "exhorts missionaries to warn the church at home that five years from now their critical opportunity will have passed, and that it is now or never for the heralding of the gospel in China."

While our meeting was in progress, the crisis was reached in the negotiations between China and Japan, and from every human point of view there was absolute certainty of war between the two countries. But God worked in a wonderful way to restrain the forces that make for war in Asia, so that we still have before us a little season of peace. May the Lord stir us to improve this time, lest we be forced later to give the message in the midst of such strife and bloodshed as now prevail in Europe.

A. C. SELMON, M. D.

Shanghai.

North India Mission

AT the time of our general meeting at Calcutta, recommendations were passed looking toward a revival of the missionary work among our churches. So far the recommendations are being worked out well, and here in the north the church members are taking part in the home missionary work and bearing local church responsibilities. I have visited, once or more, each church in the north since the meeting, with the exception of the one in Mussoorie. I expect to meet the church there in one or two weeks. In each place we are trying to get things into shape so that there will be active working members, with a distinct missionary spirit on the part of both the European and the Indian portion of the church or company. At present we have but two fully organized churches, one company, and a mission station, the latter of which is unorganized, except the school work it is doing for the heathen boys. These churches are at Lucknow and Mussoorie, the company is at Najibabad, and the school is at Dwarikhal, Garhwal.

The churches are English churches, and are doing good missionary work. This year the members are manifesting a stronger and more vital interest in the presentation of the truth to others than ever before, and at this time of world perplexity there seems to be a greater willingness to listen.

In Najibabad, where Brother and Sister Morris are located, with Miss Kurtz, and Shoto Mitter, a Bengali sister, we organized a company of believers last winter, and they have a number of persons almost ready for baptism. The workers here have set their hearts on definite additions to their number this year, as have the workers in other places, and I believe that they will succeed.

They work almost entirely for heathen, Hindus and Mohammedans, and I never saw a more lively interest than they now have in this station.

In Garhwal the school seems to be making good progress, and Brother Belgrave writes me that the prospects are good for the year. It was from this school that we got our first heathen convert in North India last year. We look for more the present season. Sixty or seventy boys attend the school throughout the nine months it is open.

In Mussoorie, Brethren Lake and Poley, who are in charge of the treatment rooms, are taking the lead with the church, and at the first of the summer season began a definite campaign of seed sowing. This will be supplemented by the efforts of the workers who go to the hills for vacations throughout the hot season, and we hope will result in souls won to the truth before the season closes. Though we have no one to assign to a special effort in this place, yet with the church itself taking a share of the burden, I look for great results.

We have advance orders for more than six thousand copies of a series of special issues of our paper, something like the REVIEW AND HERALD Extra, and I think the order will run much above this. With our cheap labor, these can be produced inexpensively, and we hope to see them even more largely used later. As our English population and constituency are limited, we feel that this is a good beginning.

We are glad that the blessing of God is attending the circulation of the literature in the homeland this year, and trust that God will bless this year's work to the spread of the message.

S. A. WELLMAN.

Among the Santali People

BIKRAM KISKU, an old Santali student of ours, belongs to one of the ancient kingly tribes of the interesting aboriginal peoples of northern India. Bikram attended school for a while, but had to go to his home and help farm. He married, and now comes back requesting baptism. His young wife and three children are also with him. As soon as she more fully understands the plan of salvation, she will follow her husband in baptism. Several other students have come from the same heathen village. One of these is now an earnest worker and a good evangelist.

W. A. BARLOW.

Punta Arenas, Chile

BROTHER AND SISTER A. G. NELSON are laboring in our southernmost mission station, at Punta Arenas, on the Magellan Strait. From a recent letter we take the following:—

"We regret that we cannot report something from the Falkland Islands, but we have not driven stakes there yet. The interest in Punta Arenas holds us here. Since there are no more workers in this field to follow up the interest, it seems best to concentrate our energies in one place until a nucleus can be formed. After getting a few believers established, we shall have a basis, and perhaps some help accruing from them. Should we scatter our work over a larger territory, there might not be anything definite accomplished.

"We cannot as yet report a very large harvest. We are still sowing. A few grains are beginning to ripen, and we hope in the binding off of the work a few more may be found for the Master's garner. We can report four souls as fruitage, two adults and two children. These are English-speaking people from the Falklands.

"We are planning a little missionary work with our new believers. As far as possible, we are going to mail a copy of Extra No. 2 of the REVIEW to every English-speaking person in Patagonia. The people are scattered over so much country, with so few in a place, that this seems about the only way we can reach all in a short time. We were so fortunate as to secure a list of the names and addresses of most of the English-speaking people.

"It seems from the conditions in the East, that the kingdoms of this world will soon become the kingdoms of our Lord. And we earnestly hope that when he comes for his subjects, there may be found some trophies of his grace in this part of the world."

Rio Grande do Sul Conference, Brazil

My first twelve months in the Rio Grande do Sul Conference passed very rapidly, and now at the end of the first conference year I am surely thankful to God for his many blessings and his kind, protecting care.

At the beginning of the year we were nearly all new laborers in the conference; and most of the workers had to struggle with the learning of the language as well as to gain an experience. But the Lord helped; and we are confident that with his help we shall be able to do still more in his cause during the present conference year.

We were much affected at first by the European war, as this country must import so many things. Prices went up, most articles twenty per cent, some fifty, and others even one hundred per cent. The people were excited, and it seemed for a while that the work might be greatly hindered, but things quieted down, so that we could go about our work as usual.

During the year we took in one hundred and thirty-seven new members, organized seven churches, one company, and three Sabbath schools. Three of the churches had been organized companies. There are a number of places where new Sabbath keepers have sprung up, but so far we have not been able to visit all these places, but we intend to do so in the near future. At the close of the year the membership of our Sabbath schools was 838.

The canvassing work has also progressed very well. Although many complained about hard times, our canvassers stayed in the field and did well, so that our total sales for last year were over seven thousand milreis more than any previous year. [One milreis equals \$1.08 in our money.] The colporteurs are of good courage, and are all at work again, with the exception of several who were called to take up regular conference work.

The finances of the conference are also in good condition. On account of the scarcity of money, we feared for a while that we should be considerably

short on tithes; but at the end of the year we found that we still had an increase of nearly four hundred milreis. In the other offerings—Sabbath school, week of prayer, etc.—we had an increase of over twelve hundred milreis. We are indeed thankful for the cooperation of our brethren.

At our last conference session we had the largest assembly we have ever had here in Rio Grande do Sul, and resolutions were passed for advancing the work in new places and along new lines. Greater efforts will be made, especially for the large number of our young people. Different ones who have grown up in this conference are already doing efficient service in the work, and we hope to do considerable recruiting among the young people in the near future.

One especially pleasing feature was that the number of our conference laborers could be increased from eight to twelve. This was done with full confidence that our brethren will furnish the extra means for the support of these new laborers.

In February we began a series of tent meetings in Taquara, which were well attended. As the result, five have been baptized, and a goodly number are expected to be baptized soon.

With new courage and a great desire to do more and better service the coming year, we are confident that the Lord will help us to bring many more souls to his fold in the year before us.

H. MEYER.

Faithful Tithing in South Korea

NEARLY every member of our Keizan church is a faithful tithe payer. They are all very poor people, some barely existing at times. So it is with joy unspeakable that we see them bring their tithes and mites as offerings to the great Giver of all things. One family brings in its tithe month by month, which is about as follows: The father, five cents; the mother, three or four cents; the oldest boy, aged fourteen, about five cents; the daughter, aged twelve, two or three cents—a total of about seven-tenths cents a month.

This is not a burden to them, but a pleasure and a privilege. They all keep the tithe receipts, hanging them in a conspicuous place on the wall. The Lord of the harvest will surely remember such when he comes to make up his jewels.

R. C. WANGERIN.

Does It Pay?

SOME years ago one of our colporteurs made a trip through the country about two hundred miles north of Tokio, Japan, selling papers and tracts. He did not sell enough to meet expenses, and many times he wondered if it paid. But some who bought read the papers, became interested, and in answer to their calls a worker was sent, with the result that a number became Christians.

I recently visited one of these families. The father, a man about fifty-five years of age, is confined to his bed with rheumatic and paralytic troubles. In early life he was a hard-working, well-to-do silk merchant. It was after he became afflicted that he found his Saviour. I asked him how long he had been in this condition. "Thirteen years," he replied.

I tried to say some words of regret for his affliction, but he objected, saying that had the gospel come to him when he was in prosperity, most likely he should have rejected it, for he was all wrapped up in his business. Now he has a more enduring pleasure in his new-found religion. Did it pay?

W. D. BURDEN.

Florida

MIAMI.—As a result of the tent meetings held here during the winter, thirty persons have been baptized and have united with the church, and twenty others are keeping the Sabbath, and will join the church as soon as they are thoroughly instructed in the different points of truth.

The meetings opened on Sunday night, and there was an excellent interest manifested from the first. At the opening service the large three-pole tent was filled, and many had to stand. We secured additional seats, which accommodated the people during the week; but the following Sunday nights the tent was packed, and a large number had to stand outside.

The daily papers gave us good reports, by means of which the truth was given wide publicity through this section of the State. We feel that the work is onward here. The church school closed with an enrollment of twenty-four, and the prospects are that it will open in the fall with an attendance of fifty, as all the new members are planning to have their children in the school. The Lord surely has blessed, and to him we give the praise for what has been accomplished.

I. M. MARTIN.

Lapland

As yet we do not have very great things to report from Lapland. But the Lord is with Brother Jens Hokland, the young man who is laboring there. He has succeeded quite well in learning the language, and there is some interest to hear the truth. Some have begun to keep the Sabbath, but it is a very hard task to get these people to change their habits. It requires both time and patience to work for this neglected race.

The terrible war is still going on, apparently with increasing violence. Scandinavia feels the pressure of war conditions in many ways, especially financially. But the Lord is with us, and we are of good courage, endeavoring to do our work with as much energy as if the war did not exist. We have many evidences which go to show that the Lord in a wonderful manner is taking care of his people. They who trust in him shall never come to shame.

J. C. RAFT.

The Garhwal Mission School

OUR school is again open; and though there are difficulties, I trust we shall be able by the grace of God to overcome them. I find Satan exceedingly busy in this part of the world, always ready to stir up some visionary matter, in order that people may be scared away from the light of God's unchangeable Word. But Jesus was never discouraged, and we should be like him. The war is on in India against the seemingly impregnable strongholds of heathenism. It is encouraging to know that Jehovah is on

our side, and that we must conquer in the end.

I hope that from among these boys who are now receiving instruction in our school here at Garhwal we may get some bright and good workers for India. It takes time, but the victory will come. Faith, patience, and love will accomplish much for the kingdom of God.

The boy who stepped out on the side of the cross at Lucknow is doing well. He is studying with Elder I. F. Blue, preparatory to entering the training school as soon as it opens. May he be a star among his people, to lead them to the Babe of Bethlehem. I am praying and believing that others will take their stand on the side of right this year.

CHAS. C. BELGRAVE.

West Texas

THE West Texas Conference this year had only a local camp meeting, which was held at the Hamby church, fourteen miles from Abilene, June 24 to July 4.

The meeting was well attended by the members of the church residing in the vicinity of Hamby and by others who came from the Oplin, Madge, and Clyde churches. We were especially pleased to have with us a company of most excellent young people, several of whom are students of Keene Academy. The meetings for the young people were especially interesting, and the young people's organizations have been placed upon a better working basis. The Lord blessed with a great spiritual revival.

Attending the meeting were the local workers, and Elder G. F. Watson, president of the Southwestern Union; Brother A. F. Harrison, union missionary agent; W. L. Adams, educational and Young People's secretary; Prof. F. R. Isaac, principal of Keene Academy; and the writer, of Keene Academy, representing the press work and assisting in the young people's meetings.

H. H. HAMILTON.

Field Notes

A NEW church has been organized in Clear Lake, S. Dak.

TWELVE candidates received baptism at Portland, Maine, recently.

A COMPANY of twenty members has been organized at Ione, Oregon.

A CHURCH with a membership of eight has been organized near Sidney, Tex.

SEVEN adults were recently received into the church at Hamilton, Ontario.

ELDER H. E. REEDER reports the organization of a Sabbath school of twenty members, and the baptism of seven persons, at Vaughan and Ft. Laramie, Wyo.

ELDER G. E. PETERS reports the addition of five newly baptized members to the church in Wilmington, N. C. There are four new Sabbath keepers in Hamlet.

ELDER W. E. BAXTER, of Arkansas, writes that he has baptized thirty-seven persons the last year. Recently a church of twenty-two members was organized at Alleene.

A SABBATH school of nine members was recently organized at Ft. Lauderdale, Fla.

AT Terrebonne, in western Oregon, a church of seventeen members has been organized.

BAPTISM was administered to seven new believers at Montpelier, Vt., a few weeks ago.

A CHURCH with a charter membership of twenty-four has been organized at Townley, Mo.

FOURTEEN adults at Paola, Kans., have accepted present truth through the labors of a canvasser.

ELEVEN new believers have recently identified themselves with the church in North Sydney, Nova Scotia.

THIRTY-SIX candidates were baptized a few weeks ago at Rock Lake, in West Michigan, by Elders J. G. Lamson and N. M. Jorgensen.

AT the close of meetings recently held in Green Bay and Hancock, Wis., twenty-four persons went forward in the ordinance of baptism.

ELDERS H. C. Hartwell and J. K. Humphrey have organized the first colored Seventh-day Adventist church in Rochester, N. Y.

ELDER G. W. ANGLEBARGER reports that more than one hundred earnest converts have been baptized during the last few months in Denver, Colo.

AT New Haven, Conn., sixteen persons have just been baptized, making a total of sixty to take this step since the close of the last tent effort there.

SEVEN earnest new members have been added to the Swedish church in Cloquet, Minn. Elder A. W. Kuehl reports the baptism of seven at Owatonna.

REPORTING the progress of the work in Erie, Pa., Elder W. F. Schwartz sends word that seven persons have recently been added to the church there.

ON a recent Sabbath twelve who have just accepted the truth were baptized at Carterville, Ill. At the close of a series of meetings in Martinsville, fifteen persons received baptism.

AT Mabton, Wash., a church of twenty-three members was recently organized; nine persons were baptized at Toppenish, and four at Dayton, fifteen were added to the church in Corfu, and a church of twenty-six members was organized at Wapato.

THE workers of the East Michigan Conference report five new members added to the Bay City church. Elder William Guthrie recently baptized twenty-eight persons, who unite with the churches at St. Charles and Chesaning. Sixteen members have recently united with the church at Jackson; six persons have been added to the church in Alma, and sixteen to the Traverse City church, in northern Michigan.

Educational Department

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

Notes on the Educational and Missionary Volunteer Council

OUR council at St. Helena, Cal., opened under most auspicious circumstances. Nearly every delegate was present at the vesper service conducted by Elder I. H. Evans. It was a calm, beautiful evening, and the peace of God seemed in a marked manner to rest upon this opening service of the council at the beginning of the holy Sabbath.

Following vespers, words of welcome were spoken by Pres. C. W. Irwin of the Pacific Union College, where the council was held. Responses were made by Prof. M. E. Kern and the writer, Elder E. E. Andross, the president of the Pacific Union Conference, then gave a most stirring and appropriate address on "The Demands of Our Times."

Sabbath was an excellent day. The sermon in the forenoon by Elder I. H. Evans on "The Problems of Our Young People and Our Message," and the consecration service in the afternoon, having as the leading thought the motto of the Missionary Volunteers, "For the Love of Christ Constraineneth Us," led by Elder Meade MacGuire, were occasions of great spiritual value. At the very beginning of our meeting, there came into the council a very firm purpose to consecrate anew and in a special way our life efforts to the education and training of our children and youth for the work of rescuing all honest souls from the maelstrom of doubt and unbelief, war and strife, into whose vortex the whole world is being rapidly drawn.

The evening after the Sabbath, the secretaries of the Volunteer and Educational Departments read to the council papers which they had prepared, outlining the work of the council as related to their departments. Thus was our council opened.

In the general arrangement of time for the program, the Educational Department had two sessions to each one of the Missionary Volunteer. This division seemed necessary owing to the large amount of technical work which the Educational Department was obliged to give consideration to at this council. There are thirteen standing committees which were appointed at the time of the last General Conference. These committees are as follows: Elementary standards, science equipment, library, standards, Bible courses, courses of study, textbooks, certification, blank forms, industrial credits, auxiliary organizations, normal library, and normal equipment.

The topics on the program were presented largely by papers. These papers were well written and unusually strong, showing that much time and effort had been put forth in their preparation. We never had such excellent papers and helpful discussions in any of the previous conventions or councils of these departments.

The Pacific Union Conference and the Pacific Union College showed the utmost

kindness and courtesy to the delegates at the council. Nothing was left undone to make our stay here agreeable. Upon their arrival the delegates were immediately directed to their rooms, which had been previously assigned. Everything, from the hearty welcome given the delegates as they arrived, by Elder Andross of the union conference and President Irwin of the college, to the excellent home care by the preceptress, Miss Andre, and the matron, Mrs. Robbins, was all one might wish, and more than might be expected.

There were in attendance at the council about fifty delegates. Many visitors also came in. The delegates were seated in a body in the central part of the college chapel; and with delegates and visitors, we had an average attendance of from one hundred to one hundred and twenty-five. Many of the delegates had never been in California before, and they enjoyed the beauties of California scenery to the full. We are glad that our teachers could have the opportunity of visiting this portion of the country. The decisions made at the council are certain to have important results in connection with the work of these two departments of our great cause.

FREDERICK GRIGGS.

NOTICES AND APPOINTMENTS

Camp Meetings

- ATLANTIC UNION CONFERENCE
 - Northern New England, Woodsville, N. H. Aug. 26 to Sept. 5
 - Maine, Dover and Foxcroft... Aug. 26 to Sept. 5
 - Eastern New York, Schenectady... Sept. 2-12
- CENTRAL UNION CONFERENCE
 - Western Colorado, Grand Junction July 22 to Aug. 1
 - Missouri, Columbia Aug. 5-15
 - Nebraska, Hastings Aug. 19-29
 - Kansas, Emporia Sept. 2-12
- COLUMBIA UNION CONFERENCE
 - Virginia, Charlottesville Aug. 5-15
 - Ohio, Mount Vernon Aug. 12-22
 - West Virginia, North View, Clarksburg... Aug. 26 to Sept. 5
 - Virginia, Newport News (colored) Sept. 9-19
- LAKE UNION CONFERENCE
 - West Michigan, Charlotte..... Aug. 12-22
 - Indiana, Indianapolis Aug. 19-29
 - North Michigan, Mount Pleasant Aug. 26 to Sept. 5
 - Northern Illinois, Joliet... Aug. 26 to Sept. 5
 - Southern Illinois, Springfield.... Sept. 2-12
- PACIFIC UNION CONFERENCE
 - California, Richmond July 15-25
 - Southern California, Huntington Park, Los Angeles Aug. 5-15
 - Utah, Ogden Aug. 17-22
 - Southeastern California, Huntington Beach Aug. 26 to Sept. 5
 - Arizona Oct. 7-17
- SOUTHEASTERN UNION CONFERENCE
 - Cumberland, Cleveland, Tenn..... July 16-25
 - South Carolina, Spartanburg, July 29 to Aug. 8
 - North Carolina, High Point Aug. 12-22
 - Georgia, Union City Aug. 26 to Sept. 5
- SOUTHWESTERN UNION CONFERENCE
 - North Texas, Sacul (local) July 8-18
 - North Texas, Dalworth Park, July 22 to Aug. 1
 - Arkansas, Pine Bluff (colored) July 22 to Aug. 1
 - Arkansas, Hot Springs Aug. 5-15
 - North Texas, Linden (local)..... Aug. 12-22
 - Oklahoma, Oklahoma City Aug. 19-29
 - New Mexico Sept. 2-12
 - South Texas, Corpus Christi (local).... Sept. 16-26

- SOUTHERN UNION CONFERENCE
 - Tennessee River, Hazel, Ky., July 22 to Aug. 2
 - Mississippi, Jackson (colored)..... Aug. 8-18
 - Kentucky, Nicholasville Aug. 13-22
 - Alabama, Birmingham (white).... Aug. 20-29
 - Alabama, Bessemer (colored) Sept. 2-12
- WESTERN CANADIAN UNION CONFERENCE
 - Alberta, Lacombe July 8-18

New England Sanitarium Training School for Nurses

THE New England Sanitarium, at Melrose, Mass., announces that its nurses' training school year begins September 10, and that the school calendar and a beautiful illustrated catalogue of the institution will be mailed to all inquirers.

There will be opportunity for a larger class than usual. The institution is each year exerting a stronger evangelistic influence, and the training school is increasing in efficiency to qualify young people to help carry the advent message in all its fullness to all the world in this generation. Correspondence is solicited.

Cumberland Conference Association

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

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

Arkansas Conference Association

THE Arkansas Conference Association of the Seventh-day Adventists will hold its annual meeting in connection with the camp meeting at Hot Springs, Ark., Aug. 5-15, 1915. The first meeting of the association will be called at ten o'clock, Monday, August 9. Officers for the ensuing year will be elected, and such other business transacted as may properly come before the association.

W. E. BAXTER, *President*;
C. J. DART, *Secretary*.

Loma Linda Training School for Nurses

THE Loma Linda Nurses' Training School, at Loma Linda, Cal., is now making up its freshman class, and will be pleased to send its calendar and full particulars concerning the course to any of our young people who contemplate taking the nurses' training course. The nurses' training school is operated in connection with the medical school, which is well equipped with physiological, clinical, anatomical, and electrical laboratories, where instruction is given to the students by members of the college faculty. The hospital and sanitarium furnish extensive opportunity for clinical experience. Ten grades of school work are required for admission, but a tenth-grade department is provided, where deficiencies in tenth-grade work may be made up. Address inquiries to C. McReynolds, Care Medical College, Loma Linda, Cal.

Western Colorado Conference

THE seventh annual session of the Western Colorado Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Grand Junction, Colo., July 22 to Aug. 1, 1915, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first meeting will be held at 9 A. M., Friday, July 23. All delegates from the churches should be present at the first meeting.

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

Mississippi Camp Meeting (Colored)

LET us draw near with a true heart and a full assurance of faith, "not forsaking the assembling of ourselves together, as the manner of some is." It is required that we meet together and bear testimony to the truth. The angel of the Lord said, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

It is therefore to our advantage to make use of the privileges that are within our reach, even at a sacrifice, and assemble ourselves with those who fear God, and speak for him; for he is represented as hearkening to the testimonies, while angels write them in a book of remembrance. We have the assurance that the Lord will remember those who meet and think upon his name, and will spare them in the day of the great conflagration. See Ex. 34: 24.

From the voice of the prophet we hear this message, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people." Joel 2: 15-18.

Let every believer in this field use all his God-given energy, concentrate his forces, and begin even now to seek the Lord in a special manner, praying and working to the end that this meeting may be one of unprecedented interest, and the greatest from the point of attendance. "Sow to yourselves in righteousness, reap in mercy; . . . for it is time to seek the Lord, till he come and rain righteousness upon you."

A. C. CHATMAN.

OUR new magazine *Health and Temperance* is fast becoming an indispensable factor in the home. One department, the School of Health, considers various ailments and suggests timely preventives. The department for the Mother is full of valuable suggestions each month, which are of great benefit to mothers. The Questions and Answers department is conducted personally by the editor, and Dr. Heald takes pleasure in giving advice through the magazine or by return mail. This alone will save doctors' bills. The new Temperance department keeps the readers of the magazine posted on current events in the temperance movement. Each month you know the latest, see the current cartoons, and note the new "drys" or "wets." Temperance workers appreciate this.

If you do not read *Health and Temperance*, you miss much. Send two subscriptions at \$1 each, and you can get your own free; or you can buy twenty copies for one dollar, or fifty copies for two dollars, and by selling them earn more than enough to pay for your subscription. Many make a profitable business selling this magazine. Address your tract society, or Health and Temperance, Washington, D. C.

A Treat for "Watchman" Readers

PROF. J. W. FIELD, of the history department of South Lancaster Academy, has recently returned from Europe, where he has been doing research work for the past two years. He was in Germany at the outbreak of the war, later going to Switzerland, where he spent several months at the university at Gland.

We have been fortunate in securing an article from Professor Field for the August *Watchman*, entitled "All Eyes Turn Toward Constantinople," in which we believe our readers will be deeply interested. He relates in a very interesting manner the European viewpoint of the relation of Constantinople to the war, and also gives a brief history of events connected with the struggle the Turkish power has been making for years to hold her place in Europe.

Among a number of souvenirs Professor Field has brought with him to the States, is a very striking picture with the inscription



"Souvenir of the Mobilization of the Swiss Army." This picture has attracted much attention in Europe, where it has had an immense sale. Constantinople is represented as the point around which cluster the vital issues of the war. This picture appears as the frontispiece in the August *Watchman*, and a full description is given of it in Professor Field's article in this issue.

While this will be of special interest to our readers, still we are pleased to announce some interesting articles from our regular contributors. Elder Haynes has a most instructive article entitled "World Federation, World Court, World Peace, and World Religion." Dr. Magan's article this month is "Papal Prophecies of the War." Four other articles of special interest are as follows:—

- "The Far East," by I. H. Evans.
- "A Providential Agency in Africa," by W. A. Spicer.
- "Will the Pope Leave Rome?"
- "Turkey Desires Peace."

These are only a taste of the good things in the August *Watchman*. These good articles, with the striking cover design in three colors, and selected illustrations, make the August number by far the best issue we have ever published. Place your order now with your tract society for a good supply. See that your neighbors get a copy.

Publications Wanted

THE following-named person desires late, clean copies of our publications, sent post-paid, for use in missionary work:—

R. A. Lovell, 513 Union St., Knoxville, Tenn.

Requests for Prayer

A BURDENED sister residing in Texas desires prayer for the conversion of her husband and children.

An aged sister in Oregon, who is very ill, asks us to join with her in praying that she may be healed and strengthened.

Obituaries

OSBORNE.—Jonathan Edward Osborne was born in Sparta, N. J., March 20, 1858. In 1888 he was married to Miss Martha Hubble. Six children were born to them, four of whom survive. Brother Osborne joined the Seventh-day Adventist Church in Delaware, Ohio, in 1891. He died at his home, in Otsego, Mich., after a long illness, and rests in hope of a part in the first resurrection.

C. F. McVAGH.

OSBERHOLTZER.—Sister Harriet Oberholtzer died suddenly at the home of her daughter, in New York City, June 27, 1915, in her eighty-eighth year. She was born near Norristown, Pa., in 1827, and at the age of eighteen was married. Eight of her thirteen children are living. Sister Oberholtzer became a member of the Seventh-day Adventist Church twenty-four years ago, and until the hour of her death she rejoiced in the hope of a soon-coming Saviour. She was a devoted Christian, and now rests awaiting the call of the Life-giver.

LOUIS KLEBAHN.

WATERS.—Theron D. Waters, Sr., was born June 15, 1841, in Huron County, Ohio. In early life he went to Michigan with his parents, and there enlisted in the United States Army in 1861, serving three and one-half years. March 20, 1864, he was married to Harriet M. Boswell, who survives. To them were born nine children, all of whom are living and were at his bedside before his death. Two sisters and one brother also mourn. Brother Waters was an Adventist for many years. He died after a long illness, in Shelby, Mich., June 27, 1915.

C. F. McVAGH.

YOUNTS.—Samantha McClain was born in Delaware County, Indiana, Oct. 16, 1852. She was married to B. P. Scott, March 26, 1878. To them four children were born, and with these she was left a widow in 1886. Later she was married to Abram Younts. To this union one child was born. Our sister was again left a widow, Feb. 22, 1915, and twelve weeks later she laid down the burden of life. Her five children and many relatives and friends mourn. Ten years ago she became a member of the Seventh-day Adventist Church, and was faithful to the last.

W. A. YOUNG.

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Why We Are Protestants

This is a subject that every Seventh-day Adventist family should fully understand and be able to explain. At special request, Prof. W. W. Prescott, editor of the *Protestant Magazine*, prepared an article giving many extracts from both Protestant and Catholic writings, noting minutely the wide difference between the mystery of godliness and the mystery of iniquity, the genuine and the counterfeit. This article is the principal one in the June number of the *Protestant Magazine*. If you are missing the good things that appear in this magazine from month to month, we recommend that you send ten cents for a copy containing this excellent article, and save it for future reference. It deserves careful study.

Ministers Appreciate the "Protestant Magazine"

WE are presenting to the readers of the REVIEW this week a few of the many testimonials we are receiving from clergymen in favor of the *Protestant Magazine*. Be sure to read them.

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"For several months I have been a reader of the *Protestant Magazine*. It is ably edited, deeply spiritual, and reverent toward the great eternal truths of God's Word. Its articles are worded with dignity, and are free from abuse and flippant language. Still it searches the best authorities for its facts, and prints only what can be depended on as authentic. Its criticisms are all the more powerful because certainly true. One need not fear successful contradiction when he quotes from its pages any matter relative to the Roman Catholic Church. It should be in every pastor's library, and in all homes of Christian workers."—*Rev. Edward C. Hall, pastor Christian Church, Oshawa, Ontario, Canada.*

"I have much pleasure in recommending the *Protestant Magazine*. It speaks out candidly, clearly, fearlessly, and truthfully concerning the various phases of the monstrous claims of the Papacy. It puts in bold contrast the manly, simple, and fundamental teachings of Christians who hold the Bible as their only and sufficient guide of faith, and the domineering, debasing, preposterous claims of the Papacy."—*Prof. E. Odium, M. A., B. Sc., chairman Carnegie Library, Vancouver, British Columbia, Canada.*

"As a regular and interested reader of the *Protestant Magazine*, I want to congratulate you most

heartily for your noble and righteous stand. Your magazine has already done much to arouse the American people to a sense of their danger. I wish you abundant success in exposing the political activities and the doctrinal errors of the Roman Catholic Church."—*Samuel A. Wallis, professor in P. E. Theological Seminary, Fairfax County, Virginia.*

"I am a reader of the *Protestant Magazine*. In my opinion, and as far as my knowledge goes, it is the best anti-Catholic journal in the United States."—*Prof. Otto C. A. Boecler, Concordia College, Springfield, Ill.*

"I value your magazine for the conservative and safe manner in which you handle the difficult and burning questions of political Romanism."—*Rev. Martin Walker, pastor of the Calvary Evangelical Lutheran Church, Buffalo, N. Y.*

"Let us recognize everything that is good and true and fair in our opponents, and let us be careful not to exaggerate. I think the *Protestant Magazine* is a very good example of the line we ought to pursue. It seems to me that that magazine is edited, not only with an able scholarship, but with ability, sanity, fairness, and justice in dealing with the Roman Catholic situation."—*Rev. Randolph H. McKim, D. D., rector Church of the Epiphany, Washington, D. C.*

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"I am a regular subscriber to the *Protestant Magazine*, and take pleasure in recommending a periodical that is run along the lines of a sane, sound, and clear-cut evangelical Protestantism. I have found the articles that it contains to be thoroughly reliable, and have been able to use many of them in connection with my work. A dollar invested in a year's subscription is money well spent."—*J. W. Whiteley, provincial organizer of the Grand Orange Lodge of British Columbia.*

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LEAVING from New Orleans, July 10, Brother and Sister V. C. Achenbach, and Miss Amelia Sauerwein sailed for their respective fields in South America. Brother and Sister Achenbach will connect with the Inca Indian Mission, at Puno, but will ascend the altitudes slowly, spending some time with their Spanish teacher at Arequipa. Miss Sauerwein expects to labor in the vicinity of La Paz, Bolivia.

DR. H. C. MENKEL, in a letter dated at Simla, India, states that his work has been transferred from Bombay to that place, seven thousand feet in elevation in the Himalayas. It is the summer headquarters of the government in India. The doctor is operating on an evangelical basis, conducting gospel meetings in the best hall in the station, and making the medical work serve as an aid. This plan was tried last season with success, several persons being baptized as a result. Already this season good results are being seen. Because our people do not use any intoxicants, the temperance people of India look to our workers for help, thus opening the way for our workers to come in helpful contact with them. Dr. Menkel orders a supply of temperance literature for his work.

FROM a letter written by Elder S. E. Wight, president of the Southern Union Conference, the following is taken: "At the close of the colporteurs' institute recently held at the Nashville Agricultural and Normal Institute, at Madison, Tenn., six young men and two young women entered the colporteur work in the Southern Union Conference. The institute was conducted by Brother J. W. Davis, the Southern Union Conference field agent, the field agent of the Tennessee River Conference (in which this institution is located), and the writer. A marked interest was manifested in this branch of our work by the school family. Each day during the institute the faculty with all the students devoted one-hour to the study of selling denominational liter-

ature, and the spread of the third angel's message by this means. The entrance of these students into the work, makes it possible for the school to accommodate other young men and women who wish to get a preparation for work in the Southland. There are openings for consecrated workers in our field, and this is an opportunity for such to get the desired training. The workers in the South are praying the Lord of the harvest to send workers to help reap the ripened grain."

It is very important that every reader of the REVIEW should read the article in our Editorial department, by Elder W. T. Knox, in reference to the pressing needs of our missionary operations. The greatest crisis in the history of this work is now confronting our denomination. Shall we advance? or shall we permit the present distressing conditions in this world to turn the wheels of this work backward? The denomination will answer these questions this month in the manner that our people arise, or fail to arise, to meet the situation.

THE new magazine *Health and Temperance* is proving to be a very live and very valuable member of our staff of periodicals. If not a subscriber already, send for the July issue and learn at firsthand the importance and the value of this journal. Further particulars will be found on page 21 of this issue.

Our Denominational Paper

THE greatest proof of the nearness of our Lord and Saviour is the advance of the gospel of the kingdom throughout the whole world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What the Lord is doing in these days is truly remarkable. Elder Daniells, in relating his experiences in the different lands, tells of the eagerness with which some of our older members inquire of him how the gospel message is going, and what are the evidences that the work is soon to be finished. As our president tells them what he has seen of God's providences in his extended tours in various fields, eyes fill with tears, and the assurance strengthens that God is going before his people, and that the work is about to be finished and his people gathered home.

All may not have the privilege of hearing one of Elder Daniells' heart-inspiring mission sermons, but all may have the privilege of following the advance of our work as reported from week to week in our denominational paper, the REVIEW AND HERALD. One will be surprised at the variety and amount of these evidences contained even in a single issue. For example, the issue for July 8 contains a report of the work in Manchuria, by Elder Daniells; a tour in the Philippines, by Elder Fulton, president of the Australasian Union; reports by the president of the West Russian Union, by the superintendents of the missions on the Cook Islands and in Basutoland. South Africa: a visit to the Zulu Mission, by Elder Spicer; besides articles on Malaysia, the colporteur work in the Philippines, and traveling in China. Turning to the home field, we find a report by the president of West Pennsylvania, reports

of camp meetings in Southern Idaho, Southern Oregon, and South Texas. Another article tells of the organization of a church at Mott, N. Dak., while still another tells of the interest in foreign missions among the students at Pacific Union College. In addition to these, there are the general articles, the editorials, and many short news items and announcements. All this was contained in only one issue. Surely no Adventist can afford to be without this weekly information concerning the advance of the work of God in the earth.

L. L. C.

The "Review" War Extra Used to Advertise a Camp Meeting

AT a home missionary meeting held one morning at the beginning of the Chesapeake Conference camp meeting, the utility of circulating the REVIEW War Extra as an advertisement for the meeting was presented; and when the people present saw that this little paper would be a splendid answer to the query in the minds of the people, "What do these things mean?" and that it would in addition give those who received it a desire to attend the meeting, they ordered 10,000 copies, and arrangements were made to leave a paper in every home in the community, so far as the 10,000 copies would make this possible.

Between thirty and forty of the laborers responded to the call for volunteers in the distribution, and these went out in companies. The papers were handed to the people, and an invitation was given all to attend the evening services at the camp. This effort not only accomplished its purpose in advertising the meeting, but it brought a missionary spirit into the meeting at the very beginning, and all the members returned from their work happy and strengthened in having had the privilege and the blessing resulting from handing out the literature.

Other camp meetings might profitably follow the example of the Chesapeake meeting. It will take only a half day for the people, while the committees are preparing to report.

THE following, dated at Sanitarium, Cal., July 2, will be of interest to all our readers: "There has been no decided change in mother's condition during the past two weeks. She gradually grows weaker, and for five or six days has seldom spoken above a whisper. Today she said to me that she was thankful that the Lord continues his mercies; and a little later, in broken sentences, she expressed her confidence and trust. After I had prayed with her, and spoken of the glad day when Christ will make all things new and we shall meet our dear ones around his throne, she expressed her hope that the time would not be long. Last Sunday morning she was feeling a little better than for several days, and Elder and Mrs. G. B. Starr came in to bid her good-by. When they expressed pleasure at finding her so bright, she said: 'I am glad you find me thus. I have not had many mournful days. The Lord has arranged and led in all these things for me, and I am trusting him. He knows when it will end.' At times, she expresses a desire to rest, and seems to feel that the day of rest is near at hand.

W. C. WHITE."