

# The Advent Review and Sabbath Herald

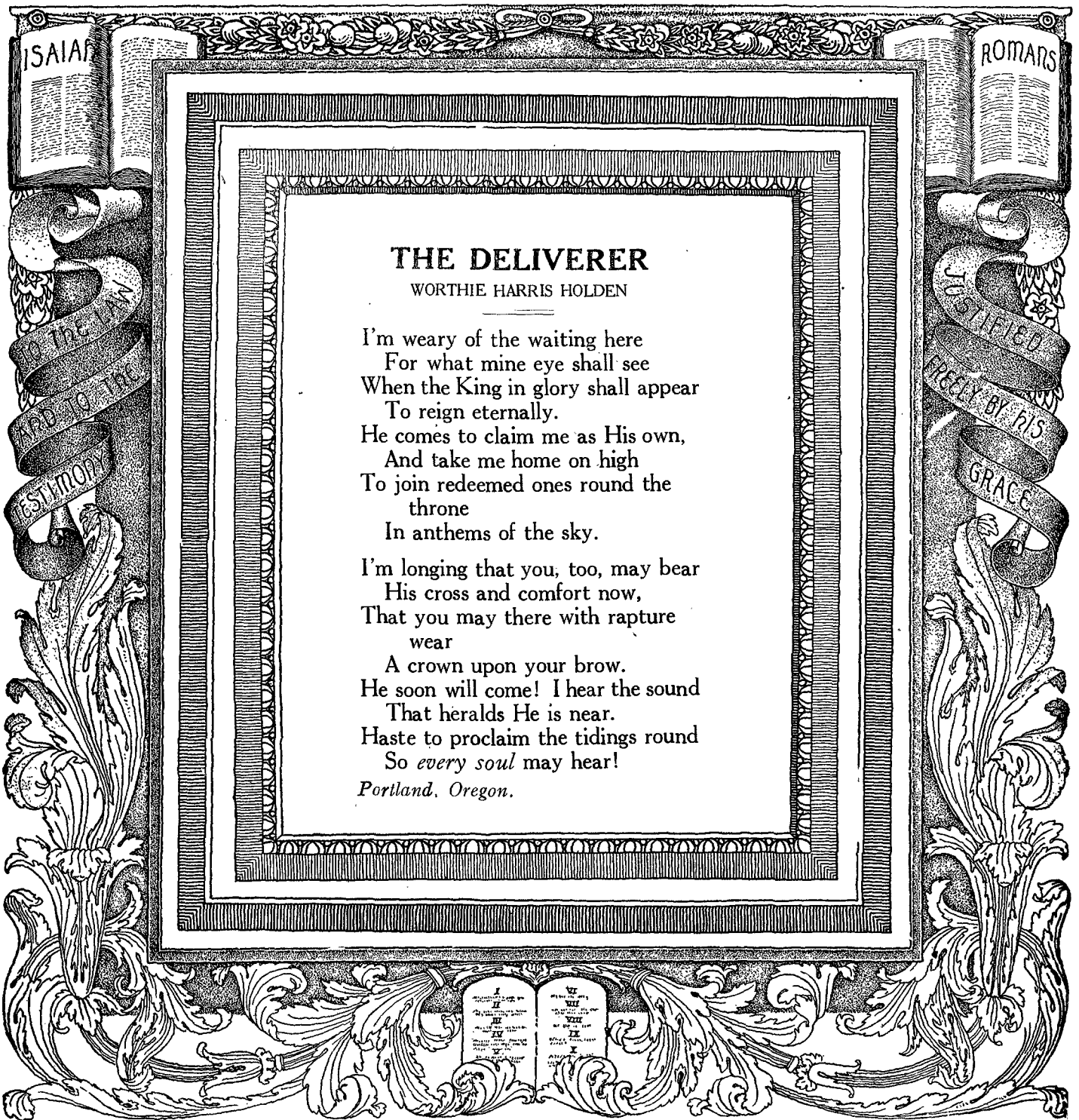


Vol. 92

Takoma Park Station, Washington, D. C., Thursday, May 20, 1915

No. 25

THE GOSPEL TO ALL NATIONS



## THE DELIVERER

WORTHIE HARRIS HOLDEN

I'm weary of the waiting here  
For what mine eye shall see  
When the King in glory shall appear  
To reign eternally.  
He comes to claim me as His own,  
And take me home on high  
To join redeemed ones round the  
throne  
In anthems of the sky.  
I'm longing that you, too, may bear  
His cross and comfort now,  
That you may there with rapture  
wear  
A crown upon your brow.  
He soon will come! I hear the sound  
That heralds He is near.  
Haste to proclaim the tidings round  
So every soul may hear!  
*Portland, Oregon.*

# For the Finishing of the Work

A Plan and a Place for Every Seventh-Day Adventist

## "To Every Man His Work"

THESE words of our Saviour should not be used longer by us as a stock phrase with which to admonish one another. The eleventh hour has fully come—the last hour for work in the world's harvest field. Already many favorable opportunities are in the past, and now, in the words of the beautiful poem,—

"The work that centuries might have done  
Must crowd the hour of setting sun."

### Every Church Member a Soldier of the Cross

In this world the "Captain of the Lord's host" has won his victories through all his people, and not by a few leaders only.

When the children of Israel won their great victory over the Midianites, Deborah and Barak sang a song of rejoicing, beginning with these words: "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah!" Judges 5:2.

When Israel journeyed from Egypt to the land of Canaan, in that wonderful type of spiritual Israel journeying to the heavenly Canaan, every family and every individual was given a place in the ranks. All were instructed to keep their eyes fastened on the cloud by day and the pillar of fire by night, so that all might move forward in perfect order. "At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses." Read Num. 9:15-23.

### A Request From Ministerial Institutes

At two of the large ministerial institutes held about two years ago, action was taken requesting the General Conference and the Review and Herald Office to cooperate in bringing out a series of illustrated, four-page documents for free distribution. It was suggested that each document be devoted to one of the principal points of our faith, and that it contain matter suitable to place in the hands of the people at the close of a sermon, or to distribute among private families from house to house.

### General Conference Action

In response the General Conference appointed a committee to give study to this request, and present recommendations covering the details of this plan. One of the three principal recommendations worked out by this committee was a request that the Review and Herald develop and publish what is known as—

### The Present Truth Series

The Review and Herald immediately undertook the task. Considerable time was consumed in preliminary study and experiments. The first number of the series, entitled "The Bible the Word of God," was prepared under a general title—"The Present Truth,"—thus bringing to light in this country again the name of the first missionary periodical published by the denomination.

### An Unexpected Development

While this plan was slowly developing in the usual way, the great war in Europe was declared. There was no time then to secure a list and prepare for publishing a periodical like the Present Truth Series; therefore, to meet the immediate need, the War and Eastern

Question Extras were published in the form of the Present Truth Series, but as Extras to the REVIEW.

The great circulation of these Extras has given a foundation for the successful use of the Present Truth Series. Encouraged by the success of this work, the Review and Herald Office proceeded to publish the Present Truth Series of Extras, a complete list of which is given in the center of this page.

### A Threefold Plan

There are three principal ways in which it is suggested that these Extras be used.

## CHEAP LITERATURE

### For the Finishing of the Work

#### Special Review Extras

- \* The War Extra, or The Coming Conflict. "What Do These Things Mean?"
- \* The Eastern Question Extra, or God's Message for Today. Approaching Armageddon.

### The Present Truth Series

- Extra No.
- 1 \* The Bible the Word of God.
  - 2 \* The Origin of Sin and the Plan of Salvation.
  - 3 \* A Great Prophetic Dream; or The Kingdoms of This World and the Kingdom of God.
  - 4 \* The Second Coming of Christ.
  - 5 \* The Signs of Christ's Coming.
  - 6 The Millennium.
  - 7 The Home of the Saved.
  - 8 The Four Great Beasts of Daniel 7 and the Work of Antichrist.
  - 9 A Great Prophetic Period—the 2300 Days.
  - 10 The Sanctuary.
  - 11 The Judgment and the Judgment-Hour Message.
  - 12 The Law and the Gospel.
  - 13 The Bible Sabbath.
  - 14 The Change of the Sabbath.
  - 15 Conversion, or the Way to Christ.
  - 16 The United States in Prophecy.
  - 17 Christian Liberty.
  - 18 The Seal of God and the Mark of the Beast.
  - 19 The Threefold Message of Revelation 14.
  - 20 Life Only in Christ.
  - 21 Spiritualism.
  - 22 Spiritual Gifts.
  - 23 Health and Temperance.
  - 24 Support of the Gospel Ministry.
  - 25 Synopsis of Present Truth.

The prices of all the above Extras, postpaid, are as follows:—

15 copies .....	\$ .10
25 " .....	.15
50 " .....	.30
100 " .....	.50
1000 " .....	4.00

### Order from your conference tract society

Note.—Those numbers preceded by a star (\*) are already published. Others will be published in their order at the rate of one copy each month.

### Plan No. 1

The first and most important plan provides opportunity for every Seventh-day Adventist to take an important part in the proclamation of the third angel's message. This plan, as worked out by the General Conference, embraces the whole world. It is recommended that every Seventh-day Adventist be assigned a certain territory to work with these Extras from house to house. Each member should have a territory assigned which he can properly cover once each month. Some can afford to take a thousand copies, and will have time during the month to distribute that many. Others can handle only a hundred, and still others will take only fifty, or twenty-five, or ten.

Isolated members can arrange their own territory. In churches the officers of the missionary society should subdivide and assign the territory, so that there may be no confusion.

The twenty-five Extras cover all the leading points of our faith. If distrib-

uted in order, one each month, beginning with No. 1, a large territory can be covered each month, and hundreds of thousands of people can thus become acquainted with the truth. The monthly visits, the friendly conversations concerning the truth, the Bible readings and cottage meetings which will naturally follow, will develop interests which later on will demand the attention of ministers of the conference to follow up.

### The Results

It is hardly possible to calculate the results of such a forward movement as this. It is designed that this movement shall extend to all countries in the world, and that the leaflets shall be published in many languages for this purpose.

If every Seventh-day Adventist would take at least ten copies, at a cost of 5 cents a month, the leaflets could then be placed systematically in the hands of over a million families. If each could take a hundred copies, at a cost of 50 cents a month, the truth could be placed systematically in ten million families in this country.

### Plan No. 2

Ministers and evangelists have realized for years the need of something like these leaflets, to place in the hands of the people when they leave the hall or tent after listening to a sermon. Many persons, unfamiliar with the subject presented, are interested and stirred at the moment, but are unable to retain the truths taught. If they could take the subject matter of the sermon home with them in this attractive form, impressions could thus be made lasting. There is no doubt that this series will be used extensively in connection with tent and hall meetings.

### Plan No. 3

It is often difficult to secure a large attendance at a hall or tent. Under such circumstances these leaflets will be found of inestimable value. The workers connected with evangelical meetings, when sent out through the town with announcements of the meetings, can take along the leaflet which covers the subject presented in the tent the previous evening. The worker, when inviting the people to come to hear the truth, can present one of these leaflets, with the remark that it covers the subject presented the previous evening. Thus a whole town or city where the people naturally shun a gospel tent, can be kept reading the truth; and surely the truth itself and the repeated invitations from the workers will increase the attendance at the tent, and open the way for numerous calls and family Bible readings.

### Not Out of Date

None of these Extras will become old or out of date. They present subjects that are always new. They are published at the cheapest possible price, with little, if any, profit to any one. This is wholly a forward missionary gospel movement, in which it is designed that all our people shall have a part.

If you are an isolated member, do not delay because of being alone. Arrange your territory, and order your supply from your conference tract society. You can order month by month the number needed, or you can order a certain number of the entire series.

E. R. PALMER.

# The Advent HOLY BIBLE REVIEW IS THE FIELD 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. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 20, 1915

No. 25



## Deliverance From Assyria

MRS. E. G. WHITE

"BE strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." 2 Chron. 32:7, 8. With these words of confidence in the power of Jehovah to deliver, Hezekiah inspired the people of Judah to resist with unflinching courage the advancing hosts of Assyria, when it seemed as if nothing could save Jerusalem from utter destruction.

It was not without reason that Hezekiah could speak with certainty of the outcome. The boastful Assyrian, while used by God for a season as the rod of his anger (see Isa. 10:5) for the punishment of the nations, was not always to prevail. "Be not afraid of the Assyrian," had been the message of the Lord through Isaiah some years before, to those that dwelt in Zion; "for yet a very little while, . . . and the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." Verses 24-27.

In another prophetic message, given "in the year that King Ahaz died," the prophet had declared: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him underfoot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. 14:28, 24-27.

The power of the oppressor was to be broken. Yet Hezekiah in the earlier years of his reign had continued to pay tribute to Assyria, in harmony with the agreement entered into by Ahaz. Meanwhile, the king had taken "counsel with his princes and his mighty men," and had done everything possible for the defense of his kingdom. He had made sure of a bountiful supply of water within the walls of Jerusalem, while without the city there should be a scarcity. "Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people." 2 Chron. 32:3, 5, 6. Nothing had been left undone that could be done in preparation for a siege.

At the time of Hezekiah's accession to the throne of Judah, the Assyrians had already carried captive a large number of the children of Israel from the northern kingdom; and a few years after he had begun to reign, and while he was still strengthening the defenses of Jerusalem, the Assyrians besieged and captured Samaria, and scattered the ten tribes among the many provinces of the Assyrian realm. The borders of Judah were only a few miles distant, with Jerusalem less than fifty miles away; and the rich spoils to be found within the temple would tempt the enemy to return.

But the king of Judah had determined to do his part in preparing to resist the enemy; and having accomplished all that human ingenuity and energy could do, he had assembled his forces, and had exhorted them to be of good courage. "Great is the Holy One of Israel in the midst of thee" (Isa. 12:6), had been the message of the prophet Isaiah to Judah; and the king with unwavering faith now declared, "With us is the Lord our God to help us, and to fight our battles." 2 Chron. 32:8.

Nothing more quickly inspires faith than the exercise of faith. The king of Judah had done his part in making ready for the coming storm; and now, confident that the prophecy against the Assyrians would be fulfilled, he stayed his soul upon

God. And "the people rested themselves upon the words of Hezekiah."—*Ib.* What though the armies of Assyria, fresh from the conquest of the greatest nations of earth, and triumphant over Samaria in Israel, should now turn their forces against Judah? What though they should boast, "As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" Isa. 10:10, 11. Judah had nothing to fear, for their trust was in Jehovah.

The long-expected crisis finally came. The forces of Assyria, advancing from triumph to triumph, appeared in Judea. Confident of victory, the leaders divided their forces into two armies, one of which was to meet the Egyptian army to the southward, while the other was to besiege Jerusalem.

Judah's only hope was now in God. All possible help from Egypt had been cut off, and no other nation was near to lend a friendly hand.

(To be continued)

## Sung on Europe's Battle Fields

J. S. WASHBURN

ONE of the most remarkable signs of the coming of the Lord, given by Christ himself in his great prophecy recorded in Luke 21:25, 26, is "distress of nations, with perplexity, . . . men's hearts failing them for fear, and for looking after those things that are coming on the earth." That we are in that time and that condition today, no one will deny. Statesmen, business men, the masses of the people, all have a feeling of unrest, and a fear that cannot be banished by the foolish cries of "Peace, peace, when there is no peace."

In "such a time as this," the very time for which God's people "are come to the kingdom," the Lord's command to us is, "Comfort ye, comfort ye my people." "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." "God is our refuge and strength, a very present help in trouble. Therefore [when the hearts of wicked men are failing them for fear] will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3. Though the mighty tidal waves of the sea roar and

bring ruin and devastation, there is a peaceful river, even the river of life, that shall make glad the city of God, the holy place of the tabernacles of the Most High.

For God not only dwells in his temple in the holy city, New Jerusalem, but he says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. He is in the midst of his people on earth. "I will dwell in the midst of the children of Israel forever." Eze. 43:7. "And ye shall know that I am in the midst of Israel, and that I am the Lord your God." Joel 2:27. Therefore, "she [the church] shall not be moved: God shall help her, when the morning appeareth." Ps. 46:5, margin. When the great morning of eternity shall come, the morning that ends the church's night of woe, God shall help her with everlasting help. There is a very striking thought in this marginal rendering—"when the morning appeareth."

"The heathen ["nations," R. V.] raged, the kingdoms were moved: he uttered his voice, the earth melted." Verse 6. What a striking statement! In the beginning, "he spake, and it was done." Now he utters his voice, and all is *undone*. Creation goes back to chaos. And O, remember, it is on this mighty word that can create and can destroy that we may rest secure amid the wreck of the world and all that is therein! For "the Lord of hosts is *with us*" (verse 7), not against us; and "the God of Jacob is our refuge." Jacob, who wrestled with the angel all night,—he who had sinned, and who that night was dying to all the sins of his past life, a final, a complete change,—represents God's people, who have all sinned, coming to the great crisis of humanity, when all faces gather paleness. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; *but he shall be saved out of it.*" Jer. 30:6, 7. The same God who delivered and saved Jacob, will save his people from their enemies, as he saved Jacob from Esau.

"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Verses 8, 9. After this terrible scene of destruction, so vividly described in these verses, there follows one of the most majestic verses in all the Bible. As after the whirlwind and the earthquake and the fire, God spoke to Elijah in the "still small voice;" so after the awful tempest of desolating war, and after God's judgments in earthquake and destruction have been manifest, he says, "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." Verse 10.

Then how precious the solemn, blessed, comforting assurance, more solid than the earth itself. "The Lord of hosts is with us: the God of Jacob is our refuge." This wonderful forty-sixth psalm is our strong assurance, our battle hymn, in the

last-day perils. We are not surprised at the statement made in "The Great Controversy," page 639, that in the great final crisis, God's people will sing the forty-sixth psalm. Nor can we wonder that in the midst of the awful perils of Europe's battle fields, one of our faithful believers sang the forty-sixth psalm every day. Brother E. Hanson says:—

"During the first four months of the great European war, I was living near the border line between Russia and Germany, in a town that was occupied alternately by the Russians and the Germans. We were many times in the midst of great battles, and were exposed to many dangers and hardships. During this time of peril I sang the forty-sixth psalm every day. I had learned the music to the sublime words of this psalm in Philadelphia before going to Europe; and in time of peril and danger, I truly found in this wonderful psalm a 'refuge and strength.' Surely all of God's people will sing that psalm in the time of war and trouble."

Philadelphia, Pa.

## The Age-to-Come Doctrine

### — No. 11

#### Last-Day Manifestations

J. O. CORLISS

THE doctrine of the Lord's second coming appears of importance to men only as they view it in the light of events that lead up to it and accompany it, and see the effect of these upon the world's eternal interests. In anticipation of what is involved in his second coming, the Saviour himself has described the majesty of the event in a way perfectly suited to the demands of the human mind. His startling picture of that time and its issues is well calculated to inspire earnestness and devotion on the part of his people as the time for that mighty consummation approaches.

But there has arisen a movement which is calculated to allay any apprehension as to readiness for the return of our Lord. The age-to-come theory has stepped into the arena to combat the long-cherished view of past ages, declaring that the Lord's coming is not to be the *visible* dawning of a longed-for day, when his waiting followers, as they see his form in the heavens, extend their hands in his direction, exclaiming, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

That theory does not admit, either, that any startling sight will mark that occasion, by which a hitherto scoffing multitude will be led to *mourn*, to beat the breast in sorrow, on account of that coming (Matt. 24:30), as they call on rocks and even mountains to fall on them and hide them from him that sitteth on the throne. Rev. 6:14-16; Matt. 25:31. No; that doctrine boldly asserts that the Lord's coming "is not to the natural vision;" that it is only by "the eye of faith, through the sure word of prophecy, that his presence and work" can be dis-

cerned." See "Studies in the Scriptures," Vol. II, page 149.

Of course, such a positive statement in the face of direct scriptures must needs find some alleged backing, so the following has been exultingly set forth: "In like manner as he went away [quietly, secretly, so far as the world was concerned, and unknown except to his followers], so in this manner he comes again."—*Id.*, page 154. Strange analogy that! Why was not one other condition named? Christ went away apparently unaccompanied. Will this *likeness* obtain at his second coming? Pastor Russell may answer Yes, but we are positively told, on far higher authority than his, that when Christ returns he will descend with *all the holy angels with him*. Matt. 25:31. More than this, the Scriptures explicitly tell us that when he comes, *every eye shall see him*; even those who pierced him shall see him. Rev. 1:7.

It might be supposed that with the many Scripture allusions to the Lord's coming, and the incidents which these references join with that event, one would hardly dare attempt to break their force by such far-fetched construction. But nothing seems to deter the age-to-come theorist from such work in his persistency to maintain his ground. In fact, he reads into texts words which the sense of the scripture would utterly forbid. A single sample out of many is shown in the following reference to 2 Peter 3:10-13:—

"The day of the Lord will come as a thief in the night [unobserved]; in the which the heavens [present powers of the air, of which Satan is the chief prince] shall pass away with a great [hissing] noise, and the elements shall melt with fervent heat, the earth [social organization] also and the works that are therein [pride, rank, aristocracy, royalty] shall be burned up. . . . The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens [the new spiritual power—Christ's kingdom] and a new earth [earthly society organized on a new basis—on the basis of love and justice, rather than of might and oppression]."—*Id.*, Vol. I, pages 318, 319.

What a pity to have views so foreign to the Scriptures themselves as to be obliged to read into them sentiments they never intended to convey. It will be readily seen that the foregoing sample of interpolation robs the Lord's coming of all its glory, and makes it appear a lifeless ceremony. The word unobservedly was foisted into the text to bolster up the idea that the Lord's coming will be practically unknown to the world, and that the text was meant thus to teach it. It is, however, certain that the word thief as used here and in other places, is meant to illustrate the stealthy but sure approach of one who would make a sudden onslaught.

This thought is amply sustained by many scriptures. For instance, the apostle, speaking with reference to the Lord's



advent, exhorts to wakefulness and concern about the issue, so as not to be overtaken *unawares* by the event. Should one be found at that time resting easily in the thought of a safe and peaceful future, *then*, says the apostle, "*sudden destruction*" will come upon him like a sharp, unlooked-for pain. 1 Thess. 5:3. The same thought is expressed by the Saviour when exhorting the church to *watch* for his coming. You do not know, he said, whether my coming will be at evening, at midnight, at cock-crow-ing, or in the morning; so *watch*, "lest *coming suddenly* he find you sleeping."

But this is not the age-to-come theory. Far from it; for by that, one is taught that the Lord's coming will be a gradual development. But to avoid plainly stated conclusions of the Scripture text, Pastor Russell readily reads into it his own interpretation of it. Thus he quotes and injects: "'Behold, he cometh with clouds,' and in due time 'every eye shall see [discern] him;'" shall recognize his presence, power, and authority; and all must submit to it, whether willing or unwilling."

This method of making Scripture serve an ulterior purpose, forcibly reminds one of Luther's charge against his opponents when he said, "You treat the Bible as a sow treats a sack of oats." But this is only a sample of what is met at every turn in this system. So respecting the fire spoken of by Peter which is to attend the Saviour's advent, this theory teaches that it is but a symbolic utterance, designed to represent "the destruction of whatever is burned — tares, dross, earth [social organization], or whatever it may be." See Volume I, page 318. This extract does not deign to tell *what* "burns" all these bad elements, though it admits that Scripture fire does represent *what is burned*. How convenient it would be to have information as to what does the burning, if the *fire* does not do it.

This, however, is just what the Saviour does. He says that though the people of Sodom pursued the pleasures of their day up to the very time when Lot departed from that city, even upon the *same day* that he retired therefrom, "it rained fire and brimstone from heaven, and destroyed them all." In this case it was the *fire* that wrought the destruction. Then note the application that the Saviour makes of this historical fact: "Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. How will it be? *As literal fire burned Sodom and all its belongings, so will it be done* when the Master returns.

Philosophize as one may about the propriety of such procedure, faith in God's Word requires acceptance of what it contains, regardless of logic, asserted science, or even as to how it should be. This, however, requires that one must first settle the premise that he who gave the Word knew just what he desired to say, and how it ought to be said to meet the needs of those for whom it was given. He says that *fire* will accompany the Lord's return to earth, and that it is an "unquenchable" element which will con-

tinue to burn until the destructible substances of earth are burned up. Matt. 3:12.

The same idea is verified by the Saviour's reference to the harvest of the earth. He said, "*As therefore* the tares are gathered and *burned in the fire*; so *shall it be* in the end of this world." In making his own application of this allusion, the Master said that those who do iniquity he will *cast into a furnace of fire*. Matt. 13:40, 42. With such strong expressions from such a source, it is nothing short of folly to attempt the neutralization of their force by some doubtful process devoid of inspired authorization. When God speaks, let him be true, though his word makes all human theories tissues of fabrication.

Glendale, Cal.

## The Schools of the Prophets

— No. 9

### Some of the Students

M. E. CADY

HAVING considered in the previous articles the purpose and establishment of the schools of the prophets, and also the curriculum provided for the training and education of the youth, let us now consider some of the product turned out by these schools.

The value of any institution is determined by its "finished product." What kind of students did the schools of the prophets produce? What was their finished product? "By their fruits ye shall know them."

The standard by which we must measure these students is the standard given by the Great Teacher when he "was with the church in the wilderness," and illustrated in his education during childhood and youth. The divine standard, as exemplified in his earthly life, is a symmetrical development of the threefold being: —

1. Physical development. "And the child grew." He developed his physical powers so that in health he was able to deal successfully with the industrial problems requiring strength and skill.

2. Intellectual development. "Filled with wisdom." He developed his mental powers so that he was able to study and comprehend truth, and wisely to separate it from error and falsehood.

3. Spiritual development. "And waxed strong in spirit." He developed and cherished a love for the truth and a hatred for sin. He "loved righteousness, and hated iniquity." See Luke 2:40, 52.

This method of education is heaven-appointed and heaven-indorsed. "And the grace [favor] of God was upon him." This is the highest and truest educational standard that has ever been raised.

Keeping this high standard before us, let us consider some of the students educated in the home schools in Israel, and in the schools of the prophets which were established later because the home school plan was not fully adopted and appreciated by the parents in Israel: —

#### Joseph

Joseph was educated in the family school of Jacob until he was eighteen years of age. Concerning his early education we learn the following: —

"A pure and simple life had favored the vigorous development of both physical and intellectual powers. Communion with God through his works, and the contemplation of the grand truths intrusted to the inheritors of faith, had elevated and ennobled his spiritual nature, broadening and strengthening the mind as no other study could do."—"Patriarchs and Prophets," page 222.

How clearly in his later years did the results of his early physical and industrial education appear in the wise administration of Potiphar's household, the full oversight of the prisoners, and the organized plans to provide food for the seven years of famine. He manifested strong spiritual power by refusing to yield to the seductions of his master's wife, by suffering without a murmur or complaint the tortures of the prison life, and by giving God the honor and credit for the interpretation of Pharaoh's dreams. That his intellectual powers were strongly developed, making him a wise formulator and administrator of just and good laws, is attested to in the inspired record: "He [Pharaoh] made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom." Ps. 105:21, 22.

#### Moses

Moses had six years less of home school training than Joseph, being taken to the royal court of Pharaoh at the age of twelve. From that time he was educated in the university of Egypt, a calamity which Joseph was spared, and saved from making the mistake Moses made when entering upon the special work to which God had called him. After Moses' failure it was necessary for God to send him to the shepherd school, — a school which Joseph had attended before going down into Egypt. Although "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22), — in other words, he was a historian, a poet, a philosopher, a general of armies, and a legislator, — yet at the age of forty it was necessary to spend forty years in a shepherd's school to secure the proper balance of his physical, mental, and spiritual powers, if he would be a successful deliverer and leader of God's people.

Moses was eighty years of age before he was prepared for his forty years of leadership, while Joseph was but thirty years of age when he was prepared for his eighty years of service as prime minister of Egypt, administering the affairs of the kingdom so wisely and to the advantage of God's chosen people sojourning in a strange land.

But though late in life, Moses finally secured the equal balance of his physical, mental, and spiritual powers, as evidenced by the provision made for feeding and clothing that mighty host

through forty years of desert wanderings, and by formulating and administering laws and statutes that have never been equaled; and by his intimate communion with God and close fellowship with his brethren he revealed his devotion to spiritual things.

(To be continued)

## What Is New Testament Greek? Its Origin and Its Relation to the Classical Greek

HENRY F. BROWN

WITHIN two decades the New Testament Greek was regarded by scholars as related to the classical Greek much as we regard the speech of an uneducated backwoodsman of our day. It was called "bad" Greek, or vulgar or Hellenistic Greek. Biblical, Judaic, Hebraic, the language of the Holy Ghost, and various other epithets were used to distinguish it from the classical. But a complete revolution has been wrought by investigators in Asia Minor, Greece, and Italy. Moulton says: "Biblical Greek was long supposed to lie in backwater. It has now been brought out into the full stream of progress." This same authority has taken issue with his father, an authority of the past generation, because of fresh evidence brought forward since 1895.

Many documents have been discovered relating to every department of life as it was in the Roman Empire at the time of Christ. Among these are legal papers, such as law reports, marriage settlements, contracts, and receipts; there are private documents, among which are letters between parents and children, and between friends. Then there are great quantities of commercial correspondence. Most of this is written on the papyrus tissue, and has been preserved in the dry climates of the East.

But in addition to this, quantities of the potsherd, or earthenware, used by the poorer classes as writing material have also been found. Here is represented the language of the lower classes. A single archeologist has translated over fifteen hundred pieces of this material. New Testament philology is at present undergoing a thorough reconstruction, and, says one authority, "Probably all concerned on both sides of the Atlantic are agreed that the starting point for the philological investigations regarding the New Testament must be the nonliterary papyri, ostraca, and inscriptions."

In 1895 Professor Diesmann began to publish a series of dissertations on the comparison of this correspondence with the Greek in which the New Testament is written. He contended that the language of the New Testament was not an isolated dialect, peculiar to one class of writers, or even to one locality or race; but was simply the common vernacular of the Greco-Roman portion of the empire at the time of the apostles. This has since been called the *koine*, the Greek word for common or vulgar. This *koine*, or common speech of Christ's time, is the Greek that Alexander scattered throughout Asia Minor, Syria, and

Egypt, and which was fostered by his successors throughout the Alexandrine and Roman periods. There was a world speech, one common Greek language, as there was one common Greek culture. Men who aspired to literature wrote in an artificial dialect, described by Moulton as "a would-be rival of the language of Athens in her prime. But the writers of the New Testament, he adds, had little idea they were writing literature. The Holy Ghost wrote absolutely in the language of the people."

This common language of the people, or the *koine*, as it is called, was without serious dialectic differences, except perhaps those due to pronunciation, being practically the same whether found in Egypt or Herculaneum, in Pergamum or Magnesia. It is found in inscriptions over the whole empire, having been in such common use that the Roman Senate translated decrees in it and scattered them to all parts of the country. It was spoken in Rome itself, so much so that one authority says that to live in Rome there was no necessity of knowing any other language. Paul wrote the epistle to the Romans in the *koine*, and the emperor Marcus Aurelius wrote his "Meditations" in this common speech of the time. Moulton says that in the first centuries of our era it was spoken by a far greater proportion of the civilized world than is the English today. The fact that it was used as the language of commerce means much. The Greeks were the school-teachers of the Roman Empire, and they taught in the *koine*, or the common language of the time. One writer thus forcefully expresses it: "It was an epoch in the history of the world when the Babylon of tongues was hushed in this wonderful language of Greece."

The classic Greek was related to the *koine*, or common speech, about as Chaucer is related to our English of today. The classic was the ancient language, containing the poetry and the philosophy of the past, but was not used practically. It has been described as "an artistic language that everybody understood, but nobody spoke." There were various dialects in the classic, Homer, Xenophon, Pindar, Sappho, Herodotus, and others each representing some peculiar dialect. These dialects were all blended in the *koine*. Under Alexander the mixture of nationalities in the newly rising communities demanded a common speech as a medium of intercourse, and the *koine* of the victorious Greeks was ready for the purpose. It became the speech of the empire; the *weltsprache* or *lingua franca*, says Moulton.

Robertson says, "The march of the Greek language has been steadily onward to the present day." The *koine* was not the speech of Homer, nor is modern Greek the language of the *koine*, or the New Testament. He adds, "The New Testament stands in the center of development, the extremes of which are the classical Greek and the modern."

An example of the practice of the universality of the *koine* is found in Acts

14. Paul here talks to the Lycaonians in the common language, the *koine*; and in the excitement that follows, the people lapse back into their native language, which is not understood by the apostles. The authorities differ on the point as to whether Christ's public teaching was in the *koine*, but there is agreement that he was able to speak the Greek of his period, because he spoke to Pilate in some language common to both.

There was also a literary *koine* in that period, the same as we have today. We do not use the colloquial of everyday speech in our literature. Polybius and Josephus wrote in this literary *koine*. Moulton sums it up thus: "The conclusion is that Biblical Greek, except where it is translated Greek, was the simple vernacular of daily life. Words hitherto assumed to be Biblical, or technical words, are in reality normal first-century Greek; we have at last before us the language in which the apostles wrote. This is so clearly expressed by Glover ("Conflict of Religions in the Early Empire") that I quote him verbatim:—

"Towards the end of the first century of our era there began to appear a number of little books written in the ordinary Greek of everyday life, the language which the common people used in conversation and correspondence. It was not a literary dialect, which men of letters affected—a mannered and elaborated style modeled on the literature of ancient Greece and no longer a living speech. The books were not intended for a lettered public, but for the plain people who wanted a plain story, which they already knew, set down in a handy, readable form. . . . At an early date these books began to be called the Gospels."

Classical Greek grammars of a generation ago, if they deemed the New Testament Greek at all worthy of notice, placed a few facts in the form of an appendix at the conclusion. Moulton says the Greek of the New Testament, or the *koine*, is coming into its own now, and having accorded to it the rightful independent dignity it deserves. Whole grammars devoted to it entirely are now obtainable.

Of what benefit, then, is the study of classical Greek to the understanding of the New Testament? The same value as the study of Chaucer or Wyclif would be to one wishing to learn English today. It will aid greatly in the etymology of many words; but the New Testament gives, many times, a different meaning to a word than is used in the classical, as well as uses many words that do not occur at all in the ancient Greek. There is no necessity of studying the classical Greek to understand the New Testament, as the two epochs in the development of the language are too remotely connected.

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THE symmetrical structure of a strong, beautiful character is built up by individual acts of duty.—"Testimonies for the Church," Vol. IV, page 572.



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## EDITORIALS



### The Reward of the Overcomer

God is unchangeable, and his purpose unalterable. That purpose has been working out through the ages, and through all time has run the unbreakable thread of his living promises to his own. He pronounced a penalty upon Adam for his transgression, but in announcing the penalty he gave the promise of the Redeemer. The promise to Abraham and his seed was a promise that involved the restoration of this earth to its sinless condition, as a fit place for the habitation of God's righteous remnant.

Moab and Ammon, the enemies of God's people of old, are the types of the enemies of God's faithful people through all the ages. So God's promise that the residue or remnant of his people should possess their land (Zeph. 2:9) was also a prophecy of the time when the wicked shall be utterly removed from the earth, and the habitations of sin give place to the habitations of righteousness. "Ye shall tread down the wicked," says Inspiration through Malachi; "for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:3.

God's people are they that triumph over sin; and he says of them, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. Again he says, "No good thing will he withhold from them that walk uprightly." Ps. 84:11. It is his own, his remnant, his peculiar people, that walk thus.

So precious is God's remnant in his sight that he declares: "They shall be mine, saith the Lord of hosts, in that day that I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17. Inspiration could, seemingly, use no stronger comparison to show how precious in the sight of the Father are the lives and happiness of those who will stand unswervingly for him in spite of the most bitter persecutions. The Lord also likens them to perpetual pillars in his eternal temple.

He tells us through Isaiah that those who are his willing servants and are obedient (who keep his commandments) shall "eat the good of the land." Isa. 1:19. That does not have reference to the good things of this sin-cursed earth, but to those truly "good things" of that goodly land where sin and sorrow no more can come.

Again: it is said of those that are his, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11. Christ gave the most positive assurance to his faithful ones of the reward that awaited them. He said, "I go to prepare a place for you;" and just as surely as he was to go and prepare a place for them, he was to come again and take them to himself to be with him forever. The thought is further emphasized in these words of the revelator: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4.

His faithful ones, his remnant, he himself declares will be watching for his return; and one of the blessed experiences of that class is foretold in these words of Christ: "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37.

These are the overcomers. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." Rev. 14:4. This is the class to whom the Saviour refers in these words: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will

confess his name before my Father, and before his angels." Rev. 3:5. The white raiment is the robe of Christ's righteousness, which he promises to place upon those who are his. The prophet Daniel, in speaking of this class, says that they shall shine "as the stars forever and ever." Dan. 12:3.

Out of great tribulation they come; out of the sorceries and philosophies and superstitions and false religions of modern Babylon they are called. "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." See Rev. 18:1-4. They that heed that call sit down at the grandest feast the universe will ever afford.

When "the marriage of the Lamb is come, and his wife hath made herself ready," then shall the overcomers experience the fullness of the joy of the accepted invitation that has come to them in the gospel. "Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19:7-9.

All these promises and these blessed experiences are for the remnant that prove faithful to God through the most trying experiences that can come to the people of this world. What matter persecutions and oppositions when faithfulness to God brings such rich rewards?

C. M. S.

### A Light on the Kafirland Border

NIGHT had fallen before we reached the last hilltop looking down upon the Maranatha Mission, twenty-five miles by wagon road from Grahamstown. The first view I had of the station was of a bright light shining out in the darkness of the valley below, which Brethren Jeffrey and Tarr recognized as coming from one of the windows of the mission house.

That first view seemed a bright omen of good. For an hour before the darkness fell, we had been looking from the top of the range toward the hills and mountains of Kafirland, stretching away northward from the Fish River, which is the border of the Kafir country proper, with its two millions or more of people.

Maranatha, with its main school, is ten or a dozen miles from the river. Our mission is thus only on the coast of that sea of needy Kafir humanity.

But the light from Maranatha is shining over into Kafirland with bright gleams of hope and promise. Transformations are being wrought in the region round about.

About one hundred and twenty Kafirs have been baptized, most of them from among the raw or Red Kafirs, so called because the non-Christianized natives wear red blankets, dyed with red earth,

and also smear their bodies with the red ochre.

The transforming power of this truth is recognized by farmers who had at first, perhaps, little sympathy with our mission. They say that years ago any bullock or cow that strayed over the range into the bush of the river valley was a lost animal. It disappeared completely; and it was of no use to look for it. Now it is different. Not only have scores of raw Kafirs been redeemed, but the uplifting influence has reached beyond our own Christian communities.

The headmen of two villages, where outschools have been established,—on the northern side of Fish River, and so in Kafirland proper,—have accepted the truth. Less than three years ago they were Red Kafirs. Today they are praying, devout Seventh-day Adventists, talking of this "blessed hope" of ours like old-time believers.

I thought, "Would that the brethren and sisters in far lands, who have prayed and given for Maranatha, might see this light station on the border of Kafirland."

But here it is, a light shining in a dark place. And the gifts for missions and the prayers for the missionaries and the peoples for whom they are laboring, are helping to keep the light shining. The influence of the mission is extending now far over into Kafirland.

It was good to look down into that dark night of the valley and to see the bright light shining from the mission window. I was glad that all that was visible of the mission and of Kafirland was that bright signal of hope. Away across the hills to the eastward the Kowie lighthouse was flashing its signals over the Indian Ocean. Every twelve seconds the flash appeared, searching the darkness far out at sea to guide the passing ships and to warn them of danger.

Thank God, the light from the Maranatha station is shining over into dark Kafirland, and into souls that were drifting to destruction in the region of the shadow of death, light hath sprung up.

To hear these redeemed souls praising God, and singing the songs of Zion, and praying and working for others, is a heart-melting experience. God is using the missions, brethren and sisters, and the work is onward.

w. a. s.

### A Sobering Situation

NINE months of world-wide war, growing more bitter and barbarous with every passing day! While every nation is not actively engaged in the strife, there is not a government on earth that is not paying tribute in some form to the conflict. Last winter it was hoped that before summer peace would be brought about, but apparently the passing of the winter has marked the begin-

ning of hostilities on a larger and more unprecedented scale. It seems inevitable that Italy, the last great power of the Old World, will be drawn into the conflict. The end in time or results no man can foretell.

It is perhaps well that the veil is drawn over the horrors of the future; the present picture is all the heart of man can bear. And what a picture is presented! Kings dethroned, countries subjugated, cities and villages turned to ashes, fertile fields desolated, thousands upon thousands of human beings—the flower of the nations—buried, like the beasts of the fields, in unmarked graves, thousands of others maimed and crippled for life, thousands of wives widowed, thousands of parents bereft of sons. Millions have been called to mourn the loss of loved ones. Grieving, sad-eyed Sorrow sobs beside the altars of a million stricken homes. Gaunt, hollow-eyed Famine stalks through the land. Pestilential disease numbers its victims by thousands.

The sinking of the "Lusitania," sending more than a thousand souls, is but one incident in the terrible havoc being wrought. This latest horror will be succeeded doubtless by others and still others until the human sensibilities become calloused and benumbed.

Surely if there ever occurred in the history of mankind a situation to cause sober thought and serious reflection, it is the one presented before us today. And thousands, deeply impressed, are anxiously inquiring the meaning and portent of this great conflict. Others, it is to be regretted, are passing on indifferently and recklessly. They are eating and drinking with the drunken. In the mad strife for wealth or fame, in the wild whirl of social life and pleasure, they are endeavoring to stifle a half-aroused conscience, and forget God.

Heaven is permitting these great evils to arise in order to awaken the impenitent to the danger of impending judgment. We do not say that these disasters following in the wake of war are the judgments of God. This is a question we may not determine. But we do know this, that fire and storm, earthquake and warfare, famine and pestilence, are permitted by an overruling providence, and in these calamities God is speaking to sinful men to turn from the evil of their ways, and find refuge and salvation in Christ Jesus from the final, overwhelming destruction.

Surely this situation should appeal to the believers in this message. It should appeal to our young people, leading them to see the vanity of earthly glory and possessions. We know not what a day may bring forth. We know not what new and strange trials wait on the morning in our experience. Now is the time

for us to be certain that everything is clear between us and Heaven, that our sins are forgiven, that our names are written in the Lamb's book of life. Are there any among us who do not have this assurance? Are there wandering sheep of the house of Israel? Are the brethren and sisters of our acquaintance safely anchored in Christ Jesus? Are the members of our own families at peace with God? Are our children within the ark of safety?

Some there are who company with Israel who are not of Israel. Some there are who belong to the Seventh-day Adventist Church who do not really know God. We find in connection with many of our churches men and women whose hearts are still in Egypt. They are looking backward instead of forward, to earthly possessions instead of to the heavenly treasure. Some are going on adding farm to farm and building to building, forgetting that their possessions must pass away with the using. And some of our young people are reckoning without God. They have high hopes and lofty ambitions, but have failed to make Jesus a partner in their calculations. Will these careless, indifferent ones be aroused before it is too late? Will they see whither they are drifting, and make an effort to stem the onrushing tide that is sweeping them toward the precipice?

Upon us who sense the times and the seasons there rests the solemn responsibility to sound abroad the warning cry. We must be watchmen upon Zion's walls. Seeing the evil coming, we must sound the alarm. We would not be alarmists. We would not be sensationalists. What the immediate outcome of the present conflict will be we cannot say. Whether this present war will drag on, merging into the last great strife, or whether there will be a little time of peace, we cannot safely predict. The future is known only to God. But we do say this: The times are ominous, the multiplying signs are portentous, the muttering thunder and gathering clouds betoken the speedy breaking of the coming storm. And we have no time to lose. Whether the Lord comes next year or five or ten years hence, we cannot afford to trifle with his invitations to repentance, we cannot afford to stifle our consciences. The present is the only opportunity of which we are assured.

The ordeal before us will be a fearful one, one that will try men's souls, the time of Jacob's trouble, when wrestling with God for victory will be our only hope. We need now to gather strength to stand. The weaklings will go down in the strife. Those only whose hearts have been purged from sin, who have made a full and complete surrender to God, who have placed all upon the altar of his service, who can stand not in the



strength of argument or reasoning but in the power which God will impart to his devoted children, will be enabled to resist the pressure of sin and temptation, and go through to the end triumphant. Now, today, in the life of every one is the time to begin the gathering of this power, the building of this experience. What will be your answer?

F. M. W.

## Synopsis of Present Truth — No. 6

### The Great Prophetic Outline of the World's History

#### The Prophecy of Daniel 2

"THERE is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2: 28.

In a dream by night the Lord gave to Nebuchadnezzar, king of Babylon, a clear historical outline of the course of world empire to the end of time and the coming of the eternal kingdom.

The king was a thoughtful monarch; and having reached the height of his power, he was one night meditating upon "what should come to pass hereafter." Not for his sake alone, but for the enlightenment and instruction of men in all time, the Lord answered the wondering question of the king's meditation by giving him the dream. "He that revealeth secrets," said Daniel the prophet, "maketh known to thee what shall come to pass."

And that we may know at the beginning that there is nothing fanciful and uncertain about this great historic outline reaching to the end of the world, we note first the assurance with which the prophet closed his interpretation: "And the dream is certain, and the interpretation thereof sure."

The details of the dream had been taken from the king's mind, while conviction as to the wondrous import of it remained. This was in God's providence to show the folly of the worldly-wise men of Babylon, and to bring before the king the prophet of the Lord with a divine message. The prophet Daniel, under the inspiration of God, brought the dream again to the king's mind: —

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that

smote the image became a great mountain, and filled the whole earth." Dan. 2: 31-35.

The prophet next declared the interpretation. And now follows the history of the world in miniature: —

#### Babylon

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

The parts of the image, then, of various metals, from head to feet, represented successive empires, beginning with Babylon; and the kingdom of Babylon, represented by Nebuchadnezzar, was the head of gold.

History shows how fitly the golden head symbolized the Babylonian Kingdom. Long before, the prophet Isaiah had described it as "the glory of kingdoms, the beauty of the Chaldees' excellency." Isa. 13: 19. And now, in Nebuchadnezzar's day, it was the golden age of the Babylonian Kingdom. No such gorgeous city as its capital ever before stood on earth. And Nebuchadnezzar was the great leader of its conquests, and the beautifier and builder of its walls and palaces. "For the astonishment of men I have built this house," one tablet reads; and hundreds repeat the story.

Those portals for the astonishment of multitudes of people with beauty I adorned.

Thus Nebuchadnezzar's records of stone today repeat the proud boast of the scripture, "Is not this great Babylon, that I have built?" Dan. 4: 30. To the king it seemed such a city could never fall. One inscription reads: —

Thus I completely made strong the defenses of Babylon. May it last forever. — *Rawlinson's "Fourth Monarchy," appendix A.*

#### The Medo-Persian Kingdom

But the prophet Daniel, proceeding with the divine interpretation, interrupted all such proud thoughts with the declaration: —

"And after thee shall arise another kingdom inferior to thee." Dan. 2: 39.

Now the look was forward into the future. And the word came to pass. Babylon's decline was swift after Nebuchadnezzar's death. Daniel the prophet himself lived to interpret the handwriting on the wall at Belshazzar's feast: —

"God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians." Dan. 5: 26-28.

The breast and arms of silver, in the great image, represented the Medo-Persian Kingdom, which followed the Baby-

lonian, "inferior" to it in brilliancy and grandeur, as the silver is inferior to gold. Medo-Persia, however, enlarged the borders of world empire; and the names of Cyrus and Darius were written among the mightiest conquerors of history.

But the prophet does not stop to dwell upon the grandeur of fleeting earthly kingdoms. The interpretation hastens on to reach the setting up of a kingdom that shall not pass away. Following Medo-Persia, a third power was to rise: —

#### Grecia

"And another third kingdom of brass, which shall bear rule over all the earth." Dan. 2: 39.

The "third kingdom" after Babylon was Grecia, which overthrew the empire of the Medes and Persians. And Grecia's dominion fulfilled the specifications of the prophecy, which indicated a yet wider expansion of empire. Its sway was to be over "all the earth," said Daniel the prophet, foretelling its history. Arrian, the Roman, writing its history afterwards, said that Alexander of Greece seemed truly "lord of all the earth;" and he adds: —

I am persuaded there was no nation, city, nor people then in being whither his name did not reach; for which reason whatever origin he might boast of, or claim to himself, there seems to me to have been some divine hand presiding both over his birth and actions. — *Alexander's Expedition," book 7, chap. 30.*

The sides of brass in the great image represented Grecia, the brazen metal itself a fitting symbol of those "brazen-mailed" warriors, the "brass-clothed Greeks," celebrated in ancient poetry and prose.

While Grecia's supremacy under Alexander was disputed by none, there was a power rising in the west that was soon to enter the lists for the prize of world dominion.

W. A. S.

(To be concluded)

## Drawing Together

WE have long held that in the fulfillment of prophecy concerning the last days, there would be a drawing together on the part of Romanists and Protestants to a certain degree or upon certain things, which would make possible the issuance of a decree of persecution against those who keep the commandments of God. A movement is on foot at the present time designed to bring about a union of those forces. More than one influential journal has opened its columns to the advocacy of such a drawing together. It is proposed that a conference be called of influential ecclesiastics and laymen of both Catholic and Protestant persuasion, to consider the differences between the two systems, to get acquainted with each other's point of view, and thus bring about a more kindly and harmonious feeling between

the two great divisions of Christianity.

Among the more influential journals devoting considerable space to the discussion of the proposed conference are the *Watchman-Examiner* and the *Christian Work*. From contributions in the department of the last-named journal devoted to that topic we take the following:—

I wish the conference might be called if for no other reason than to show open-mindedness. It is sometimes worth while to make an experiment for the sake of showing that it is not worth making. [From a Protestant.]

Your recent editorial on the subject of a conference of twenty leading Protestant ministers and laymen and twenty leaders of those of Catholic belief is certainly timely and should receive due consideration from both Catholic and Protestant. Such a gathering, if conducted in a spirit worthy of those who believe in the teachings of the Christ who suffered for all mankind, cannot but bring forth results far greater than we at the present time can comprehend. For myself, as a Roman Catholic, the idea is certainly worth the effort. But such a gathering should assemble without rancor or bitterness, but aim to investigate and learn the true state of affairs as they exist in both Catholic and Protestant minds. Thus an honest statement without inherited prejudices and suspicions would be forthcoming, which would have a tendency to remove from the minds of many the spirit of antagonism which exists today.

Hoping you may be able to bring to a successful conclusion such a conference, . . . [From a Catholic.]

You deserve the thanks of the general public for your very plain and sensible statement of the delicate situation, and for calling attention to the importance of a better understanding between the Catholics and the Protestants in this country. Your suggestion of a conference of ecclesiastics and laymen representing both parties is a most sensible one, and one which it will be difficult for either party to reject without thereby admitting that it really does not care to possess a knowledge of the aims and purposes of the other. [From a Protestant.]

When Catholics and Protestants unite vigorously upon any program of action, we may be assured that they will have little regard for either the civil or the religious rights of less influential bodies that decline, for conscientious reasons, to unite with them. We know that they will unite upon the question of the Sunday sabbath and upon its enforcement on all the people. In that combination lies the key to the making of the image to the beast and the enforcement of its mark. We have known that some such move would have to develop in order to meet the specifications of the prophecy—and here it is.

It is not a beautiful theory we have believed in all these years, not a finespun fancy, not a creature of a disordered imagination, but the very truth of God itself. It is indeed a privilege to be living in a time when God has set his hand

to his closing work to finish it; and we can see his hand in the midst of the wheels of this earth's confusion, directing and controlling and shaping toward the climax of the controversy. But it is not a day for carelessness, for resting contentedly upon our oars, for folding our hands in quietness and idleness. These times demand the greatest sacrifices and the greatest activity. "Let us not be weary in well doing: for in due time we shall reap, if we faint not." While the forces of the adversary are drawing together, let us also draw together and press forward with united front.

C. M. S.

### The Burma Mission

At the close of the Calcutta conference, Professor Salisbury and I went to Burma to visit the different interests of our work there. Brother and Sister Ludington, who had come from Emmanuel Missionary College to take charge of the Meiktila Industrial School in Burma, reached Calcutta just in time to accompany us. We are glad to add these teachers to our staff of workers in Burma.

Rangoon is the headquarters of our work in Burma. Here, as in so many other places in the Indian Union, we met fellow workers whom we had known and helped to select for this field. Prof. R. B. Thurber lives here. It was in their family tent on the East Michigan camp ground five or six years ago that I made final arrangements with Brother and Sister Thurber to come to Burma. Although they have remained in this warm climate the most of the time since coming, they both are looking well and are bright and cheerful in their work. Brother Thurber is acting superintendent of the field and pastor of the Rangoon church. This church has a membership of seventy-five. The members are principally Europeans and Anglo-Indians, very few Burmese having as yet taken their stand for the truth. This church pays a good tithe, and supports the work liberally in every way. The members are quite active in home missionary work.

There seems to be a good interest in the city to hear our message. The hall they use for their regular meetings was well filled at each of the services conducted while I was with them. At the last meeting quite a number were unable to get seats; and listened from a side room.

The treatment rooms have recently been installed on the third floor of one of the best buildings in the city. They are nicely arranged and well equipped. They are under the management of Brother and Sister F. A. Wyman, who came to Burma a year and a half ago from the Foreign Mission Seminary. It has been but a few months since this

medical work was started, so it is impossible to tell just what it will accomplish. However, the present prospects seem good for making the enterprise self-supporting. An influential barrister and a number of other prominent business men have begun to patronize them. Brother and Sister Wyman are earnest, warm-hearted missionaries, and they are praying that this work may prove a blessing to the cause throughout all Burma.

Our Meiktila school is three hundred and twenty miles north of Rangoon. We have a block of twenty-nine acres in a good location, two miles from the railway station. There are four principal buildings,—the bungalow, school hall, dormitory, and industrial hall. The bungalow is of good size, and substantially built. The first story is of brick, the upper, wood. The school and dormitory are built of teak frames filled in with split bamboo. Many buildings are constructed of this material in Burma. The industrial building is of corrugated iron with cement floors. It is so constructed that the sides can be swung out and up on hinges, which gives all the ventilation possible.

At the time of our visit very little industrial work was being done, the war having cut off their supplies of material; but they had succeeded in obtaining a good supply, which they were expecting to receive in a few days. The three principal lines are furniture, split bamboo chairs, and boots and shoes. The samples I saw showed that the boys do good work.

Just now there are only thirty-five students in the school. There are various reasons assigned for the decrease; but the brethren believe that the attendance can be increased, and that the school can be made a greater factor for our work than it has ever been. Eight or ten of the boys now in the school have united with the church by baptism. Some of them are earnest young men who give promise of making good workers. A good beginning has been made toward the establishment of an institution for educating and training native workers for Burma. This is a most important requirement for such fields.

We have living in Meiktila Brother Stevens and family, who are a great help to our work. He is the government prosecutor of the city, and holds a commanding influence among the best men in that part of the country. Sister Stevens seems like a superior woman, and they have a nice family, who do a large amount of missionary work. When I was there, they had just ordered ten thousand copies of the War number of the *Watchman*. They also contribute freely to the cause. This family, with the teachers and Christian students in the school, form the nucleus for a good

church. At present the membership is about fifteen.

Leaving Meiktila, we went to Mandalay, about fifty miles north. This was the old and last capital of Burma under the Burmese kings. Its present population is 139,000, only a little more than half its population when taken by the British in 1885. Brother and Sister R. A. Beckner have charge of the mission here. For a year or more he has been selling papers and tracts in the city and surrounding country. Several persons have embraced the truth. They have a church of ten or a dozen members. Hereafter Brother Beckner is to give more time to Bible reading and ministerial work. But he is very energetic, and will also distribute a large quantity of literature.

Mandalay is the natural center of our work in Upper Burma. In a radius of from ten to fifteen miles around the city, stretching west to the Irrawaddy River and east to the Shan Hills, we could see from Mandalay Hill some five hundred villages with a population of five hundred thousand. The country is level, and here, as perhaps nowhere else in Burma, there are good country roads. With a horse and trap Brother Beckner could easily reach many of these villages. I am glad to report that Brother and Sister Beckner are in excellent health, and are very happy in their work. He is getting a good command of the language. Their hearts are set on building up a good, strong work in Upper Burma, and they hope to be able to remain in that country until the Lord comes.

#### The Karens

As you know, the brethren in Burma have for a long time been urging that work be begun among the Karens. Brother Hamilton was sent out two and a half years ago in response to this call. Sister Gibbs, who was chosen for this work, has mastered the Karen language, having passed the first and second examinations with high marks. She has also completed a course in midwifery in the Calcutta hospital.

The Karens number about one million, or one tenth of the total population of Burma. The majority of them live in the eastern part along the great Salween River. They are scattered along a stretch of territory nearly five hundred miles in length. There are three divisions or branches of the Karens: the Pwo (Po) Karens, the Sgaw (Skaw) Karens, and the Karannee. The Pwos are the most numerous, and are settled in the lower part about Moulmein. The Sgaws are second in number. They live in the central and northern parts. The Karannees live in the extreme north, close to the borders of Siam and Tibet.

It was among the Karens that Judson and his associates did the most of their work. The Baptists now have a large following of both Pwo and Sgaw Karens.

Their total baptized membership in Burma is about fifty thousand.

In company with Brethren Salisbury, Thurber, and Hamilton, I made a visit to this district. We first ran over to Moulmein, two hundred and eighteen miles by rail. There we took a small steamer up the Salween River sixty miles to a village called Shwegun. This is the terminus of the steamship line. The place our brethren had selected for our station is fourteen miles farther on, at a village called Kawkayet, on the Yun-



GROUP OF OUR WORKERS IN BURMA

zalin River, which forms a junction with the Salween River about midway between Shwegun and Kawkayet. Beginning at this junction there is a stretch of country at least a hundred miles long occupied principally by the Sgaw Karens.

When Brother Salisbury was in Burma last July he visited this region with the brethren, and agreed with them on the selection of a block of nineteen acres at Kawkayet for our mission station. As this land belonged to the government, Brethren Thurber and Hamilton went to see the district commissioner at Papun about securing it. They found him to be a very pleasant gentleman. After hearing them, he said he should go into the matter more fully, and if he found no objections, he should be glad to grant them the site for their mission. He also told them that he was authorized to give a certain allowance of timber for such purposes, and that he should give them all that he should be authorized to appropriate.

As we could not get a boat large enough to take us all up the river from Shwegun, where our steamer left us, to Kawkayet, it was decided that Brethren Thurber and Hamilton should go on in a small boat, and that Professor Salisbury and I should return. On arriving at Kawkayet, the brethren learned from the people that the commissioner had been down to inspect the block they had asked for. He had also posted the usual notice for thirty days, telling of our request, and giving opportunity for lodging objections. A man in the place told the

brethren he had seen the written document containing the commissioner's decision to give us the land.

Although the brethren have not received final word direct from the commissioner regarding his decision, they have learned through another source that he has made the grant. We arranged for Brother Hamilton to go to Papun at once to have proper papers made out. If the commissioner makes the grant, we shall get a good block of ground in a healthful location, and, further, we shall

get a supply of good timber for our buildings.

Now is the time to act. On account of the war, the timber business is dead. Millions of logs are tied up in rafts along the river banks. The mills are clogged with sawn timber, and are offering it for one third the usual price. Hundreds of men are wanting work, and can be secured at

low wages by contractors. In view of the whole situation, I authorized the brethren to proceed at once with the enterprise. I have taken the responsibility of raising the two thousand five hundred dollars they have estimated it will require to put the mission in good shape. We cannot delay the opening of this mission without risking great loss.

Brother and Sister Hamilton and Sister Gibbs have been waiting a long time to get among the Karens, and they are happy beyond expression at the prospect of being at this new mission station in the near future. They have wonderful courage to go up that great river, and settle where tigers and other wild beasts are plentiful. Of course they will be safe, yet many would shrink from it. They believe the Lord has called them to that work, and that he will give them many Karens in return for faithful efforts. We shall watch the development and results of this new move with the deepest interest, not forgetting to pray earnestly for our dear workers and also the Karens.

A. G. DANIELLS.

At the recent council meeting in Calcutta, India, it was decided to open another school in new territory, where advanced students in South India may continue their training. The school in Nazareth had become so crowded that another school was necessary. A favorable opening for this new mission school was found at Coimbatore, about two hundred miles northwest of Trichinopoly, where Brother and Sister Lowry expected to locate about March 1, to open the school in a very favorable location.



# THE WORLD-WIDE FIELD



## General Meetings in Europe

L. R. CONRADI

THE most of our conferences on the Continent hold their annual meeting in the winter. During the last few years, I have generally spent the winter in Africa, and managed to come home only in time for the union conference committee meetings; but this winter, for the first time in some years, I arranged to visit every one of the eighteen meetings in Germany and two in Switzerland. In order to make this possible, we held as many as three meetings a week, while otherwise we generally had only one. In the larger fields we held a regular annual conference with a properly chosen delegation; in the smaller fields we had but general meetings, and did the main business of the conference through a large committee of representative brethren, who attended to the auditing, the issuing of credentials and licenses, and the election of conference officers, and also to the formulation of resolutions. The resolutions were then discussed in the public services. Short though the meetings were, they were a new experience to us, showing how much business can be attended to in a short time, and still make it possible to hold good, spiritual meetings. All these meetings were well attended, and our people appreciated them. Considerable expense was thus saved, also much time of the workers, and good results were obtained.

January 6-24 I attended the seven meetings in the East German Union. The first one was held in Chemnitz, Saxony. Saxony is one of the most thickly settled countries of Europe. It is about the size of Connecticut, and has a population of nearly five million. With seventeen gospel workers, 274 souls were gained last year, so that this conference now numbers 1,303 members. There are two churches in Dresden, with 220 members; two in Leipzig, with 203; in Chemnitz we have a church of 170 members. All the churches were well represented by delegates, who took a deep interest not only in the business of the conference, but also in the Bible studies and religious services. At the evening lectures the hall was packed. A good meeting was held Sabbath forenoon, and in the afternoon Brethren Hennig and Dwehus were ordained to the gospel ministry, after which the young people's society gave an interesting review of the origin and progress of our work throughout the world. The tithe and offerings amounted to 81,000 marks, against 93,000 the previous year. Our canvassers met with many obstacles the past year, and yet their work is onward.

After the close of the Sabbath we went as far as Dresden to attend to some

affairs of the conference, and then on Sunday morning went to Goerlitz, in Silesia. Here we were to have only a general meeting, but to our great surprise the people had come in from all the different churches, and they all seemed hungry for the word of life. This province, with over five million people, has now 1,044 members. Last year 172 were added. In Breslau there are two churches, with 204 members; at Goerlitz we have a church of fifty-seven; the other churches range from this number downward. It had already been decided to divide the province into two conferences, and each conference would have been about the size of New Jersey and have had the same population; but in view of the war and the scarcity of workers, it was decided to wait another year for the division.

The next two days we spent in Guben, in the Warta Conference. God has blessed our efforts in this field, the seven workers gaining 117 souls. This conference now has 641 members. The tithe and offerings were over 43,000 marks, or a gain of more than 500 marks over last year.

The next Sabbath we spent in Stettin, Oder Conference. Here we also had merely a general meeting. There were twelve laborers at work, and 152 members were added. This field had 665 members at the close of the year. While the tithe went down about 8,000 marks, to 31,560, the offerings, which amounted to 7,856 marks, showed a slight increase. The strongest church in this conference is in Stettin, with 165 members. At Schwerin, the capital of Mecklenburg, we have a church of seventy members.

Sunday we went to Danzig, in the Weichsel Conference. Here we had only a general meeting. At Danzig we have a church of eighty-six members, and I was pleased to find a well-located hall, with every seat filled. We have in this field eight workers, who last year gained eighty-five souls, the present church membership being 565. The tithe increased 1,600 marks, while the offerings decreased about 486 marks.

On the eighteenth we reached Konigsberg, in the East Prussian Conference, at midnight. As Konigsberg is quite close to the border, we could see many evidences of the nearness of the great struggle. No other conference has suffered from the war so terribly as the East Prussian. Of the forty-nine churches in this conference, twenty-one are situated within the war zone. These churches have a membership of 478. A few of our members have been taken captive, many have had all their possessions destroyed, and others have had to leave everything behind and flee for their

lives. But our nine workers who are left of the fourteen, have baptized 119 persons, bringing up the membership to 1,203. Here was the only place we could not have our full conference committee together—only three of its members being present. At Konigsberg we have a church of 120 members. One of our brethren who owns a house here has fitted up a good meeting hall, and it was well filled the evening I spoke.

The next three days we spent in Berlin, where we had a meeting of the East German Union District, and at its close a session of the union committee, and the audit of the union. In Greater Berlin we now have fifteen churches, with about 1,000 members. Several suitable halls have been rented, in which we conduct public lectures. Although the rents are quite high in a large city like this, yet there are many advantages over expensive chapels. By shifting our halls we can use them for public lectures, and at the same time for our regular Sabbath services. As the presidents of the various conferences were at the meeting, we managed to have evening lectures throughout the city. For the meetings of the union district we had secured a hall in the center of the city, which would seat about 1,000 by crowding considerably. On the Sabbath the hall was packed. Last year the district had 204 accessions, but its net gain was only twenty-four. The reason for this is that Friedensau belongs to the district, and instead of having 225 students in the school, who would be counted as members while here, we had only 100. The tithe decreased more than in any other field, from 134,000 marks to 86,000 marks; and the offerings from 38,850 to 24,000.

Since New Year's the union district has given back to the Middle German Conference, in the West German Union, the city of Magdeburg, where we have two churches, with 105 members.

The East German Union works Galicia as a mission field, and has divided it into two parts. While the West Galician Mission remains stationary, with only twelve members, thirty-four members were baptized in the East Galician Mission. Both fields had ninety members at the close of the year. They would undoubtedly have had more than one hundred members had it not been for the war. The director of the East Galician Mission is located at Czernowitz, the capital of Bukowina. He remained there during the Russian occupation, surrounded by many difficulties and dangers. Another of our workers is in the fortress of Przemyśl, and we do not know the whereabouts of one of the workers. In Berlin Brother Hambrock was ordained to the ministry, and several church elders and deacons were also ordained.

With an average of ninety workers, the East German Union last year gained 1,158 members, or a net gain of 677, the membership at the end of the year being 7,177. The finances have decreased more in this field than in any other, from 500,000 marks to 400,000. In this union there were 181 canvassers during 1914, against



192 the previous year, and the sales were 185,800 marks, against 218,200. But in the union district we had 11,000 marks more in 1914 than in 1913. The East German Union is still the strongest union we have in Europe, and the Lord has blessed the labors of Elder H. F. Schubert and his coworkers in the up-building of the cause. All the conferences were able to give their first tithe to the union, the five per cent and the second tithe to the division for missions, and to turn over a surplus for the regions beyond. We were pleased to notice the unity in our business transactions, and the confidence our brethren showed everywhere in our work and workers. I enjoyed the privilege of becoming once more acquainted with so many of our people, older and younger members, and with the workers. May the Lord continue to bless the East German Union in these troublous times, that it may keep abreast of all others, as it has done thus far, and become a still stronger factor in God's cause.

### Progress in Porto Rico

CLARENCE E. MOON

OUR hearts are full of praise and thanksgiving when we consider what God has wrought in the last few weeks here at Moca, Porto Rico.

It was in a little Wednesday evening prayer meeting, where some of our native brethren had assembled to seek the Lord, that we were blessed in a marked degree. We were studying some of the promises which the Lord has given us in his Word and by his servant, when we were impressed to begin asking great things of God. Reading Jer. 32:17, Acts 14:27, and similar texts, we were impressed that our greatest need was more faith in God, and a realization of his leading. Paul and Barnabas realized that it was the mighty hand of God working through them, and that there was nothing too hard for God.

So we began to pray for the way to open to build a church here in Moca. It would make a long story to relate the wonderful manner in which the Lord reached forth his hand to answer these prayers. But suffice it to say, about a month later the house of the Lord was dedicated free from debt, with a church of twenty adult members organized.

The new church is located at the entrance to the town, on a corner lot given by the people, and a more beautiful situation we could not have asked for. It seemed a remarkable omen of the progress of the work of God in this island that the first Seventh-day Adventist church in Porto Rico should be built under such marked manifestations of God's providence.

It is even more wonderful how God has reclaimed living temples for the dwelling of his Spirit in the hearts of these people. Most of the Porto Ricans are cursed with the tobacco and liquor vices, and all are slaves to the coffee habit. The great change that has come in the lives of those who have accepted the message is commented on by those

not of our faith. I never shall forget how these dear souls took hold of the Lord, and how he has completely redeemed them from slavery to these habits.

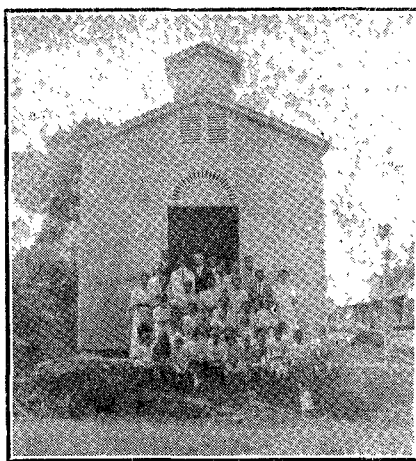
One aged sister told us that for a



PORTO RICAN HOME AT MOCA, WITH SOME OF THE BELIEVERS PRESENT

short time she used only a pinch of tobacco; but when we read that text, "What, could ye not watch with me one hour?" she took it very literally, and said she would try hour by hour, and that when the temptation came it would be a call to prayer. So she spent the night praying and struggling, as no one can understand but those who have used tobacco for a lifetime and have then undertaken to break the habit. But, thank God, she watched with Jesus, and is still watching, as this has now become a grand principle of her life. After the Lord gave her the victory over this habit, she asked him for her eyesight, having been blind for years, and now she reads her Bible and sings in our church.

A young man with whom we studied apparently believed the truth, but would not accept it. We notified our workers, and began to pray for him. After about



MOCA (PORTO RICO) CHURCH BUILDING, WITH PORTION OF CHURCH MEMBERS

three months he came to us and said, "I am going to be a Seventh-day Adventist." He said the change in him came about in this way: he was watching us settle a little business disagreement in which he knew the other person was wrong; and when he saw how calm we were, and that we paid the man his unjust demands, he determined to follow the same Jesus who made us such a

people as that. He seemed to be in earnest, and trembled at the presence of God's Spirit. This young man with eleven others was baptized the following Sabbath.

### Parana (Brazil) General Meeting

F. W. SPIES

THE Parana general meeting for this year was held at Curitiba, January 20-24. When the writer, accompanied by Elder J. H. Boehm and Brother August Pages, arrived at the place of meeting, we were very pleasantly surprised at seeing the new mission property, consisting of a spacious place for meetings and of two dwellings for missionaries, practically completed.

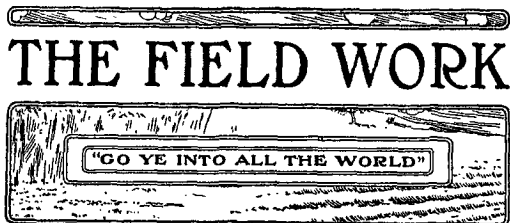
In order to construct this building the brethren of the Curitiba church did some real sacrificing. The building, including the lot, cost about \$5,000 United States gold. For a number of years the Curitiba church had been gathering means for the building, but only about \$3,000 had been provided. But in this time when materials were very cheap, and when the brethren themselves had but little work, they felt that they should go ahead with the building, and they did, they themselves providing what was still lacking. There being in the church membership men of different trades, they also did all the work on the large building. So it was with a pardonable feeling of satisfaction that they came up to the general meeting.

Unfortunately, on account of the hard times but very few of our brethren were present from the interior of the state. But the meeting was a season of special blessing to those who had the pleasure of attending it. Especially were the last days, Sabbath and Sunday, days of blessing, and with renewed strength and courage the brethren and sisters continue their journey toward the heavenly Canaan.

On the evening after the Sabbath the new building was dedicated. This time was chosen because many of the leading men of the state, such as the governor and members of his cabinet, the mayor of Curitiba, and leading merchants who had made donations, were to be present, since the building was to serve as a school as well as for meeting purposes. It was thought that this time would be the most favorable for their attendance. Elder Suessmann, our minister in Parana, gave a fifteen-minute talk about our general work, Elder Boehm spoke of our educational work, and the writer gave the dedicatory address, and thanked the friends who had so kindly assisted us in the work.

The evening meetings were well attended, more than two hundred being present each evening, many of whom seemed really interested. May the Lord grant that many of these may yet cast their lot with God's people. The song services rendered by the choir of the Curitiba church did much to increase the interest. We believe that the work in this city and state will now go with a new impetus.





### Meeting of the Oakwood School Board

ACCORDING to appointment, the Oakwood School Board met in Huntsville, April 27. A joint meeting of the committees of the Southeastern and Southern Union Conferences was held at the same time. We were glad to have with us Elders I. H. Evans, W. T. Knox, and F. Griggs.

A number of items of important business were transacted, among which was the election of the faculty for next school year. Only a few changes were made in the present faculty.

The school grounds and the farm were in a splendid condition. Everything was clothed in the beauty of spring. Our farmer, Brother Swoffer, has about one hundred and fifty acres in cultivation. There is every indication of a good fruit crop, which means much to the school.

The foundation of the new dormitory is laid, and the contract will soon be let for the work above the foundation. We hope to have the building ready for the opening of the school this fall. It will be steam-heated, and we hope lighted with electricity.

A very interesting canvassing class was begun by Brethren Dillon and Davis on April 29. About twenty students are studying to prepare themselves to sell the printed page. These students will spend the summer vacation selling books in the different conferences. Some will work for a scholarship. This plan offers a splendid opportunity to make one's way through school, while at the same time it gives a valuable training. "Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with him in his glory." "To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results." May the Lord bless the efforts of these young people.

C. B. STEPHENSON.

### Columbia Union Summer School

At a meeting of the Columbia Union Conference Committee in February, it was voted to hold the summer school for 1915 at Washington Missionary College. Since that meeting, definite plans have been laid to make the work strong, and to this end a complete and experienced faculty has been employed.

The College has opened its dormitories, offering free rooms. Board will be furnished on the European plan. Teachers who have proper arrangements with their conference officials will have all expenses met, and can lay their plans at once to take advantage of this unusual opportunity.

This session will greatly strengthen and unify the educational work in this field, and will offer the privilege to every teacher and prospective teacher to increase his ability to meet the needs of the hour. It will be a time when all may

seek earnestly and unitedly for a deeper work of grace and renewed wisdom from above.

Students will attend from the Atlantic and Eastern Canadian Unions, and no doubt there will be a number of students who wish to review or take regular studies in eighth, ninth, and tenth years. The outlook is good for a full attendance. If you are in need of the professional branches, if you wish to review, or if you desire to do advanced work in academic studies, make arrangements to attend.

This session will open about July 1. If you do not receive an announcement in the near future, make request for full information from the Columbia Union Educational Department.

C. L. STONE,  
*Educational Secretary.*

### Truth Stirs Michigan Editor

FOR more than two months Elder B. L. Post has been supplying articles to one of the newspapers in Lansing, Mich., on "The Hand of God in History," and the editor has given him free rein to bring out the facts concerning the true and the false church. These articles, which average at least two columns, are being read in all parts of Michigan, and are arousing more than ordinary comment. It is also expected that some of the readers will accept the truth as the result of their publication.

In a letter recently received from Elder Post, he gives an account of one of the experiences he has had with the editor of the paper in which his articles have been appearing. He says:—

"The editor of the local socialist paper has been an avowed infidel, besides being considered the best criminal lawyer hereabouts. Day before yesterday I called on him, and found him sick; in fact, he does not expect to live long. A leading socialist was with him, and after a few remarks he turned to his friend, who is a Methodist, and said, 'Do you know I think we have been all wrong? I have fought against and argued against the Bible and Seventh-day Adventists for years, but I am profoundly convinced that they are the people who have the truth. We have been fighting Rome, and at the same time have held to her sabbath in place of the Sabbath of Jehovah.' Then turning to me, he said, 'Tell them [the readers] in your articles that we believe the seventh day, known as Saturday, to be the Sabbath of Jehovah, and make that as strong as you can.'

"I have been told that more than a score of men in the Reo Auto Works here are meeting every week to study my articles.

"This editor is being boycotted because of his attitude toward Rome. A few days ago he received from the chamber of commerce here a statement of a recent action by that body, to the effect that the membership of that organization cannot advertise in his paper

as long as he permits articles to appear in its columns that in any way reflect on the Roman Church. He is losing financially because of my articles and on account of his own attitude of antagonism toward Rome's political ambitions in this country. His paper weekly reaches about 5,000 readers from all over Michigan; therefore it seems to me that these articles cannot fail to accomplish some good for the Master. I look for definite results from this effort, and, besides, this is proving a valuable experience to me."

Let others write a similar series of articles for their home papers, and thus help to hasten the message that wins souls to Christ.

W. L. BURGAN.

### A Unique Missionary Meeting

LATE in the afternoon of April 27, Takoma Park, D. C., was visited by a severe electrical storm, which temporarily cut off the city electric current, leaving the place in darkness until about nine o'clock in the evening.

This was the regular evening for the missionary and prayer meetings of the church. Ordinarily the lack of lights would have been considered a reasonable excuse for not holding these meetings on this one special evening; but the missionary workers, whose meeting came first, felt they could not postpone the work of mailing their papers, writing their letters, and hearing the letters read which had come in since the last meeting. So one kerosene lamp was found in the neighborhood, and served for light in one large workroom, where about fifteen persons wrote missionary letters and wrapped papers for an hour. The Sabbath-school teachers drew upon their stock of fancy toy candles set in the kindergarten sand boxes.

The workrooms in the basement of the church, thus lighted, reminded some of the aged members of the days of their youth, when most churches had only candlelight, and it also brought to mind the time when the refuge of the remnant church will be in dens and caves—when it will not be possible to enjoy the freedom and the opportunity we now have to let the light of this glorious message shine in all the dark places of the earth. These thoughts which were freely discussed during the work hour, caused us to make vows of renewed consecration to earnest service at this time.

At the close of the work hour it was decided to assemble for prayer service in the large auditorium of the church, with only the one lamp. Familiar hymns were sung, and the members were requested to recite from memory as many of the promises of the Bible as they could. There was a remarkable response, and the presence and power of the Holy Spirit made this occasion one of the best feasts the church has ever had.

D. W. REAVIS.

### The West Virginia Colporteurs' Institute

THE colporteurs' institute for West Virginia was held in Parkersburg, April 9-19. This was the largest institute ever held in the State. The field agent and other conference officers had been doing very faithful and successful work, and an excellent company of consecrated men and women was in attendance to prepare for the Lord's work. Among the number were two or three school-

meet them on every hand. Knowing this, how careful should we be to have them well armed to meet his assaults. Not only so, but we should teach them to be "temperate in all things." This means not only temperate in eating and drinking and dressing, but also in reading; for through reading the enemy often approaches the citadel of the soul and breaks down its defenses. Mothers and fathers, guard your children's reading.



### Obstinate People

"I NEVER change my mind," I once heard a woman say.

And from the way in which she said it she seemed to be quite proud of her attitude.

The funny part of it is that the people who never change their minds nearly always have magnified opinions of their wisdom. They would be very much upset if they realized that others, probably much better informed than themselves, considered them merely obstinate and foolish.

But they seldom, if ever, see themselves in this light; so they continue to map out their lives in the same narrow groove, until perhaps one day they wake up, and, to their amazement, find themselves left far behind people whom they looked down upon as ignorant.

"A wise man changes his mind; a fool never," says an old proverb, and we should always keep this before us as a mental danger signal.

"She simply won't be taught," I have often heard people say. Don't let anybody say it of you in future. It is the people who are always willing to learn who get on best in this world.

If we keep our minds open as well as our eyes and ears, we shall find that we are never too old to change, and that we can learn something from everybody, even if it is only what not to do.—*Home Chat.*



### Training in Habits of Order and Helpfulness — No. 1

MRS. C. L. STONE

I INFER that my subject implies a training in  *motive*  as well as in the  *ability to do* , and I shall treat these two phases separately, although the development of each reacts upon the other.

There arises before me a vision of many homes where I have been, either as a guest or as a member of the family for a time. In some a jarring note has constantly pervaded. The overworked, tired mother has tried in her blind, misunderstanding way to train her children to assist in the multitude of her household tasks, only to be met with peevishness and shirking on their part, until she felt it easier to do the work herself than to require it of them. There being too much for one pair of hands to do, many things were left undone, until the entire household had an atmosphere of disorder, and strained, never-ending work.

In other homes, the loving service so gladly rendered the mother by her chil-

dren did much to lighten her burdens and cause the wheels of the home to run smoothly. One delights to linger in the atmosphere of peace and order in such a home.

I pondered often for the solution of these two conditions. What is the secret of the latter type of mothers in the training of their children? I have come to believe it is love and unselfishness, combined with clear, definite, pedagogical ideas of training. By love and unselfishness I do not mean the foolish sentimentalism which prompts the mother to shield her daughter from all burdens and labor, but the pure, unselfish love of humanity which includes not alone our own little family circle but all of God's creatures,—the love which prompts a feeling of sympathy for the little human playmates of the children, and a spirit of tenderness and gentleness for the helpless lower animals.

Example goes a long way; and if in the lives of parents there is an abiding love of helpfulness, manifesting itself in both words and actions, the little child will inhale this spirit in the very atmosphere he breathes. When he is obliged to give up his playthings to a younger brother or sister, if the mother can reveal to him the pleasure which comes from making baby happy, she will have started into development that vital germ of love which is of far more value than merely amusing baby. It does take time and tact, but she will reap a hundredfold of blessing later on.

It has been my privilege to have under my care in the schoolroom about a thousand different children, and I do not remember one among them all in whom this feeling of protection for the weaker ones did not touch a responsive chord. I have found it an able ally in teaching helpfulness.

I have seen a roomful of little children so interested in the growth of a large missionary garden that they gladly gave up their recess periods to work in the garden as often as the teacher would allow it. Stories had been told them of the actual experiences of the missionaries; of the hardships they bear, and of the great need of the people among whom they labor. The supreme motive inspiring these children was a desire to relieve suffering, a desire to help. Their pleasure reached its climax when the vegetables were gathered and sold and the money sent to the far-off mission field, as their shining eyes and bright, happy faces attested.

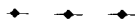
One cannot begin too early to teach unselfishness by having the little ones share their playthings and sweets. The mother who says to her child, "Eat it all yourself; do not give any of it away, for I cannot afford to buy candy for the neighbors' children," will reap a sad harvest of selfishness.

The little one can be taught to enjoy, to make a game of, putting away the playthings it was so much fun to scatter. He loves appreciation; and if we notice and show our appreciation when he has put away his playthings, the little task

becomes a real pleasure to him. As he grows older, the incentive to "surprise father" or "please mother" by some little service of love becomes a powerful inspiration. The words of Henry Turner Bailey, addressed to teachers, are no less important for parents: "From the first the children should be taught that service is the end of life. They should serve each other, help the teacher, cooperate in school tasks, and actively participate in developing a fine school spirit."

Teachers of the present day give much thought and time to making the work of pupils interesting and pleasant. They study psychology, pedagogy, and methods, that they may know how to adapt their requirements to the growing child-mind. A corresponding amount of thought and planning on the part of parents to make home duties interesting and pleasant will result in an equal degree of response on the part of our children. But after all has been said, this love of service must burn in our own hearts before we can inspire it in our children.

*Takoma Park, D. C.*



### Origin of the Thimble

THE modern thimble dates from 1684, when a goldsmith, Nicholas Benschoten, of Amsterdam, sent one as a birthday present to a lady friend with the dedication: "To My frouw van Renselaer, this little object which I have invented and executed as a protective covering for her industrious fingers."

The invention proved such a success that all who saw it tried to obtain similar ones, and the goldsmith had enough to do to supply them. An Englishman named John Lotting took one specimen home and copied it by thousands.

At first thimbles were rather costly, and only well-to-do people could afford them; but afterwards when made of lead and other common metals by machinery, they became very cheap.

The Dutch fingerhat (finger hood) became in England the "thumb bell," from its bell-like shape. It was originally worn on the thumb to parry the thrust of the needle pointing through the stuff, and not, as at present, to impel it.

Fashion in thimbles is very luxurious in the East. Wealthy Chinese ladies have thimbles carved out of mother-of-pearl, and sometimes the top is a single precious stone. Thimbles with an agate or onyx mounted in gold are often seen, as well as thimbles incrustated with rubies.—*Christian Observer.*



### A Paraphrase

"THERE'S SO much good in the worst of us

And so much bad in the best of us"  
That it best becomes the best of us  
To praise the best in the worst of us,  
And ill becomes the worst of us  
To mock at the faults of the best of us.  
Then let the best and the worst of us  
Extol the good in the both of us  
And hide the fault in the lot of us.

—*Geo. B. Class.*



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### Meeting of the Oakwood School Board

ACCORDING to appointment, the Oakwood School Board met in Huntsville, April 27. A joint meeting of the committees of the Southeastern and Southern Union Conferences was held at the same time. We were glad to have with us Elders I. H. Evans, W. T. Knox, and F. Griggs.

A number of items of important business were transacted, among which was the election of the faculty for next school year. Only a few changes were made in the present faculty.

The school grounds and the farm were in a splendid condition. Everything was clothed in the beauty of spring. Our farmer, Brother Swoffer, has about one hundred and fifty acres in cultivation. There is every indication of a good fruit crop, which means much to the school.

The foundation of the new dormitory is laid, and the contract will soon be let for the work above the foundation. We hope to have the building ready for the opening of the school this fall. It will be steam-heated, and we hope lighted with electricity.

A very interesting canvassing class was begun by Brethren Dillon and Davis on April 29. About twenty students are studying to prepare themselves to sell the printed page. These students will spend the summer vacation selling books in the different conferences. Some will work for a scholarship. This plan offers a splendid opportunity to make one's way through school, while at the same time it gives a valuable training. "Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with him in his glory." "To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results." May the Lord bless the efforts of these young people.

C. B. STEPHENSON.

### Columbia Union Summer School

At a meeting of the Columbia Union Conference Committee in February, it was voted to hold the summer school for 1915 at Washington Missionary College. Since that meeting, definite plans have been laid to make the work strong, and to this end a complete and experienced faculty has been employed.

The College has opened its dormitories, offering free rooms. Board will be furnished on the European plan. Teachers who have proper arrangements with their conference officials will have all expenses met, and can lay their plans at once to take advantage of this unusual opportunity.

This session will greatly strengthen and unify the educational work in this field, and will offer the privilege to every teacher and prospective teacher to increase his ability to meet the needs of the hour. It will be a time when all may

seek earnestly and unitedly for a deeper work of grace and renewed wisdom from above.

Students will attend from the Atlantic and Eastern Canadian Unions, and no doubt there will be a number of students who wish to review or take regular studies in eighth, ninth, and tenth years. The outlook is good for a full attendance. If you are in need of the professional branches, if you wish to review, or if you desire to do advanced work in academic studies, make arrangements to attend.

This session will open about July 1. If you do not receive an announcement in the near future, make request for full information from the Columbia Union Educational Department.

C. L. STONE,  
*Educational Secretary.*

### Truth Stirs Michigan Editor

FOR more than two months Elder B. L. Post has been supplying articles to one of the newspapers in Lansing, Mich., on "The Hand of God in History," and the editor has given him free rein to bring out the facts concerning the true and the false church. These articles, which average at least two columns, are being read in all parts of Michigan, and are arousing more than ordinary comment. It is also expected that some of the readers will accept the truth as the result of their publication.

In a letter recently received from Elder Post, he gives an account of one of the experiences he has had with the editor of the paper in which his articles have been appearing. He says:—

"The editor of the local socialist paper has been an avowed infidel, besides being considered the best criminal lawyer hereabouts. Day before yesterday I called on him, and found him sick; in fact, he does not expect to live long. A leading socialist was with him, and after a few remarks he turned to his friend, who is a Methodist, and said, 'Do you know I think we have been all wrong? I have fought against and argued against the Bible and Seventh-day Adventists for years, but I am profoundly convinced that they are the people who have the truth. We have been fighting Rome, and at the same time have held to her sabbath in place of the Sabbath of Jehovah.' Then turning to me, he said, 'Tell them [the readers] in your articles that we believe the seventh day, known as Saturday, to be the Sabbath of Jehovah, and make that as strong as you can.'

"I have been told that more than a score of men in the Reo Auto Works here are meeting every week to study my articles.

"This editor is being boycotted because of his attitude toward Rome. A few days ago he received from the chamber of commerce here a statement of a recent action by that body, to the effect that the membership of that organization cannot advertise in his paper

as long as he permits articles to appear in its columns that in any way reflect on the Roman Church. He is losing financially because of my articles and on account of his own attitude of antagonism toward Rome's political ambitions in this country. His paper weekly reaches about 5,000 readers from all over Michigan; therefore it seems to me that these articles cannot fail to accomplish some good for the Master. I look for definite results from this effort, and, besides, this is proving a valuable experience to me."

Let others write a similar series of articles for their home papers, and thus help to hasten the message that wins souls to Christ.

W. L. BURGAN.

### A Unique Missionary Meeting

LATE in the afternoon of April 27, Takoma Park, D. C., was visited by a severe electrical storm, which temporarily cut off the city electric current, leaving the place in darkness until about nine o'clock in the evening.

This was the regular evening for the missionary and prayer meetings of the church. Ordinarily the lack of lights would have been considered a reasonable excuse for not holding these meetings on this one special evening; but the missionary workers, whose meeting came first, felt they could not postpone the work of mailing their papers, writing their letters, and hearing the letters read which had come in since the last meeting. So one kerosene lamp was found in the neighborhood, and served for light in one large workroom, where about fifteen persons wrote missionary letters and wrapped papers for an hour. The Sabbath-school teachers drew upon their stock of fancy toy candles set in the kindergarten sand boxes.

The workrooms in the basement of the church, thus lighted, reminded some of the aged members of the days of their youth, when most churches had only candlelight, and it also brought to mind the time when the refuge of the remnant church will be in dens and caves—when it will not be possible to enjoy the freedom and the opportunity we now have to let the light of this glorious message shine in all the dark places of the earth. These thoughts which were freely discussed during the work hour, caused us to make vows of renewed consecration to earnest service at this time.

At the close of the work hour it was decided to assemble for prayer service in the large auditorium of the church, with only the one lamp. Familiar hymns were sung, and the members were requested to recite from memory as many of the promises of the Bible as they could. There was a remarkable response, and the presence and power of the Holy Spirit made this occasion one of the best feasts the church has ever had.

D. W. REAVIS.

### The West Virginia Colporteurs' Institute

THE colporteurs' institute for West Virginia was held in Parkersburg, April 9-19. This was the largest institute ever held in the State. The field agent and other conference officers had been doing very faithful and successful work, and an excellent company of consecrated men and women was in attendance to prepare for the Lord's work. Among the number were two or three school-

teachers, one music teacher, and a former minister of the Baptist Church.

The instruction was principally given by the field agent, Brother H. F. Kirk, and the union agent, I. D. Richardson. It was the privilege of the writer to be present two days and assist in the general instruction. Besides the institute drill each day, meetings were held at night by Elder C. T. Redfield, which were well attended by those not of our faith.

The outlook for the work in West Virginia is most encouraging. Already reports are coming in from those who attended the convention and are now in the field taking orders with good success. May the Lord bless the work and workers in this small conference.

I. A. FORD.

## Medical Missionary Department

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

### The Object of Seventh-Day Adventists in Conducting Sanitariums

THE first topic on the agenda paper for discussion in the recent medical conventions was under the above heading. Elder I. H. Evans led the discussion. The sentiments expressed offered the foundation principles for the discussion of the entire program. The spirit of the convention throughout was in keeping with his presentation of the subject. It was felt that a new era is opening for our medical missionary work, and that we are coming nearer to the principles that should underlie this work. The following are extracts from the remarks made by Elder Evans:—

"What is the object of Seventh-day Adventists in conducting sanitariums? I think we must determine that object before we can operate sanitariums successfully. We have quite a number of these institutions scattered throughout the country. We have a large investment of money and young people in these institutions, and if we do not see clearly the objective, we are quite liable to miss our aim. We should not expect an artist to paint a beautiful landscape if he did not have that landscape in his vision as a completed picture. Suppose the artist has his canvas, easel, paint, and brushes, but has not the least idea whether he wants to paint a portrait, a landscape, or an ocean scene. Suppose he wants to put in the picture a face, a train, a lake, and many other things, but continually changes his idea. He cannot do that way at all. When he steps up to the canvas, he must know the kind of painting he wants, and must make every stroke express the vision in his mind.

"I think that is true in every phase of life. We must clearly perceive the objective. We see men wrecked because they had no purpose. They have drifted like derelicts. A man who has a purpose will surely do something; but before he can succeed, he must have an aim.

"This is just as true of sanitarium work as any other activity in life. I think when the denomination has a clear vision of its purpose in establishing a

sanitarium, it will then know how to man that institution, and how to operate it in order to attain that purpose. Our first small sanitarium, started many years ago by the founders of this message, had an end in view. That purpose was not commercial, nor for affording an opportunity for doctors to build themselves a reputation; but rather, to relieve suffering humanity of their ills, to teach the laws of health, to bring to the afflicted, sin-sick soul a personal knowledge of Jesus Christ as man's Saviour and friend, and to win souls to accept the third angel's message.

"When the object of an institution is to save the lost and to win them to Christ, it is not enough for the employees in that institution to say, 'I will do the detail work faithfully; I will see that the books are kept properly; I will cook just as well as I know how;' or, 'I will doctor to the best of my ability.' In that way you might be working well enough in a special line, but not get the desired results. The prime object of all service should be to win souls to Christ, to get men to love God, to believe in his Son, and be saved in his kingdom.

"This kind of service does not militate against institutional success. It is the true motive of all service. Every worker in a sanitarium cannot be a preacher, yet everybody connected with the institution should add his part toward the finished product,—a soul saved from eternal ruin.

"I once visited a shoe factory. First, I saw stacks of leather in the stock room. Then I saw a great many benches and workmen. The shoe started in the stock room, and then went down one line of benches and up another, having something done to it at each bench and by each workman. It did not stay long at one bench, but kept on going. There may have been a hundred different machines and workmen that worked on that shoe, each adding something; and when it came out, polished and black, it was a finished product, ready for the market. It was not the product of one man, but every man working on it added something to make it a finished article.

"Every man in every department of our work should make it his whole ambition to accomplish our desired end. The objective of all should be to win souls to Christ. There is very little gained in merely fixing up men's bodies, and letting them leave the sanitarium to serve the devil better than before and to sin all the more. Doctors and nurses and all the employees in an institution ought to be anxious not only that men's bodies should be healed, but that God should also heal their sin-sick souls.

"We must inspire our workers with this purpose, or many of these patients will come and go like the door on its hinges. They may not receive impressions for a better life. I see no reason why we as a denomination should use our energy and means in simply curing men's bodies if we are to take no pains to save them from eternal death. When people come to our sanitariums, they should find a spiritual atmosphere very different from what they have found elsewhere. Impressions should be made that can never pass away. The spiritual influence should be so strong that sinners will find it uncomfortable until they cry out, 'Lord, what wilt thou have me to do?' The atmosphere should be spiritual, not simply professional. The people

should realize that all the workers are Christians.

"It is much better for a man to find salvation than to find physical health. There is no comparison between the two. It would be wonderful if you could prolong a man's life one thousand years; but to help him find eternal life is so much more important that there is no comparison.

"The real purpose in sanitarium work is not simply a high professional standard, or to make money, or to have a great patronage, but to win souls to Christ; not simply to persuade some one to keep the Sabbath, but to help him to obey God's laws and to believe in Jesus Christ, that he may be saved in the kingdom of God. Keeping this in mind, an institution may lose its popularity, as far as the world goes; but we cannot expect to pattern after the world in pleasures, in eating and drinking, in fashions of dress, in catering to men's carnal appetites, and still win them to Christ.

"I believe everything this denomination does should be for the accomplishment of giving the third angel's message to the world, and to bring men to accept Jesus Christ as their Saviour. Everything we undertake outside of that is misdirected effort. I cannot believe the Lord's remnant people should commercialize these institutions, and feel we have succeeded simply because we have made money; we cannot afford to give our strength and energy to that purpose. If we were to live here for a century, then it would be a different proposition; but when we believe the Lord is soon coming to this world, I do not see how it is possible for any of us to commercialize our efforts and talents and give ourselves to worldly activities.

"I do not reproach any one in these institutions for failures in the past; many doctors and nurses have labored beyond their strength to make the work a success, feeling that they had to get funds with which to liquidate indebtedness. Our great mistake was in establishing institutions with heavy debts upon them. I believe debts do not belong to the gospel plan. It is contrary to the instruction of the spirit of prophecy to borrow money and build institutions, yet we have done it again and again, and the men who have been placed in those institutions have been practically compelled to keep the idea of making money ahead of everything else. I do not believe that is the order of the Lord. Now we have many institutions on our hands heavily encumbered with debt. We are not making money in the sanitarium work. So far, these institutions have proved to be a tax rather than a means of supplying funds. We have gone into debt so heavily, and our people have been so embarrassed and worried over finances, that they have almost lost sight of the real objective.

"I am not here to reflect on anybody. We have seen these sanitariums growing up all over the world, and have felt they were a part of our equipment in giving the message; but I believe the time has now come when we should seek to determine the purpose of these institutions; and if they are not being operated on correct lines, we should try to set them right. What can we do to change the situation? I believe the first thing for us to do is to get a clear vision of what we ought to do. We must come to a comprehensive understanding of the



object to be obtained, then man every institution just as nearly as we can with men who understand that purpose and who will work to attain it.

"I think we have sometimes been very negligent in manning our institutions, and have been so anxious in regard to the finances that if a man would draw a good patronage, that fact had more weight than his Christian experience and his faith in the third angel's message had in securing his services. If we as leaders fail to see what we should strive to attain, it could hardly be wondered at that those whom we put into institutions to manage and operate them should fail to appreciate or clearly perceive the goal to be reached.

"If our purpose is to bring the third angel's message before those who will come to the institution for medical help, we must be very particular about whom we place in charge of such a work. We certainly should not send a man out to preach who did not believe the third angel's message. We many times call men into our sanitariums because they are surgeons or because they are popular, and then we expect them to accomplish the denominational purpose, regardless of their Christian experience. Brethren, I am sure that that thing is wrong. You will say you do not believe a man can succeed simply because he is a Christian. What is success in sanitarium work? Is success to make money? If so, then I will admit that any man who is popular, or who is a good surgeon, or who can draw patronage, will give better evidence of success than another man who cannot do these things; but if our work is to lead lost men and women to a Saviour, if it means to bring the third angel's message to those that come under our influence, then I think we must man our institutions with godly, consecrated Christian doctors and nurses; and if we do not do that, we certainly cannot expect to win souls to Christ. It is impossible.

"I believe in our sanitariums. Thirty-five thousand patients, we are told, are annually coming under the influence of these institutions, staying five weeks on an average. That is a large congregation. They generally are educated persons, and all these should come under the personal touch of men and women who are giving their lives to this work of bringing souls to Christ. Out of that number, how many find the Saviour? Many ought to find salvation and accept the third angel's message.

"One doctor wrote me a few weeks ago that during the past year fifty souls have come to Christ in the institution with which he is connected, and this was the result of work done by the helpers of the institution. For 1915 they desire to bring one hundred to the truth. Friends, I believe in such work as that. It is a splendid auxiliary to the ministerial and evangelical work we are carrying forward. If every institution we are operating could bring one hundred souls to Christ this year, we should have a large ingathering from our sanitarium work. It would mean much in the up-building of our churches. I believe that during this convention we ought to study this question seriously, and determine the purpose and object of our sanitarium work. Then our boards should undertake to man these institutions in harmony with these principles. We should no more think of putting into these sanitariums

men who are not converted than we should think of putting unconverted men into the ministry or the schools to teach our young people.

"We have a large number of students in our sanitariums. We have as many helpers in our sanitariums, I believe, as students in all our schools, both academies and colleges, above the tenth grade. That means that we are turning out nearly as large a number of graduate nurses as the pupils our schools carry beyond the tenth-grade work. That is a serious proposition for the denomination. We should not think of putting into one of our schools in this country a teacher who is not a thorough, earnest Christian, if we knew it. We should not think of manning Union College or the Pacific Union College with men who do not know whether they believe this message or not. A man might have a degree from the best university in the country, but if he was not a true Seventh-day Adventist, we should give no consideration to placing him either at the head of or as a teacher in one of our training schools. We should look that man in the face and say, kindly but firmly, 'These are our children, and we cannot put them under the tutorship of a man who is not a Christian, a loyal Seventh-day Adventist.'

"If we have as many boys and girls in the nurses' course and working about institutions as indicated, I want to know if we can afford to put them under the training of men that are not heart and soul Seventh-day Adventists? We cannot. If the leaders are strong, these young people, when they come out of these institutions, will be strong and will have a living faith. The leaders must be soul winners. The medical superintendent and the business manager and all the workers must be united in the purpose of training these helpers that come under their influence, to become soul winners for God. The teachers must be converted, God-fearing men and women. They must believe in prayer. They must be daily students of the Word of God. They must labor for souls and keep clearly in mind the purpose of all true service. Then they can teach nurses and patients, and we may expect growth and progress in our sanitarium work."

## NOTICES AND APPOINTMENTS

### Camp Meetings

#### CENTRAL UNION CONFERENCE

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

#### COLUMBIA UNION CONFERENCE

West Pennsylvania, Homestead Park, Pittsburgh .....	June 10-20
Eastern Pennsylvania, Emmanuel Grove, Allentown .....	June 17-27
Chesapeake, Hamilton Avenue Grove, Baltimore, Md. ....	June 24 to July 4
New Jersey, Burlington ....	June 24 to July 4
Virginia, Charlottesville .....	Aug. 5-15
Ohio, Mount Vernon .....	Aug. 12-22
West Virginia .....	Aug. 26 to Sept. 5
Virginia, Newport News (colored) Sept. ....	9-19

#### EASTERN CANADIAN UNION

Maritime, Halifax, Nova Scotia ....	June 7-13
Quebec .....	June 17-24
Ontario, St. Thomas. ....	June 27 to July 4

#### LAKE UNION CONFERENCE

Wisconsin, Stevens Point .....	June 10-20
North Michigan, Gladstone .....	June 17-27
East Michigan, Holly .....	June 24 to July 4
West Michigan, Charlotte .....	Aug. 12-22
Indiana .....	Aug. 19-29
North Michigan, Mount Pleasant .....	Aug. 26 to Sept. 5
Northern Illinois, Joliet .....	-----
Southern Illinois, Springfield ....	Sept. 2-12

#### NORTHERN UNION CONFERENCE

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

#### NORTH PACIFIC UNION CONFERENCE

Southern Oregon, Grants Pass. ....	May 20-30
Western Oregon, Portland ..	May 27 to June 8
Southern Idaho, Caldwell ...	May 27 to June 6
Upper Columbia, Spokane, Wash. ....	June 10-20
Western Washington, Tacoma ....	June 17-27
Montana, Great Falls .....	June 17-27

#### PACIFIC UNION CONFERENCE

Nevada, Fallon .....	May 24-30
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#### SOUTHEASTERN UNION CONFERENCE

Cumberland, Athens, Tenn. ....	July 15-25
South Carolina, Spartanburg, July 22 to Aug. 8	
North Carolina, Durham .....	Aug. 12-22
Georgia .....	Aug. 26 to Sept. 5

#### SOUTHWESTERN UNION CONFERENCE

South Texas, Elgin (local) .....	June 10-20
West Texas (local) .....	June 24 to July 4
North Texas, Sacul (local) .....	July 8-18
North Texas, Grand Prairie, July 22 to Aug. 1	
Arkansas, Hot Springs .....	Aug. 5-15
North Texas, Linden (local) .....	Aug. 12-22
Oklahoma .....	Aug. 19-29
New Mexico .....	Sept. 2-12
South Texas, Corpus Christi (local) .....	Sept. 16-26

#### SOUTHERN UNION CONFERENCE

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

#### WESTERN CANADIAN UNION CONFERENCE

British Columbia, Vernon .....	June 7-13
Manitoba, Brandon .....	June 18-27
Saskatchewan, Saskatoon. ....	June 25 to July 4
Alberta, Lacombe .....	July 8-18



### East Michigan Conference Association

THE annual meeting of the East Michigan Conference Association of the Seventh-day Adventists will be held on the academy grounds, at Holly, Mich., June 24 to July 4, 1915. The first meeting will convene at 9:30 A. M., June 28, 1915. A board of trustees will be elected at this meeting, and any other business transacted that may properly come before the association.

WM. GUTHRIE, *President*;  
D. P. WOOD, *Secretary*.



### West Pennsylvania Conference Association

THE next session of the constituency of the West Pennsylvania Association of Seventh-day Adventists will be held at Homestead Park, Homestead, Pa., June 15, 1915, at 1 P. M., for the purpose of electing officers, and of transacting such other business as may properly come before the meeting. The constituency will meet in connection with the camp meeting to be held at Homestead Park, June 10-20.

F. H. ROBBINS, *President*;  
H. K. HACKMAN, *Secretary*.



### Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting and conference, at Manitou Park, Tacoma, Wash., June 17-27, 1915. The first meeting will be held at 9:30 A. M., Tuesday, June 22. The Western Washington Corporation of Seventh-day Adventists will also



hold meetings at this time, but the constituency will be notified by letter in regard to the time.

LEWIS JOHNSON, *President*;  
H. A. GREEN, *Secretary*.



### Wyoming Conference Association

THE seventh annual meeting of the Wyoming Conference Association of the Seventh-day Adventists will be held in connection with the annual conference and camp meeting of the Wyoming Conference, at Crawford, Nebr., June 3-13, 1915, to elect a board of five trustees, and to transact such other business as the constituency may elect. The first meeting of the association will be called at 9 A. M., Monday, June 7.

N. T. SUTTON, *President*;  
C. H. MILLER, *Secretary*.



### Minnesota Conference Association

THE Minnesota Conference Association of Seventh-day Adventists is the legal corporation of the Minnesota Conference of Seventh-day Adventists, incorporated under the laws of the State of Minnesota, for the holding of properties and the transaction of the legal affairs of the denomination in the State. The annual meeting of the above-named association will be held in connection with the State conference and camp meeting, at Anoka, June 3-13, 1915. The first meeting of the association will be called at 9:30 A. M., Wednesday, June 9.

G. W. WELLS, *President*.



### Wisconsin Conference Association

THE annual session of the Wisconsin Conference Association of Seventh-day Adventists (incorporated) will be held in Stevens Point, Wis., in connection with the camp meeting of the Wisconsin Conference, June 10-20, 1915. The first meeting will be held at 11 A. M., Tuesday, June 15. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to the association.

P. A. HANSON, *President*;  
FRANK HINER, *Secretary*.



### Wisconsin Medical Missionary and Benevolent Association

THE annual session of the Medical Missionary and Benevolent Association of the State of Wisconsin (incorporated) will be held at Stevens Point, Wis., in connection with the camp meeting of the Wisconsin Conference, June 10-20, 1915. The first meeting of the session will be held at 10:30 A. M., Tuesday, June 15. At this session officers and trustees will be elected, and such other business transacted as may properly come before this body. The accredited delegates to the Wisconsin Conference are delegates to this association.

P. A. HANSON, *President*;  
P. L. LARSON, *Secretary*.



### Colorado Conference

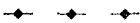
THE thirty-third annual session of the Colorado Conference of Seventh-day Adventists will be held June 17-27, 1915, in connection with the annual camp meeting, in the tabernacle connected with the Colorado Chautauqua grounds, Boulder, Colo., for the purpose of electing officers for the ensuing year and of transacting such other business as may properly come before such meeting. The first meeting of the session will convene at 9 A. M., Friday, June 18. A full attendance of delegates is urgently requested at the opening meeting of the conference. Each church is entitled to one delegate for the church organization, and one additional delegate for every fifteen members or fraction thereof when more than seven. The conference committee and ordained ministers are delegates at large.

A. T. ROBINSON, *President*;  
R. T. EMERY, *Secretary*.

### Colorado Conference Association

THE regular annual session of the Seventh-day Adventist Association of Colorado will be held in connection with the conference and camp meeting, on the Chautauqua grounds, in Boulder, Colo., June 17-27, 1915. Officers for the ensuing year will be elected, and such other business as may properly come before the association will be attended to. The first meeting of the association will be held at 9 A. M., Tuesday, June 22.

A. T. ROBINSON, *President*;  
R. T. EMERY, *Secretary*.



### Western Washington Camp Meeting

OUR annual camp meeting this year will be held in Manitou Park, Tacoma, June 17-27. The beautiful grounds are level and clean. There is an abundance of shade trees, and the camp will be provided with city water and electric lights. The usual reduced rates of a fare and a third, round trip, will be granted.

The conference is able to supply about 125 tents 12 x 14 ft., with the five-foot wall, at a rental of \$3 each. Tents should be ordered early; also stoves, bed springs, and other supplies furnished by the conference. Lumber for floors will be supplied at cost. A well-ordered cafeteria and grocery will provide meals and supplies for campers and visitors.

There should be a full delegation of our brethren at this conference. Each church is entitled to one delegate without regard to membership, and to one additional delegate for every fifteen members. The delegates should be chosen as soon as convenient, and reported to the conference secretary.

Elder A. G. Daniells, who has recently returned to America, after a long trip in the East, will be with us during the entire meeting.

L. JOHNSON.



### South Dakota Conference Association

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

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

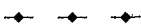
E. T. RUSSELL, *President*;  
I. G. ORTNER, *Secretary*.



### South Dakota Conference

THE thirty-sixth annual session of the South Dakota Conference of Seventh-day Adventists will be held in connection with the State camp meeting, at Watertown, S. Dak., June 10-20, 1915. The first session is called at 9:30 A. M., Friday, June 11. Officers for the ensuing year will be elected, and such other business transacted as may properly come before the conference. All delegates should be present at the opening session.

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



### Eastern Pennsylvania Conference

THE eleventh session of the Eastern Pennsylvania Conference of Seventh-day Adventists will be held on the camp ground, at Emmanuel Grove, near Allentown, Pa., June 17-27, 1915. The first session will convene at 9 A. M., Friday, June 18, for the election of officers and for the transaction of such other business as may properly come before the delegates. The first service of the camp will be held Thursday night, June 17.

We urge every delegate to be present on time, so the necessary business can be transacted expeditiously and as much time as possible devoted to the general spiritual interests of the camp meeting. We request our

churches to choose their delegates in good time, and to send a list of the same to the office immediately upon their election. Every organized church is entitled to one delegate as a church and to one additional delegate for every ten members.

It is also important to remember that only those who are members in good standing and sound in the faith of the third angel's message can be appropriately chosen to represent the church in conference session. It is customary to choose as delegates, first of all, those who as leading officers of the church are loyally and faithfully serving the cause of God at the head of the local work, although perfect freedom in the choice of its delegates belongs to every church.

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



### Maritime Conference

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

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



### Florida Colporteurs' Institute

THERE will be a colporteurs' institute held at St. Petersburg, Fla., June 10-20, 1915. We expect this to be one of the best meetings ever held in the State. The purpose of the institute is to enable all to receive a reviving and a fitting up for this branch of the Lord's work. Every Seventh-day Adventist desires to do missionary work, and to do it in the best way. Competent help will be present. Plan now to attend the institute. Talk to others about it. Advertise it all you can. Pray for its success. Write to the undersigned about it, addressing him at New Smyrna, Fla.

C. F. DART, *Field Agent*.



### Publications Wanted

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

Fred L. Burdick, Alvin, Tex.

Mrs. Addie Carroll, Afton, Okla.

Harold Whitman, Clarks Summit, Pa.

E. H. Heppner, 944 Washington St., Lincoln, Neb.

Mrs. Marie Beermann, R. F. D. Mt. Home Box, Clatskanie, Oregon. A continuous supply of papers and tracts.

Mrs. A. F. Hamblin, Box 191, Lake Arthur, La. A continuous supply of *Signs Magazine*, *Watchman*, *Instructor*, *Review Extras*, and tracts.

Mrs. J. O. Johnston, Eufola, N. C. *Signs* (weekly and monthly), *Life and Health*, *Protestant Magazine*, and *Instructor*. Continuous supply.



### Requests for Prayer

ONE of our sisters in eastern New York requests our prayers for the recovery of her mother, who is very sick.

An anxious mother in Arkansas desires prayer that her daughter may be healed of lung trouble, and led to turn to the Lord.



### Change of Address

MAIL for W. B. Payne, formerly of Jamestown, N. Dak., should be addressed to Redfield, S. Dak.

# Obituaries

## Elder S. W. Nellis

ELDER SYLVESTER W. NELLIS died April 10, 1915, at his home in Battle Ground, Wash., aged 59 years, 7 months, and 2 days. He was born in Edgerton, Mountain, Victoria, Australia, Sept. 8, 1855. His parents were members of the Methodist Church, which he faithfully attended in his boyhood. His mother having died, he came with his father to the United States, settling in California. In 1881 he was married to Miss Lizzie Reed, who survives him, and whose faithful companionship he often spoke of during his last illness, as having encouraged him in his labors, and whose tender ministry was a comfort to him in his closing hours. Four children were born to this union, three of whom are now living: William Reed Nellis, Mrs. Lulu Rose Winston, and Mrs. Ruth R. Walker. These, with their companions, were at his bedside till his death. When he knew that he had but a short time to live, it was his special prayer that he might not pass away until his sister, Mrs. Lulu Nellis Murphy, of San Francisco, and his wife's sister, Mrs. Rose Pistolese, of the same place, could be with him. His prayer was graciously answered, and they arrived a few days before he fell asleep. His mental faculties were bright and unimpaired to the last, and many loving messages were given to friends and relatives, and many exhortations to the church, to individuals, and to the young people, for whom he had a tender solicitude. His life was characterized by a spirit of forgiveness and love, and to the end nothing but cheer, hopefulness, courage, and strong faith was manifest. Brother Nellis accepted present truth in Calistoga, Cal., under the faithful labors of Elders William Healey and H. A. St. John. He very soon became an earnest worker, first as an elder in the local church, and afterwards in the ministry to which he was called, being ordained with the writer at the Portland camp meeting in May, 1897. His ministerial work was with great earnestness, much power, and exceptional ability, and scores of persons who have received the message of God from his lips, rejoice in the truth today. When Western Oregon and Western Washington became conferences, about 1902, he was elected to the presidency of the Western Washington Conference. He ably bore the responsibilities of this office until called to Australia, where for four years he was the president of the Queensland Conference. While there he had a severe attack of the dengue fever, which in a large measure affected his vigor. Returning to this country in 1908, he accepted the presidency of the Western Washington Conference for a time. About five years ago, through overexertion to catch a train by which to reach an appointment, his heart became seriously affected, which was the immediate cause of his death. For several years he was vice president of the Pacific Union Conference, but constantly failing health made it necessary to give up all taxing labor. He greatly desired to continue in the service of the ministry, but was cheerfully resigned to be laid to rest if the Lord so willed. Triumphant praise was constantly heard from his lips, and though at times he suffered greatly, he ever said, "This is nothing compared to what my Saviour endured." Late in the afternoon of the Sabbath he quietly fell asleep in Jesus, to await the soon-coming resurrection of the children of God. The family lay to rest a tender and faithful husband and father, the church loses a careful and tender undershepherd, and the ministry a wise counselor and courageous and zealous preacher of present truth. Words of comfort from Ps. 37:37 were spoken by the writer.

C. A. WYMAN.

(Australian papers please copy)

JOHNSON.—Oradell Johnson, infant child of Brother and Sister E. L. Johnson, of Pittsburgh, Pa., died April 6, 1915. The writer spoke words of comfort to the sorrowing parents and friends.

A. N. DURRANT.

BEDWELL.—Emet Bedwell, son of Mr. and Mrs. E. E. Bedwell, was born in Spokane, Wash., June 16, 1914, and died April 13, 1915. The parents and two brothers are left to mourn, but they sorrow not as those who have no hope.

A. M. DART.

WESTCOTT.—Henry W. Westcott died in Brunswick, Maine, as the result of an accident, April 4, 1915. His age was 65 years, 1 month, and 23 days. He embraced the third angel's message twenty-three years ago. Funeral services were conducted by the writer.

S. J. HERSUM.

(Atlantic Union Gleaner please copy)

LOFTHOUSE.—Mrs. Amelia Isabelle Lofthouse died in Fallon, Nev., April 22, 1915. She was born in Cincinnati, Ohio, July 19, 1853. Sister Lofthouse accepted present truth under the efforts of Frank Lamb at Unionville, Nev., in 1884, and this "blessed hope" was dear to her even unto the end. We feel assured that she sleeps in Jesus.

C. S. PROUT.

WICLIFFE.—Glen Hazel Wicliffe, née Myers, was born in California, Sept. 25, 1891, and died in Fresno, Cal., April 14, 1915. She was a member of the Fresno church at the time of her death, and was fully reconciled to the will of God in regard to her case. Her death is mourned by a husband, two children, her parents, two sisters, and one brother.

N. P. NEILSEN.

PREVATT.—Ella T. Abbott was born Dec. 18, 1859, and died in Gainesville, Fla., Feb. 10, 1915. She was married to D. E. Prevatt in 1872, and thirteen children were born to them. In 1909, through the labors of Elder Dan Stephenson, she accepted present truth and united with the Seventh-day Adventist Church at Jennings Lake, Fla. Sister Prevatt was a devout Christian, and perfectly resigned to the will of God.

W. H. HECKMAN.

MCNETT.—Dewitt Clinton McNett was born in Elmira, N. Y., Nov. 12, 1845, and died in Orlando, Fla., March 10, 1915. In 1870 he was married to Miss Eliza E. Burbridge. One year later they began the observance of the seventh-day Sabbath, afterwards fully accepting the doctrines taught by Seventh-day Adventists. Brother McNett was an earnest Christian, and sacrificed constantly that he might help forward the work of God. His companion and eight children survive.

W. H. HECKMAN.

HANSON.—Nels Hanson was born in Denmark, Dec. 9, 1828. He came to this country in 1856, and lived for a time in Pennsylvania, but later went to Wisconsin, where he was married to Anna Jensen. Ten children were born to them, six of whom survive. Under the labors of Elder J. G. Matteson he accepted the third angel's message in 1865. The family lived for a time in Minnesota and Iowa, but finally came to Oregon, where he fell asleep at the home of his son, in Hillsboro, March 23, 1915.

\* \* \*

SHORT.—Sarah A. Short was born near Des Moines, Iowa, March 7, 1851. In 1865, with her parents, she crossed the plains and settled in Santa Cruz County, California. She was married to George R. Short, of Watsonville, Cal., in 1871. Of the three children born to them, two daughters are left to mourn. Sister Short gave her heart to God about the year 1877, and in 1902 accepted present truth, later becoming a faithful member of the San Jose church. Two daughters, an aged mother, one sister, and two brothers are left to mourn.

ALBERT E. PLACE.

HEALD.—Died at his home, in Nevada, Iowa, Dec. 30, 1914, John Heald, aged 75 years, 3 months, and 23 days. He was born in Columbiana County, Ohio. In 1850 the family moved to Iowa, settling in Libertyville, where he spent the greater part of his life. April 10, 1861, he was married to Malinda F. Grammar, and to them were born six children, five of whom are still living. At the age of twenty-one Brother Heald united with the Seventh-day Adventist Church, and remained a faithful, consistent member until the end.

\* \* \*

HILL.—Lynn Everel Hill died in Mountain View, Cal., Feb. 25, 1915, aged 7 years, 1 month, and 26 days. Little Lynn had a deep and genuine Christian experience. He suffered much during the last two years of his life, but was wonderfully patient and uncomplaining. His parents and one brother are left to mourn.

A. O. TAIT.

HEWITT.—Henry Hewitt was born in Wisconsin, May 25, 1844, and died April 26, 1915, in his seventy-first year, in Richmond, Va. The family lived for many years in Minnesota, but his later years were spent in the South and West. His wife, one daughter, two sons, and one adopted son survive. He sleeps, awaiting the call of the Lifegiver.

MRS. ANNIE HEWITT NASH.

PETERSON.—Abba Edith Peterson was born in Sweden, July 16, 1897, and died in Lordsburg, Cal., Jan. 24, 1915. Three years ago Sister Peterson came from Sweden to Vancouver, British Columbia, where she lived with her uncle's family. She accepted present truth two years ago, and was baptized, uniting with the Vancouver church. She sleeps in the blessed hope.

F. M. BURG.

WILCOX.—Luella C. Wilcox died in Mountain View, Cal., March 26, 1915. In 1888 she was led to accept the third angel's message through the influence of her mother, and became one of the charter members of the Kansas City church. During her Christian life she made a practice of reading her Bible through each year, and was greatly strengthened by the rich promises found in this mine of truth.

A. O. TAIT.

HOLLAND.—J. H. Holland was born in Brookline, Vt., March 15, 1829, and died at his home, in Delevan, N. Y., May 1, 1915. When he was a child, his parents moved to Ashford, N. Y., where he lived until his twenty-sixth year. Then he went West, and was married to Mary Elizabeth Huffstater. Three children were born to them, and these are left to mourn. Brother Holland was loyal to the third angel's message until the last.

H. LESLEY SHOUP.

DALBEY.—Thomas J. H. Dalbey was born in Indiana, Aug. 15, 1827, and died April 13, 1915. This year was the fiftieth anniversary of his marriage, and eight of his nine children are living. Brother Dalbey gave his heart to the Lord forty-seven years ago, and from that time until his death was a consistent Christian. His faith in God was unshaken even when he entered the valley of the shadow of death.

JAMES TAPHOUSE.

MACKIN.—Frank R. Mackin was born in Findlay, Ohio, Feb. 8, 1895, and died in Lima, Ohio, April 26, 1915. He was graduated from the Lima high school in 1913, and studied one year in the Cincinnati art school. At the age of fourteen he was baptized and united with the Seventh-day Adventist Church, and remained a faithful Christian until claimed by death. Funeral services were conducted by the writer.

E. J. VAN HORN.

ARMOR.—Samuel Whitmarsh Armor was born Jan. 3, 1850, and died April 19, 1915. The funeral services were held in Pittsburgh, Pa. Brother Armor was one of the first to accept present truth in Pittsburgh, and for thirty years he was a believer in the third angel's message. In his work as a traveling salesman he found many opportunities to win others to the cause he loved, and we feel confident that he will have a part in the first resurrection.

JOHN P. GAEDE.

EERNISEE.—Susanna Elizabeth Eernisee was born in Holland, April 7, 1837. At the age of seven years she came to America with her parents, and for some time lived in Wisconsin. On Nov. 26, 1856, she was married to John Eernisee. In the spring of 1867 they moved to Iowa, where they resided until coming to Fairhope, Ala., three years ago. Our sister accepted present truth about twenty years ago, and in this hope she fell asleep April 8, 1915.

JAMES BELLINGER.

(Southern Union Worker please copy)

**OSTZ.**—Eliza Ostz died April 14, 1915, at her home, near Oil City, Pa., aged 73 years. She was a faithful member of the Johnstown church, and was held in high esteem by all who knew her. Her death is mourned by her husband, several children, and many relatives and friends.  
J. W. WATT.

**KILGORE.**—Mary Josephine Kilgore was born Nov. 12, 1905, in Denver, Colo., and died Feb. 27, 1915, in the same city. She was a Christian, and took an active interest in the church work, especially Sabbath school. Her loss will be greatly felt in the home circle, where her parents and a brother are left to mourn.  
G. W. ANGLEBARGER.

**MOWER.**—Samuel H. Mower was born Aug. 17, 1866, in the State of Maine, and died suddenly Jan. 20, 1915, at his home, in Denver, Colo. He is survived by his wife and four small children, his mother, three brothers, and two sisters. Brother Mower united with the Denver church about five years ago. Funeral services were conducted by the writer.  
G. W. ANGLEBARGER.

**CARY.**—Ann Cary was born in Palmyra, N. Y., Sept. 17, 1829, and died March 27, 1915, aged 85 years. She embraced the third angel's message over forty years ago, in Petaluma, Cal., under the labors of Elders J. N. Loughborough and D. M. Canright. Sister Cary was an invalid for some time, but she did not fear death, and the end came peacefully and quietly. Four sons and three daughters are left to mourn.  
C. E. FORD.

**HALL.**—William H. Hall was born in Somerville, Mass., May 11, 1889, and died in the Clinton Tubercular Hospital, April 2, 1915. His early life was spent in Cambridge, Mass., where he received his education. Feb. 12, 1912, he was united in marriage with Miss Emily Glendenning, who, with their child, the parents, and a brother and a sister, mourns his death. Six years ago Brother Hall accepted present truth, and his life thereafter was that of a devout Christian.  
O. F. BUTCHER.

**SIVERTSEN.**—Hakon Jarl Sivertsen fell asleep at his home, near Valders, Wis., April 19, 1915, aged 56 years, 6 months, and 10 days. He was born in Norway in 1858, and in 1892 was married to Severine Theresia Kristiansen. To this union five children were born, four of whom, with their mother, are left to mourn. Ten years ago Brother Sivertsen accepted present truth in Brooklyn, N. Y. Later the family moved to Wisconsin, and he united with the Neenah church, of which he was a faithful member when called by death.  
S. SORENSEN.

**ALDRICH.**—Jerusha B. Mandville was born in Seneca County, New York, April 13, 1830, and was nearly eighty-five years old when she died, in Battle Creek, Mich., Jan. 18, 1915. She was the first-born of ten children, only three of whom are now living. She was married May 9, 1849, to Jonathan M. Aldrich, and they made their home in Somerset, N. Y., where in 1860 Elder J. N. Andrews and R. F. Cottrell first brought the advent and Sabbath truth to their knowledge, which they embraced. Father was called by the General Conference to Battle Creek in 1866. He was secretary of the Publishing Association, and was later the first president of the association to succeed Elder James White. He died in 1870. Mother lived for some years with her daughter Huldah, who was married to Harry Rue in 1880. After Huldah's death, which occurred in 1889, mother again made her home with me. For many years she was unable to hear anything, but in spite of her deafness she attended church services regularly. The early adoption of health principles without doubt lengthened her life. She was remarkably spry and well for one of her age. Her last sickness was only of four weeks' duration, the result of limb failure. An abscess probably hastened her death. She awaits the coming of the Life-giver, when "the ears of the deaf shall be unstopped" and "the dead shall hear the voice of the Son of God." Elder L. McCoy preached the funeral service.  
HOMER M. ALDRICH.

**STENBORN.**—Louis W. Stenborn, infant son of Brother and Sister L. W. Stenborn, died in Denver, Colo., Jan. 11, 1915, aged 7 months. He was an only child, and will be greatly missed by the sorrowing parents, but they are comforted by the blessed hope.  
G. W. ANGLEBARGER.

**RILEY.**—Effie Branch was born in Stanhope, Iowa, Jan. 10, 1871. In 1891 she was married to Brother Riley, and three years later the family moved to California. They learned of the truths of the third angel's message, and last fall moved to Lodi, to place their daughter in school. Sister Riley died suddenly April 1, 1915.  
CLARENCE SANTEE.

**LELAND.**—Catherine Louisa Zombro Leland died in Chicago, Ill., April 14, 1915. She was born in Urbana, Ohio, Dec. 26, 1838, and July 4, 1882, was united in marriage with Timothy Leland. She accepted the third angel's message as the result of Bible readings, and was baptized by Elder C. T. Everson in October, 1911. One brother and a number of other relatives are left to mourn.  
JOHN E. HANSON.

**JOHNSON.**—Leah Hellena Ellingson was born in Stavanger, Norway, Oct. 22, 1858, and died in Coeur d'Alene, Idaho, April 4, 1915. She came to America in 1873, and was united in marriage with A. P. Johnson on March 18, 1882. Their seven children and the bereaved husband are left to mourn. Sister Johnson became a member of the Seventh-day Adventist Church in 1886, and was an earnest Christian.  
A. M. DART.

**GOUGH.**—Mrs. Mary Williams Gough died April 14, 1915, in Kittanning, Pa., in her sixty-seventh year. She was born in Pottsville, Pa. In May, 1869, she was married to Thomas Gough, who, with their two children, is left to mourn. One sister of the deceased is also living. Sister Gough was a faithful member of the Seventh-day Adventist Church, always ready to do what she could for the cause she loved so dearly.  
CHAS. F. ULRICH.

**MCDANIELS.**—John McDaniels was born in New York State, Oct. 12, 1833, and fell asleep in Jesus at the home of his daughter, March 30, 1915. He accepted the truths of the third angel's message in 1865, through the labors of Elder O. A. Olsen, while living in Wisconsin, and remained loyal until his death. Brother McDaniels was a devoted husband and father, and will be greatly missed by his children and a large circle of friends.  
L. E. WELLMAN.

**ALEXANDER.**—Samuel. Ulysses Alexander died at his home, in Rutland, Vt., April 12, 1915, in his seventieth year. He was born in Port Royal, Va., but had resided in Rutland for forty-seven years. His wife recently accepted present truth, and we believe that he would soon have joined her in keeping the commandments of God had his life been spared. His companion, one daughter, a sister, and other relatives are left to mourn.  
L. F. PASEBOIS.

**ADAMS.**—Mrs. Maranda L. Adams was born July 6, 1847, in the State of New York. When she was three years old, the family moved to Wisconsin, and later to Nebraska, where she grew to womanhood. Jan. 23, 1875, she was married to Taylor Adams. Four of their seven children are left to mourn. Sister Adams became a member of the Seventh-day Adventist Church when twelve years of age, and remained faithful until her death, which occurred in Denver, Colo., Feb. 23, 1915.  
G. W. ANGLEBARGER.

**VAN BUSKIRK.**—Rhoda Jane Lidstone was born in Freetown, Prince Edward Island, Nova Scotia, April 21, 1867, and died April 10, 1915. She was married to Albert A. Van Buskirk in 1888, in Moncton, New Brunswick, where they resided for twenty-seven years. Four daughters were born to them, three of whom survive. Eighteen years ago Sister Van Buskirk became a member of the Seventh-day Adventist Church. She was an invalid for several years, but bore all her suffering patiently.  
G. H. SKINNER.

**WETMORE.**—Myrtle D. Wetmore died in Wrights, Pa., April 2, 1915, aged 24 years, 6 months, and 24 days. Her intense desire that her two small children should be sure of a Christian home led her to bring them across the continent at a time when it was doubtful whether or not she would survive the journey.  
B. F. KNEELAND.

**CHAPMAN.**—Robert M. Chapman was born in Anderson, S. C., Feb. 12, 1872, and died at his home, April 16, 1915. The last thirteen years of his life were spent in Kansas City, where he came to believe the truth as taught by Seventh-day Adventists, and purposed to unite with the church; but death came unexpectedly. He is survived by a wife and a daughter.  
J. W. ALLISON.

**SQUIRES.**—Edward R. Squires was born in March, England, March 15, 1837. The family came to America during his early years, and he lived in various parts of the United States and Canada, finally settling in Oregon about 1875. Four years later he accepted present truth under the labors of the writer, and from that time was an earnest Christian. He fell asleep March 18, 1915, in the hope of a part in the first resurrection.  
R. D. BENHAM.

**HANEY.**—Emily J. Haney was born Oct. 19, 1844, near Rossville, Ind., and died at the home of her son, in Denver, Colo., April 2, 1915, just about six hours after the death of her husband. They were buried in the same grave. Sister Haney was baptized by the writer, and united with the Denver church about one year ago. She was an earnest, faithful Christian, and sleeps in Jesus. Four sons are left to mourn.  
G. W. ANGLEBARGER.

**GRAY.**—Lenia C. Gray was born Feb. 6, 1846, in Rockport, Mo., and died April 11, 1915, at her home, in Denver, Colo. Sister Gray came to Colorado in 1873, and was a charter member of the Denver church. The day before her death she was present at church services, taking an active part in the Sabbath school. Her loss will be especially felt by her aged companion, two daughters, and a number of grandchildren. She sleeps in Jesus.  
G. W. ANGLEBARGER.

**MORRISON.**—Mary C. Sharp was born in Mount Pleasant, Iowa, May 3, 1849, and died at the home of her daughter, in Welsh, La., March 29, 1915. She was married to Francis H. Morrison Aug. 27, 1868. To this union were born six children, three of whom survive. When she was fourteen years of age, her parents accepted present truth, and soon afterwards she united with the Seventh-day Adventist Church, remaining faithful until her death.  
R. W. PAUL.

**ROGERS.**—Sarah A. Rogers, *née* Miller, descendant of William Miller and grandniece of Gen. Robert E. Lee, was born in Montgomery County, Indiana, Feb. 11, 1832, and died March 26, 1915, at her home, in San Fernando, Cal. She was married to Elder J. H. Rogers on Dec. 1, 1853, and their union was blessed with five children, three of whom are still living, all loyal to the truth. The Sabbath message came to Brother and Sister Rogers in 1860, and in 1870 Sister Rogers encouraged her husband to enter the colporteur work under the direction of Elder and Mrs. James White. Her self-sacrificing spirit enabled Elder Rogers to continue his pioneer work in the early seventies, and he stayed in the field under the most trying circumstances. Sister Rogers spent the last twelve years of her life in California. Her Christian devotion and missionary spirit molded the labors of her loving husband throughout the seventy-one years of their happy married life. In her eighty-third year, feeble and worn-out, the day before she was stricken down she made her last effort to help a neighbor to the light of truth. Her interest in foreign missions was manifested by her liberal Thirteenth Sabbath Offering, which lay on the table beside her deathbed. Words of comfort were spoken at the funeral service by Elders E. E. Andross and J. O. Corliss and the writer.  
H. S. PRENER.

**SMITH.**—Waveline Virginia Smith, infant daughter of Mr. and Mrs. Arzie Smith, of Salem, W. Va., was born April 2, 1915, and died April 9. The sorrowing parents and relatives hope to meet their loved one in the resurrection morning.

MRS. F. E. COOLEY.

**HENDERSON.**—Mary Hobbs Henderson was born in Green Bush, Ontario, July 25, 1850. Her death occurred Dec. 15, 1914. Three sons and three daughters are left to mourn their loss. She rejoiced in the light of present truth, and we laid her away to await the call of the Life-giver.

A. V. RHOADS.

**REICHENECKER.**—A. J. Reichenecker was born in Des Moines, Iowa, in 1853, and died in Beach, N. Dak., March 29, 1915. He is survived by an aged mother, one daughter, two brothers, and a sister. A few months before his death he gave his heart to God, and we expect to meet him in the resurrection morning.

A. V. RHOADS.

**ROSENKRANS.**—Percy Rosenkrans accidentally shot himself March 14, 1915, and died three days later, at the age of 22 years. Percy gave his heart to God some months ago, and lived faithfully until his death. We believe that he sleeps in Jesus. The funeral service was conducted by the writer, assisted by the Presbyterian minister.

A. V. RHOADS.

**LOCKEY.**—Nirena A. Lockey was born in the State of New York, July 22, 1838, and died March 26, 1915, in Vermontville, Mich. Her life was spent in the service of God, and for forty-four years she was a member of the Seventh-day Adventist Church. Her faith and courage were strong until the last. Words of consolation were spoken by the writer.

F. A. WRIGHT.

**ROOSE.**—Mrs. Addie Roose was born in Ashland County, Ohio, May 6, 1863, and died at her home, near Orleans, Mich., March 18, 1915. She leaves a husband, one son, her father, five brothers, and four sisters to mourn their loss. Sister Roose accepted present truth about twelve years ago, and was a faithful, sacrificing member of the Grand Rapids church.

W. W. ROBINSON.

**HIBBARD.**—Susie J. David was born in Metamora, Ill., April 28, 1864, and died in Walworth, Wis., March 27, 1915. She was married to Willard L. Hibbard Sept. 2, 1882. Two years previous to her marriage she was converted, and in 1912 became a member of the Seventh-day Adventist Church at Clearwater Lake, Wis. A devoted husband and four sons are left to mourn.

L. E. WELLMAN.

**NEVINS.**—Byron Richard Nevins was born Oct. 24, 1844, in Medina Township, Lenawee Co., Mich., and died at his home, near Alma, Mich., April 15, 1915. He was an invalid and a great sufferer during the last fifteen years of his life. In 1873, under the labors of Elder I. D. Van Horn, he accepted present truth, and was a faithful member of the Alma church. He leaves a faithful wife, one daughter, and one son to mourn their loss.

J. G. LAMSON.

**WONSER.**—Margaretta Jeffrey was born near Milan, Ohio, Oct. 27, 1827. In 1853 she was married to Ira Wonser. Four children were born to this union, three of whom survive. Our sister died at the home of her daughter in Bellevue, Ohio, aged 87 years, 5 months, and 12 days. For years she was a faithful member of the Seventh-day Adventist Church. During the last two years of her life she was blind, but she was always patient and cheerful, and we know she sleeps in hope.

D. E. LINDSEY.

**PRESTON.**—Joel L. Preston was born in Bellevue, Mich., April 26, 1840, and died at the home of his daughter, in Durango, Colo., March 22, 1915. He accepted present truth twenty-eight years ago, and was a consistent Christian, and an active worker in his home church. He fell asleep with a bright hope of having part in the first resurrection. Brother Preston leaves a wife, four daughters, three sons, with other relatives and many friends, to mourn.

MRS. LILLIE B. STRATTON.

**BRUSH.**—Bradley James Brush was born July 22, 1831, in northern New York, and died Feb. 9, 1915, in Bakersfield, Cal. He came West overland in '1860. Here he accepted the third angel's message, and was an esteemed member of the Seventh-day Adventist Church until the time of his death.

E. H. ADAMS.

**JONES.**—Rosalie Hickman was born in Baltimore, Md., March 9, 1871, and died in Bakersfield, Cal., April 8, 1915. She was married to Joseph G. Jones, and they made their home in Baltimore until 1905, when the family came to California. Ten of their twelve children, with the bereaved husband, are left to mourn.

E. H. ADAMS.

**MURPHY.**—Died in Fresno, Cal., April 5, 1915, Mary R. Murphy, *née* Bitner, aged 27 years, 9 months, and 19 days. She was married March 15, 1915, being a bride of only three weeks when she passed away. Her husband, two brothers, and other relatives are left to mourn. She was a member of the Fresno church, and fell asleep in the blessed hope.

N. P. NEILSEN.

**LYNDE.**—Claude L. Lynde was born in Rosie, N. Y., Aug. 3, 1897, and died in South Lancaster, Mass., April 15, 1915, as the result of an accident. A few hours before his death he expressed the hope that he might be spared to devote the remainder of his life to the service of God. This is a great comfort to the sorrowing family. The parents, one brother, and three sisters survive.

O. F. BUTCHER.

**RUSSELL.**—Reta, daughter of Mr. and Mrs. W. G. Russell, of Sundance, Wyo., was born Dec. 16, 1911, and died March 24, 1915, aged 3 years, 3 months, and 8 days. She was a lovable child, and will be missed greatly by all who knew her. Reta loved Jesus, and her parents and sisters hope to meet their loved one in the earth made new. Pastor Woygt conducted the funeral service.

MR. AND MRS. T. N. AYRES.

**COLLIER.**—Josiah Collier was born in Millersburg, Pa., Sept. 5, 1841, and died in Orangeville, Ill., March 22, 1915. He was married to Amanda Bailey in November, 1861. Four of their ten children, together with his companion, are left to mourn. Brother Collier accepted present truth about forty-five years ago, and was highly esteemed by all who knew him. Funeral services were in charge of the writer.

G. E. LANGDON.

**DINGLEY.**—William P. Dingley was born in Mobile, Ala., April 3, 1868, and died in Stevensville, Mont., April 4, 1915. He was a resident of Montana from 1877 until his death. His earnest desire was to live a consistent Christian life and be ready to meet his Lord and Master at his second coming. Brother Dingley was a member of the Stevensville church. Two sisters and a daughter are left to mourn.

D. H. HANSON.

**TURNER.**—Hannah F. Staines was born in Kent County, England, July 12, 1821, and died at the home of her daughter, near Ludington, Mich., March 24, 1915. When sixteen years of age she came to America, in 1842 was married to Edward Turner, and in 1871 was left a widow. Five children were born to them, all of whom are living. She was a believer in present truth for forty-five years, and remained faithful until the last.

FERN HAYSMEER.

**LINDSAY.**—Elizabeth Lindsay was born in the township of Greece, near Rochester, N. Y., and died April 8, 1915, at her home, in Olcott, N. Y., where she had resided for fifty years. For sixty years Sister Lindsay had been a Seventh-day Adventist. She was among the first to accept present truth in western New York, and counted among her many friends the pioneers of the message. Brother J. N. Loughborough learned the Sabbath truth while living in her father's home. To her husband, Charles W. Lindsay, her two sons and one daughter, who survive her, she left the comforting memory that God's mercies to her were manifold and great, and that her hope was brighter than ever before.

H. LESLEY SHOUP.

**HOLLY.**—Isaiah Holly was born in Carrollton, Mo., Oct. 2, 1884, and died April 14, 1915, in Kansas City, Mo. He is mourned by his parents, one sister, and other relatives. His mother is an earnest member of the Seventh-day Adventist Church.

J. W. ALLISON.

**HENRY.**—Carrie E. Henry, wife of Brother E. H. Henry, died in Downey, Cal., after years of suffering. Thirty-three of her forty-eight years she was a member of the Seventh-day Adventist Church, and she rests in hope of the Master's return.

B. E. FULLMER.

**SHIPPY.**—Susan McNabb was born in Ashland County, Ohio, Jan. 28, 1836, and died at the home of her daughter, in Corunna, Ind. She was married to Robert M. Shippy Feb. 4, 1858. To this union seven children were born, all of whom survive. Sister Shippy was a devoted Christian.

E. R. LAUDA.

**COVINGTON.**—Mason, the third child of Elias and Clara Covington, of the Cedar Creek Church, near Quitman, Miss., was burned to death April 20, 1915, at the age of 7 years and 8 months. He was a good boy, and the sorrowing family look forward with hope to the glad morning of the resurrection.

R. E. BURKE.

**DYE.**—Minnie E. Dye was born Oct. 14, 1889, and died April 27, 1915. She was married to Leroy B. Dye April 4, 1912. She was a consecrated, devout Christian, and from last October was a member of the Seventh-day Adventist Church in Trenton, N. J. Her husband, mother, stepfather, two brothers, and five sisters are living. Words of comfort were spoken by Elder A. R. Sandborn.

CLARENCE LAWRY.

**STAPLES.**—Mr. Charles E. Staples, Sr., was born Aug. 9, 1850, in King George County, Virginia, and died April 20, 1915, in Washington, D. C. He was kindly disposed to the work of Seventh-day Adventists, and while not a member of the church, accepted many points of our faith. Upon his death the family requested the writer to conduct the funeral services. His wife and a large family are left to mourn.

S. B. HORTON.

**KITE.**—Mrs. Elizabeth Kite died at the home of her daughter in western Washington, at the age of 68 years. The funeral service and burial took place in Newberg, Oregon, where she made her home for some time. Five children are left to mourn the loss of a kind and loving mother. She was a member of the Seventh-day Adventist Church for about twenty years, and fell asleep with a bright hope of a part in the first resurrection.

E. W. CATLIN.

## The Advent Review and Sabbath Herald

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We Would See Jesus	1	1	1	1	Two Laws	1	1	1	1
Is the End Near?	1 1/2	1 1/2	1 1/2	1 1/2	<b>IMMORTALITY</b>				
Signs of Our Times	1 1/2	1 1/2	1 1/2	1 1/2	Is Man Immortal?	1	1/2	1	1
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WASHINGTON, D. C., MAY 20, 1915

## CONTENTS

## GENERAL ARTICLES

Deliverance From Assyria, Mrs. E. G. White .....	3
Sung on Europe's Battle Fields, J. S. Washburn .....	3
The Age-to-Come Doctrine—No. 11, J. O. Corliss .....	4
The Schools of the Prophets—No. 9, M. E. Cady .....	5
What Is New Testament Greek? Henry F. Brown .....	6

## EDITORIALS

The Reward of the Overcomer — A Light on the Kafirland Border — A Sobering Situation — Synopsis of Present Truth, No. 6 — Drawing Together — The Burma Mission .....	7-11
THE WORLD-WIDE FIELD .....	12, 13
OUR HOMES .....	14, 15
THE FIELD WORK .....	16, 17
MEDICAL MISSIONARY DEPARTMENT .....	17, 18
MISCELLANEOUS .....	18-22

ELDER S. E. WIGHT, president of the Southern Union Conference, and Drs. E. A. Sutherland and P. T. Magan, of the Madison school, were in Washington last week for several days, counseling with the North American Division Conference Committee regarding the work in the South.

ON March 24 a farewell service was held at Wahroonga, Australia, the eve before the departure of Brother and Sister D. Nicholson for the Solomon Islands, also Brother and Sister N. Wiles to the New Hebrides Mission, at Atchin. These young people go as recruits to the newly opened missions in these island groups.

It was announced in a recent issue that Brother D. D. Fitch and wife had already left this country for Porto Rico. A letter from Brother Fitch, under date of May 1, states that it was deemed advisable by the brethren for them to attend the bookmen's convention in Mountain View. Their freight has already gone forward, and they are arranging their affairs preparatory to leaving for their field as soon as possible.

It is a source of satisfaction to the editors of the REVIEW AND HERALD that we have been able to arrange with Mrs. I. H. Evans to take charge of the Home department in this journal. Sister Evans is well known to our readers. For years she was editor of the *Youth's Instructor*. Her long experience in literary work, together with her practical experience in matters pertaining to the home and our general church work, eminently fit her to take charge of this department. She begins her work with this number of the paper. We earnestly hope that our sisters throughout the field will cooperate with her in her endeavors to make the Home department of the REVIEW an effective and powerful factor in the education and encouragement of our home makers.

A NOTE in *Eastern Tidings* concerning opening work among the Karens, in Burma, reads: "The Karen work was giving promise of other long delays in getting started, when suddenly a better proposition presented itself, which we can take up immediately, and we feel that the Lord has led all along. Brother Hamilton has been entirely freed from all other work, and is strenuously pushing the matter of getting land and buildings, for we are assured of help from the General Conference."

WE are glad to see strengthened the bonds of Christian fellowship and co-operation which have existed so long and so happily between our publishing houses and schools. Our publishing houses owe much to the many earnest young men and women who have entered the field in the interests of our publications. Our school faculties have nobly inspired and seconded the efforts of their students. The strengthening of the already cordial relations existing between the Review and Herald and South Lancaster Academy will be served in the call recently extended to Brother A. J. S. Bourdeau to stand at the head of the English department of that school. Graduating from the Battle Creek College in 1896, with the degree of bachelor of arts, receiving later his master's degree for research work in history, Brother Bourdeau is well fitted by educational qualification for that position, as he is also by experience in our general work. As manager of the magazine department of the Review and Herald for the last five years, he has labored hard and zealously for the advancement of this message, and the Lord has blessed his efforts. We believe that there is a broad field before him in our educational work. His many friends in Washington and throughout the field will wish him abundant success in his responsible position in connection with the academy, a school which has rendered valuable service in the training of workers in this cause, and which we believe, with the blessing of God, has a rich experience before it. Brother Bourdeau has already severed his connection with the Review and Herald, and will remove to South Lancaster sometime during the summer, ready for the next school year.

## A Word From Russia

THE superintendent of our work in the Russian mission field writes, under date of March 29, as follows: "Yesterday I had the first word from our two missionaries who were banished from Odessa to Siberia. They were sent four hundred verst north of Tomsk, near the 'White Lea.' They were over three months on the road, and had been in eight prisons during that time. Part of the time they were troubled with sickness. One of them is so weak at present that the strong wind which blows up north is too much for him and throws him to the ground."  
"The village in which they now live is very large, and composed mostly of such exiled people. How they will be able to stand the hard work they do not know. But they thank God that the journey is over, and they are grateful to know that it is only for the word of God and for the testimony of Jesus Christ that they are called to suffer. They ask

us to remember them at the throne of grace.

"We are surely in great danger, and our hearts would fail us did we not trust in a mighty God. Those who simply look on from the outside cannot realize the situation in which we are placed. But I take great comfort in the message of God to Moses when he was standing before the waters of the Red Sea: 'Fear ye not, stand still, and see the salvation of the Lord.' This is true of every fresh difficulty, be it great or small."

A RECENT letter from Elder B. P. Hoffman, of Kobe, Japan, says of the work there: "Today I had the privilege of burying four persons in the waters of Kobe harbor in baptism. This makes seven who have been baptized since I began work in this station. Although we regret not being able to report larger numbers, yet we are glad that the company of witnesses who must give the message to these millions is being increased. We are keeping quite well, and have courage in God."

## A Great Opportunity

WE are certainly facing what Dr. Frederick Lynch has been pleased to call "an acute crisis" in the controversy with Rome. Romanism was never more aggressive, never more determined, than now. The evidence of this appears on every hand. The dominating influence of Rome in the large cities, the agitation for a division of the public school funds, the long-continued campaign for legislation to establish a censorship of the press, the growth of the great Roman Catholic organizations under the absolute control of the hierarchy, the announced purpose to make America Catholic, followed by a large increase in the number of missions to non-Catholics,—these are some of the ways by which Rome is seeking to advance her interest in the United States.

There is a great lack of information among Protestants as to the teaching and the present activities of the Roman Catholic Church. Very few recognize the fulfillment of prophecy in current events. This leads to a feeling of indifference toward the whole situation. The *Protestant Magazine* is designed to be a channel for conveying reliable information concerning these things. It avoids the publication of mere rumors, does not exploit the misdeeds of individual Roman Catholics, but gives the most significant facts. Many readers appreciate this editorial policy.

Placing this magazine in the hands of clergymen and others who are molders of public opinion gives it a wide influence. Will not those who believe in its work make a very definite effort to enlarge its circle of readers? Try the plan of ordering twenty copies (at a cost of \$1), hand them out to ministers and other professional men as samples, and later invite their subscriptions. Some may be inclined to send the magazine for six months or a year to a few of the leading men in their neighborhood. Five copies will be sent six months for \$1.50, or a full year for \$3. Why not try this manner of doing missionary work? Correspondence concerning plans for placing the magazine in the hands of leading men is invited.