

# The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD



Vol. 91

Takoma Park Station, Washington, D. C., Thursday, November 5, 1914

No. 46

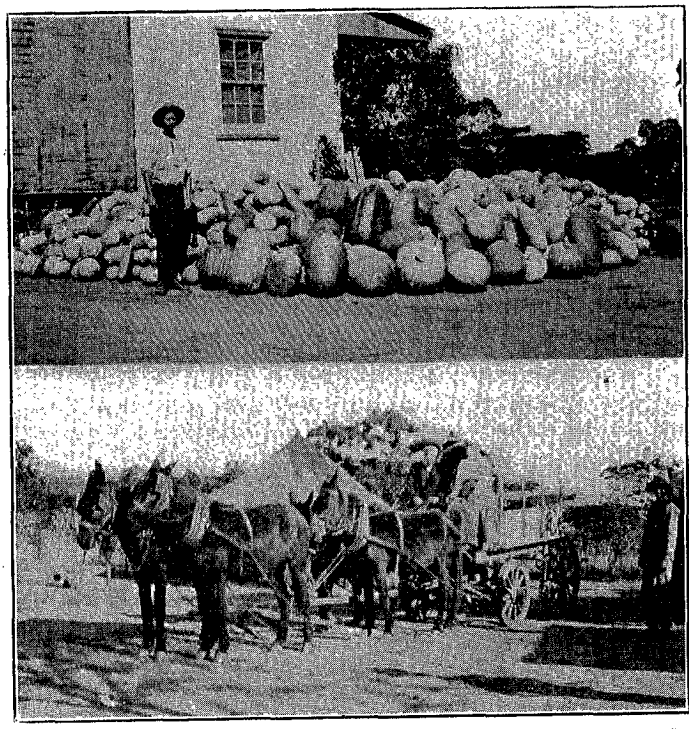
THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

TO THE  
ESTIMORY

JUSTIFIED  
FREELY BY HIS  
GRACE



UPPER — M. C. STURDEVANT'S NEIGHBOR AND HIS PUMPKINS  
LOWER — BROTHER AND SISTER STURDEVANT ON THEIR WAY  
TO VISIT NEIGHBORING FARM

(See article on page 12)

I  
II  
III  
IV  
V  
VI  
VII  
VIII  
IX  
X  
XI  
XII

## THE WORK AND THE WORKERS

ELDER G. F. WATSON, president of the Southwestern Union Conference, writes: "I find that while traveling on the trains the *Protestant Magazine* is the best medium to open the way for a talk with the passengers, especially the ministry of other denominations, on religious liberty."

THE special "War" number of *Liberty* magazine, telling about "Lincoln on Liberty," "Armageddon," and "American Liberties," is selling rapidly.

ELDER H. W. COTTRELL, president of the Western Oregon Conference, writes: "*Life and Health* is a key that will open the hearts of various people to the reception of more definite Bible truth. We are at your service to do all we can."

SEND \$1.70 for any two, \$2.40 for any three, or \$3.00 for any four of the following monthly magazines FOR ONE YEAR: *Life and Health*, *Protestant Magazine*, the *Watchman*, *Signs Magazine*. Regular subscription price of each, \$1.00 a year. Add 25 cents to any club, for *Liberty* magazine for one year. New subscriptions or renewals accepted. Magazines will be sent to one address or to different addresses, as desired. Address your tract society, or Magazine Department.

SEND \$3.25 for the following five magazines for one year: *Life and Health*, *Liberty* magazine, *Protestant Magazine*, *Signs Magazine*, and the *Watchman*. Regular price, \$4.35. New subscriptions or renewals accepted. Magazines will be sent to one address or to different addresses, as desired. Address your tract society, or Magazine Department.

REMEMBER that until Dec. 31, 1914, all who send \$1.00 for a 1915 subscription for EITHER *Life and Health* or the *Protestant Magazine* will receive, FREE OF CHARGE, the October, November, and December, 1914, issues—FIFTEEN MONTHS FOR \$1.00. When these numbers are exhausted, we will send OTHER back numbers. Always mention the special offer when ordering. THIS OFFER



**Dignitaries of Church and State Reviewing the Parade of the American Federation of Catholic Societies at Baltimore, Sept. 29, 1914**

In the front row from left to right are Bishop Currier, Governor Goldsborough of Maryland, Cardinal Gibbons, and Mayor Preston of Baltimore.

The significance of every such occurrence as this as interpreted by Rome, was plainly set forth by Archbishop Ireland in an address at the jubilee of Cardinal Gibbons in 1893, when the Vice President of the United States sat beside the cardinal:—

"I do not know whether or not you appreciate the full value of the union you see typified here tonight, the union of the Catholic Church and America, the fraternity between the church and the non-Catholics of the nation. The Vice President of the United States comes here and takes his seat alongside the cardinal. This spirit of fraternity between church and state, thus typified, is the result of the work of our American cardinal."—*Baltimore Sun*, Oct. 20, 1893.

### One of the Four Pages in the "Picture Section" of the November "Protestant Magazine"

To call one number *better* than another is risky business. However, the manager of the *Protestant Magazine* ventures to say that the great November number is absolutely the BEST one he has ever seen since this fearless magazine was launched in 1909. It will tell you about the Papacy and the War, Rome and Mexico, Rome's Present Effort to Bar Protestant Periodicals from the U. S. Mails, the Luther League of America, the Thirteenth Annual Convention of the American Federation of Catholic Societies, and last, but not least, the *real meaning* of "The Immaculate Conception of the Virgin Mary." The dignified cartoon "Uncle Sam on the School Question," showing illiteracy in Roman Catholic and Protestant countries, is well worth 10 cents, the price of this number. Send \$1.00 for 20 or \$2.00 for 50 copies before the supply is exhausted.

Agents are sending for 100, 500, and even 1,000 copies at one time. Is your order in? Send \$1.00 for 20 or \$2.00 for 50 copies today.

MR. PETER OLSSON, lecturer and organizer for the Knights of Luther, in the State of Nebraska, sends draft for \$3.00 to pay for 50 copies of the October *Protestant Magazine* (\$2.00) and a year's subscription for a friend. He says: "I want these magazines for distribution and to use in securing subscriptions. I am sure I can with these secure the attention of some nonprotesting Protestants that I have not been able to reach with any or all of the other patriotic papers. I hereby apply for agency."

ELDER G. W. REASER, of Los Angeles, Cal., writes to the editor of the *Protestant Magazine*: "I am very glad that your excellent article 'The Pro-Papal Program' appeared in *Harper's Weekly*. The splendid success of the *Protestant Magazine* is very encouraging."

THE November *Life and Health*, with its artistic three-color "Dutch Windmill" cover picture, is selling rapidly. This "Optimism," "Rest," and "Mental Hygiene" number is just the thing for the "blues." Try it on yourself and on your neighbors. Every mother will want that excellent series of articles on "Uncomfortable Babies," also the "Treatment of Poisoning," and other features.

ALSO APPLIES to *Life and Health* and *Protestant Magazine* when included in the CLUBBING OFFERS mentioned in the two other items on this page.

IN a recent address to the District of Columbia Court No. 1 of the Guardians of Liberty, Admiral G. W. Baird said: "The *Protestant Magazine* is edited upon a high plane. It is safe, sane, reliable, and above reproach. Don't read simply the headlines. A man should be something of a student in order to thoroughly appreciate it." The admiral commended this magazine not once, nor twice, during his address, but many times. The burden of his theme seemed to be, "When you see it in the *Protestant Magazine*, you know it is true."

# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 5, 1914

No. 46

## GENERAL ARTICLES

### The Glory of His Voice

WORTHIE HARRIS HOLDEN

I AM waiting just to listen  
To the glory of His voice,  
And my cup o'erflows with gladness,  
For it makes my heart rejoice.  
He is coming for his people,  
He shall voice their liberty,  
And the friends asleep shall hear it  
And awake in ecstasy.

I am leaning forth to hearken  
To the glory of his voice,  
And the wondrous words he utters  
All bestir me to rejoice.  
He proclaims a ransom given,  
He has paid my penalty,  
And my cause is pledged by heaven  
Through my Saviour's ministry.

So I strain my ear to listen,  
For he soon will call for me;  
And beholding him descending,  
I shall all his beauty see.  
But the rapture, O, the rapture,—  
When my soul redeemed shall sing  
'Mid the heaven light effulgent,  
In the presence of my King!

### Distributing the Printed Page

MRS. E. G. WHITE

IN the past, a large work has been accomplished in the distribution of the printed page. This is a line of service in which every church member can have some part. All cannot go out as canvassers for our larger books; but there is a field of usefulness open before many of our brethren and sisters in the placing of truth-filled publications in the homes of their neighbors and friends.

Years ago our brethren in responsibility gave much study to ways and means for the carrying forward of this line of work with increasing efficiency. As the result of carefully laid plans, patient instruction, and helpful supervision, the circulation of the printed page has come to be a mighty factor in the dissemination of the truths of the third angel's message.

When we view the rise and progress of the publishing work from the beginning to the present time, we thank God and take courage. Yet our responsibility

toward the unwarned multitudes urges us on to still greater and more systematic efforts to set in operation many agencies for the circulation of our papers, tracts, and books. Those who are acquainted with the possibilities of this branch of missionary work, and who are wise to teach, have much to do in the training of home workers.

Our numbers are constantly increasing, and the inexperienced must be patiently taught to share the burdens resting upon the entire body of believers. Many, too, of our brethren and sisters older in the faith, who have been active in the distribution of literature in the past, are still in need of systematic instruction in methods of labor. Those in responsibility should be quick to discern talent that can be used in the tract and missionary work; and they should do all in their power to develop this talent.

In earlier years, when many efforts were being put forth to induce our brethren and sisters to circulate the printed page, I bore testimony to the fact that but few among us have broad and extensive views of what can be done in reaching the people by personal, interested efforts. Many who cannot be induced to listen to the truth presented by the living preacher, will take up a tract or a paper and peruse it; many things they read meet their ideas exactly, and they become interested to learn all it contains. Impressions are thus made upon their minds which they cannot readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world and the pleasing fables that deceived ones have enjoyed. After a time some experience—it may be some earthly sorrow or affliction—softens their hearts, and the seed that has lain dormant springs up and bears fruit to the glory of God.

Again, many who read these papers and tracts lay aside the silent messengers because of the plain truths set forth. But ideas all new to them have, although unwelcome, made their impression, and again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines. Thus point after point of truth is established, and antagonism

ceases. As the convicting power of the Spirit of God works upon the heart, step by step reformations in the life are wrought, until self is merged into the will of Christ. Henceforth the despised paper or tract is honored as the means of converting the stubborn heart and subduing the perverse will, bringing it in subjection to Christ. Had the living preacher spoken as pointedly, these persons might have turned from him, refusing to entertain the new and strange ideas he advocated.

I have been instructed that but few have any correct idea of what the distribution of papers and tracts is doing. By this means doors are opening everywhere, and minds are being prepared to receive the truth from the living preacher. The success attending the efforts of ministers in the field is due in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice.

The true Christian is bent on doing good to all who come within the sphere of his influence. Many ways of usefulness will open before the willing, aspiring, devoted soul, who wants to labor for the salvation of others. The more such persons do, the more they will see to do, and the more earnest will they be to have a part in every good work for the upbuilding of the kingdom of Christ.

Let this question come home to every heart: "How much owest thou unto my Lord?" Our Master became poor that we might have eternal riches; he died that we might have life. Should we not be willing to follow his example, in order to bring to others a knowledge of saving truth? In so doing, our own characters will develop, our faith will grow strong, our zeal will become more steady and earnest, our love for God and for his truth and for the souls perishing all about us will become intensified, and many will be saved as the result of our labors.

Happy are they who from the beginning of their religious life have been true to their first love, growing in grace and in the knowledge of their Lord. The sure result of such intercourse and fellowship with Christ will be an increase of piety, of purity, of holy zeal. They are receiving a divine education, and this is made manifest in a life of fervor and untiring diligence. They have a faith that works by love and purifies the soul. Theirs is a childlike devotion, and their love for their Redeemer finds expression

in deeds of kindness and loving service for their fellow men.

The Lord is calling upon his people to continue with courage and faith their work of circulating the printed page. Every church should seek for a revival of the missionary spirit. My brethren and sisters, in these times of doubt and unbelief sinners will be converted only as the result of unusual efforts to give them a knowledge of Bible truth. You will seek in vain to convince others of the preciousness of Christ, so long as you fail to make a wise and diligent use of the agencies placed within your reach for the winning of souls.

We should treat as a sacred treasure every line of printed matter that comes from our publishing houses. Even the fragments of a pamphlet or of a periodical should be regarded as of value. Who can estimate the influence that a torn page containing the truths of the third angel's message, may have upon the heart of some seeker after truth?

In the miracle of the feeding of the multitude, the food was increased as it passed from Christ to the people. Thus it will be in the distribution of our publications. God's truth, as it is passed out, will multiply greatly. And as Christ was careful that of the fragments that remained nothing should be lost, so we should carefully treasure every fragment of literature containing the truth for this time. Every page that comes from the press is a ray of light from heaven, to shine into the byways and the hedges, shedding light upon the pathway of truth. Let us remember that somebody would be glad to receive every page that we can spare.

When the churches become living, working agencies for the salvation of the perishing, the Holy Spirit will be given in answer to their sincere request. The truths of God's Word will be regarded with new interest, and will be searched after as if they were fresh revelations from heaven. Envy, jealousy, evil surmising, will cease. The study of the Word will absorb the mind, and its truths will feast the soul. The promises of God that all too often in the past have been repeated as if the soul had never tasted of his love, will glow upon the altar of the heart, and fall in burning words from the lips of the messenger of truth. The members of our churches will be pleading for souls with an earnestness that cannot be repulsed. The windows of heaven will be open for the outpouring of the latter rain.

### Christ's Second Advent and Gospel Blessings

JOHN N. QUINN

THE first advent of Christ is a theme of the prophets of Old Testament times, one hundred and fifty-one definite predictions concerning the birth, life, ministry, death, resurrection, ascension, and glorifying of the Messiah having been collected, every one of which has been minutely fulfilled.

The second advent of our Lord is the topic of the New Testament, there being over three hundred references to it, fifty-eight of these occurring in the writings of the apostle Paul. Scarcely a New Testament doctrine can be preached which does not emphasize the return of the Head of the waiting church. The believer who comes to the Communion table in remembrance of Christ's self-sacrifice shows forth "the Lord's death till he come." 1 Cor. 11:26. Every one who intelligently partakes of the Lord's Supper confesses himself to be an Adventist, a believer in the return of his Lord. He who goes forth with God's message of repentance bases it upon the fact that God "hath appointed a day, in the which he will judge the world" by that Man whom he hath raised from the dead. Acts 17:30, 31.

Conversion and the blotting out of sin are connected with the refreshing to come from the presence of the Lord just before "he shall send Jesus Christ, which before was preached unto you." Acts 3:19-21.

The sanctification of body, soul, and spirit and the preservation of the child of God blameless are to be "unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

The abounding love of one child of God for another, by which the world is to be convinced of the fact that God sent into the world his only begotten Son, is to the end that God "may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:12, 13. Sinlessness is inseparable from the return of Christ. Heb. 9:27, 28.

The eternal inheritance of the saints will be ushered in at "the coming of the day of God;" and although all things which are earthly shall be dissolved, "nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:9-13.

The children of faith will receive the "crown of righteousness," "at that day" of all days, "when the Son of man shall come in his glory, and all the holy angels with him." 2 Tim. 4:8; Matt. 25:31.

Troubled believers, in whom Paul gloried because of their "patience and faith in all" persecutions and tribulations that they endured, found rest in the hope of the revelation of the Lord Jesus with his mighty angel, "when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:3-10.

The man who despises "the riches of God's goodness and forbearance and long-suffering," who is not led to repentance by "the goodness of God," is faithfully warned that he is treasuring up "wrath against the day of wrath and revelation of the righteous judgment of God." Rom. 2:5.

The brother who is oppressed by those who are heaping "treasures together for the last days," is advised to bear it pa-

tiently "unto the coming of the Lord." James 5:1-8.

When the last enemy enters the home and breaks the silver cord, when the clods of the valley rattling on the coffin containing a loved one fall like lead upon the heart of the sorrowing, and human words are as icicles, then, even then, the only words that can comfort are, "The Lord himself shall descend . . . and the dead in Christ shall rise first."

Just now "confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. God's people should be preparing for what is soon to break upon the world as an *overwhelming surprise*." And it will be a surprised world which will behold Him whom they have pierced; but it will be a glad church which will look upon him who is the one altogether lovely, the joy and the rejoicing of their hearts, and which will hear the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Prepare to meet thy God, O Israel."

### Man's Ways Versus God's Ways

S. BROWNSBERGER

THE poet has declared, "God moves in a mysterious way his wonders to perform." This statement is in harmony with Isaiah's declaration: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." What is not in accordance with man's way of thinking and reasoning is called mysterious by him. This unlikeness of God's ways of doing things to man's ways has been a stumblingstone to man in all generations, both within and without the church. The counsel of the Pharisee Gamaliel, after he had been an eyewitness of many mysterious things that had taken place in Jerusalem during the few weeks previous (see Acts 5:38), showed plainly that he was beginning to take note of God's ways, and to the same degree cast doubts upon his own ways.

The rise and progress of every distinct work that God has carried forward for the uplifting of mankind has been vastly different from the way that man would have planned the work to accomplish the same ends. With few exceptions, the leading feature, and always the disappointing one in the initiative steps of a great work of God, is its apparently insignificant, weak, and lowly origin; it comes in the very way and under conditions and circumstances that men naturally despise. The only satisfactory reason we can assign for this is that it is the best and wisest way.

If kings in finances and men of great intellect had felt the burden of sending the third angel's message to the world, they, like Mr. Rockefeller and Mr. Carnegie, would have poured their ready millions into the lap of boards and committees to employ the best talent in the world to carry the message with the customary pomp and splendor.



In contrast with this picture, we see a man with neither education nor fortune writing a humble tract on the claims of the Bible Sabbath while he is in possession of not so much as a penny with which to pay for its publication. Witness also Elder James White working in the harvest field or cutting cordwood to earn sufficient money to pay his fare to meet his next appointments.

The pioneers in this message have noted a gradual change from this original simplicity and poverty as the numbers, means, and workers have greatly multiplied and the work has been extended. It would be natural to expect from the history of God's people in all generations of the past, that man's pomp and splendor would be largely substituted for God's simplicity as fast as conditions would render it possible. Do we not all recognize the repetition of this departure from God's ways to an alarming degree in our day?

There is but one remedy, and that is the one prescribed by the Great Physician, who can perfectly diagnose our cases: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

"The purification of the people of God cannot be accomplished without their suffering. . . . He passes us from one fire to another, testing our true worth. If we cannot bear these trials, what shall we do in the time of trouble? If prosperity or adversity discover falseness, pride, or selfishness in our hearts, what shall we do when God tries every man's work as by fire?"—"Testimonies for the Church," Vol. IV, page 85.

Fletcher, N. C.

### ◆ ◆ ◆ "First Things First"

MEADE MACGUIRE

It often happens that persons fail to obey after having been instructed by a minister or a Bible worker in the different Bible doctrines and acknowledged that each point has been clearly proved from the Scriptures. Probably there are few questions which cause the worker more serious concern and anxiety than the one so often asked, "Why does he not take hold of the truth? He understands it and believes it, but I cannot get him to step over the line."

Perhaps a suggestion on this point may be helpful to some one. In the first place, it seems that this situation may be largely due to a fundamental error in practice on the part of the worker. I say "in practice," for in theory we all agree on this great fundamental fact that *conversion is a miracle*. But with some, belief apparently ends with theory.

Conversion is not education, nor is it teaching, civilization, culture, or science. It is a *miracle*, wrought only by the Almighty. All the men in the world, and all the education and science, with the Bible itself, cannot convert a man independently of God. Yet God can and has converted men independently of all other men, education, science, civilization, and all.

When Peter and John said to the cripple, "In the name of Jesus Christ of Nazareth rise up and walk," it was not medicine, surgery, education, preaching, doctrine, or science which wrought the miracle, but the power of God working inside the man. And the miracle of conversion is like unto it. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Jesus said, "If any man will do his will, he shall know of the doctrine." Here is the natural order laid down by the Saviour: First, conviction; second, repentance and a changed will; then a man is ready to hear and eager to obey the doctrines of God's Word. We are speaking of doctrines in a technical sense, since in order to be convicted and converted one must have at least a limited idea of the doctrine of the atonement.

From a study of the work of the great soul winners since the days of Christ one must be profoundly impressed with the fact that in all their ministry two great fundamental truths tower like mountain peaks above all the rest. They are the law and the atonement.

It is true that we are living in the last days, and have a distinctive present truth, which is to prepare the world for its end. Noah passed through a similar experience, yet surely the law and the atonement were the very essence of his message, as they also are of ours.

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." It is the exaltation of Jesus Christ as a personal, living, loving reality which wins men. Then they will gladly listen to the doctrines and obey them.

True, it is possible to carry this thought to an unreasonable and quite illogical extreme. I have heard of ministers who, in seeking to bring men to Christ, said as little as possible about the third angel's message. This attitude might be even more disastrous than the other. I am not suggesting less doctrine, but more of Jesus Christ and him crucified, more wrestling for the divine conviction and miracle of conversion first, and the doctrines following.

### ◆ ◆ ◆ The Second Advent Movement —No. 14

J. N. LOUGHBOROUGH

"BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. From such a statement it was evident to the Adventists that the true gift of prophecy was to be in the church of God on the earth, and that there must be ample means within their reach to decide what was genuine. It had been shown to Hazen Foss, in 1844, that the Lord's chosen messenger would be one physically "the weakest of the weak." On seeing Ellen Harmon, in January, 1845, he declared her to be the one shown to him whom the Lord has chosen. She was then just past seventeen years of

age. Since her ninth year, from an accident and loss of blood, she had been a sufferer from heart disease and lung trouble. At the time of her first vision, about the first of January, 1845, she could not speak above a whisper. The best physicians in Portland, Maine, had told her mother that Ellen could not live more than three months on account of lung trouble, and that she need not be surprised to find the girl dead any morning from heart failure.

Those who saw Miss Harmon in her first visions witnessed physical manifestations showing a power controlling her far above her strength. In her third vision, before about sixty of the believers in Portland, she arose to her feet in the vision and took an eighteen-and-one-fourth-pound family Bible, opened it, and held it on her extended arm for half an hour, at the same time with her right hand turning from text to text, meanwhile her eyes open, but looking away from the book. Her finger was placed by the text she was quoting. The brethren and sisters looked upon the open Bible. Every time her finger was by the side of the text she was repeating. Her mother told me that after Ellen came out of the vision, she asked her to lift that Bible from the table. She, then in her normal condition, could not lift the book, "but," said her mother, "in the vision she held that large Bible for half an hour on her extended arm apparently as easy as if it had been a pocket Testament."

The first testing of these visions was with the visions themselves, to see if they were like the visions of the Lord's ancient prophets, as described in the Bible. Paul, in his vision, was lost to all around him, and could not tell whether he went to heaven bodily or not. 2 Cor. 12:1-7. In Sister Harmon's visions she was lost to all around her. Concerning Daniel's vision five things are mentioned: (1) Loss of strength; (2) seeing an angel; (3) being touched by the angel; (4) receiving supernatural strength; (5) talking without breath. Dan. 10:17, 18. In Sister Harmon's case there was complete loss of strength for a short space of time. After her loss of consciousness of earthly things, she said the first she saw was a bright, glorious angel. Next he put his hand upon her. Then followed manifestations of supernatural strength, as the holding of the great Bible. The closest tests by the most skillful physicians have led them to decide that, while the heart and pulse are all right in action, there is not a particle of breath in her body during the vision. As with the ancient prophets, the talking is done by the Holy Spirit through her vocal organs. The prophets "spoke as they were moved by the Holy Ghost." 2 Peter 1:21. David said, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2. In Acts 1:16 we are told that the Holy Ghost spoke by the mouth of David. So also, her vision was like that of Balaam, "entranced, with eyes rolled upward." Num. 24:16, Spurrell's trans-

lation, margin. In the open visions of Sister White, she always had her eyes open, looking upward, as long as the vision continued. I have seen her in vision many times, and the manifestation was, every time, exactly like what the Bible tells us of the ancient prophets.

In writing out what is shown to her, she says, "I am just as dependent on the Spirit as in having the vision at first." Not that she has the vision over again, but the Spirit of God brings vividly to her mind what has been shown to her. This is like the case of David writing out instructions for Solomon concerning the construction of the temple. He wrote "with the hand of God upon him." 1 Chron. 28:12, 19.

In the exercise of Sister White's gift there have been experiences similar to those of the ancient prophets. She has pointed out the devices of Satan against God's work and told how to avoid his snares, which may be compared to Elisha's counsel to Israel against the Syrians. 2 Kings 6:8-12. In many cases she has pointed out persons whom she had seen in vision, but had never met personally, and has told what had been shown her concerning them, as did Elisha in the case of Hazael. 2 Kings 8:8-13.

I first saw Sister White in vision in Rochester, N. Y., in October, 1852. There were eight of us—First-day Adventists—who had embraced the message under the labors of Elder J. N. Andrews, while Brother and Sister White were away in the Eastern States. At the time of the relating of this vision one of our number was away from the city. In speaking of what she had seen in the vision, Sister White mentioned a man—no one she had ever seen only as she had seen him in vision—and told what he was doing. None of us supposed it was any one we knew. In about six weeks our absent brother returned. As soon as Sister White saw him, she said, "That is the man I saw in the vision." On relating the vision to him, he did exactly what Paul says such a person will do when his faults are made known to him through the gift of prophecy,—“falling down on his face he will worship God, and report that God is in you of a truth.” 1 Cor. 14:25. That is just what he did, and confessed an offense committed in Paw Paw, Mich., six hundred miles distant, the same day the vision was given in Rochester, N. Y.

At Parkville, Mich., on Jan. 12, 1861, I witnessed another striking demonstration of the gift. On that day, before a crowd of people, Sister White had a vision, and upon this occasion we were strikingly reminded of the men upon whom came a great terror and quaking so that they fled to hide themselves when Daniel was taken in vision before them. Dan. 10:7. A spirit medium in the place had declared that if Mrs. White should have a vision before him, he would bring her out of it in two minutes. When she was in the vision, it was with much urging that he, in his terror and trembling, came forward to examine her. Then he

rushed for the door. Those near the door said, "Doctor, what is it?" He replied, "God only knows; let me out of this house." Out he went, and we saw no more of him in the meetings.

*Lodi, Cal.*



### A Special Deliverance

J. W. BOYNTON

SOME years ago while I was holding meetings in a little village of the Middle West, a man became deeply interested in the truth and soon began to observe the Sabbath. However, when I presented the subject of health reform, he made quite strong objections, urging that it made no difference what we ate or drank so long as our hearts were right with God. He had been a soldier of the Civil War, was about sixty-five years of age, and for more than half a century had used tobacco. When I tried to talk with him privately about this, he resented it as being none of my business.

But his conscience troubled him, and he had no peace. One morning his son, who was accustomed to ride through the country to buy stock, was preparing for one of his trips, when the old gentleman said: "Will, I believe I'll take the shotgun and ride with you for a few miles and then walk back. Perhaps I can shoot some quails." Getting into the cart with his son, he chatted and smoked for a little while, then slipped the pipe into his overcoat pocket, forgetting to remove the fire. He had just purchased a blue cavalry overcoat, of which he was quite proud. In a few moments his new coat was on fire, and all his garments were injured before the flames could be extinguished. As he looked at the damaged garments, he remarked, "Will, this pipe has cost me enough, and I am going to quit." He had no sooner said this than the gun, which he was holding in his left hand with the butt on the floor of the cart, was discharged, the whole charge of bird shot tearing its way through his right arm just below the shoulder. As quickly as possible he was taken home, and surgeons amputated his arm at the shoulder.

As soon as I learned of the accident, I called on my friend. He was very weak from the shock and operation, but drew me down to him and whispered, "I am going to quit smoking as soon as I get up, but I do not dare break off now for fear lack of the stimulant would kill me." I answered, "O my brother, if you want to quit, God is willing and able to help you just now as well as any other time." Then I told him the story of old Sandy, the Scotchman, who was so addicted to the use of strong drink that he lost all he had, and at last was discharged from the shops where he had worked for many years. Some weeks later old Sandy attended a mission meeting one night and was converted. The next day he went to the shop and asked for work, promising not to drink again and his request was granted. His mates tried in every way to tempt him

to fall. They even said his religion was a sham, but Sandy was faithful. One day his foreman said to him, "Sandy, you used to drink a good deal; how is it that you have quit?" He replied, "Sir, I ask God to keep me just for one hour as I go past the dramshops on my way to work; then I ask him to keep me hour by hour through the day, and he keeps me, just an hour at a time." After praying with the dear old man, I left him.

When I returned to see him a week later, his face lighted up as I entered the room, and his left hand came out to greet me. Drawing me down to him, he said: "I want to tell you what God has done for me. I thought of old Sandy's experience, and I said to myself, 'If God can save old Sandy, he can save me.' So I asked him if he would help me go through the day without smoking, and he did it. But I dreaded the night. It is so long when one cannot sleep. I asked God to keep me hour by hour. He answered my prayer, and I have not smoked since."

He made a remarkable recovery, and now, although about fourscore years old, is still faithful. Perhaps there is some other poor soul longing for freedom from vile habits. The same God who could deliver old Sandy from the drink habit, and our aged brother from the tobacco habit under such trying circumstances, can deliver you. Our heavenly King still lives and reigns, and he says that "where sin abounded, grace did much more abound." Rom. 5:20.

*Bellingham, Wash.*



### The Lost Day

WHEN the last hour of youth is gone, with its opportunities for preparation neglected and unimproved, there is nothing that can be done to repair the harm. "Some things God gives often. The seasons return again and again, and the flowers change with the months; but youth comes twice to none." Thus each period of life has its own closing, its last hour, in which work is ended, whether well done or neglected. Indeed, we may say the same of each day: its end is the closing of a definite season through which we can never pass again.

We may think of each single day as a miniature life. It comes to us new; it goes from us finished. There are three hundred and sixty-five days in a year. The only way to have a well-finished year is to finish the tasks and duties of each day as it passes. A marred or a lost day anywhere along the years may lead to loss or even sore misfortune afterward.—*J. R. Miller.*



"If thou seek rest in this life, how wilt thou then attain to the everlasting rest? Dispose not thyself for much rest, but for great patience. Seek true peace—not in earth, but in heaven; not in men, nor in any other creature, but in God."



VOL. 91 WASHINGTON, D. C., NOVEMBER 5, 1914 No. 46

EDITOR, FRANCIS M. WILCOX

Associate Editors  
 CHARLES M. SNOW  
 WILLIAM A. SPICER

Contributing Editors  
 L. R. CONRADI I. H. EVANS  
 R. C. PORTER G. B. THOMPSON

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

EDITORIALS

The Real Issue

MANY and varied are the influences which stand opposed to the Christian. Foes without and within dispute his advancement at every step. In the world evil combinations are forming against the truth of God; wicked men are combining to thwart God's purposes and to oppress his people. We are not fighting against flesh and blood alone, but against principalities and powers and rulers of darkness in high places. We view with concern the gathering of the forces of evil and the powers of darkness, but we must realize that, after all, the real issues in the Christian warfare come in our own hearts. Here must be witnessed the greatest triumphs of the grace of Christ; here we must meet sin in hand-to-hand conflict. We must neither give nor receive quarter; it must be a fight to the death, a conflict which results either in the destruction of the old man of sin with his evil tendencies and lustful desires, or in our eternal destruction.

And many there are today in the service of the Master who, while they are attempting to do worthy service for their King, are endeavoring to evade the real issue. Some there are, possibly acting the part of gospel messengers, who have failed to realize the power of the gospel in their own lives. They are preaching to others, but they themselves, unless transformed by the power of God, will be castaways in the end. The apostle Paul recognized this danger in his own experience, and so he said: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Sad indeed will it be for us, after having turned away from the opportunities which this world affords us in the way of material advancement, and casting in our lot with an unpopular cause, giving our time and means to promulgate what we believe to be the truth of God for this day and generation, if that truth should

not sanctify our own hearts and lives, and we fail of attaining that which we have been the means, under God, of helping others to gain.

The assent of the mind to the plan of salvation is not sufficient. The intellect may be convinced, but it is necessary that the heart be moved and the life be changed; that the motives and purposes and wellsprings of the whole being be transformed. Are we who read these words evading the real issues in our Christian experience? Are we fondly congratulating ourselves that we are working out our salvation by refraining from labor on the seventh day, by the payment of tithes, by the making of mission offerings, by the distribution of literature? We may do all of these things and fail of salvation at last, because the salvation that Christ gives is "not of works, lest any man should boast." Religion is not a mental assent to truth; it is not a belief in a historical Christ; it does not consist in a round of ceremonies and ritualism. It is "Christ in you, the hope of glory."

Religion has to do with the personal and individual relationship existing between every soul and his Redeemer. The question for each individual to ask himself is, Have this truth and this message accomplished for me God's purpose and design? Have I received the truth in the love of it, making such application of it to my own needs that through the Spirit of God I have become transformed into the image of the Master? Am I at heart what I seek to make my neighbors believe I am by my outward actions? Have I a conscience void of offense before God and man? Is Christ giving me the victory over every besetment? Am I as patient and kind and loving in the privacy of my own home as I appear to be in public? Do I know that God for Christ's sake has forgiven my sins, and that I am accepted in the Beloved? Around the experiences of everyday life revolve the real issues in Christian warfare.

If we have been tempted in the past to avoid the real issue in our Christian experience, may God help us to enter the conflict today, and to give sin no quarter till it is eliminated from our lives. This experience will add power to our testimony. Then we can tell men that there is victory for them, because we have found the victory ourselves. We shall be able to say, Come and see what God has done for us; come and taste of that which we have found so precious. In that experience we shall render to God his own in tithes and offerings, not for the purchase of our salvation or from a sense of duty, but because we love to give to him who has given so much for us. Then will the Sabbath of the Lord be not alone a memorial of the creation of this material universe, but a sign of that same creative power working for our sanctification. Christ will put a new joy into our hearts and a new song into our mouths. Then Christian service, instead of being full of doubt and uncertainty, will be one of assurance and power in the Holy Spirit. Let us recognize and meet the real issues in our lives.

F. M. W.

"Rome Never Changes"

THAT hope upon which the Christian hangs with greatest comfort and consolation is the unchanging purpose of our loving Heavenly Father. We know that he is the embodiment of love. His tender dealings with his children in all ages prove it beyond any question; and the peace of soul that comes with full surrender to his will is a sweet confirmation of the Christian's trust and hope.

God has not left us to arrive at this conclusion through our own guessing, or philosophizing, but has declared the truth plainly, that we should not be harassed by doubts as to the certainty of our trust. Let us hear him:—

"I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3: 6.

And the author of the epistle to the Hebrews, in urging upon Christians the necessity of steadfastness in their profession and in their lives, declares:—

"Jesus Christ is the same yesterday and today, yea and forever." Heb. 13: 8.

A counterfeit always proclaims itself to be such by the evidence it bears of its maker's attempt to imitate the genuine. Counterfeits are merely imitations of something else that is true. The endeavor of the counterfeiter is to make them appear genuine. That is just as true in spiritual affairs as in temporal. The hypocrite is a counterfeit Christian; and the false church is a counterfeit of the true. The hypocrite pretends to be and do all that the true Christian is and does; and the false church professes to

have all the characteristics and do all the work of the true church.

A system has come into the world which professes to be even more than a true church,—in fact, to be the very kingdom of God on earth; and as one of the most comforting attributes of God is his unchangeableness, that system claims to be unchanging also. That system is the Papacy; and that claim is put forth to prove her genuineness and at the same time to prove all other churches counterfeits of the true. It is worth while therefore to examine the claim of the Papacy in this particular.

In the work "Faith of Our Fathers," by Cardinal Gibbons, those outside the Catholic Church are told that—

in coming to the church, you are not entering a strange place, but you are returning to your Father's home. The house and furniture may look odd to you. But it is just the same as your forefathers left it three hundred years ago. In coming back to the church, you worship where your fathers worshiped before you; you kneel before the altar at which they knelt; you receive the sacraments which they received, and respect the authority of the clergy whom they venerated.—Page 17.

On page 29 of the same work we read:—

Her creed is now identical with what it was in past ages.

Again, on page 31 we have this pronouncement to the same effect:—

And so the church proposes the doctrines of faith, such as they came from the lips of Christ, and as the Holy Spirit taught them to the apostles at the birth of the Christian law,—doctrines which know neither variation nor decay.

Concerning the same matter a clerical contributor to the Catholic journal *America*, in giving the substance of a discussion with a Protestant, contributes the following:—

A Catholic lady with whom he had recently talked had told him with a great deal of pride that the church never changed. This had made a great impression on him. He had failed to see the difference between an unchanging body of religious and moral truth and an institution whose methods might be adapted to the conditions of a special day. His Catholic friend had spoken proudly of the changeless body of religious and moral truth, and he had understood her as referring also to all the methods and activities of the church.—*America*, Oct. 17, 1914, page 8.

The affirmation of unchangeableness in religious and moral teaching is so frequently and authoritatively made that it is not necessary to cite others. Now as to the facts in the case, what are they? Is Rome unchangeable? Are her doctrines the same as they were in ages past?

If Rome in her teachings is unchange-

able, we should very naturally expect to find that the infallibility of the Pope had been held as one of the dogmas or tenets of that church; for it is so held now. It must, therefore, have been so held ever since the days of the apostles; for "Rome never changes." As a matter of fact, it was never adopted as the belief of that church until the year 1870, and even then there was the most strenuous opposition to it on the part of most brilliant and consistent thinkers and leaders of the Roman Church. On this very point, Dr. Doellinger, the noted Catholic theologian, says:—

To prove the dogma of papal infallibility from church history, nothing less is required than a complete falsification of it [church history]. The declarations of popes which contradict the doctrines of the church, or contradict each other (as the same pope sometimes contradicts himself), will have to be twisted into agreement, so as to show that their heterodox or mutually destructive enunciations are at bottom sound doctrine, or, when a little has been subtracted from one dictum and added to the other, are not really contradictory, and mean the same thing.—"The Pope and the Council," pages 49, 50.

The proof of unchangeableness, purchased at such a price, is far too expensive. But in adopting the dogma of papal infallibility Rome did, in 1870, make a complete and radical change. The proof of this assertion is furnished by the same Catholic writer above quoted:—

Some explanation is imperatively needed of the strange phenomenon that an opinion according to which Christ has made the pope of the day the one vehicle of his inspirations, the pillar and exclusive organ of divine truth, without whom the church is like a body without a soul, deprived of the power of vision, and unable to determine any point of faith—that such an opinion which is for the future to be a sort of dogmatic Atlas carrying the whole edifice of faith and morals on its shoulders, should have first been certainly ascertained in the year of grace 1869, but is from henceforth to be placed as a primary article of faith at the head of every catechism.

For thirteen centuries an incomprehensible silence on this fundamental article reigned throughout the whole church and her literature. None of the ancient confessions of faith, no catechism, none of the patristic writings composed for the instruction of the people contain a syllable about the Pope, still less any hint that all certainty of faith and doctrine depends on him. For the first thousand years of church history not a question of doctrine was finally decided by the Pope.—*Id.*, pages 63, 64.

But now all questions of doctrine are decided by the Pope; and when he speaks *ex cathedra*, Catholics are to believe that he is speaking as the very mouthpiece of God. From that dictum in matters of faith and morals there is no appeal, and they are heretics who doubt. Before

1870 the Roman Church looked to the councils as final authority. After 1870 the council sank out of sight as the authoritative teacher of the church. In fact, at the General Synod of Constantinople in 680, Pope Honorius I was pronounced a heretic, and his dogmatic decision of the Monothelite controversy was declared heretical, and his name was struck out of the liturgy. Pope Hadrian I, in seeking to have the church approve of and adopt the decrees of the second Nicene Council on image worship, was energetically snubbed by the great assembly at Frankfort in 794, and "in 824 the bishops assembled in synod at Paris spoke without remorse of the 'absurdities' of Pope Hadrian, who, they said, had commanded an heretical worship of images."

There was no thought in those days of the Pope's being infallible; he was not looked to then as the one great teacher of the church from whose dictum there was no appeal. Between the attitude of the church then and the attitude of the church now upon this question there is a vast difference. There has been a change—a remarkable one. The declaration that "Rome never changes" is thus demonstrated to be unwarrantable and untrue. Thus, while Rome claims this attribute of divinity, she is unable to substantiate the claim; and her claim being untrue, she proves herself farther from divinity than she would be if she had not made it. In another article we will show that upon another important count her claim is untrue.

C. M. S.

### Always Triumphant

"BUT thanks be unto God, who always leadeth us in triumph in Christ." 2 Cor. 2: 14, A. R. V. These words are true, though they do not at times seem so. This metaphor of the great apostle is drawn from the scene of an ancient Roman triumph, when some victorious general, returning from the gory field of conquest, ascended the Capitoline Hill amid the plaudits of the assembled thousands. The captive kings and princes were paraded before him, and prisoners carrying the spoils of war followed his carriage. Some of these captives were led away to be put to death; others were permitted to live.

The Captain who leads in the Christian's army is a victorious leader. He has spoiled the principalities and powers of darkness, having made a show of them openly; he has triumphed over the powers of hell. He has bound death and hell to his triumphant chariot. He has been received back to the throne of God, with the trophies of his victory as a mighty conqueror.

Those who surrender to Christ to be



led by him share in his triumphs in this life. They meet a conquered foe. Oftentimes they are indeed a spectacle to angels and men. Some have sat in the stocks. Some have been sent into exile. Others have been whipped, tortured, and stoned. Some have been fed to beasts in the arena. But through faith they have triumphed. Though living in caves and clothed with sheepskins, they have been victors through God. Many have been accounted the offscouring of all things; been hated, despised, mocked, and ridiculed; yet in the spiritual realm they have been victors. In heaven they will be accorded a triumph. Though seemingly conquered by force and superior numbers, they nevertheless by faith in the Son of God have triumphed even though they have yielded up their lives. Though enslaved by the powers of earth, and marked as criminals through unjust and tyrannical laws, yet their consciences have been free; they have had liberty of soul. Though they were set aside and debarred from the society of those they loved and of the great of earth, they will be placed in the front rank in the society of heaven.

Are you tempted to feel downcast? Struggling Christian soul, lift up your head. If you will but permit Jesus to conquer your soul, he will make you to triumph now, and in eternity give you a place among the victors. The Lord knows no defeat. He never leads his people in retreat. His bugle call is ever forward. With him it is a march and a victory. Struggle as they may, he can scatter the legions of darkness. His people may well be of good cheer, knowing that if faithful they will conquer, even in death. G. B. THOMPSON.



### The Lesson of the War

Nor alone to Seventh-day Adventists, but to Christian men and women of other denominations as well, is the great European conflict appealing as a notable sign of the times. Some striking articles have appeared in various church journals. The *Sunday School Times* devotes its issue of October 17 to a discussion of the lessons of the war and its relation to the great field of prophecy. Some striking comments are made in this number. Regarding the standpoint from which the present conflict should be considered, the editor, under the heading "Can the Great War Be Explained?" says: "The truth is that the only persons who are on the vantage ground from which clear judgment can be pronounced here are they who accept the whole counsel of God as revealed in the Scriptures."

Answering the charge that Christianity has proved a failure in not being able

to avert the present conflict, the editor declares further:—

Men are asking why a loving God can permit such tragic and widespread suffering. The church has a Word which reveals to her a God who, because of sin, must deal just as he is dealing with the nations today. Why is it, again is asked, that civilization, built up by Christian nations, is now failing at the very points where it was thought to be strong? The church of Christ has a word of prophecy that shows that the present chaos is inevitable, and but the foreshadowing of the ultimate, complete downfall of a man-built civilization, Christian only in name. The church has a word of promise that gives her the glad tidings of how men may escape these sin disasters, and may cooperate in God's own plan for bringing about the golden age which men have dreamed and which prophets have accurately described.

God's Word shows us that no form of human government,—autocracy or limited monarchy or republic,—supplemented by never so many peace conferences, will ever avail to bring final peace and good will on earth. God's Word makes it unmistakably plain that only when Christ comes to establish his kingdom, which shall take the place of all present forms of Gentile rule on earth, shall peace come.

Many argue that it makes no difference when Christ will come; that if we are only ready, that is all that will be necessary. An understanding of God's teaching on the return of Christ has a bearing upon everyday life and duty. Now as never before we need to know truth.

Many Christians think that all theories about the Lord's return are unprofitable or even fanatical. Many other earnest Christians feel that it has little practical bearing upon their Christian service whether the Lord comes before the kingdom is set up, or afterward. Yet the question of *how* the church is to serve in bringing in the kingdom is determined by the question whether Christ comes before or after the kingdom is established.

While many consecrated evangelists have labored earnestly for the rebuilding of the kingdom of Christ, they have never taken time to study the prophecies relative to the setting up of the kingdom. These men are at an utter loss to explain the present situation. Of this situation the editor declares:—

But God would not have a single child of his in bewildering fog or darkness at this moment because of the relation of the world's greatest war to God's program. To many students of God's Word there is nothing surprising in this war. To them there is nothing disheartening in it. It is indeed perhaps the most awful expression of sin that the world has seen since Christ first came. But our Lord has foretold such warfare, and he is so much mightier than the power of sin, that he can and will by his arbitrary might sweep aside its wreckage and ruin when he returns to reveal himself in glory, the King of the world that he has redeemed.

It is not then merely a question of whether or not Christ may come to earth

while we still live. . . . But to know that he is to come before his kingdom can be set up will prevent the shaking of the faith of thousands of Christians in this stormy day.

Of similar import are words from other prominent men in this war number of the *Times*. In an excellent article contributed by Prof. Griffith Thomas, consideration is given to the futile efforts made by many well-meaning but misguided religionists to bring in the kingdom of God through social betterment, peace conferences, etc. Of this work Professor Thomas declares:—

Perhaps the supreme lesson to be learned at the present time is that the kingdom of God is something vastly different from what is taught in many quarters today. Some people seem to identify the divine kingdom with the introduction of a new social order; others regard it as associated with the coming of civilization and international peace. But neither of these is the New Testament conception of the kingdom, and this war will do some good if it reminds many, even among preachers, that all the transformation of the social order and all The Hague conventions in the world will not usher in the kingdom of God. That kingdom is nothing less than the rule of God over life. The circumstances of the present war will open the eyes of many who have been "sidetracked" in their preaching of a social gospel and of an evangel of international concord. After twenty years of The Hague convention, when civilization may almost be thought to have reached its consummation, and when Europe has apparently been leavened with the principles of peace, this war suddenly takes place. It shows that in spite of everything, civilization and the kingdom of God are not synonymous terms.

The effect of the present catastrophe upon Christian people generally he believes will be to make them "turn their attention all the more earnestly to the 'sure word of prophecy,' and make them look for deliverance to the imminent advent of the King, and not to any gradual amelioration of social and national conditions."

It is gratifying to see a journal like the *Sunday School Times* lend its widespread influence to an endeavor to lead men to study the present situation in the light of prophecy. The quotations given above might be supplemented by many others from various religious journals and writers, which indicate that the spirit of inquiry after the meaning of the things that are coming upon the earth, exists now everywhere. This is our golden opportunity to present clearly and distinctly the truths of the prophetic word. Providence has placed within our hands much excellent literature bearing upon the fulfillment of prophecy in these times in which we live. Let us scatter this literature like the leaves of autumn.

But while we take advantage of this spirit of inquiry in the world, let us not be carried away with the spirit of the

times, or even with the consideration of the issues of the war, to the exclusion of the proper representation of the truth in all its phases, and to the development of Christian character in our own experience. Professor Thomas concludes his article with the following excellent suggestions which we commend to the careful, personal consideration of every reader:—

Meanwhile, as we ponder the present and look forward to the future, what is to be our attitude as Christians? The answer can be given in the words of a motto now being used in English commercial life: "Business as usual." Christians everywhere must go about their Master's "business as usual." John 9:4. Hearts are still longing for Christ, and some of them more keenly than ever. John 6:68. The comfort of the gospel is as much needed and as potent as before. Rom. 1:16. The truths of the Bible call for emphasis and instruction just as they did three months ago. 2 Tim. 3:14. Prayer will be found as great a necessity and as real a strength today as aforesaid. Dan. 6:10.

It is recorded of Garfield that during a terrible crisis in the American Civil War he quieted a large and excited crowd by quoting these words: "Clouds and darkness are round about Him: righteousness and judgment are the habitation of his throne." Ps. 97:2. On this great truth we, too, can rest; and even though we walk in darkness and have no light, we shall yet trust in the name of the Lord and stay upon our God. Isa. 50:10.



### Autumn Council of the General Conference Committee

THE regular autumn council of the General Conference Committee was called in the offices of the General Conference, Takoma Park, D. C., October 25. The following members were present:—

I. H. Evans, W. T. Knox, O. A. Olsen, R. A. Underwood, E. E. Andross, G. B. Thompson, E. R. Palmer, O. Montgomery, B. G. Wilkinson, Chas. Thompson, C. H. Jones, M. N. Campbell, W. W. Prescott, R. D. Quinn, S. E. Wight, F. Griggs, A. J. Haysmer, N. Z. Town, G. F. Watson, Dr. H. W. Miller, M. E. Kern, J. L. Shaw, L. H. Christian, C. W. Flaiz, H. S. Shaw, Mrs. L. F. Plummer, W. C. White, Dr. W. A. Ruble, C. S. Longacre, W. A. Spicer.

I. H. Evans, vice president of the General Conference, called the meeting to order. He referred to the absence of the president, Elder A. G. Daniells, in Australia. On account of the interruption of sailing arrangements in the Far East, one of the proposed institutes that Elder Daniells was to attend, that in Shanghai, China, had been postponed. According to the latest information, Elder Daniells was planning to sail early in November from western Australia, to attend the biennial meeting in India.

Elder L. R. Conradi, president of the European Division, had expected to be present at this autumn council, but was held in Europe by the pressure of the unusual situation there. Elder A. J. Haysmer, of the West Indian Union, was present as the one member from outside the North American Division.

#### Auditors and Publishing House Managers

Taking advantage of the time of the autumn council, the union conference auditors had been called in convention, in order to join in planning for perfecting the accounting and reporting systems of the denomination. Publishing house managers had also gathered, representing houses in this country. These brethren, together with departmental secretaries, were invited to meet with the committee in council. The following were present:—

H. G. Childs, H. H. Hall, W. H. Williams, S. N. Curtiss, W. L. Burgan, H. H. Cobban, C. L. Benson, W. E. Howell, F. W. Paap, M. MacGuire, L. W. Graham, E. L. Richmond, J. W. Mace, F. M. Wilcox, Claude Conard, W. H. Edwards, A. N. Anderson, J. J. Ireland, G. G. Roth, T. D. Gibson, A. H. Brigham, S. J. Lashier, I. A. Ford, C. L. Kilgore, Miss E. Graham, W. J. Hoffman, R. T. Dowsett, C. E. Smith, W. A. Harvey, G. H. Curtis, C. B. Stevenson, L. A. Hansen, T. E. Bowen, C. C. Lewis, W. W. Eastman, R. L. Pierce, C. Sorenson, S. Mortenson, V. O. Cole, S. E. McNeill, F. C. Gilbert.

#### Program

It was agreed that the program of the council, which meets in connection with the North American Division Council, should be as follows:—

General Conference Committee sessions, 9 A. M. to 12; Division Conference Committee sessions, 2:30 to 5:30 P. M. Evenings for committee work or for sessions, as may be needed.

#### Treasurer's Report

The treasurer of the General Conference, Elder W. T. Knox, presented the financial report of the General Conference for the year 1913. Here we can only give the totals shown by the report, as follows:—

Income for 1913, \$586,977.11. Expenses for 1913, \$550,375.90. Income over expenses, \$36,601.21.

The treasurer also presented a partial report for 1914, showing the operating account of the General Conference for the current year, up to October 18. The totals are as follows:—

Income to date, \$281,613.25. Expenses to date, \$347,178.59. Expenses in excess of revenue, \$65,565.34. Cash on hand available for operating, \$92,750.48.

The treasurer presented a report of the operation of the sustentation fund for the nine months of 1914, as follows:—

Receipts for nine months, \$56,368. Disbursements, \$57,662. Excess of disbursements, \$1,294.

#### Appropriations for 1915

The council took up the consideration of the mission field calls and the General Conference appropriations for 1915. The treasurer stated that the mission fields had made their calls for next year on a very conservative basis. At the outbreak of the war in Europe it was recognized that emergencies might readily arise in many of the fields, and that very considerable help might have to be rendered to the European Division Conference in caring for its mission fields in Africa and Asia, as well as in giving aid in the various countries directly involved in the conflict. Owing to these considerations, the calls from all our mission fields were based practically on the work as it stands, without providing for launching new enterprises. Our brethren in the mission fields have most loyally cooperated in this year of stress, and though all of them might well have urged provision for enlargements, the effort has been to hold back until times are a little more settled. The following figures show the basis of the calls:—

Appropriations for 1914, \$491,923. The calls for 1915, \$502,756. This shows that the total increase of calls was but about \$10,000.

The council, according to its custom, went into the estimates field by field. Various items were cut from some of the calls, while in other cases, items were added. Because of the new missionaries sent out since the fields made up their budgets, the sum total, when worked out, will doubtless be found somewhat increased over the \$502,756. The specific field appropriations cannot be made up until the council closes and new work is figured in.

Possibly a few notes on the study of the appropriations will be of interest to the reader in illustrating the manner in which these matters are dealt with in council:—

Asiatic Division: \$3,000 cut out from the estimate, the same being asked for purchase of land and erection of headquarters for the Central China Mission in Hankow, the Chicago of China. In harmony with the plan not to authorize building operations this year, the field was asked to postpone this enterprise. It was possible to reduce the estimate also by the expense of a furlough for Elder R. F. Cottrell and wife, whose furlough time was due next year, but who have, on account of the pressure this year, volunteered to remain for another year and a half before taking their needed change from tropical China. It was also found possible to advise a very slight reduction in the Malaysia Mission appropriation.

**Hawaiian Mission:** The calls were reduced by asking the Hawaiian Mission to postpone for a time, the plan for a much-needed alteration in the Hawaiian Mission building, to provide more room for the work. A thousand dollars was saved on this item by the postponement.

**Cuban Mission:** The estimate of the Cuban Mission was increased by the addition of the salary of Elder H. C. Goodrich, who has been transferred to that field from Panama.

**Haiti:** The budget for Haiti was increased by an appropriation to cover the salary of Brother E. A. Curdy, who has been added to the field in order to assist Elder A. F. Prieger, and to allow Brother and Sister Prieger to take a much-needed furlough, both being serious sufferers with the malaria.

**India Union Mission:** Calls for new missions were deferred, but new workers having entered the field during the last year and other recruits being already on the journey, the committee voted an increase for the India Union Mission over last year's call.

**South Africa:** \$2,528 was added to the South African estimate, to provide for enlargements that could not be deferred. This means, however, cutting out a supplementary call from Northwest Rhodesia for the opening of a new mission field called Lusahas. In sending in the call for funds for projecting this new station beyond the Zambesi, the South African Committee recognized the fact that it might not be possible for the Mission Board to grant it this year. Elder W. H. Anderson, superintendent of the field in which the mission was to be located, wrote that there was an urgent call to push into a new region, but that he realized that in this year of special stress the General Conference might have to defer response.

**South America:** By the elimination of some items, the South American Union Conference call was cut from \$26,292 to an even \$25,000.

Thus the council gave study to the calls from the mission fields, these named being but a portion of the whole. The calls showed that in every mission there are open doors of opportunity waiting for workers to enter and reap the harvest of souls.

We must send this first report to press while the council is just beginning its work.

W. A. SPICER,  
Secretary.

belief. The writer states that "a very intellectual minister, at the present time preaching not far from this place, disclaims this fact." To the inquiry the editor gives the following excellent reply:—

The Bible presents a personal devil so clearly that to understand its references to him as being merely figurative, standing for evil in the abstract, would be to bring the Bible below the grade of ordinary books in intelligence and trustworthiness. The Bible speaks of Satan or the devil as "he," and "him," not "it." For example, we read in Heb. 2:14 that Christ took upon himself the body of a man "that through death he might bring to naught him that had the power of death, that is, the devil." If only impersonal evil has the power of death, such a passage as this, together with many others, very needlessly and ignorantly goes out of its way to present the devil as a person. The unique inspiration of the Bible as the Word of God becomes a strangely helpless thing if the person Satan does not exist. Again, he is referred to as "the prince of the powers of the air" (Eph. 2:2),—a far-fetched reference for mere abstract evil. And "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." Jude 9. Was it impersonal evil that wanted to get at the body of Moses?

Our Lord Jesus Christ leaves us in no doubt as to the existence of the person Satan. When foretelling the time when the Son of man shall come in his glory, he says (Matt. 25:41): "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." Abstract evil needs no fire to punish it. . . . The apostle John is shown "the dragon, the old serpent, which is the Devil and Satan, . . . bound . . . for a thousand years" (Rev. 20:2); and later, "the devil that deceived them was cast into the lake of fire and brimstone, . . . tormented day and night forever and ever" (Rev. 20:10). Answering those who accused our Lord of casting out demons by the power of the prince of the demons, Christ answered, "If Satan casteth out Satan, he is divided against himself." Matt. 12:26. All this is strangely unnecessary language if there is no power of evil in the universe save abstract sin and sinful human nature.

And if there is no personal devil, how was the sinless Christ in the flesh tempted? He was led up into the wilderness to be tempted of the devil. If the devil there means only abstract evil, how would that evil get access to Christ? There was no sin in him; evil promptings could not have come from his sinless nature; and he was alone in the wilderness. To do away with a personal devil leaves us in a difficult situation to explain this great crisis of our Lord's earthly life.

Let any one who honestly desires the truth on this question take his Bible and a concordance, and thoughtfully, prayerfully read each passage listed under the words Satan and devil. Then let him ask, "Is there a personal devil?" There can be but one answer that does not

stultify the Bible, its writers, God, and oneself. Satan is a person, present with his personal helpers in this world, seeking to destroy the works of God; he is the most terrible adversary that mankind has. But Satan met his eternal conqueror when, nineteen centuries ago, Christ "despoiled the principalities and the powers," and "made a show of them openly, triumphing over them." Not a single attack of our great adversary can harm us if we carry the shield of faith in our Lord, wherewith we "shall be able to quench all the fiery darts of the evil one."



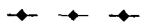
**A Sorry Day**

It will be a sorry day for the church of Christ when it has no competition from the world. That will not be until the church has lowered its standard to meet the world's level, and reaches out for unhallowed fellowship. Speaking of this spirit which exists on the part of the great Christian church, Peter Clark Macfarlane, former secretary of the national brotherhood of the Disciples of Christ, in a recent address in Toronto, gave utterance to these poignant words:—

The church today is ambitious to be popular. It wants the crowd. It has built great churches to contain the crowd. Within twenty years we have doubled the seating capacity of the churches of the continent; we want these large auditoriums to be filled. The question I raise is whether the church can fill them and remain true to her mission. The people want to be amused. You can replace your choir by an opera, and perhaps fill the church. You can replace your preacher by Mr. Edison's talking "movies," and perhaps draw a larger congregation. You may swing the doors open on week nights for all sorts of social and cultural things; and it is surely far better for these groined arches to echo with the happy laughter of youth than with the rustling wings of bats. But all that will not prove that yours is a popular church. It may prove that it is a popular place of amusement, of entertainment, of resort. But that which would be a success for a theater may be a failure for a church.

The church cannot permanently compete with a theater as a means of entertainment; it cannot compete with the university as a means of education; it cannot compete with the newspapers as a source of news; it cannot compete with the clubs in the dissemination of artistic and cultural knowledge.

There is one field alone in which the church is supreme, and that is in its legitimate field — in its message to the soul of a man; in its revelation of the character of God; in its capacity to pull aside the curtains of material life, and sit down with a man in the chambers of his inmost being and reason with him of righteousness and repentance and the judgment to come.



CARRY the radiance of your soul in your face; let the world have the benefit of it.—Fox.

**Note and Comment**

**Belief in a Personal Devil**

A READER of the *Sunday School Times* recently asked the editor of that journal if he believed in a personal devil, and if so what reasons he should give for his



# THE WORLD-WIDE FIELD



## Panvel, India

A. G. KELSEY

WE are moving our school, dispensary, and workers into our new quarters, where we have all within one walled compound, with water pipe and other much-needed improvements.

We have a fine Sabbath school of about fifty children. They are much interested in the lessons, and quite enthusiastic in learning the Scripture memory verses. They are nearly all non-Christian, but children of the better classes. We have a good interest at the dispensary. Our first two candidates are nearly ready for baptism, and we are thankful for this man and his wife. They professed Christianity, but were higher critics. Since hearing the truth they have rejoiced in the Christian's hope.

The people of Panvel are very friendly and pleasant, but they do not readily respond to Christian effort. However, we believe that there are precious souls here who may be drawn to Christ if we but continue the Christian life before them.

Our work up to the present has been confined to Panvel alone, but we hope to move out into some of the near-by villages next year. The Lord has blessed us with good health since we came to India, and we are full of courage in the work, looking for Christ's soon appearing.

## Tsungwesi Mission, South Africa

MELVIN C. STURDEVANT

How we watch for the weekly visits of the dear old REVIEW, and scan its pages for words of courage and counsel. For thirty-five years this dear old messenger has visited my home, and surely I should not know what to do were it to stop. We look so carefully for the reports of the work done by our brethren in all parts of the field, and know they, too, are interested in the work we are doing. I am reminded of our duty to send in a report once in a while, that it may be seen what God is doing for us.

This week I take up the paper of June 18, and on reading Brother Spicer's article in the Editorial department, "The Bond of Missionary Interest," my heart is melted and my eyes are brought to tears as I see how we, too, are remembered by those we know and by those who have never seen us in the flesh, yet have a tender care for us and an interest in the work being done by our hands. Our hearts are touched, and we have not words to express our gratitude to God, and to our brethren for all the blessings received through their prayers and their gifts. That dear little "maiden" that

was so interested in Elder Sturdevant's needs and the typewriter, God has heard and seen. The typewriter has been here nearly two years, has written many a letter, and is printing this one for me

down in health at once, and had to go to the Cape for treatment, bringing another check upon the school work. The brethren who were sent to help us soon came down with fever, one having to leave in a little while, the other laboring on with fever almost every week. This, with all the rebuilding, restoring, and trying to make the work advance, seeking to bring good cheer and courage to the students (for many had become dreadfully downhearted, and nearly all the older students had left the mission), made the work exceedingly hard on us. My own health finally gave way. It is



OUR MISSION SCHOOL AT PANVEL, INDIA

A. G. KELSEY (IN CHARGE OF PANVEL MISSION) AND FAMILY

today, with much other work it does for the mission.

And to that dear little band that Sister Gilbert is training to help us and do work for God, I would say, The teacher gets his wages from your funds. His name is Elijah Matebu. He is our chief teacher here, but spends some of his time with another teacher, Joel Cheranu. They are today going out over the country, visiting their people as evangelists. They are two faithful young men. The latter is our first fruits here at the Tsungwesi Mission. Elijah is one who came with me from Matabeleland. I wish you could have seen their faces two weeks ago when, on returning from one of their tours, they told their experiences. They said, "O, my! the darkness of our people! the darkness of our people!" We gave them the Friday evening prayer meeting hour to tell their experiences. It would take a little book to relate them all. They said, "Brethren, you do not know how great is the light God has given us here at Tsungwesi," and urged the students to more study and watchfulness. You may be sure this strengthens the hands and hearts of the missionary.

I confess we sometimes get downhearted as the days and months go by and we see little result of our labor, but again the clouds clear away, and we see that a good work is being accomplished. When we arrived home, now eight months ago, and saw what havoc sickness and death had wrought,—the closing up of our mission and the burning of many of our houses because of the smallpox,—our hearts melted within us, and we scarcely had courage to take up the work and go on with it. Then, too, our helpers who came with us broke

marvelous how Mrs. Sturdevant has stood the work, sometimes caring for three sick ones at a time, and looking after the general work of the mission alone. It is all of God; the strength given has been a miracle. To him be all the glory.

The past eight months have been far the hardest time we ever spent in mission work, but thanks be to our Heavenly Father, our sickness seems to have passed. Brother and Sister Jewell are restored to their work in the school, and Brother Harry Jennings has come to help in the general farm and building work. Courage has revived, and our school has increased from thirty-four (mostly girls and small boys) to nearly one hundred, among whom are many strong young men who will help us in the heavy work of building up the mission. These are all boarding students. Surely, in the midst of perplexity the Lord has worked and has crowned our efforts with success. We give glory to God, take courage, and press on.

I wish our brethren over the sea could have been here today and heard the sermon our native ox driver, Frank Mlombe, preached to us. He took his text from the fifth chapter of James, and admonished and comforted his brethren and fellow students in a remarkable way. Taking a train of cars as an illustration, he said: "When we want to go on a journey, we first get ready. Then we go to the station master and get our tickets. After we have the tickets, we can go through to the end of the journey." Then with eyes aglow and face shining, he said: "Brethren, we are soon going to heaven. The Lord has sent us the station masters [pointing to his teachers] to give us the ticket [holding up the



Bible]. Have you taken your tickets? We are soon going home. It is time we were getting our tickets." It was the thought of his own heart. A few years ago he was a poor heathen in Matabeleland, with no knowledge of a Saviour. Today he is an ordained deacon in our native church. I sat behind him and listened. I thought to myself, "This is enough to pay me for coming to Africa."

So while the clouds gather and the tempests at times rage, God is behind it all, and the work is advancing. Be assured your prayers are not in vain. Your gifts are appreciated. Hold the ropes firmly a little longer, and we will stay here to find the jewels. Encourage those dear little children to keep up their works of benevolence. Their gifts will be rewarded at the coming of our Lord. Finally, pray for us.

### One of the Missionary Perils

THROUGHOUT the tropics it is a constant battle with the malaria, spread about by the mosquito. Speaking of these experiences, and of the first line of defense, Dr. Elmer F. Otis, of the Republic of Dominica, says:—

"The malaria is a real daily and hourly struggle for those who wish to survive in these tropical lands. Malignant malarials of the worst type are developing rapidly of late in Porto Rico, and we find them here even more abounding. There is only one protection,—screen yourself absolutely and continuously from the mosquito. There is likewise only one safe cure. It is heroic treatment under a good doctor's care. None of our missionaries ought to die of typhoid fever or smallpox, for they can take the vaccinations. But malaria and these tropical diseases contracted by bites, are a constant danger to us all. We ourselves are tempted these hot nights to throw aside our mosquito protection, for the sake of more fresh air or for other reasons, but we know that we should thereby remove our lives from a providential, protecting influence."

### Medical Missionary Work Among the Porto Ricans

CLARENCE E. MOON

It has now been five months since we landed on this beautiful little island and began the study of the Spanish language. These months have been full of interesting experiences for newcomers in a foreign country. As most of our time and attention were given to the language, we did very little medical work, but spent some time in visiting and holding cottage meetings. Many came to us for dental work, and this helped us to get acquainted with them and to win their confidence. These people are wholehearted, and one grows to love them as he gets accustomed to their ways of thinking, and enters into their joys and cares and becomes one of them.

It seemed to us at first that we never

should be able to understand the Spanish language; but little by little our ears became accustomed to the sound, and we could catch a familiar word now and then, until now it seems quite plain. We made our home in Santurce during our first months of language study. We were fortunate in having a nice six-room cottage in a pretty part of the city. We took a special interest in our little church there and became much impressed with the devotion and self-sacrifice of its members. Most of them are very poor people, the larger share being women whose only income is from washing and ironing, but they raised in cash and pledges \$450 for a new church building. If some of our people in the States could but visit these poor people in their homes, and see their poverty, they would wonder how it could be possible for a church with such a small membership to raise so much money.

Most of our members are better equipped than the majority of the people, but we do not find their homes bedecked with costly furniture or rugs. Everything is very simple. A folding canvas cot to sleep on, a charcoal stove for cooking purposes, and a small table are about all the furniture they have. Some of our wealthier members in the States could do no better than to invest their money in mission fields. I have talked with some of our people who have said that they were holding their money until the Lord tells them to sell their property and give; but could they hear the cry that is ascending to God day and night from thousands of souls out in the dark fields, going down to eternal death without hope and without God in the world, they would surely say that it is time *now* to give their means. Now is the harvest time. Soon it will be said, "The harvest is past, the summer is ended, and we are not saved."

I was holding a cottage meeting the other day, and one of the women present said: "And will God destroy us because we never knew about him? We *have had no one to teach us.*" She said it so earnestly, with tears in her eyes, leaning forward in her eagerness to catch every word. I thought to myself, If our people only knew of the poor souls who are perishing without a knowledge of their Saviour, it would stir them to still greater endeavor.

Our work for the past month has been here at Moca, in the hills of Porto Rico. We have been kept busy assisting in the meetings conducted by Brother William Steele—visiting and doing medical work. People call for us by day and by night for treatment and medical advice. Mrs. Moon was called out one night to treat a woman living on the mountain side. She rode horseback over a narrow trail made doubly dangerous by recent rains, and had scarcely returned home and got in bed when we were called out for the rest of the night on another case. There are great possibilities for the medical work, but our main issue is the gospel; so we improve every opportunity to teach the Bible, and at present many

in this vicinity are calling for meetings to be held in their homes.

Our meetings have been well attended from the first. Our hall will seat about one hundred, and has been well filled every night, besides many people standing in the streets and at the windows and doors. Last evening a call was made for those to arise who would keep God's commandments and honor the day set apart by Jehovah for rest. There were fifty or sixty who stood up. It was a blessed occasion to see so many stand for Jesus, when we realize that it means perhaps their very bread should they keep the Sabbath. But in the face of all difficulties, we find that there are those who will be faithful to God, walking in all his commandments. May the day soon come when the faithful of all the nations will be called out. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Moca, Porto Rico.

### By Strange Paths

An illustration of the Lord's overruling hand in bringing his children into light over strange paths comes to us in a letter from Sister Helen Williams, of South Africa, who writes from one of the colonial cities:—

"A young woman, a member of our church in this place, who accepted the truth through my Bible work some years ago, was left in a condition requiring her to earn her living. She preferred to take up work in some other place, and so went to another town and became housekeeper in the home of a professor whose wife was assisting him in his school work.

"After leaving us she became cold and careless spiritually, and did things that were wrong. The professor reprovved her sharply. In the course of the conversation concerning religious experience, she asked him why he continued breaking the fourth commandment. This led to her sending to me for reading matter, and I sent her a number of tracts on different points of the truth. The outcome of it all is that the housekeeper herself was reconverted, and the professor accepted the truth and is with us. He is rejoicing in the light that he has found, and assisting in the meetings of the church."

DR. J. H. JOWETT tells how he once called upon a cobbler whose home was in a little seaside town in the north of England. He worked alone in an exceedingly tiny room. "I asked him if he did not sometimes feel oppressed by the imprisonment of his little chamber. 'O, no,' he replied, 'if any feelings of that sort begin, I just open this door.' And he opened a door leading into another room, and it gave him a glorious view of the sea. The little room was glorified by its vast revelation."—*Selected.*



Conducted by Mrs. C. C. Lewis, Takoma Park, Washington, D. C.

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 Lesson

SHE gazes at her little brood,  
Their clamorous wants she must supply.

New tenderness is in her tones—  
"O, blest and happy mother I!

"But yesterday this humdrum life,  
Its homely burdens, wearied me.  
Impatient I, and discontent,  
My cares were all that I could see!

"From dawn to dusk new tasks arose—  
How blessed each one seems today!  
The plain farm duties! How I joy  
Here, safe, protected, dull, to stay!

"The plenteous fields are stretching wide,  
The quiet village lies below;  
No rumor comes of pillage, want;  
There's no alarm of threatening foe.

"Gay hollyhocks nod by the wall,  
The boughs with ripening fruit hang low,  
From yonder oat field sounds the voice  
Of one whose fealty well I know.

"God pity women oversea,  
Who husbands, sons, must give to die!  
God make me thankful! They deserved  
Love, safety, peace, as much as I."  
—Ella A. Fanning, in *New York Sun*.

### How Parents May Live With Their Children and What They May Do to Save Them

MARY H. MOORE

It is not enough that parents provide food, raiment, shelter, and education for their children. The true family life, the real living of parents with their children, requires far more than this; for a man's life consists not in the abundance of outward possessions.

To secure this ideal family life, this true living with our children, the parents must be agreed, must be united in purposes and plans, and must be one in an intense sympathy with their children. This is not a silly, sentimental sympathy that cultivates self-pity, "the basest emotion of the mind," but such a sympathy as helps to endure the trials of life; such a sympathy as will rightly weigh in the balance the issues of life, and discard the fleeting pleasures of the present in favor of the immeasurably greater future good. The parents will be able by this sympathy to put themselves in the place of their children, and so to understand the workings of their minds as to take them by

the hand and lead them in the way of life.

Fathers and mothers, remember the days of your own youth, your own mistakes and follies, and deal accordingly with your children. Take for your model your Heavenly Father's relations with you. How do you wish him to deal with you in your weaknesses and shortcomings? Then deal the same, as far as sinful man can, with the children God has given you. By all your hopes of heaven, I implore you, make the ways of the Lord with you your ways toward your children.

Study the temperament and disposition of each child. This study, pursued in humble dependence on the source of all wisdom, will enable you to understand the peculiar needs of each child, to meet its faults with the right form of discipline, to administer the right antidote for evil tempers, and to encourage the virtues and graces.

A wise writer concerning the family relation has said that "in a Christian home the discipline of children is not, so much a matter of exhortation as of contagion." Our own lives are molded and determined by the ideals implanted in our minds in early life. If we as parents have, and hold to, right and pure ideals in our own lives, it will be easy to imbue the children with the same ideals. It is the girl brought up to desire as the greatest good, luxury, ease, gay clothes, and amusements who falls an easy prey to the tempter. It is the boy who grows up in idleness and in selfish indulgence, without the bracing tonic of self-denial and honest labor, who becomes the menace to society.

We cannot teach what we do not ourselves know; and in order that we may help our children to be saved, we must first have a real, saving experience of the gospel, which is the power of God unto salvation. Our lives must be daily a fresh experience of communion with God.

It is our own lives that tell most forcibly for the religion we profess. A young man was once taken by a friend to hear Robert Ingersoll lecture against the Bible. As they came away, the friend said, "What do you think of that? Didn't he overthrow the Bible?" "Perhaps," answered the young man, "but there is one thing he did not overthrow, — my mother's life."

Always set your children the example of regular attendance at all the means of grace,—the Sabbath school, church, and prayer meeting. Do not send them

alone, but always go with them if possible, and by the help of God you can make it possible oftener than you think. Study the lessons with them at home, and take a real interest in what they hear and learn at Sabbath school. Question them on the sermon, and *never* criticize the minister or teacher before them.

Read the Bible with them, and often kneel with them in prayer in private, besides the faithful maintenance of the family altar. In every way impress upon their young and tender minds that you expect them to grow up Christians. While your children are young, your attendance at their bedtime hour is a material necessity. But, mothers, this is your golden opportunity. Then you can teach them of Jesus and his love, and they will easily learn the tender words of prayer. There is no time when loving counsels find a more responsive chord. This is the time for sacred confidences, and the bond of unity between you and your child will become the threefold cord of love, trust, and obedience that will not be quickly broken.

As the children grow older and do not need your material aid so much, they will still need the loving good-night kiss and the affectionate embrace and the helpful counsels. So do not lightly drop the bedtime visit.

When adolescence approaches and symptoms of waywardness and impatience of restraint appear, do not grow discouraged. Renew your importunity at the throne of grace, and continue with love, faith, and patience to gently guide them and keep ever before them a practical illustration of the high ideals you wish them to follow. Study continually the workings of your child's mind, and adapt your methods accordingly. God will show you how. Remember that as a man sows, so shall he also reap; and if you sow sparingly of your efforts in this direction, you will reap sparingly; but if you sow to the Spirit, you will of the Spirit reap life everlasting.

It is worse than useless for you as parents to preach truthfulness while you practice deception in any form. If you teach your children that it is wrong to steal, your teaching will be in vain if you practice petty underhand meannesses. You cannot inculcate purity of heart and speech while indulging in low scandal-mongering. So we might go on through all the scale of morals. Be yourselves always what you want your children to be.

Jesus tells us that if two or three are agreed on earth touching anything that they shall ask, *it shall be done* for them of his Father in heaven. No "ifs" or "ands" about it. What power, then, there must be in the united prayers of parents for their children. The salvation of souls is one of the objects for which we may pray with full assurance that our prayers are in harmony with God's will. All power, then, of heaven and earth is on our side when we pray for the conversion of our children.

But besides religious instruction, prayers, and holy examples, there are

certain practical hints which may be of value in training children to right habits of life. First, make companions, comrades, and confidants of your children, not to the exclusion of all youthful associates, but make yourself first, dearest, and best among their friends. Invite their young friends to your home, and carefully but unobtrusively watch over their intercourse, so you will be able to guard their associations with others.

Let your children share in the duties of the home, and you yourself take a part in their recreations. All children love to help. Do not snub their early aspirations to learn to do things. Encourage them to take responsibilities. No more fruitful cause of youth going astray can be found than idleness. As the poet says:—

"Idle boys and girls are found  
Standing on the devil's ground;  
He will give them work to do,  
And he will pay them wages, too."

Habits of industry can be formed early in life, and a love for useful employment can be cultivated.

"All work and no play makes Jack a dull boy," is a trite saying, but none the less true; and parents must provide proper recreation for their children. Space will permit only one principle to be laid down here, one which is the foundation of all right living: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Any amusement or recreation, therefore, which leaves one in an unfit state of mind for the worship of God is to be avoided.

The same rule applies to reading, and it is imperative for every parent to know what his children are reading, and to judiciously train them to love good reading; for one may become a slave to pernicious reading just as truly as to intoxicating drink or any other poison. Fiction truly intoxicates the mind, and unfits it to realize the solemn truths of life.

Let me also lay down one simple rule for permissions and refusals, which form so large a part of parental discipline. When you consent, consent cordially. Do not fling the consent to the child as you would toss a bone to a dog to get rid of him, but graciously, as you would to an equal. When you refuse, refuse finally. Let your "No" have not one particle of "Yes" in it; and in order that you may be able to do this with justice, consider well before you decide upon your answer.

What has been written applies equally to fathers and mothers. It is too often the case that the burden of child training is put upon the mother alone. This is not God's plan. It was Abraham, not Sarah, that commanded the household. But if through the stress of modern life, the pressure of modern business, or a lack of unity in the faith, the burden falls wholly upon the mother, thank God that he comes to the rescue and gives added grace to do the work. It was the mother and the grandmother who instructed Timothy, and he became a mes-

senger of the gospel, even though his father was a Greek.

You may say, "Who is sufficient for these things?" True, it is a great and solemn thing to enter into partnership with God and give life to a child and train it for eternity. But the rewards are as great as the work, and "angels of God are waiting to cooperate with the human agent who devises plans to save souls."

While there is a peculiarly tender relation existing between mothers and sons, and fathers and daughters, yet there is work to do for sons that only fathers can do; and only a mother can enter wholly into the mysterious and oftentimes seemingly unreasonable vagaries of the adolescent girl.

Fathers and mothers alike, I appeal to you in the name of Jesus, who died for your children, and in the name of the Father, who gave up forever his only Son that *your* children might be redeemed, let there be no failure on your part to accomplish this divine work. If the work is hard, you are partners with God, and he gives the increase.

Work, pray, sacrifice, and cease not your vigilance day or night until you can say, Here am I, and the children that God has given me.

*College View, Nebr.*



### Mrs. Middleton's Mistake and How She Corrected It

(Concluded)

WHEN they were seated alone in the parlor, Mrs. Wiseheart said: "How is it John goes out so much evenings without you? When the tent was pitched here, you and he were always running around together, and seemed to be so happy in each other's society."

Mrs. Middleton sat silent for some moments, absorbed in deep thought. As she turned her face toward her friend, she said: "I fear I have been making a great mistake. I have often been lonely without him. I have asked him to go to the prayer meeting with me, but he does not care to go. He used to buy me beautiful things to wear, but I thought it wrong to put them on, and now he does not bring me any more."

As the two women talked, Mrs. Middleton's heart was deeply touched. She began to see that her husband's soul was just as precious in the sight of God as the souls of other people, and that if she did not win him to Christ, perhaps no one else ever could. Mrs. Wiseheart said, "Did you ever read what it says in 1 Cor. 7: 12-17 about the unbelieving companion?" "Why, no," replied Mrs. Middleton. "Does it speak of such a case as that? I am sure I should be very glad to see it."

"My dear," said Mrs. Wiseheart, "let us make this matter a subject of prayer. It will never do for you to lose your influence over John. Can you not plan little surprises for him? Invite in some of his friends; put on your prettiest dress and go for a car ride, a picnic, or some

little outing. Take the children into your confidence; find an interesting book, have yourself and the children daintily dressed, and spend the evening together occasionally, in reading and in innocent diversion.

"Of course you cannot go to all the places of worldly pleasure you once did, but I believe God will help you to bind your husband to you. If you will plan interesting and pleasant entertainment at home, I think he will decide it is more pleasant to stay with you and the children than to go out to find other company. Be sure you leave nothing undone you can consistently do to please him and make him happy. It may be that God will touch his heart, and by your conversation and well-ordered, devoted life, you may win your husband to Jesus."

Mrs. Middleton was getting a new vision of life. As she studied the Word and the spirit of prophecy, she got a glimpse of the position of a believing wife in an unbelieving household. She was led to see what a golden opportunity she had to preach Christ to her family. On one occasion, as she was praying, the case of Augustine came to her mind. He was a man of violent temper, yet the prayers and patience of his consecrated wife prevailed in his behalf, and he was led to the Saviour. She said in her heart, "Would that I might thus win my husband."

But how to begin was the question. She studied the situation with much prayer. She and Mrs. Wiseheart decided to talk the matter over with their other friend, Mrs. Heartsease, who was also an earnest Christian. They chose a certain hour each day for prayer. No matter where they were — at home or on the street, together or alone — at the set time they agreed to lift their hearts to God and plead with him for Mr. Middleton's conversion, and for Mrs. Middleton's guidance in her efforts to do her part in their home.

These prayer seasons soon brought renewed strength and spiritual vigor to Mrs. Middleton's own life, so that her heart was overflowing with praise and good courage in the Lord.

One day, nearing Thanksgiving time, she began to plan a family dinner. She took the children into her confidence. They wanted to have things well started before they told the father. She planned a menu that she knew he would enjoy. Some things were not suited to her own taste, but she recognized that it was his home as well as hers, and she tried to make the best of the situation.

That evening when Mr. Middleton came home, he was quite surprised to find his wife dressed as if she were going out; but it was long after the hour for the prayer meeting, and she had not gone. On his inquiring if she were not going to the meeting, she said she had decided to remain at home with him.

Mr. Middleton wondered in his own mind if his wife was backsliding or what had changed her mind. But she was so patient and did so much for his comfort

and pleasure that he could not help feeling she was like a good angel in the house. Later she told him that they were considering changing the time of the meeting, and she hoped to get it on the evening he had to be out, so they could be at home on the same evenings.

Not long after this there was to be a musical entertainment in their town, and Mr. Middleton brought home tickets for himself and family. He noticed with ill-concealed pleasure that his wife was willing to accompany him. He thought to himself, "I wonder what has got into Marie; I can't believe she is going back on her religion, for she reads her Bible more than ever, and is so patient with the children. Even though I have been such a grouch at times, she bears it all so quietly. Of course she has some strange notions about parties, fashions, and other things; but let her have them. She has a right to have her own opinions. She is a good wife, anyhow."

Mrs. Wiseheart was much encouraged on her next visit to learn that the Middletons were out to the musicale in full force. She did not need to be told that things were going better in the home of her friends.

But complete victory did not come at once. The praying women were often reminded that sin and the love of worldly pleasure die hard. Mrs. Middleton's heart often ached over things she could not control. Sometimes her husband spent his evenings away from home, and sometimes he wanted the children to attend places of pleasure which she could not indorse. At such times she could only flee to her secret place of prayer, and ask God to raise up a standard in their young hearts against the enemy.

Mr. Middleton was fond of society and "a good time," but he loved his children more. One day it occurred to him that the division in sentiment in his home was not conducive to the best results in child training. He admitted to himself that either he was going wrong or his wife was. He had to own she was more patient, economical, and unselfish than he. As he thought over his life for the past few years, he could see only selfishness and personal gratification in almost everything he had done. Something brought that text of Scripture to his mind which says, "Can two walk together, except they be agreed?" He felt more and more impressed, for the sake of his children and for his own peace of mind, that he must turn over a new leaf. His wife had struggled along alone a good while, and he said to himself: "It's no use; I can't hold out longer. I will go with her;" and he did. The prayer band had done its work.

"Prayer is appointed to convey  
The blessings God designs to give;  
Long as they live should Christians pray,  
They learn to pray when first they  
live."

MRS. C. C. L.

"He who can suppress a moment's  
anger may prevent a day of sorrow."



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### Nebraska

I HAVE been in this conference a little over two months, and I find an excellent spirit among both laborers and church members.

There have been seven tent meetings held this summer, and the eighth and ninth are in progress now. I do not have reports from all yet, but some report a goodly number having accepted the message. Fairbury reports fifteen, and Seward reports sixteen. Other reports are not so good, but fruit is seen everywhere.

Some of the churches are also at work, with excellent results. Elder House went to Austin to visit one of the church schools and to baptize three persons; but when he reached the place he found others were ready for baptism, and he baptized seven. Red Cloud is urging that some one come to baptize five who have accepted the truth there recently. Kearney is writing for help, and several there are waiting to be baptized. A card from J. W. Miller, the colored worker in Omaha, says that seven took their stand for the truth the past week. Elder C. G. Bellah, of Missouri, has just finished a two weeks' revival at the Nebraska Sanitarium. New life and spiritual interest have taken possession of the forty-five workers there, and prayer bands are daily seeking God's help in the work and life of the institution. We have just received word that the chaplain is continuing the revival. The spiritual life of this institution is better than it has been for years. Truly, God is good to us here in Nebraska. D. U. HALE.

### Minnesota

IN looking over the record of work done in our conference the past few months, I find there is evidence of progress, and we have reason for gratitude to God. His Spirit has gone out before the workers and has rested upon all who have faithfully performed their service for him.

We have had seven tent companies in the field this season, and as a result of these efforts and of other meetings held, there have been about one hundred and sixty persons baptized. This is encouraging, but in view of the passing events, which clearly indicate that we are living in the closing scenes of this world, it seems as if much more should have been accomplished.

There have been strong efforts put forth in scattering the printed page, and the results show that we made a gain of nearly \$4,000 over last year's record for nine months. Our sales this year amount to over \$15,000. Adding to this the sales on trade books and tracts increases the totals to \$17,641. The magazine sales have come to \$4,500, making a grand total of \$22,141.

Our churches responded splendidly in the distribution of the REVIEW WAR EXTRA, and now efforts are being made in

the Harvest Ingathering campaign. We are indeed thankful for the spirit of cooperation shown in carrying forward the work in the home field, but glad it is not confined here. Our interest and desire to see the message rapidly spreading to all parts of the earth, has been made manifest by the spirit of liberality in our gifts to missions. We are still a little above the quota mark, and are expecting nothing less than the full amount when the year closes.

The magnitude of the work yet to be done and the nearness of the end should urge us to more earnest consecrated effort, to untiring diligence and unceasing prayer; and then the blessed Holy Spirit will fill our hearts, the work will be finished, and the Lord will come; and for the faithful there will be joy forevermore. G. W. WELLS.

### Home Missionary Work in Brazil

A FEW months ago the members of the Missionary Volunteer Society began tract work in Sao Bernardo. The same families were called on once a week and a tract left. As a result, we have been able to gain entrance into several homes, where we are regularly giving Bible studies. One family are Spiritualists, and the man has been a medium for four years. We feared they would reject the studies as soon as they found out what we believe about their doctrine, but they did not. They are earnestly seeking more light. We have had several studies on the Sabbath question with a Polish family, and they have now promised to keep the Sabbath. A young man who works with the father in the blacksmith shop is also much interested.

One of our brethren has been working with a Roman Catholic neighbor for some time. The man was wealthy, and did not seem to be serious about the truth; but the Lord allowed sickness to come into his family, and all his money was spent in the hospital. Our brother, to whom he told his hardships, explained to him that the Lord uses such ways to lead people to him. The man then began to read again the books that had been lent him. He also bought a Bible and studied earnestly, even laying it under his pillow at night, so that he could look up passages that came to his mind. One time after studying with him, our brother asked to have prayer. The neighbor went to get a prayer book, but the brother, of course, would not use it. After the prayer, the man said: "Please do write that prayer down for me, so that I can pray it, too." My husband is studying with him now, and the Word of God is indeed precious to him. He is ready for baptism, and is planning to enter the canvassing work. His family is accepting the truth with him.

Recently a man, a director of a Catholic hospital, came several hours' ride from the interior to be baptized. Four years ago he bought some books of one



of our canvassers, and began studying the truth. After last New Year's Day a canvasser again went there, and found the man keeping the Sabbath. He sent us his address, and our young people began corresponding with him, and also sent him more literature. So he fully decided to obey the truth, and came for baptism. In the place where he works he was prohibited from having a Portuguese Bible, so he bought an English one, and studied that. Another man in that place is also keeping the Sabbath, but could not come on account of sickness. That shows that our literature reaches people where no minister has ever been.

In Sao Paulo a German family had heard the truth some time ago, but did not accept it, because they thought they could not keep the Sabbath. So the Lord permitted them to lose everything they had. Now in their need they are seeking the Lord, and are ready to accept the truth.

MRS. PAULINE HENNIG.



### Utah's Conference and Camp Meeting

THE fourteenth annual meeting of the Utah Conference was held on the beautiful campus of the school ground in Kaysville, September 7-13.

A camp meeting was held at the same time and was greatly enjoyed by all. It had been seven years since the last camp meeting was held in this State. The people unanimously voted to hold another next year.

The laborers from outside of the conference were Elders E. E. Andross, E. W. Farnsworth, and G. W. Reaser, also Brethren C. Conard and C. E. Weeks. Their help was much appreciated. A good spirit prevailed, and the meetings were of a practical nature. The business of the conference was transacted without a discordant note. The same officers were reelected.

Over \$1,100 was pledged for the educational work in the union conference. About eighteen persons were baptized during the last year, and three were baptized at the camp meeting. The sales of our tracts and books amounted to over \$4,000. The tithe fell a little short of last year, while the offerings to missions increased over \$500. The Sabbath school offerings exceeded those of last year by \$209, while our conference raised \$100 more than its quota in the Harvest Ingathering work. A new church building is nearing completion in Ogden.

Our people returned to their homes with a new determination to help finish the work. Our laborers also enter upon their work for this year with renewed courage, confidently expecting souls for their hire.

We received a very hearty invitation from the citizens of Kaysville to hold our next conference and camp meeting in their town. Brethren, pray for the work in Utah that it may be finished in God's way and time.

W. M. ADAMS.



### Bible Workers as Reporters

THERE are occasions when a minister engaged in a tent or hall effort can get excellent help in his newspaper reporting from one of his Bible workers. There are several Bible workers in dif-

ferent sections of the country who have spent a portion of their time writing extracts of the minister's sermons for the local papers, and they have been well repaid for this endeavor. One Bible worker gives this interesting account of a recent experience:—

"Since coming to — to engage in Bible work, I have sent you some papers with outlines of sermons by the two evangelists holding meetings here. The attendance was small, the sermons were excellent, and it seemed such a pity that so few persons were getting the benefits to be had at the tent. I talked with the brethren about writing for the papers. They said they couldn't do it. I had in the past written some at camp meetings, and tried it here. Everything sent in was used by the leading daily."

This sister is fascinated with newspaper work; and seeing the possibilities to spread the message through this medium, she has been supplying to the local papers synopses of the Sunday night sermons that have been preached this fall.

Another Bible worker had the burden of supplying reports to three daily papers during a summer's effort, and she was rewarded by seeing souls accept the message who were attracted to the meetings by her newspaper articles. This sister does considerable writing for the papers, and thus helps to spread the message as well as to keep the denominational name before the public.

That the newspapers are beginning to appreciate the fact that Seventh-day Adventists are acquainted with the prophecies concerning the times in which we live is evident from the comment made in a recent issue of a paper in Minnesota, which contained a report of a sermon on the European war by one of our workers. Among other things the article said:—

"Farmers came as many as ten miles to attend the lecture, which was well illustrated with charts, maps, and flags representing every nation on earth. All went away feeling much impressed that the Seventh-day Adventists have found the correct solution of the problems confronting the nations and the world powers of today."

WALTER L. BURGAN.



### Port de Paix, Haiti

IN our Sunday night meeting we had more hearers than ever; a large congregation filled the house to its utmost capacity, and two thirds of the audience remained outside. Many prominent persons staying here a few days while waiting for a boat to take them to Port au Prince, attended the service, and expressed a desire to hear further.

The subject was the prophecy regarding the Turkish Empire (Rev. 9:10-16; Dan. 11:44, 45). The remarkable fulfillment of these Bible prophecies impressed the people very much, and drew the attention of the audience in a marked manner to the threefold message.

The day following, Brother Jules Jean Baptiste took a number of French tracts on Turkey and its end and went out to sell them. The people became much interested, and in a little time he sold all the tracts.

A prominent foreign merchant who attended the meetings met me on Wednesday, and expressed his desire to obtain a tract on the Eastern Question. For-

tunately I had the tract in my pocket. The merchant was very glad to receive it. The same evening I called a special meeting for the church members, that I might explain to them the best method of bringing souls to Christ. We were astonished to see a large audience gather to hear the Bible truth. We had no preaching, but a conversational study of the Scriptures. Some of our faith were permitted to present strong reasons for objecting to our faith, speaking as if they were Catholics; others would then answer these objections by presenting passages of the Bible, which overthrew them in a convincing manner.

Many passages of Scripture were read which overthrew Catholic tradition. The hearers seemed very much interested. The keynote of our Bible study was salvation by faith in Christ and the necessity of obeying Jesus in all things.

The audience listened attentively until the close of the meeting, which was well conducted and orderly. All enjoyed it, and words of appreciation were spoken. Some inquired the place of meeting in Port au Prince, where they were going. I thank the Lord for the great joy he has given me as I see the Holy Spirit moving upon hearts in such a marked manner.

MICHEL NORD ISAAC.



### Field Notes

A NEW Sabbath school was recently organized at Grafton, W. Va. Twenty-one converts were baptized at the camp meeting just closed.

ELDER G. W. WELLS reports the baptism of five converts at Mankato, Minn. Nine new believers have united with the Minneapolis Scandinavian church.

FIFTEEN persons have decided to obey the commandments of God as the result of work carried on after the close of the Nebraska camp meeting at Seward.

ONE hundred and twenty-four new Sabbath keepers have been added to the churches in the Kentucky Conference during the past year. Just recently seventeen converts were baptized and taken into the colored church at Louisville.

## Publishing Department

N. Z. TOWN . . . . . General Secretary  
W. W. EASTMAN . . . . . N. Am. Div. Secretary

### The Summary

It is with special gratitude in our hearts that we send out our colporteurs' summary for September. Eight of the twelve American unions show a material increase in book sales over the corresponding month of last year, and nine of these unions show a gain in magazine sales. These reports mean much in some of these unions, especially in the three Southern unions, where there is a severe financial crisis in the cotton trade. But notwithstanding these conditions, each of these unions shows a gain in both book and periodical sales.

We are especially glad to be able to present such a full report from the for-

eign fields, and to see such good results in the four German unions. A letter which accompanied these summaries states that in the West German Union district, which includes Hamburg, their August sales were the largest they have ever had in that district. It is encouraging to see that notwithstanding the war, such a large company of colporteurs are still carrying on their work. The report from Great Britain also shows that a goodly number of our colporteurs are fighting the battles of the Lord successfully in that field. We believe all the readers of the REVIEW will join with us in thanking the Lord for this excellent showing at this time. N. Z. T.

**Colporteurs' Summary for September, 1914**

UNIONS	Books			Periodicals				
	AGTS.	HRS.	VALUE 1914	VALUE 1913	NO. COP.	VALUE 1914	VALUE 1913	
<b>ATLANTIC</b>								
Maine	2	10	\$ 15.45	\$ 49.75	1060	\$ 106.00	\$ 173.70	
N. New England	6	194	215.30	542.30	641	64.10	96.70	
Massachusetts	10	342	191.10	77.60	3645	364.50	380.10	
S. New England	4	169	875.45	.....	2199	219.90	176.70	
New York	16	829	739.07	432.47	1359	135.90	178.20	
W. New York	12	404	295.90	234.30	729	72.90	135.60	
Gr. New York	9	641	329.15	281.53	6350	635.00	350.00	
Totals	59	2589	2661.42	1617.95	15983	1598.30	1491.00	
<b>COLUMBIA</b>								
Ohio	29	3221	3519.00	1589.65	5545	554.50	308.10	
West Virginia	19	944	863.12	682.25	375	37.50	13.00	
Virginia	16	553	555.25	433.15	2261	226.10	75.20	
Chesapeake	12	1163	1532.88	352.80	650	65.00	135.20	
E. Pennsylvania	13	1123	616.75	596.38	3885	388.50	435.70	
W. Pennsylvania	16	1444	1342.35	738.25	768	76.80	154.80	
New Jersey	9	698	516.85	567.40	2875	287.50	190.50	
Dist. of Columbia	..	....	.....	599.50	2239	223.90	146.60	
Totals	114	9146	8946.20	5559.38	18598	1859.80	1459.10	
<b>LAKE</b>								
E. Michigan	9	773	458.00	234.48	4085	408.50	276.50	
W. Michigan	8	935	448.65	67.23	1380	138.00	29.60	
N. Michigan	7	655	174.15	212.00	445	44.50	41.00	
Wisconsin	11	505	341.45	29.60	1060	106.00	148.60	
N. Illinois	9	583	217.62	135.05	3677	367.70	385.20	
S. Illinois	14	1618	1651.65	1286.75	1631	163.10	111.00	
Indiana	8	1010	591.70	212.00	775	77.50	100.20	
Totals	66	6079	3883.22	2177.12	13053	1305.30	1092.10	
<b>EASTERN CANADIAN</b>								
Ontario	5	269	491.61	232.25	2969	296.90	362.80	
Quebec	2	58	103.65	.....	413	41.30	15.00	
Maritime	..	....	22.20	.....	20	2.00	8.50	
Newfoundland	..	....	.....	.....	80	8.00	11.50	
Totals	7	327	617.46	232.25	3482	348.20	397.80	
<b>SOUTHERN</b>								
Louisiana	8	304	187.15	1244.60	750	75.00	27.30	
Alabama	16	721	503.95	1179.60	917	91.70	57.20	
Kentucky	15	1472	1591.20	881.95	1210	121.00	49.00	
Mississippi	19	1965	2519.40	2357.75	735	73.50	39.10	
Tennessee River	12	1594	1478.80	431.25	2928	292.80	59.20	
Totals	70	6056	6280.50	6095.15	6540	654.00	231.80	
<b>SOUTHEASTERN</b>								
Cumberland	8	526	321.25	297.00	135	13.50	39.10	
Georgia	20	1858	1997.37	1247.95	925	92.50	167.50	
North Carolina	17	1878	1759.00	1505.17	995	99.50	36.00	
South Carolina	7	591	541.65	794.40	1330	133.00	100.00	
Florida	15	1265	1249.05	520.10	1663	166.30	98.60	
Totals	67	6118	5868.32	4364.62	5048	504.80	441.20	
<b>SOUTHWESTERN</b>								
Arkansas	12	902	1878.50	1169.25	587	58.70	17.00	
Oklahoma	24	1928	1869.30	848.35	617	61.70	57.30	
W. Texas	8	247	391.35	82.30	150	15.00	.....	
S. Texas	30	3236	1002.25	500.50	1470	147.00	8.90	
N. Texas	32	2068	767.90	716.80	2269	226.90	60.00	
New Mexico	4	208	762.00	692.90	....	.....	1.00	
Totals	110	8589	6671.30	4010.10	5093	509.30	144.20	
<b>CENTRAL</b>								
N. Missouri	}	..	....	.....	827.35	254.50	572.70	
S. Missouri		..	....	.....	.....	.....	.....	
E. Colorado	5	61	40.25	707.27	565	56.50	40.80	
W. Colorado	..	....	.....	.....	2545	254.50	19.00	
Nebraska	3	138	141.65	294.90	1711	171.10	92.50	
Wyoming	3	188	477.25	141.10	235	23.50	8.50	
E. Kansas	}	5	237	192.75	333.25	2520	252.00	96.90
W. Kansas		..	....	.....	.....	.....	.....	
Totals	16	624	851.90	2303.87	10121	1012.10	830.40	
<b>NORTHERN</b>								
Iowa	6	349	314.70	158.40	6602	660.20	204.70	
Minnesota	1	96	93.50	171.85	7948	794.80	164.60	
North Dakota	..	....	.....	170.30	676	67.60	89.50	
South Dakota	4	130	161.30	815.90	505	50.50	54.40	
Totals	11	575	569.50	1316.45	15731	1573.10	513.20	

**Is It Right to Report Missionary Work, and Are Such Reports of Any Use?**

WHEN asked to report the missionary work they do, many of our people say they think it is not right to report it. This is a mistaken idea, and is not in harmony with the Bible nor the Testimonies.

Much of the Bible consists of reports of work. The very first chapter of the first book is God's report of his work of creation. Here we have our first example of missionary work, given for the encouragement and enlightenment of human beings. Christ was the Father's agent in creation. We are told, "Ye should follow his steps." 1 Peter 2:21. Here, then, in the very beginning of God's letter to his children, is an example for us to follow.

Moses recorded his life work in the books of Exodus, Leviticus, Numbers, and Deuteronomy. Daniel gave a report of his life work in the book of Daniel. Ezra and Nehemiah reported their work. The book of Acts is very largely made up of reports, as its name indicates. If all these reports were removed from the Bible, we should sustain an irreparable loss.

We have several records of Paul's reports of his work. See Acts 14:27; 15:4, 12; 21:19. When he returned from a tour, he gave to the church that sent him, a report of what God had used him to do.

Some may say that these reports in the Bible are right because the Lord directed the writing of them by his Holy Spirit. This is true, and it is equally true that the Lord has, through the messenger he has selected in these last days, directed us to relate our experiences week by week. "Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—*Testimonies for the Church, Vol. VII, page 19.*

"Let all have a part to act. Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*Id., Vol. VI, page 436.*

"Let those who gain such an experience in working for the Lord write an

PACIFIC

California	3	148	\$ 542.00	\$ 326.30	2185	\$ 218.50	\$ 230.20
N. California	6	602	569.95	292.80	520	52.00	16.50
Gen. California	2	138	264.70	422.45	435	43.50	78.80
S. California	6	422	464.50	976.40	4125	412.50	654.60
Arizona	3	136	94.00	93.00	70	7.00	6.50
Utah	..	..	..	..	270	27.00	8.50
Totals	20	1446	1935.15	2110.95	7605	760.50	995.10

NORTH PACIFIC

W. Washington	5	250	240.75	753.30	1428	142.80	290.00
Upper Columbia	4	206	449.25	322.75	1350	135.00	303.40
W. Oregon	6	386	609.55	382.75	780	78.00	159.50
S. Oregon	3	60	85.50	71.50	410	41.00	21.70
S. Idaho	4	187	193.25	..	341	34.10	51.00
Montana*	7	1000	2185.35	249.55	707	70.70	54.70
Totals	29	2089	3763.65	1779.85	5016	501.60	880.30

WESTERN CANADIAN

Alberta	6	245	173.50	566.50	1693	169.30	106.50
Manitoba	3	140	162.00	594.60	515	51.50	67.00
British Columbia	..	..	..	443.35	5251	525.10	242.90
Saskatchewan	10	1292	1231.55	580.00	530	53.00	63.40
Totals	19	1677	1567.05	2184.45	7989	798.90	479.80

Foreign and Miscellaneous	..	..	..	..	15310	1531.00	956.00
Subscription list	..	..	..	..	35291	3529.10	2771.70

FOREIGN UNION CONFERENCES AND MISSIONS

British	59	4475	1527.85	4122.96	165594	3360.20	2700.03
Australasian	88	5534	9348.99	8692.95	43425	1794.28	2246.34
South African	6	539	749.28	1346.64	..	..	..
Indian	27	2793	591.21	578.46	..	..	..
Scandinavian	88	13330	3764.49	11155.95	3483	205.15	320.87
E. German	87	8659	2275.75	2694.19	39948	1149.97	1526.38
W. German	47	4534	1317.08	2756.96	26462	720.58	1532.05
Danube	10	1019	201.21	801.38	573	..	..
Gen. European	87	9719	3060.13	2935.48	11585	259.48	596.15
Russian	..	..	..	1201.02	..	..	8.32
Siberian	..	..	..	332.07	..	..	..
Latin	9	444	385.99	386.61	3117	85.60	91.46
Porto Rico*	5	..	1033.54	..	..	116.00	..
Cuba	7	348	908.00	854.10	241	195.13	50.90
W. Caribbean	6	477	1059.75	638.23	2025	165.00	168.40
Levant	9	772	120.35	61.84	..	..	..
Korean	15	..	3.01	3.90	2883	74.32	57.30
South American	22	1617	2746.18	1405.70	..	161.89	180.15
Brazil	37	2269	1522.50	..	..	..	..
Philippine Is.	4	..	118.40	..	..	..	..
Japan	7	1190	10.58	11.56	1425	48.28	59.60
Totals, foreign	620	57719	30745.29	39980.00	300761	8336.88	9537.95
Totals, N. Am.	588	45315	43015.67	33752.14	164860	16486.00	12691.70
Grand totals	1208	103034	\$74359.96	\$73732.14	465621	\$24822.88	\$22229.65

Comparative Book Summary

	1909	1910	1911	1912	1913	1914
Jan. ....	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52
Feb. ....	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45
March ..	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31
April ...	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35
May ....	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10
June ...	124,412.34	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96
July ....	95,445.21	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62
Aug. ...	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65
Sept. ...	55,625.41	66,523.65	86,001.72	67,551.70	73,732.14	74,359.66
Oct. ....	52,669.93	62,461.13	81,367.89	70,219.07	84,013.90	..
Nov. ...	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68	..
Dec. ...	45,759.73	54,663.93	58,386.24	57,291.91	59,739.92	..
Totals	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,051,766.94	..

Comparative Summary of American Periodicals

	1911	1912	1913	1914	1911	1912	1913	1914	
Jan.†	122202	121666	177080	152971	July	197582	191937	176772	211040
Feb.	99234	144257	201659	242627	Aug.	215773	183119	153849	171451
March	244003	207529	166499	224657	Sept.	135179	173077	127017	164860
April	192757	189498	152088	162027	Oct.	164537	587830	126562	..
May	141204	162220	166465	168934	Nov.	110326	108755	100351	..
June	145025	163120	156550	189897	Dec.	98541	111199	99504	..
Totals	..	..	..	..	..	1866363	2344207	1804396	..

\* Report for two months.

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

Comparative Summary of Foreign Periodicals

JANUARY, 1913, 402,908 copies, value \$10,301.63; 1914, 485,968 copies, value \$19,795.36.  
 February, 1913, 394,257 copies, value \$12,342.06; 1914, 372,235 copies, value \$10,739.70.  
 March, 1913, 395,933 copies, value \$12,987.49; 1914, 381,017 copies, value \$11,168.35.  
 April, 1913, 630,998 copies, value \$17,795.92; 1914, 375,140 copies, value \$11,686.31.  
 May, 1913, 481,712 copies, value \$15,547.70; 1914, 297,877 copies, value \$8,049.90.  
 June, 1913, 331,775 copies, value \$13,610.33; 1914, 301,582 copies, value \$9,509.79.  
 July, 1913, 335,770 copies, value \$10,830.02; 1914, 380,246 copies, value \$10,455.83.  
 August, 1913, 313,746 copies, value \$9,999.28; 1914, 196,328 copies, value \$5,502.00.  
 September, 1913, 285,257 copies, value \$9,537.95; 1914, 300,761 copies, value \$8,336.88.

account of it for our papers, that others may be encouraged. . . . These reports should find a place in our papers, for they are far-reaching in their influence. They will be as sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those who cooperate with him."—*Id.*, page 336.

These instructions are definite, and show very plainly that the Lord desires his people to report the work they do, both orally in their churches, and in writing, that such reports may appear in the papers. How, then, must the Lord regard the refusals of his people to report?

Some base their refusal to report on the text which says that we should not let our left hand know what our right hand does. We are not, however, left in doubt in regard to just what application this text has; for through the spirit of prophecy there is given this commentary on it: "With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. This lesson of Jesus to his disciples was to rebuke those who wished to receive glory of men. . . . I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it."—*Id.*, Vol. I, page 193.

"When thou doest alms," he said, 'let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.'

"In these words Jesus did not teach that acts of kindness should always be kept secret. Paul the apostle, writing by the Holy Spirit, did not conceal the generous self-sacrifice of the Macedonian Christians, but told of the grace that Christ had wrought in them, and thus others were imbued with the same spirit. He also wrote to the church at Corinth, and said, 'Your zeal hath stirred up very many.'

"Christ's own words make his meaning plain,—that in acts of charity the aim should not be to secure praise and honor

from men. Real godliness never prompts an effort at display. Those who desire words of praise and flattery, and feed upon them as a sweet morsel, are Christians in name only.

"By their good works, Christ's followers are to bring glory, *not to themselves, but to him* through whose grace and power they have wrought. It is through the Holy Spirit that every good work is accomplished, and the Spirit is given to glorify, not the receiver, but the Giver."—*Thoughts From the Mount of Blessing*, pages 120, 121.

Here we are shown that the time when acts of missionary work should not be reported is when individuals have a desire to glorify themselves by relating them. Reports given in a spirit of self-exaltation are not acceptable to God, but the reports of those who love him and give him the glory for all they have done, come up as a sweet savor before him. The result of such reports will be that when persons hear them, they will glorify the Lord, as the hearers did when Paul related his experiences. See Acts 21:20.

There are others among our people who think it is all right to report, but who also think it is a very unimportant matter, and that it is not necessary for them to do so. But is anything unimportant about which the Lord has given definite instructions? Is it safe to disregard even the seemingly small things he tells us to do? "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things." Matt. 25:23. "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10, margin.

In the few quotations from the Testimonies we find some reasons why reporting is helpful. Reports make meetings interesting, they bring up the attendance, give to all present new life and fresh vigor, and are far-reaching in their influence, and above all, they glorify God.

Besides the blessing these reports bring to the churches, they convey much useful information to the conference officers. We are in the days of the finishing of this message. Much of the responsibility of finishing the work is laid on the church members, and the duty of setting them to work is laid on the ministers and conference laborers. How are these workers to know what progress they are making in enlisting the church members in service if the members do not report? Without reports they are in the dark as to where they most need to direct their efforts.

Brethren and sisters, are not these reasons sufficient to cause you to be willing to work for the Lord and to report what you do to give his message? If every Sabbath keeper would obtain a Morning Watch Calendar, and form the habit of noting down daily the acts performed for the Lord, the filling out of the weekly report blank would be a small matter. Will you not all do this, and glorify the Lord, who has done so much for you, by reporting the work that he has done through you?

E. M. GRAHAM.



"No more could a soul who possesses Christ be hindered from confessing him than could the waters of Niagara be stopped from flowing over the falls."

## Medical Missionary Department

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

### Should Food Taste Good?

THAT the good taste of food is for our enjoyment is seen in the great variety of good-tasting things that is given us by "God, who giveth us richly all things to enjoy." Many articles of real food value, containing practically no nourishment, are quite essential to the rational bill of fare because of their flavor or because they serve as relishes.

It is said that when young Walter Scott one day expressed his enjoyment of his soup, his father at once mixed with it a pint of water to take the devil out of it. Many others have in one way or another robbed food of its good flavor and taken away the enjoyment of eating it. The enjoyment of a good meal is not wicked indulgence.

Ex-President Eliot of Harvard is quoted as saying: "Sensuous pleasures, like eating and drinking, are sometimes described as animal, and therefore unworthy; but men are animals, and have a right to enjoy without reproach those pleasures of animal existence which maintain health, strength, and life itself."

The true health reformer will not mistake such a position as one of immoderation or hurtful indulgence. He will agree, however, that the laws of health demand that we get as much rightful pleasure as possible from our meals.

#### Importance of Palatability

The importance of palatability has been greatly overlooked or ignored. When viewed in its true place as an aid to digestion, nourishment, and resultant health, it becomes an essential hardly second to any dietetic requirement. Careful investigation has demonstrated that food eaten with enjoyment is much more readily digested than food which is not relished, even though the latter be composed of elements naturally more digestible.

Professor Pawlow, of Petrograd, demonstrated by unmistakable evidence that the mere presence of food in the stomach is not sufficient to cause a flow of gastric juice, but that appetite, or desire for food, causes an abundant flow of it. Food eaten without enjoyment may lie like lead in the stomach, doing more harm than good.

On the other hand, a person may have a jaded appetite stimulated by the pleasant flavor of food. Who has not known a "coming appetite" brought on by relishing the food eaten? A poor appetite is a symptom to be treated, and the best remedy is palatable food.

Luther Burbank suggests that if we eliminate palatability from food, it is no more than a medicine, to be taken because it produces certain necessary results. We know how averse most persons are to taking medicine. The same aversion to some foods has been shown by persons, particularly young persons, who have been taught that certain things were good for them, even though they were not good.

What is termed "appetite juice" is one

of the most important of all the digestive elements, and has much to do with the health. The man who eats in a mechanical manner, taking no notice of his food, is wanting in this important factor, and is preparing the way for disease. His cure will not come without a reform on this point.

It is not generally known that much of the pleasure of eating comes through the sense of smell. Sweet, sour, salt, and bitter are alone confined to the sense of taste. Hence the importance of flavor and aroma in their relation to the enjoyment of food.

Palatability of food means more than flavoring; hence the mere addition of flavorings does not meet the demands of a true dietary. A careful use of the many flavorings available will be helpful, but the skillful cook will do much more in utilizing and developing the varied and delicate flavors found in different food elements.

Variety is essential to the enjoyment of food. A monotonous diet palls on the appetite, fails to stimulate the digestive organs, and causes dyspepsia and other ills. Within bounds that are quite wide, variety can be secured at no additional cost over a restriction of food materials.

At a conference on diet in schools, held in London, all the speakers agreed that "monotony is the most fatal thing to digestion in both young and old, and that the knowledge that such and such a dish must inevitably come on Monday, and such and such another on Tuesday, is destructive beforehand to appetite, which is essential to good digestion and nutrition."

#### Work of Cooks

Persons interested as we are in healthful living can appreciate this question of palatability of food. We recognize at once that those who do the cooking are the ones who carry the greatest responsibility in dietary matters.

Lecturers may talk all they please, and writers may say what they will, but the best argument for wholesome eating lies in the proper preparation of the food. The better the vegetables are cooked, the less need will there be of talking against meat.

Food is cooked to sterilize it, make it more nutritious and more easily digested, and to make it palatable. The last-named purpose of cooking is not the least in importance.

It may be of interest to note how much this matter of palatability is mentioned in connection with the wholesome preparation of food, in the instruction that has come to us in the "Testimonies for the Church." Only a few of the many statements can be given here. One of the first statements is this:—

"Learn how to cook with simplicity, and yet in a manner to secure the most palatable and healthful food. . . ."

"Some . . . persons call themselves health reformers, but they are not. They do not know how to cook. They prepare cakes, potatoes, and Graham bread, but there is the same round, with scarcely a variation, and the system is not strengthened. They seem to think the time wasted which is devoted to obtaining a thorough experience in the preparation of healthful, palatable food. Some act as though that which they eat were lost, and anything they could toss into the stomach to fill it, would do as



well as food prepared with so much painstaking."

Then comes this statement, the importance of which deserves more attention, perhaps, than we have given it: "It is important that we relish the food we eat." Note what follows: "If we cannot do this, but eat mechanically, we fail to be nourished and built up as we would be if we could enjoy the food we take into the stomach."—*Volume I, pages 681, 682.*

"Food is prepared without painstaking, and there is continual sameness. There should not be many kinds at one meal, but all meals should not be composed of the same kinds of food without variation. Food should be prepared with simplicity, yet with a nicety which will invite the appetite."—*Id., Vol. II, page 63.*

"Old and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. . . .

"Some of our people, while conscientiously abstaining from eating improper foods, neglect to supply themselves with the elements necessary for the sustenance of the body. Those who take an extreme view of health reform are in danger of preparing tasteless dishes, making them so insipid that they are not satisfying. Food should be prepared in such a way that it will be appetizing as well as nourishing. . . .

"Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded."—*Id., Vol. IX, pages 161-163.*

Much more could be presented to show that health reform does not mean deprivation of that which is really good, robbing us of the enjoyments of eating, but that true health reform will be marked by a palatability of food that appeals to the natural senses and to common sense. L. A. H.

**Treatment Room Items**

ONE of our workers conducting treatment rooms in a good-sized city, mentions, among other experiences, the following:—

"Two or three times a week the commissioner of the finances calls over the phone, 'Get your prophecies ready. I am coming.' After the bath he lies down and says, 'Now I am ready. What does Daniel say today?' Then we have a study on some phase of the truth. The gentleman is a Baptist.

"My wife has some rich experiences, and ladies frequently come in just to ask her to pray for them. She will say, 'Well, let us do it now,' so they are soon kneeling in prayer with her."

Another treatment room worker in an Eastern city writes:—

"I received the copies of *Life and Health* sent me, and passed them on to my patients. Before this I had sent in some orders for my patients. They like the magazine, as it does not ride a hobby to death.

"A number of my patients are on the *Protestant* list, and I hope to send the names of five others before long. We have many conversations on these matters, and business men and others are surprised to learn of Catholic activity and teaching. Since the war broke out

the men are more willing to listen to the meaning of these things.

"One of my patients was so improved by the electric light bath that he ordered a cabinet through me for one of the hospitals here, as a gift from him."

**News and Miscellany**

Notes and clippings from the daily and weekly press

—Acting Mayor McAneny of New York chose a committee of fifty to welcome the recent arrival at the South Brooklyn pier of the American-Hawaiian line steamship "Nebraskan," the first to make the trip from Seattle to New York through the Panama Canal, completing the voyage in thirty-five days.

—Thomas Edison has perfected an invention called the telescribe, which records both sides of telephone conversation. It will be of inestimable value in establishing exactly what was agreed upon in business transactions over the telephone. The instrument will be affixed to the ordinary instrument, having phonographic records upon which every sound passing over the wire will be recorded.

**NOTICES AND APPOINTMENTS**

**Notice**

THE clerk of the First Seventh-day Adventist Church in Atlanta, Ga., desires information concerning the whereabouts of Mrs. Wilbur Sanders, Mrs. Fannie Allen, and G. B. Cox. Address Mrs. Myrtice Caldwell, 169 Bryan St., Atlanta, Ga.

**Publications Wanted**

THE following-named persons desire late, clean copies of our denominational periodicals, sent postpaid, for missionary purposes:—

Mrs. L. W. Myers, Purcell, Okla. Continuous supply.

Mrs. M. Pettigrove, Bengie, Wash. Continuous supply.

R. T. Harrod, M. D., Barling, Ark. Especially tracts and *Signs*.

Walter Bradley, Brawley, Cal. Continuous supply of periodicals and tracts.

N. D. Ingram, Northwilkboro, N. C. Papers and tracts, but especially *Protestant, Liberty, Watchman, Signs, and Life and Health*.

**Requests for Prayer**

A SISTER in Florida asks us to pray that her eyesight may be restored.

Writing from Missouri, a brother requests that earnest prayer be offered for his healing from lameness.

From Minnesota a sister who is an isolated Sabbath keeper sends the request that prayer be offered for the restoration of her sight.

An anxious Pennsylvania brother desires prayer that the Lord will give him wisdom in the adjustment of certain family difficulties.

A sister in Oregon, whose husband is an unbeliever and much prejudiced against the truth, desires us to pray that the Lord will open the way for her to attend church services, and soften her husband's heart.

**Obituaries**

HOLBROOK.—Judge Charles Clement Holbrook was born in Russell, Va., July 13, 1848. He died from hardening of the arteries, at his home in Alamosa, Colo., Aug. 27, 1914. He is survived by his wife, one son, and two daughters. Brother Holbrook was taken away very suddenly and unexpectedly. Of late he seemed to be in unusually good health. He attended our late camp meeting in Denver most of the time, and took an active part in the meetings. The shock was great to the family and to all who knew him. Sister Holbrook, especially, is greatly affected and prostrated by her great loss. The loss will be deeply felt by the Alamosa church, of which he was the elder. His counsel and services will also be greatly missed in the conference. We all feel that "there is a prince and a great man fallen this day in Israel." But we mourn not without hope. We have the assurance that our brother sleeps in Jesus, and that we shall soon see him. The *Denver Post* in an extended notice of his work presented these facts: "District Judge Charles C. Holbrook, known as the 'Seventh-day Adventist Judge,' a Republican leader of the State and nominee of that party for supreme judge, died at his home in Alamosa this morning. Judge Holbrook was one of the best-known and popular jurists in Colorado. He was born in Russell County, Virginia, July 13, 1848, his father being Col. S. V. Holbrook. He was educated in Virginia and Kentucky, being admitted to the bar in the latter State in 1876, locating at Greenup. In 1877 Judge Holbrook removed to Castle Rock, Colo. Four years later he was elected district attorney of the Fourth Judicial District, but before the expiration of his term removed to Alamosa. For seven years Judge Holbrook served as attorney for Conejos County, and in 1891 was elected judge of the Twelfth District. Judge Holbrook was one of the most active workers in the Seventh-day Adventist Church, and was an elder of the local church, often occupying the pulpit. He never would hold court on Saturdays, but in order that his religious belief might not inflict any hardship or inconvenience upon attorneys at his bar, would hold night sessions for their benefit and to keep up with his docket." The funeral services were conducted by the writer in the opera building. It was estimated that almost one thousand persons were present to express their sympathies and high respect. He was indeed held in great esteem by all who knew him. Judges and lawyers from almost all parts of the State were present. Judge Hayt and the Alamosa ministers of other denominations sat with us on the rostrum. At the close of the sermon each one spoke a few words of sympathy, and of high regard and esteem. Judge Hayt spoke for the Bench and Bar Association of Colorado. The ministers all stated that they felt they were benefited by having known our brother, and that his life could not but bear fruit. Just two Sabbaths before his death Judge Holbrook preached a powerful sermon on the prophecies and the present European war, which greatly impressed the people of Alamosa. Our heartfelt sympathies, as a conference, go out to Sister Holbrook and the children in this hour of their deep sorrow.

G. W. ANGLERARGER.

PONTIUS.—Abraham Pontius was born in Stark County, Ohio, Nov. 20, 1831, and died near Akron, Ind., Oct. 1, 1914, in the home where he had lived since 1853. He was married to Christiana Kriegbaum, who died in 1854. Two years later he was united in marriage with Rachel Pontious. Twelve children were born to them, seven of whom, with their aged mother, are left to mourn. Two brothers and several other relatives also survive. Brother Pontius united with the Seventh-day Adventist Church in 1885. Words of consolation were spoken from Job 14:14.

W. A. YOUNG.

COMPTON.—Luiza J. Compton died in Lagrange, Ohio, Aug. 29, 1914, aged 72 years. She was a Christian all her life, but was led to accept present truth in 1884, under the ministry of Elder J. Sisley. With her husband she united with the Seventh-day Adventist church at that time, and their constant efforts for the advancement of the cause of truth have been richly blessed. H. M. JUMP.

HALL.—Mrs. Louise E. Hall was born May 20, 1833, in Manchester, England, and died in Divide, Colo., Aug. 21, 1914, in her eighty-second year. She is survived by one son and two daughters. At the time of her death Sister Hall had accepted all points of the Seventh-day Adventist faith. She had not yet united with the church, but expected to do so soon. The funeral services, in charge of the writer, were conducted in the Methodist Episcopal church. G. W. ANGLEBARGER.

SCHAEFER.—George Schaefer was born in Cleveland, Ohio, Nov. 9, 1862, and fell asleep in Jesus at his home in Oakland Township, Wisconsin, Sept. 23, 1914. About twenty-five years ago Brother Schaefer was baptized and became a member of the Seventh-day Adventist Church. He served his Master faithfully until his death. Of his immediate relatives, his companion, formerly Miss Sarah Crandell, of Cady, Wis., three sisters, and two brothers are left to mourn. G. H. BLUM.

PHILLIPS.—John Henry Phillips was born in Baltimore, Md., March 15, 1860. He was married to Lena Kurtichanor in Chitwood, Oregon, Sept. 23, 1896. In April, 1907, he was baptized and united with the Chitwood Seventh-day Adventist Church, serving as deacon and treasurer until the time of his death, which occurred Oct. 8, 1914. His wife, two daughters, and a son six years of age are left to mourn, but they find comfort in the blessed hope. Services were conducted by the writer. ALBERT COVEY.

SHIRLEY.—Waisel S. Shirley was born Aug. 10, 1832. The family moved to Indiana in 1847, and she was married to Dr. Jackson Shirley two years later. Of their six children four are living. Sister Shirley made her home in New London, Ind., from 1863 until Oct. 5, 1914, when she fell asleep in Jesus. For many years she lived in patient waiting for the coming of her Saviour. Many friends gathered to pay the last tokens of respect to this highly respected Christian woman, and were comforted with the words found in Rev. 14: 13. W. A. YOUNG.

NEAL.—Mrs. Jane Neal was born Jan. 21, 1830, and died July 3, 1914. Her early life was spent in the State of Kentucky. In company with others she crossed the plains with an ox team in 1859, and settled in the Walla Walla Valley. She heard and embraced present truth under the labors of Elder I. D. Van Horn, and became one of the charter members of the Walla Walla Seventh-day Adventist Church. Sister Neal dearly loved the truth, and was deeply interested in its work among the people. She died strong in the faith, and rests awaiting the call of the Life-giver. One daughter, an only child, is left to mourn. A. J. BREED.

LAUDER.—Elizabeth Lauder, of Lickleys Corners, Hillsdale Co., Mich., died Sept. 30, 1914. She was born near Patterson, N. J., Sept. 3, 1826. The family moved to Michigan and settled in Wright Township in 1856, and there Sister Lauder spent the remainder of her life. In 1862 she embraced present truth through the labors of Elder J. N. Loughborough, and was a member of the Ransom Center Seventh-day Adventist Church. When that church was disbanded, her membership was transferred to the Prattville church, of which she was a member at the time of her death. Sister Lauder was a consistent Christian, and greatly desired to live until the Saviour's coming. However, her health began to fail rapidly several years ago, and the last year of her life was spent with her daughter in Hillsdale, Mich. The funeral services were conducted by Elder J. C. Williamson. C. S. VEEDER.

HOLLAND.—William Benton Holland was born in Platte County, Missouri, in 1843, and died in San Pedro, Cal., May 18, 1914. Brother Holland accepted present truth in 1886, and fell asleep in the assurance of a part in the first resurrection. His wife, four daughters, and three sons are left of his immediate relatives. Prominent among Brother Holland's characteristics were his integrity as a business man and his love for his family as a husband and father. The sorrowing relatives and friends were comforted by the words found in 1 Cor. 15: 26. J. G. SMITH.

ALLEN.—Mary Jane Fletcher was born in Michigan, Sept. 4, 1854, and died Aug. 12, 1914. At an early age she went with her parents to Minnesota, where, in 1874, she was united in marriage with C. H. Allen. In 1896 they moved to College Place, Wash., where they have since made their home. A husband, two sons, an aged mother, five sisters, and one brother are left to mourn. While the deceased never made a profession of religion, yet she kept the Sabbath of the Lord with her family. Words of consolation were spoken by the writer. A. J. BREED.

SKIDMORE.—Bertha Skidmore was born in Kansas City, Nov. 25, 1893, and died Sept. 20, 1914. She was united in marriage with Mr. K. Skidmore July 4, 1912. Five years ago the light of present truth came to her. During her long illness, she bore her suffering patiently, taking comfort in the hope of a soon-coming Saviour. She was a faithful member of the Seventh-day Adventist Church at Kansas City, Kans. Her husband and parents, one sister, four brothers, and a large circle of friends and relatives are left to mourn. Elder R. L. Bradford assisted the writer at the funeral service. J. W. ALLISON.

FITZGERALD.—Sarah A. May was born Sept. 22, 1857, at Attica, Ind. She was the youngest of eleven children. Oct. 6, 1870, she was united in marriage to Dr. Henry C. Fitzgerald, of Milton, Mo. Sister Fitzgerald accepted the faith held by Seventh-day Adventists, under the labors of Elder Henry Shultz, in Dunbar, Nebr., in 1881. She was a faithful believer in the message, and sacrificed much for the advancement of the cause she loved so dearly. We have every reason to believe that she will have a part in the first resurrection. Her aged companion and one daughter are left of her immediate relatives. The funeral services were conducted by Elder Charles Thompson. E. T. RUSSELL.

SANDBORN.—Columbus Sandborn was born in New York State, June 29, 1837. He died in Portland, Mich., Oct. 6, 1914. Fifty-four years ago father and mother were united in marriage. To them eight children were born. One died at four years of age. All the others lived until last March, when Alice Crapo, the youngest child, died at the age of twenty-nine, leaving a husband and four children. Both father and Alice died as they had lived—consistent Christians. Forty-three years ago he accepted the third angel's message, and always remained true to its teachings. He was a strong believer in the soon coming of the Lord, and sacrificed much that we, his children, might be educated to carry the message of his Lord's return. Mother has stood shoulder to shoulder with him in all his struggles. It is hard for her to be thus left, but her hope is in God, who is her stay and comfort. I am thankful for the lives of my father and mother. There are six of us children left, and although all could not be at the funeral, yet we can all look forward to the resurrection with assurance that we shall meet father among the redeemed saints. A short time before his death he expressed a desire that I preach his funeral sermon. I am thankful God gave me strength to do this. The theme of the sermon was the second coming of Christ and the resurrection. Elder McVagh, president of the West Michigan Conference, and the Congregational minister, in whose church the service was held, assisted. A. R. SANDBORN.

CORNELL.—Leonard W. Cornell was born in Jackson, Mich., Nov. 18, 1843, and died at his home in Ottawa, Kans., Sept. 4, 1914. During the Civil War, Brother Cornell served in the Union army. In 1869 he was married to Elizabeth Witherspoon, of Springfield, Mo. Eight children were born to them, seven of whom survive. With one exception all the family were at his bedside when death came. The deceased accepted present truth thirty-eight years ago, and remained a devoted member of the Seventh-day Adventist Church until the end. The old soldiers of Ottawa showed their esteem for their fallen comrade by their presence and assistance at the funeral service. Words of consolation were spoken by the writer, and we laid our brother to rest, awaiting the call of the Life-giver. D. E. HUFFMAN.

SURDAM.—Died, Oct. 17, 1914, at the home of her daughter, in Kansas City, Kans., Mrs. Sarah Elizabeth Surdam, *née* Williams. She was born Dec. 21, 1822, in Springfield, Mass., and at the time of her death was in her ninety-second year. She was married to Lawrence Surdam Jan. 1, 1851. To this union were born four children, three of whom were present at the funeral service. Two sisters of the deceased are also living. Sister Surdam cast her lot with this people in the early days of their history as a denomination, and the experiences of 1844 were bright in her memory. She was a constant reader of the REVIEW AND HERALD from the beginning of its publication, and remained faithful to the truth until the last. This loyalty was the means of bringing all her family to the Lord. Elder J. Z. Walker assisted in the funeral service. W. W. STEBBINS.

CHRISTENSEN.—Christian Christensen was born in Denmark, March 8, 1833, and died Aug. 13, 1914. The family came to America in 1887, and settled in South Dakota, living at Swan Lake and later in Viborg. While still in his native land Brother Christensen became interested in the third angel's message through reading our literature, and joined with others in sending to America for a preacher. Elder J. G. Matteson answered the call, and among those who accepted the truth fully under his labors was Brother Christensen. He ever rejoiced in the message, and it proved a strength and comfort to him throughout life. Our brother possessed a noble, sincere, devoted Christian character. He is survived by his wife, four sons, and one daughter, but they sorrow not as others who have no hope. Words of comfort were spoken by the writer. E. G. HAYES.

## The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

General Church Paper of the Seventh-day  
Adventists

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

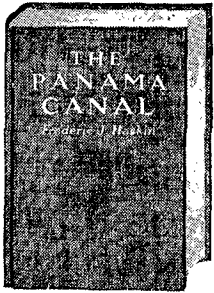
No extra postage is charged to countries within the  
Universal Postal Union.

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

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

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

# STANDARD BOOKS



## THE PANAMA CANAL

A book of paramount interest explaining one of the greatest engineering feats ever attempted and carried to completion. The reading of this book is almost as educational as a visit to the canal, while a large number of illustrations give a clear idea of the developments of this enormous achievement. 386 pages. Cloth, 75 cents.

## SPRING BLOSSOMS

A juvenile book containing many Bible and nature stories, and poems, told in simple language and easy words. Well illustrated with bright colors that attract the children. 64 pages. Board cover, 30 cents.

## GOOD FORM AND SOCIAL ETHICS

The wide scope covered by this book gives evidence of study and research on the part of the author; and the rehearsal of many illustrative incidents renders it interesting and instructive to old and young. 317 pages. Cloth, 75 cents.

## BEST STORIES

Prepared with special reference to teaching the truth to children. Arranged in two sections, — Easy Lessons Department and Bible Story Department. 200 pages. Board, 60 cents; cloth, 75 cents.

## BIBLE CHILD LIFE

A biography of the children mentioned in the Bible, written in a way to entertain and instruct young people and teach them the principles of Christian living. 144 pages. Cloth, 75 cents.

## NEW TESTAMENT PRIMER

Simplified nature and Bible stories well illustrated, with two-color work. Printed in English, German, Danish, and Swedish. 96 pages. Board, 35 cents; cloth, 50 cents.

## EASY STEPS IN THE BIBLE STORY

Gives a connected line of stories and special events from creation to the close of the life of Christ. Contains many color plates and other illustrations. 600 pages. Cloth, \$3.00; half morocco, \$4.00; full morocco, \$5.00.

## FRIENDS AND FOES IN FIELD AND FOREST

A charming new book on animals and insects. Interesting for young and old. Printed on good paper, attractively bound and well illustrated. 245 pages. Cloth, \$1.00.

## GOSPEL PRIMER

A well-known book of acknowledged merit containing easy reading lessons for young children and Bible stories for older children. 96 pages. Board, 35 cents; cloth, 50 cents.

## GOSPEL PRIMER NO. 2

A new book of Bible stories for the young. Each page contains a complete Bible story and a heading illustrating the text. 96 pages. Cloth, 50 cents.

## THE HOUSE WE LIVE IN

A book which teaches the functions of the organs of the human body, by employing the conversational method. 218 pages. Cloth, \$1.00.

## MAN THAT RUM MADE

A book of temperance stories and incidents. Should be supplied to every boy. 256 pages. Cloth, 75 cents.

## THE KING'S DAUGHTER

Interesting stories for girls, each of which contains a practical lesson which will be helpful in the formation of right habits and a beautiful character. 224 pages. Cloth, 75 cents.

## ELO THE EAGLE AND OTHER STORIES

Ten fascinating stories about animals, presented in a manner to stimulate a love for dumb animals and a care for their welfare. 200 pages. Cloth, \$1.00.

## LITTLE FOLKS' BIBLE NATURE

A primer which employs the works of nature as a text and explains many of the phenomena of nature in language understood by children. 144 pages. Board, 25 cents; cloth, 50 cents.

## MAKING HOME HAPPY

An account of the experiences leading to the transformation of an unhappy home into a happy one. Helpful to old and young. 206 pages. Cloth, 75 cents.

## TIGER AND TOM

A book of elevating stories for boys. A companion volume of "The King's Daughter." Well illustrated and attractively bound. 223 pages. 75 cents.

## MAN OF VALOR

A well-written and impressive story of the life of Jonathan. The Bible record is supplemented with practical lessons and historical facts. 247 pages. Cloth, 75 cents.

## UNCLE BEN'S COBBLESTONES

Interesting conversational stories on more than one hundred subjects, explaining the uses and advantages of many of the things of nature. 221 pages. Cloth, \$1.00.

Review and Herald Publishing Association, Washington, D. C.

ORDER OF YOUR TRACT SOCIETY



WASHINGTON, D. C., NOVEMBER 5, 1914

CONTENTS

GENERAL ARTICLES

Distributing the Printed Page, Mrs. E. G. White ..... 3  
 Christ's Second Advent and Gospel Blessings, John N. Quinn ..... 4  
 Man's Ways Versus God's Ways, S. Brownsberger ..... 4  
 "First Things First," Meade MacGuire ..... 5  
 The Second Advent Movement—No. 14, J. N. Loughborough ..... 5  
 A Special Deliverance, J. W. Boynton... 6

EDITORIALS

The Real Issue — "Rome Never Changes" — Always Triumphant — The Lesson of the War — Autumn Council of the General Conference Committee. 7-11

THE WORLD-WIDE FIELD ..... 12, 13  
 OUR HOMES ..... 14-16  
 THE FIELD WORK ..... 16, 17  
 PUBLISHING DEPARTMENT ..... 17-20  
 MEDICAL MISSIONARY DEPARTMENT..... 20, 21  
 NEWS AND MISCELLANY ..... 21  
 MISCELLANEOUS ..... 21, 22

WE have been glad to greet Elders S. N. Haskell and Allen Moon among later arrivals at the autumn council meeting in Takoma Park.

THE Mission Board is calling upon the Publishing Department to secure several colporteurs for the Spanish fields of the West Indies and Central America.

ELDER G. W. WELLS, president of the Minnesota Conference, writes: "I am much interested in the good old REVIEW, and do not fail to speak a word in its favor from time to time. I was looking over the new cover design the other day, and like it real well."

OUR next number will be largely devoted to the publication of the readings for the week of prayer. This special season will be held December 12-19. Let us not wait until this occasion to earnestly seek God. Every week should be a week of prayer, and every day a day of prayer.

ACCORDING to the last Australian mail, Elder A. G. Daniells is to sail this week from West Australia for Colombo, Ceylon, which will be his first stop in the India Mission field. There Prof. H. R. Salisbury, the superintendent of the mission, will join him for meetings in the various divisions of the field. The biennial meeting will be held in midwinter.

ANOTHER token of the fact that this cause is one in all the world comes from Australasia. During the recent meeting of the Australasian Union Conference, our brethren there received the news of the special effort being made by our brethren in America to raise an emergency fund from which to give aid as necessary to the European Division missions and to sufferers in the zone of conflict. Our Australasian brethren thereupon voted to send \$5,000 to the General Conference for this fund.

OUR brethren from the Southland bring encouraging reports of the progress of the work south of the Mason and Dixon line. Notwithstanding the depression in consequence of the failure in the cotton market, our brethren and sisters are standing by the work nobly, and are doing all in their power to sustain it in its various activities. In one or two of our Southern conferences the conference workers are spending part of their time selling our publications, thus trying to relieve the embarrassed financial condition of their conference. We earnestly hope that the active market which cotton now seems to be finding in the European field will greatly help conditions in the South.

"The Cross and Its Shadow"

IN these stirring times when the minds of men are so completely filled with contemplation of the fearful war scenes being enacted in the Eastern world, and when so much of current literature treats on the subject of warfare, it is refreshing to welcome a new book which turns the mind away from the warlike scenes of earth to the far more important work of salvation being carried on by our blessed Lord in the sanctuary above. "The Cross and Its Shadow" presents the plan of redemption as shadowed in the ancient temple service and by the Levitical laws and ceremonies, in clear, simple language. The subject is brought within the easy comprehension of every reader. The perusal of this book will greatly stimulate interest in a subject which to many has been dry and uninteresting. The meaning of many forms and ceremonies connected with the Jewish service is explained. The author is Elder S. N. Haskell, well known to the readers of the REVIEW. The book is published by the Bible Training School, South Lancaster, Mass. Price, \$1.50 in cloth. We believe that the reading of this book will bring added information and blessing to every heart.

Turkey Enters the War  
The Eastern Question—Extra

THIS great war of the nations, which means so much to the people of this world as a sign of the times, has taken on new meaning, involving the most serious consequences. Seventh-day Adventists will recognize in this development the most important crisis since the beginning of this movement. The world will be stirred as never before, as to the meaning of these things.

We have immediately taken steps to prepare an Eastern Question Extra of the REVIEW. Three important articles are being prepared; the first is on "The Eastern Question," by W. A. Spicer; the second on "God's Message for Today," by F. M. Wilcox; the third on "Armageddon," by C. M. Snow.

This Extra will be similar in size and general appearance to the War Extra, of which 1,500,000 copies have already been issued. The price will be 50 cents a hundred; \$4 a thousand, postpaid. This Extra should be ready Sunday, November 8.

Does it not behoove us as a people who know the meaning of these things, to take steps immediately in every church to assign territory and arrange a campaign

which will place this Extra in the hands of millions of anxious, inquiring people?

Orders should be placed as soon as possible with your tract societies, or with the Review and Herald Publishing Association, Takoma Park, D. C.; for just now is the time when interest will be greatest, and the people will be anxious to learn the meaning of these things.

May the Lord greatly bless his people in the great work of giving the message in these stirring times.

E. R. PALMER.

A LETTER from Sister J. T. Boettcher, of Norwalk, Ohio, tells of reports that she has received from her husband of the interest to hear the word which exists in the great Russian field. Brother Boettcher says: "Everything is quiet in Riga, and I feel safer than in times of peace. We hardly know anything about the war, and it is wonderful how quiet every one is. Only when I get an American paper do I learn what is happening in the outside world. We receive very little mail. Yesterday evening we baptized twenty-three persons, and we expect to baptize two others this morning. It was a very impressive baptism. The congregation was as still as if all were taking part. Our meeting room is very small. Our tithe in Riga this quarter amounted to \$1,500. Brother Brandt, who is now a Russian prisoner and banished, will not return before the close of the war." Sister Boettcher adds: "I am so glad for this good news, but it makes me homesick to get back." And this is the burden of every mission-filled heart in contemplating the needs of the great field beyond.

The Missions Campaign

IT was announced last week that the Maritime Conference was first in receiving its share of the \$100,000 Harvest Ingathering goal. This was a mistake, as Newfoundland won out a few days prior, October 14. The president of Maritime, recognizing this error, writes: "From what you wrote, I judge that Newfoundland has the distinction of being first on the honor roll. Well done for Newfoundland! We share their joys with them." Surely this is a good word, and an excellent spirit, in which we all join. The list now stands: Newfoundland, October 14; Maritime, October 22. Which conference next?

The council in session here has enthusiastically considered the Ingathering campaign for 1915. It has been voted that the Signs be the medium next year. The goal will be announced when the Mission Board books are closed for 1914.

We are now in the midst of the harvest. These beautiful autumn days may be made days of great blessing to us, to God's cause at home, and to the waiting mission fields, by every reader of the REVIEW going out among neighbors and friends as a witness and messenger for Christ—revealing his love by working for perishing souls. Think of the thousands in Europe who love this cause equally with us, but who cannot do a work of this kind. If you have not gone out, get some Ingathering REVIEWS, and go. You may then want to go again.

T. E. BOWEN.