

No. 41

THE GOSPEL TO ALL NATIONS

— *Annie Johnson Flint, in Sunday School Times.*

ISAIAH

ROMANS



TO THE
HAND TO THE
TESTIMONY

A decorative horizontal border featuring a central open book with text, flanked by symmetrical, ornate scrollwork and floral motifs. The book's pages contain text in a stylized font, likely representing a liturgical or historical document. The scrollwork is intricate, with flowing lines and leaf-like patterns extending from the central book towards the left and right edges of the border. The entire design is rendered in a classic, engraved style with fine lines and cross-hatching for shading.

Note and Comment

Ship Disasters

NOTWITHSTANDING all the inventions for saving life made during recent years, ship disasters seem to be on the increase. The following list appeared in the *New York Times*, July 25, but has been rearranged chronologically:—

	LIVES LOST
"Lady Elgin," Sept. 8, 1860.....	287
"Princess Alice," Sept. 3, 1878....	700
"State of Florida," April 18, 1884..	128
"Utopia," March 17, 1891.....	574
"Norge," June 25, 1894.....	600
"Kapunda," March 29, 1897.....	289
"Bourgogne," July 4, 1898.....	871
"General Slocum," June 15, 1904..	959
"Larchmont," Feb. 12, 1907.....	183
"Matsu Maru," March 23, 1908....	300
"Libau," June 7, 1908.....	100
Excursion steamer (at Montevideo), April 24, 1909.....	200
Nile River steamer, April 8, 1912..	200
"Titanic," April 14, 1912.....	1,595
"Vultorno," Oct. 11, 1913.....	135
"Empress of Ireland," May 29, 1914.....	1,024
"Lusitania," May 15, 1915.....	1,100
"Eastland," July 24, 1915.....	1,300

Of these disasters only one, the "Lusitania," has been due to war. Many of the other disasters could have been prevented if the ships had been suitably built and adequately provided with life-saving apparatus, and if due caution had been used in managing the ships. It is well that false economy of ship companies and carelessness of ship employees should be punished by legal statute, but we cannot expect these causes of accidents to be entirely eliminated as long as human nature remains unchanged.

The Public School System of the United States

THE following item of information we clip from the *Christian Observer* of July 28. It reveals the large army which is training for life's responsibilities. What will be their future?

A mighty army of 22,000,000 persons was enrolled in educational institutions in the United States in 1914, according to the annual report of the Commissioner of Education of the United States, just issued. This is more than one fifth of the entire population. Of these students over 19,000,000 were in elementary schools, 1,374,000 in secondary schools, both public and private, and 216,000 in colleges and universities. Close to another 100,000 were in normal schools preparing to be teachers, 67,000 were in professional schools, and the remainder were scattered through other types of institutions. The teachers for this educational army numbered 700,000, of whom 566,000 were in public schools. In point of rapid growth the public high school still presents the most impressive figures; the enrollment for 1914 is greater by over 84,000 than for the year before. The cost of education for the year, as estimated by the bureau, was \$750,000,000.

A Plain Misstatement of Fact

WE have read through the years many charges against Seventh-day Adventists, but none more palpably wrong than the one contained in the *Word and Way* (Baptist) of July 29. The writer, who evidently considers himself a redoubtable champion of truth, relates how he entirely broke up an effort being carried on by Seventh-day Adventists, by preaching two sermons against them, and showing up their unscriptural doctrines. Of this people he says:—

They not only contend persistently that it is the duty of people to keep holy the seventh day, the old Jewish Sabbath, our Saturday, but they actually go so far as to preach that persons cannot be saved, if, having heard them preach, they do not at once change to the observance of the Jewish Sabbath. They then proceed to announce further their heretical and dangerous doctrine: That if men do not accept Christ in this world, God will send them messengers in the spirit world to offer them Christ; and if they then accept him, they will be saved just as people are saved who accept him during this life. Of course, Satan is glorified and delighted when people believe such doctrine.

We plead guilty to the charge of advocating the perpetuity of the law of God, and the Sabbath institution as a part of that law. Indeed, in our position with reference to the law of God we stand with the fathers of the Baptist Church, with such men as C. H. Spurgeon and other honored leaders of that historic church. Declares the "Baptist Church Directory: A Guide to the Doctrines and Discipline, Officers and Ordinances, Principles and Practices, of the Baptist Churches:"—

We believe that the Scriptures teach that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen man to fulfill its precepts arises entirely from their love of sin.

Speaking of the immutability of the ten commandments, C. H. Spurgeon declares:—

Jesus did not come to change the law, but he came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. . . . By thus explaining the law he confirmed it; he could not have meant to abolish it, or he would not have needed to expound it.

This was the teaching of the Baptist fathers, and we believe that professedly it is the teaching of that church at the present time. Why, then, we ask, should Seventh-day Adventists be called to account or charged with being disseminators of false doctrines, for teaching the plain principles of truth contained in the decalogue? The fourth commandment declares plainly and unequivocally that "the seventh day is the Sabbath

of the Lord thy God." We have no record that God has ever abrogated this command. In no place in the Sacred Record does he declare that the first day has taken the place of the holy seventh day.

But to the charge of preaching a future probation, as this writer states, we plead not guilty. The charge is a plain, and let us hope, ignorant, not willful, misstatement of fact. Indeed, one has only to read the literature of Seventh-day Adventists to see that they take a strong position against this theory. This journal has but recently concluded a series of articles in which the pernicious doctrine of a second probation was shown to be unscriptural and illogical. Seventh-day Adventists believe unqualifiedly that the close of probation, just preceding the second coming of Christ, determines for all time the destiny of every person who has ever lived on this earth, and that for the impenitent there is no further sacrifice for sins, and no hope of salvation in any future state.

It might be well for this Baptist brother, who advertises that he has published a book dealing with some of these questions, to better inform himself with reference to the doctrines taught by Seventh-day Adventists. Perhaps he may find it necessary to revise his review of their positions.

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HOLY BIBLE
THE FIELD IS THE WORLD

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

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No. 41

EDITORIALS

Prophetic Succession

SINCE the death of Mrs. E. G. White, several of our correspondents have inquired whether any one would succeed to the place she so long occupied in connection with this movement. To such inquiries we are compelled to state frankly and unequivocally that we do not know. This is a question which only the Lord himself can answer, and so far as we know he has never given to any one any intimation of his will in the matter.

From a study of the Sacred Record we must conclude that there is no set rule of prophetic succession. We recall no instance where the gift descended from father to son. It was never conferred by the voice of the people. In only a few instances did the Lord reveal beforehand who would succeed to the prophetic office. This was revealed to Elijah, and before his translation Elisha was ordained to the work. But this appears to have been an exception to the general rule. Sometimes one of royal birth was selected, as in the case of Daniel. Sometimes it was one of the priestly line, as in the case of Zechariah. Often the messenger was chosen from the humble, lowly ones, as instanced by the selection of Amos, the herdsman, and Elisha, the plowman. Sometimes, it would appear, God spoke but once through a special messenger, who was raised up to meet a particular crisis in his church. God finds his chosen instruments where he will.

We doubt not that in the last days some will believe that they have received the gift of prophecy whom God has never called to this sacred work. In our personal experience we recall at least a dozen during the last two or three decades who have claimed they had the prophetic gift. Two or three of these have drifted into the wildest fanaticism. Others frankly acknowledged later in their experience that they had been mistaken, and settled down to a quiet Christian experience. Others perhaps are still nursing their fancy.

The call of God to this office is usually marked by more than a mere impression, a striking dream, or a peculiar fancy. The call is so unmistakable that it leaves no reasonable room for doubt. It is safe

to say that if any one in connection with this movement is ever called to the position so long occupied by Sister White, it will be necessary for his claim, as was hers, to be substantiated by many convincing proofs before credence will be given to his testimony. And this is in God's order. He cautions us to be on guard against the voices that are sounding from every quarter. He does not want us to be carried away by delusive theories or fitful winds of doctrine, nor fall under the influence of those who are making false claims to divine revelation.

The apostle John recognized this danger which confronted the church, and he sounds this warning message: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." If many false prophets had gone out into the world in the days of the apostles, we may expect that their number will be multiplied in these evil times. To the church of God in every age, as well as to the church in the first century, is this warning applicable: "Believe not every spirit, but try the spirits whether they are of God."

It is well for us to remember, too, that the Lord does not require us to decide such an important question in a day. If one comes to us claiming to have special enlightenment by the Spirit of God, we may not be able to disprove the claim, although perhaps we may doubt it. But we should patiently wait developments. Time and circumstances and conditions, the life of the individual, the character of the message, the spirit which accompanies it, the fruit it bears, are God's great testers. We should wait and see whether the claim to the prophetic office stands the test. The prophet Samuel grew into the confidence accorded him by the people of God. It is written of him: "The Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." It required time for his establishment in the holy office, and in the confidence of the people. And the Lord desires that we shall reach no hasty decisions today, but

that the claim of every person to the prophetic gift shall be submitted to the test of time and of counsel and of experience and of the fruit borne.

This does not say by any means that the Spirit of God might not rest with power upon one of his servants, and a message be given to meet present exigencies, or some crisis in the church, and that the message would require prompt obedience; but usually when God raises up a messenger to meet a crisis of this kind, there goes with his message a compelling power in spirit and influence which leaves no doubt as to its character.

It will do us no good to speculate upon the future. We must leave all things in the hands of God. We do not need to be greatly concerned over this question, nor do we need to be unduly excited or exercised in case one or a dozen should claim to be the recipients of divine illuminations. Every reader of this paper has individual access to God. There is given to every believing child some measure of the gift of the Holy Spirit. Instead of our looking for signs and wonders, for the supernatural and the mysterious, God desires us to cultivate a deepening personal religious experience. He desires us to come into that closeness of relationship with himself where he can speak to us by his own blessed Spirit, where he can reveal to us the mysteries of his Holy Word as we study its sacred pages.

If the Lord sees fit in his providence to place upon any one of his children a large measure of his Holy Spirit and make that person his messenger to the church, let us pray that we may stand in that place where we shall be able to recognize God's leadings and heed the message that he sends us. If, on the other hand, we are confronted with a spurious claim; let us pray for the spirit of discernment that we may have wisdom to detect the counterfeit.

If special revelations are not continued, we are not left to wander in darkness. We have access to the Sacred Scriptures. To the church of God in every age they constitute a lamp for the feet, a light for the path. We have the faithful instruction which has been sent us through the Lord's messenger in connection with this movement. If we faithfully study that which God has already given, and look to him for continual

guidance, he will keep us safe amid the perils of the last days.

Without anxious thought for the future, without idle speculation, without argument or discussion, but in quietness and prayerfulness and obedience, let us seek humbly to walk in the ways of the Lord and in the light which he has given to his people. In this will be our safety and assurance in the days before us.

F. M. W.

Our Work and What It Requires of Us

WHEN the Lord has a message to be given, he calls a chosen servant to give it. When he has a work to be done, he calls a people to do it. Through his prophets he has spoken, and through his people he has wrought, to warn the world, and to carry out his changeless purpose concerning this earth and its inhabitants.

The third angel's message is a work as well as a warning, because the giving of that message constitutes the last act in the work of the gospel, and because there is set before those who give it the stupendous task of carrying it to all the world. The message of Noah was to all the world, because the impending destruction would involve all the world. The message of Moses was to a people, for only a people was immediately concerned in what it contained. The same was true of the message given to the captives of Babylon and of Persia. But in the warnings of the third angel's message and in the destruction which will follow the completion of its work, the whole world is involved, and therefore the whole world must be warned.

The greatest task ever committed to a people is that committed to those who have espoused the cause of the third angel's message—a handful of people to warn sixteen hundred million! It is a staggering thought; but it is the fiat of the Almighty, and it will be accomplished. Had we but human power to draw on, human means to look to, we might well consider the task a hopeless one. But the One who has given the command for the work to be done is the same One who has said: "All authority hath been given unto me in heaven and on earth. . . . And lo, I am with you always, even unto the end of the world." Just so surely as God's work is to triumph in the world, that triumph is to be preceded by the giving of this solemn message. The Saviour makes no more emphatic declaration than this: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." The end must come, or the triumph of God over sin could never be achieved; but the coming of "the end"

is preceded by, and inseparably connected with, the giving of the message; and that is the arrangement outlined by the Saviour himself.

The same relation of events is specified by the revelator. The message of the third angel, warning the world against the worship of the beast and his image, is immediately followed by these words:—

"And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped." Rev. 14:14-16.

That is the harvest of the world, the end of the reign of sin, the punishment of sinners, the resurrection and reward of the righteous. It is the consummation of the work of Christ for man. But it is all contingent upon the giving of the message to the world. Without the giving of that message, it will not come. But that it will come is as certain as that God lives, and that the message will be given is just as certain as that the end will come. Men will apostatize from the faith, "expose" the work, and predict its disintegration; but the work will go on in spite of the apostasy, in spite of the "exposure," increasing in volume and accelerating in speed.

The work is of God, and there is nothing we can do that can stay its progress. As well might we attempt to stand in the middle of the Mississippi, and push back its great, rushing flood of waters with our bare hands, as to attempt to block the progress of this message by our individual power and influence. The only effect of our opposition will be to put another in our place, to run with the message we would not carry.

Out of the land of darkness and bondage and into the land of eternal light and liberty, is what this message means to us if we prove true to its principles and triumph with it. But while it means so much to us, it demands much of us. It means a more striking separation from the world than has ever been practiced by any body of people in the world. It means such an attitude toward the law of God and the faith of Jesus as is taken by no other denomination. The Sabbath of Jehovah will separate a people from the world, and stand forth as the chief sign that they are not doing homage to the beast and his image. Their implicit faith in the Bible as the inspired Word of God will separate them from one half of Christendom, and their opposition to the commands of the Vatican will separate them from the other half. While

Christendom is confederating to put unlimited power into the hands of religious leaders, the refusal of that small people to join in the confederacy will make them the targets of the envenomed darts of the confederated world. To stand faithful to principle in such a time will be no mean task. With all that power arrayed against them, with the weapons of persecution made ready, and the machinery of law in action to put them into operation, it will seem to some as if God himself had forsaken them. To stand then will require more than human power; and it will be given.

But that is the culmination, the time of fierce trial toward which we have looked so long, and of which we have been warned. We shall know what is to follow, and that will, in itself, be a source of strength and courage. How we have related ourselves to the work of the message before that time arrives will be a strong determining factor in the matter of how we stand the trials of the last days. If we have taken hold of the work merely with our finger tips; if we have given sparingly and done that grudgingly; if we have kept as close to the world as we could and still have our names retained on the church roll; if we have kept back the tithe and appropriated it to our own use; if we have refused to inconvenience ourselves that the cause might prosper; if the possession of house or farm or business has given us greater satisfaction than the progress of the message; if when we might have borne testimony to the truth, we have closed our mouths lest we might lose position or influence,—if we have done these or similar things, we shall find, when the supreme trials come, that we have not sufficient love for this cause to make it seem worth while to bear the burdens and endure the trials.

If, however, we have been faithful in our attitude toward this message, keeping the commandments of God conscientiously, believing his Word implicitly, contributing of our means generously and willingly, upholding the standard of truth and purity unflinchingly, giving the message when opportunity offers, going ourselves to carry it or giving that others may go, living day by day in its progress and praying constantly for its success, while we, with God's help cut loose from all the entanglements of the world, the flesh, and the devil,—then when the crushing tests come, the message will be the only thing in the world to us, and we would rather die than turn our backs upon it.

In no other course is there certainty of our being able to stand and to triumph with the truth in the eternal victory over sin and Satan. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of

the Lord." 1 Cor. 15:58. "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:7. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. C. M. S.

attention to the incomparable event of 1833, as well as to the prophetic descriptions of the "wonders in the heavens" (Joel 2:30) which were to appear as the end drew near.

Textbooks and astronomical works thereupon began to count it as fully established that every thirty-three years the displays would be repeated. It was confidently predicted that 1899 would witness a repetition, possibly on the scale of 1833.

Professor Langley's "New Astronomy" (published in 1888) said: "The great November shower, which is coming once more in this century, and which every reader may hope to see toward 1899, is of particular interest to us as the first whose movements were subject to analysis." Chamber's Astronomy (published in 1889) said, "The meteors of November 13 may be expected to reappear with great brilliancy in 1899."—*Vol. I, page 635.*

But the November date passed in 1899, and the years have passed; and the wondrous scene of 1833 has not been repeated. Clerke's "History of Astronomy in the Nineteenth Century" says:—

We can no longer count upon the Leonids [as the meteorites of 1833 were called, because they seemed to fall from a point in the constellation of Leo]. Their glory, for scenic purposes, is departed.—*Page 338.*

The Lord's Signal to Watch

Thus the wisest astronomical predictions made shortly before 1899, based upon apparent recurrent regularity of the phenomenon, failed; but the predictions of the sure word of prophecy, set down on the sacred record eighteen centuries before, were fulfilled to the letter. At the close of the days of the predicted tribulation of the church, the signs began to appear—the sun was darkened, the moon withheld its light, and the stars of heaven fell.

The signs came in the order given in Christ's prophecy, and the series began at the time specified. The record of history bears witness that the Saviour's prophecy was fulfilled.

It may be that on yet more awful and universal scale these signs will be repeated in that last shaking of the powers of heaven which is to attend the rolling back of the heavens as a scroll, the immediate prelude to Christ's glorious appearing. But Christ's prophecy, at this point, was not giving descriptions of scenes of the very end, but signs by which it might be known when the end was drawing near.

As the signs should be recognized, the Saviour understood that those who "love his appearing" would be quickened with hope, and inspired to hasten to the world with the gospel message preparing the way of the Lord. The Lord's word for his children was,—

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Long ago these signs began to come to pass. Now may the Lord's believing children well look up and rejoice, knowing that the day of eternal redemption is indeed nigh at hand. W. A. S.

Signs of the Approaching End

Part 5. The Falling Stars of 1833

(Concluded)

Other Displays Emphasized the Sign of 1833

WE have mentioned the fact that Humboldt had observed an extraordinary fall of meteorites in South America, thirty-three years before, in 1799. And he reported at the time that the oldest inhabitants there had a recollection of a similar display in 1766.

From these reports, scientists deduced the theory that these showers were to be expected every thirty-three years. Hence in 1866 they were watching for a repetition of the 1833 display.

That there was a measure of truth in the deduction was made evident by an unusual fall of meteorites Nov. 14, 1866. This time Europe was the scene of the display. But the event was not to be compared with that of 1833. This appears plainly from the account of observations made by Sir Robert Ball and Lord Rosse, the British astronomers.

Sir Robert Ball says that when the meteorites began to fall, he and Lord Rosse went out upon the wall of the observatory housing Lord Rosse's great reflecting telescope:—

There for the next two or three hours we witnessed a spectacle which can never fade from my memory. The shooting stars gradually increased in number until sometimes several were seen at once.—*"Story of the Heavens," page 379.*

Grand as the spectacle was, it was but a reminder, apparently, of the star shower of 1833, when not "several" meteorites fell at a time, nor many, merely, but, as it appeared, "the stars of heaven fell unto the earth."

However, the spectacle of 1866, which was observed over a great part of the Old World,* served to direct renewed

"I Am Doing a Great Work, So That I Cannot Come Down"

ARTAXERXES was one of the great kings of the ancient Persian Empire. Nehemiah, one of the noble Jewish captives, who seemed to have been promoted to the high office of cupbearer before the king, brought him wine to drink. On one occasion the king saw the sadness in Nehemiah's countenance, and said to him, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." Nehemiah had received sad news concerning the people of God who had returned from the Babylonish captivity, and concerning Jerusalem, the city so dear to the heart of every true Israelite. For some time Nehemiah had been, fasting and praying and weeping. Though surrounded with wealth, loaded with honors, and a bright future before him, judged from a worldly point of view, yet his heart had great sorrow at the sad news he had received concerning the city of Jerusalem and the remnant people of God.

When the king had heard from the lips of Nehemiah the conditions at Jerusalem, and saw how intensely it affected this servant of God, he said to him, "For what dost thou make request?" Nehemiah then set before the king the report he had received from Jerusalem, and asked that he might be sent to that place with suitable letters of instruction to enable him to rebuild the wall, restore the gates, and set things in order.

Nehemiah went to Jerusalem under the commission of the king, and began to rebuild the wall and the gates of Jerusalem. But in doing this work he had great opposition from the Jews' enemies. Some high in authority mocked and derided him, and made light of the work he was doing. One great man said, "Even that which they build, if a fox go up, he shall even break down their stone wall." Since we are not in the trouble, such public remarks and scorn lose their force and sting, but to Nehemiah and his associates they seemed hard to bear.

Sanballat, Tobiah, and Geshem were the three men who annoyed Nehemiah most. They tried scorn and ridicule; they used threats and intimidation; and at last, when Nehemiah refused to leave the work of God, they invited him to a council, saying, "Come, let us meet to-

* The display was most brilliant, apparently, in western Asia. The veteran missionary, Dr. H. H. Jessup, of the Presbyterian missionary college, of Beirut, describes the scene in his "Fifty-Three Years in Syria:" "On the morning of the fourteenth [November], at three o'clock, I was roused from a deep sleep by the voice of one of the young men calling, 'The stars are all coming down.' . . . The meteors poured down like a rain of fire. Many of them were large and varicolored, and left behind them a long train of fire. One immense green meteor came down over Lebanon, seeming as large as the moon, and exploded with a large noise, leaving a green pillar of light in its train. It was vain to attempt to count them, and the display continued until dawn, when their light was obscured by the king of day. . . . The Mohammedans gave the call to prayer from the minarets, and the common people were in terror."—*Vol. I, page 316.*

gether in some one of the villages in the plain of Ono." Then Nehemiah sent that famous message in reply: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

God's people have always been tempted by the enemy to stop the work God has given them to do. There never has been a reformation, never a great movement for God and humanity, but the devil has tried to hinder the work by getting the workmen to cease working.

In the Pentecostal church, when the Holy Ghost was working mightily, the apostles were haled before rulers, and repeatedly commanded to cease speaking and teaching in the name of Jesus. Frequently Paul was persecuted. He was imprisoned, scourged, and stoned, to prevent his preaching the word committed unto him. Nearly all the apostles gave their lives as a sacrifice to the work committed to them. Paul was beheaded, Peter was crucified, John was cast into a caldron of boiling oil; yet all this suffering could have been escaped, apparently, had these men been willing to quit their work.

Today voices are calling men of God to quit their work. Here and there a man will leave his post of duty for earthly gain or worldly honors; but the great majority of our evangelists remain faithful to duty's call. Like Nehemiah, they say, "I am doing a great work, so that I cannot come down." Pleasures tempt them not. Speculations and opportunities for gain are treated with indifference. While the world and the professional classes seek release from heat at resorts and seashores, our men are in the midst of work as tiring and exhausting as the most arduous labors in the world; yet whoever heard or knew of an Adventist evangelist spending the heated season at a resort? No, only when necessity compels, and then only for the sake of doing better work, do these men of God seek relaxation from their labors. They say, "We are doing a great work, and cannot come down." Sometimes opportunities are offered for making money,—and every one knows our evangelists are generally poor,—yet to all these calls one answer is made, "We are doing a great work, and cannot come down."

This is the day of our opportunity. To cease work now would please the enemy; but to extend the preaching of the message by every agency used to call men to God is our work and duty; and as Nehemiah said to his enemies, so we can answer every voice calling us, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

I. H. EVANS.



A Short Sermon

Oil the Church

H. A. ST. JOHN

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9.

In a dream I was in the midst of a large company of ministers of the remnant church. All were intensely interested in discussing different methods to be used in arousing a lukewarm church to the importance of giving quickly the last gospel message. It seemed that no union of sentiment would prevail. Suddenly there came a voice from heaven, uttering with startling distinctness the three words, "Oil the church."

I was awakened at once, and began to study the meaning of the startling command. I was not long in perceiving its significance, and also its primary importance. The oil is the Holy Spirit. Jesus was anointed with the oil of gladness above his fellows. He was anointed with the Holy Spirit and with power, and went about doing good, and healing all that were oppressed of the devil; for God was with him. The angels told the shepherds that the news of the birth of Christ was good tidings of great joy to all people. If the angels and all heaven were so rejoiced at the birth of a Saviour for man, how much greater should be the joy of lost and sinful men! Our adorable Redeemer is made the chief dispenser of unbounded and unending gladness to a lost world. We can faintly see how he is indeed anointed with the oil of gladness above his fellows. By the Holy Spirit we are made partakers of that gladness even now; and if we follow on to know the Lord, our gladness will increase and abound more and more, even to all eternity.

What the church needs, first of all, and most of all, is to be anointed with the oil of power and gladness; then all other needs will be quickly supplied, and all other blessings will follow in its train. Then there will be great eagerness and joy in telling others about that which brings such great joy. The good news of the soon coming of the King of glory to take his children to their paradise home would very soon be preached and sung among all nations, and then the end would come.

Sanitarium, Cal.

The Sabbath and the Date Line

C. F. MC VAGH

THE Seventh-day Adventist interpretation of the Bible with reference to Sabbath keeping requires that the seventh day of the week be identified beyond

reasonable doubt. Most persons are satisfied with the evidence of the Bible, together with the information furnished by the calendars in use throughout the world. However, in modern times we hear considerable about the date line, and some cannot understand how we can keep track of the days on a round world, especially as it is quite well known that ships crossing the Pacific Ocean change their reckoning at the one hundred and eightieth meridian, this meridian being commonly called the international date line, or perhaps more accurately, the nautical date line. The practice of the people on the islands and on the shores of the Pacific, according as they used American or Asiatic time, developed what may be called the historical date line.

With reference to the date line, I quote from Questions and Answers No. 8, pages 10 and 11, of Hydrographic Information, published under the authority of the Secretary of the Navy, Sept. 30, 1909:—

"In making voyages across the Pacific Ocean, it is the practice of those naval and maritime vessels whose reckoning is kept with reference to the meridian of Greenwich to change the date on arrival at the one hundred and eightieth meridian. . . . This meridian is considered from the viewpoint of navigators as the international date line. Closely associated with this, and sometimes called the international date line, is the line which separates those lands on the Pacific side of the world where the inhabitants keep the same date of the calendar as is kept by the people of North and South America, from the islands and other lands where the people keep the same date as is kept in Asiatic countries. . . . This dividing line coincides for long distances with the one hundred and eightieth meridian from Greenwich, and does not anywhere depart very much from this meridian, but in former generations the departures from the one hundred and eightieth meridian were very wide."

This nautical international date line was agreed upon *ad referendum* by forty-one delegates representing twenty-six countries, in session at Washington, D. C., in October, 1884, and has been since quite generally accepted by navigators of the Pacific Ocean. The object of the quotation is to show that all the charted date lines in use today rest upon nothing more authoritative outwardly than human convenience. But we see the hand of God shaping the events, which, when the time came, influenced the decision of this local problem in harmony with the existing world reckoning. No one, I believe, will claim

for the one hundred and eightieth meridian from Greenwich any scientific preference. It is simply chosen because Britain and her colonies and allies formed a dominant maritime power, and other countries adopted it in order to be in harmony with the majority. How did our present reckoning originate, and on what authority does it rest?

From the earliest time historically men have regarded the day as starting in the Pacific Ocean, because to the ancients that was as far east as they could go; therefore it was to them the place of the sunrising.

How does this affect the finding of the Bible seventh day of the week on a round world? Quite generally the question is raised by opposers of the seventh-day observance simply as a quibble, and without considering that if we cannot identify the seventh day on a round world it is equally impossible to identify Sunday, the first day. Luke 23: 56 and 24: 1 say that the Sabbath according to the commandment is the day just before the resurrection day; so as long as any one can find Sunday, his neighbor can observe the day just before it, and know that it is the Sabbath day.

The date-line controversy is of very modern origin. The necessity for it was never felt till men of all nations became globe-trotters, which cannot go back of the discovery of the west boundary of the Pacific Ocean. For nearly six thousand years the world got along without a date-line controversy, and, according to the Bible, in all generations some obeyed God with reference to the Sabbath. Acceptable Sabbath keeping, then, cannot depend upon the scientific location of the date line. Some will say that all that is required is the seventh part of time; and were it not for this stubborn little minority of seventh-day keepers, we might have peace and uniformity by all keeping Sunday.

Well, if God does not require the observance of a definite day, why did he at the time of the exodus from Egypt perform a threefold miracle every week for forty years, in order to identify and enforce a particular day? If the day given in the law at Sinai was not the true seventh day, and God is not particular which day we rest upon, then it certainly is impossible to find out from the Bible anything definite with reference to the will of God. Those who believe in the Bible need not go back of the sixteenth chapter of Exodus in their efforts to identify the definite day. God set the Jews right there. Then also Jesus by his practice and teaching identified, or at least indorsed, the reckoning of the Jews at the time of his first advent. And we have the united testimony of the Jews, supported by the agreement of all the rest of the nations of the earth, that there has been no variation in the order of the days of the week to the present time. The seeker after truth has all the evidence there is that the day we now commonly call Saturday is the seventh day of the week. It is reckoned so by all nations of mankind, and was

accepted by the Lord while upon the earth:

Christians will surely admit that the Creator knew all the circumstances that sin would bring in, and also that the Sabbath command given in Eden to mankind would not require of man in any age that which is impossible. The week has been in common use from the earliest times to the present, and is in itself one of the best witnesses to the universal knowledge of the Sabbath; for there is nothing except the Sabbath institution to suggest the cycle of seven days.

Clearly, the first week as well as the first day began in Eden, and there was the true date line. After sin came in, God removed Eden from the earth, and the deluge so changed the surface that Peter says, in 2 Peter 3: 5-7, that the world that then was perished. And so on the world that now is, it is impossible to identify the location of Eden.

After the flood, man migrated eastward and westward from Central Asia, and in every age some obeyed the commands of God; but under the darkening influences of sin the knowledge of the rotundity of the earth was for a long time preserved only by the Bible prophets. After the discovery of America the two streams of migration met on the shores of the Pacific Ocean, and then followed this age of travel. Immediately the necessity of all beginning their reckoning at the same place suggested itself to the travelers.

God put it into their minds to adopt a plan that would permit the globe-trotters, as well as those who stay at home, to keep the Sabbath if they want to. All the circumstances indicate that the beginning be reckoned from such place in the uninhabited wastes of the Pacific as would produce the least local confusion. And it is quite possible yet that some international commission may make additional suggestions in order to bring the practice of the inhabitants of some of the islands into more complete uniformity with the whole world.

Under the gospel, man is only required to manifest obedience to the light available to his location and mentality. The difficulty today is not so much lack of knowledge of the days of the week as a woeful and almost universal unwillingness to obey the Bible as the word of God.

Many of us were taught that we kept Sunday in obedience to the fourth commandment, and doubtless remember the perplexity that came when we were shown that Sunday is not the seventh day. Most people who observe Sunday frankly acknowledge that it is another day, and they rest upon it for an altogether different reason from that given by the Bible in the fourth commandment.

So it has come about that a respectable minority, after diligent search, failing to find any command to rest on the resurrection day, have decided to obey the Bible and rest on the day which, according to all the evidence there is, is the identical one that God commanded.

Their numbers are growing, and God has blessed this people and their work in all lands.

In the judgment such can say, I obeyed all the light that came to my attention. Such texts as Isa. 58: 1, 12, 13, and Rev. 14: 6-14, offer a Scriptural foundation for such a movement in preparation for the second advent of Christ. On the other hand, if when perplexed, one decides to ignore the evidence and to go with the majority for the sake of convenience, what answer can he give in the judgment? He cannot say he kept the day the Bible commanded, for the evidence was all to the contrary. Nor can he say that he manifested faith by walking in all the light he had. Would not the Judge be justified in saying, "Out of your own mouth are you condemned"?

In view of the rapidly fulfilling prophecies indicating that the hour of his judgment is come, it behooves all to think seriously of these things, according to the warning in Amos 4: 12: "And because I will do this unto thee, prepare to meet thy God, O Israel."

Grand Rapids, Mich.

Almost Home

MRS. E. M. PEEBLES

"Long upon the mountains, weary,
Have the scattered flock been torn;
Dark the desert paths, and dreary;
Grievous trials have they borne.
Now the gathering call is sounding,
Solemn in its warning voice;
Union, faith, and love, abounding,
Bid the little flock rejoice."

THERE was once a father who with his little child was traveling over a hot, dusty, wearisome road. The child became weary, and begged to be allowed to rest; but night was coming on, and the journey must be completed before daylight was gone. The father, having anticipated such a situation, had reserved a few handfuls of cherries, one of which he now threw on the ground a little way in advance. The child, with an exclamation of pleasure, eagerly darted forward to secure it, when lo, another fell still farther on, and another, and yet another, until at last the long-looked-for haven of rest was reached, and the journey ended. The attention of the child had been diverted, and the journey which otherwise would have been tedious and painful, was completed in comparative pleasure.

It is thus that our Heavenly Father has been dealing with his weary way-worn children in these last times, because he knows our frame, and remembers that we are dust. He has led us carefully, step by step, permitting us to see only a little way in advance, lest we become weary and discouraged.

The date 1844 will always be recognized by every one who is intelligently looking for the coming of Jesus, as the most important date connected with the great world-wide advent movement now in progress. God's people in all denom-

inations had been led to expect that time would close that year. They sincerely believed it, and lived and acted accordingly; and a work was accomplished, prophetic in its nature, which could not otherwise have been done. There was a ring of certainty in the message that carried conviction to the hearers. God himself was leading out his people, and fitting them for deeper and greater experiences,—at least greater because of longer duration,—and he mercifully covered all the future except just as far as they were able to go. As in the story of the child, their attention was so firmly fastened upon the goal held before them that they were able to concentrate all their energy, and to do their best work without becoming confused by the contemplation of results and a long-drawn-out struggle with the powers of evil.

But their hopes were not realized; and they, tested and tried, saw the journey lengthening out before them. Many gave it up, but the faithful few began to gather up the rays of light, and started on again, fully expecting very soon to reach the end of the journey. That which had been as a pillar of fire before them, now became a light behind them to shine all along the path. God again wisely and mercifully covered the future, with its long stretch of painful journeying, lest they become discouraged; for had they known, they might have been more dilatory, and said, There is time enough. But with the thought ever uppermost that in a few years at most the Saviour would come, and that there was much to do and little time in which to do it, they toiled and sacrificed, denying themselves of what seem to many the necessities of life.

Flashes of light from the heavenly sanctuary often came to cheer their weary hearts and to brighten the journey. At last the long-expected "latter rain" began to fall, in the preaching of the doctrine of justification by faith, that precious old gem of truth which was the keynote of the Reformation, and was presented now in its new setting in connection with the Sabbath reform, and the third angel's message of Rev. 14: 12, and given in a special sense to prepare a people to meet their Saviour—a church "without spot, or wrinkle, or any such thing."

Almost breathlessly we listened to hear again the words: "There is therefore now no condemnation to them which are in Christ Jesus." "Being justified by faith, we have peace with God." "He that hath the Son hath life." "The words that I speak unto you, they are spirit, and they are life." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The presence of Jesus in the heart kills the sin; the two cannot dwell together. He is the sure antidote for the poison. Then with a complete gospel to carry the message came, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee, . . . and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and

kings to the brightness of thy rising." "Freely ye have received, freely give."

And now what do we see? The last message of mercy the world will ever hear is encircling the globe, going to every nation, kindred, tongue, and people, and the earth is being enlightened with its glory. We could not take it to the world until we had it in its fullness: "the commandments of God, and the faith of Jesus"—the faith that Jesus had, that kept him so closely connected with heaven that he lived a sinless life. Now we can point the lost to a crucified and risen Saviour, to be born again in the heart of every one of the saved. And we are almost home. We are nearing the haven of rest. "The mutterings of the coming storm" are no longer heard in the distance; they have become startlingly near, and will surely awaken all, who are not so drunk with the cares of life or the perplexity of riches that their ears are closed to all else.

A time of trouble such as never was since there was a nation has come upon our world. What does it mean when a grave forty miles long, with men placed three deep within, can contain only a small percentage of those slain in war; when numbers uncounted go down in accidents and earthquakes; when ten thousand children in Mexico, which joins our country on the south, are left homeless and starving; when countless numbers are made widows and orphans in Europe? It means to us that it is time to sever every tie that binds us to earth. It is time to transfer our treasures from earthly banks to the bank of heaven, to exchange our titles to a small portion of this old earth now reeling to destruction, for a title to one of those mansions our Saviour has gone to prepare for those who love him. It is time to "remember Lot's wife." How sad will be the awakening if we fail to realize now the times that are upon us, and to listen to the invitation, "Come, my people, enter thou into thy chambers, and shut thy door about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Love for the Brethren

W. H. SAXBY

A LEADING brother in one of our city churches was just leaving the quarterly service as we were separating for the ordinance of humility. As I met him at the door and placed my hand on his shoulder, I said, "We cannot let you go." He replied, and repeated it with growing emphasis, "It is all right between me and the Lord, but I have no use for two of the brethren present."

These scriptures came with telling force to my mind: "He that saith he is in the light, and hateth his brother, is in darkness." 1 John 2: 9. "If a man say, I love God, and hateth his brother,

he is a liar [and, still stronger, "is a murderer." 1 John 3: 15]: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20.

Just as we stand related to one another, we stand related to the Saviour. One is a true index to the other; "for the spirit we manifest toward our brethren, declares what is our spirit toward God." See "The Desire of Ages," page 305. The Master says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"It is all right between me and the Lord." Yes, how true, "if we love one another, God dwelleth in us." 1 John 4: 12. Again it is written, "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14. Blessed assurance!

Sanitarium, Cal.

The Widest Sense of Sin

JOSEF W. HALL

"SIN is the transgression of the law," as we so often hear. But transgression is rather the manifestation of sin, its outward appearance and demonstration. Perhaps this would appear more clear to us if it were placed in its true logical order, with the limited term preceding the one which comprehends it—the transgression of the law is sin.

Sin, in its widest sense, is a *quality of soul* which came into the race in an entirely unnatural way, but which, through the preestablished principle of heredity, became natural to the race. It is that quality of soul which habitually rebels against its Creator and Governor, even as faith, the opposite quality of soul, habitually looks up to and obeys him. "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be."

But perhaps the most important fruit of this conception of sin is the emphasis it lays on the necessity of the new birth. We are born, in Adam, with this tendency to rebellion unconquerably in our lives. The only escape from it, and consequently from destruction by God as unrepenting rebels against his government, is the rebirth in Christ. When a man is born again, instead of innate sin is substituted innate faith, the gift of God, and that great factor which is man's part in the plan of salvation. Instead of an inheritor of the spirit of rebellion, the man becomes, by virtue of his new birth as son of God, a child of obedience and salvation. This man, as long as he does not repudiate his adoption, is perfected and saved in the sight of God, although in the absolute sense he is still a sinner. He is in the process of sanctification, which is to be carried on through his faith and God's Holy Spirit.

Takoma Park, D. C.

He that ruleth his spirit is greater than he that taketh a city.



THE WORLD-WIDE FIELD



The New South Australian Headquarters

W. W. FLETCHER

THE rapid growth of our cities is making it increasingly difficult to rent centrally situated offices for carrying forward our conference and tract society work. For years the South Australian Conference rented a cottage on Franklin Street, Adelaide, not far from the general post office. With the growth of the city the rent increased; and as the cottage was not particularly suitable in either style or location, a move was made, during the time Brother Cole was president of the conference, to Grote Street, the next street south from the general post office. There a very suitable two-story building was secured on a two years' lease, at a weekly rental of thirty shillings. Besides providing office room, this building contained a large upstairs room, which was used for Sabbath and Sunday night meetings.

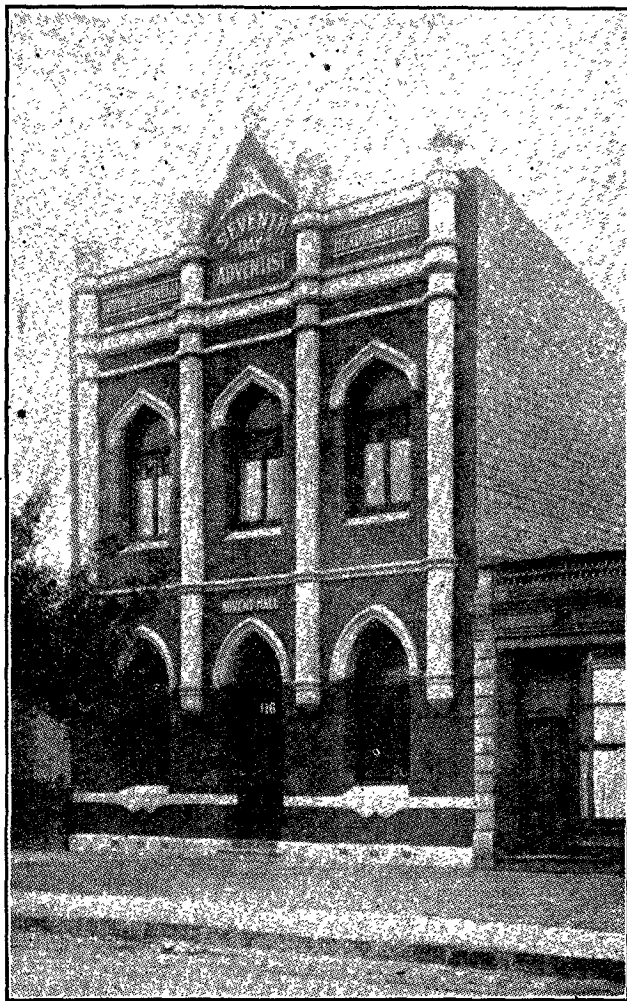
Soon a great theater was erected almost opposite, at a cost of about thirty-two thousand pounds. Other large buildings were built near by. As soon as the lease expired, the rent was raised to £2 a week, and soon after to £2 10s. Even at that rental no lease would be granted, evidently because a further increase of rent was intended.

Just at this time a block of land on Grote Street was brought to our notice, which seemed reasonable in price and suitable for erecting the buildings we needed. A general meeting of the Adelaide believers was called on the evening of Oct. 5, 1912, to consider the advisability of endeavoring to secure the land, and building a place for conference headquarters. The plan was unanimously approved by the believers present. When the proposition was submitted to the union conference committee, it was feared by the committee that too great an investment would be involved, and it was advised that a suburban property be purchased for the office work, and that the city church and mission meetings be held in rented halls. The South Australian brethren then gave up the idea of building on Grote Street.

Shortly afterwards the union conference treasurer, Brother P. H. Pretzman, visited Adelaide, to help us erect a building on suburban property. It was found that it would be difficult to secure a suitable property, and that the price would be eight or nine hundred pounds. After looking at the Grote Street block, Brother Pretzman advised us to take a suburban cottage temporarily, see what could be raised in gifts toward building in the city, and submit the plan again to the union conference.

When the South Australian believers

were asked to subscribe funds for establishing our headquarters in the city, they responded most nobly. More than £600 was pledged. This was excellent for a conference of about four hundred members. At the union conference council in September, 1913, the plan was approved. The land was purchased, and



OUR NEW ADVENT HALL, IN ADELAIDE, AUSTRALIA

the building was completed by October, 1914.

The Building

The land purchased has two frontages, each thirty feet—one on Grote Street on the south, and the other on the north. Almost all the land is covered by the building, which is of brick throughout, as required by the City Building Act. The front portion of the building is two stories high, covers the full width of the block (thirty feet), and is about twenty feet deep. Here are the office rooms. On the ground floor the treasurer's room is on the east side (right side of accompanying picture). The tract society room is on the west (left of the picture). The front door opens into a passage six feet wide, which leads through to the meeting hall, on the ground floor behind the office building.

On the second floor is the committee room (two windows on the right), and two rooms for departmental secretaries. The committee room is sixteen feet by thirteen feet and six inches. The conference and tract society are thus provided with five light, airy office rooms, four of which face the south, a desirable aspect in the hot Adelaide summers.

The meeting hall is on the ground floor immediately behind the offices, and is fifty-six feet long and twenty-four feet wide. There is a sloping floor, falling about fifteen inches from the entrance toward the rostrum. A good cement baptismal has been built under the rostrum. The hall is well lighted from one side. While this is satisfactory as far

as the light is concerned, it does not provide a draft of air through the hall such as there would be if there were windows on both sides. To overcome this difficulty two large electric fans have been installed, which are operated at very little cost.

The whole building is lighted with electricity. The offices are fitted with electric radiators, an economical substitute for fireplaces. The office rooms also have telephone intercommunication, which proves a great saving of the workers' time.

The hall is plainly and neatly furnished, and will comfortably seat one hundred and seventy-five persons. The ceiling is high enough to allow for a balcony to be built if needed.

Behind the meeting hall there is a classroom or vestry (eleven by nine feet), and a stock and packing room for the tract society, of the same dimensions.

This room is reached from the offices without entering the meeting hall, and also opens on the back street for the handling of bulk shipments. Altogether, the premises are proving a great boon to our conference, tract society, city mission, and church work. The building, having been designed to meet the needs of the cause, provides us with conveniences that we could never hope to secure by renting a place, even at a high rental.

The Location

The city of Adelaide is a mile square, and is surrounded by a broad belt of park lands, beyond which lie the suburbs. King William Street runs through the center of the city, due north and south. Wakefield Street from the east and Grote Street from the west, meet King William Street in the center of the city.

The Queen Victoria Statue stands at the center of Victoria Square. From that statue to our headquarters building is a walk of three or four minutes. The three streets mentioned are the broadest in the city, and were intended to become the leading business thoroughfares. By building on Grote Street we have the advantage of a central location without having to pay the prohibitive prices ruling for land in leading business streets.

Among all the believers there was the heartiest cooperation in this building enterprise, both in gifts and in active interest. We trust the outcome will be to the glory of God and the advancement of his cause.



A Word From Central America

ELDER N. Z. TOWN has been making a tour recently through the Central American field, of which he sends a report that will appear soon in the REVIEW. In a private letter he says:—

"I crossed Honduras from north to south, mostly on mule back. Altogether I had eight and one-half days on a mule. I visited Honduras, Salvador, and Guatemala, and am hoping that my visit to these fields will result in getting some men into them with our books, not later than at the close of the schools next year.

"The book work in Cuba is making good progress. About twenty canvassers are on the list at present. During the first half of this year the orders taken amounted to \$12,800 and the deliveries to over \$7,200. One Cuban delivered over \$1,200 worth in five months.

"I asked the brethren for a man to lead the colporteur work in Spanish Honduras, and they have given me two of the best they have. They will go at the close of the school term, about Jan. 1, 1916.

"I expect to sail tomorrow for San Juan, Porto Rico. After spending about two weeks there, I hope to land in New York some time between the fifteenth and the twentieth of August."



Fighting Floods

"THE public mind is so occupied with the great European war that but few, perhaps, have noticed the great loss of life due to unprecedented floods in two of the great provinces of China, Kwangtung and Kwang-si. The loss of life in the floods is but slight compared with the probable death from the famine, which the destruction of the crops is sure to bring on these provinces. The Red Cross is appealing for funds. Some time ago, under the auspices of this society, a commission of American engineering experts was sent to China to investigate, and devise means for stopping such floods. This commission worked out a drainage plan involving an expenditure of about twenty million dollars. The Chinese government has approved the plan, but has been so far hindered from carrying it out because of the financial outlay involved."

The Work Among the Indians of Peru

J. W. WESTPHAL

I VISITED the Lake Titicaca Indian Mission with Elder W. A. Spicer, more than three years ago, and it has been my privilege to visit it again recently. The progress made in various directions during these three years is striking.

Three years ago only the walls of the school building had been erected. The building has not only been completed, but has been enlarged to twice its original size, being now thirty-four by sixty-four feet. Two other buildings have been erected, each of four rooms, one of which is occupied by Brother F. A. Stahl, the superintendent of the mission. The other is intended for the teacher, with a spare room for visitors. The house occupied by Brother Stahl is floored with the boards from dry goods boxes purchased for the purpose, while the other has only an earth floor. Nearly one half of the school building is also floored with the boards from boxes ranging from one and a half to two and a half feet in length. None of these buildings are models of architecture, for Brother Stahl, a nurse, has been the designer and builder, with little material to do with; but they are regarded as fine buildings for many miles around. All material is imported, must be shipped over a mountain railway, and is very expensive. Brother Stahl is now fairly comfortably situated.

Brother B. Rojas, who had secured a teacher's diploma from the government, went to the coast some time ago, having been obliged, on account of the illness of himself and wife, to leave the high altitudes. As he had taught only a few weeks, this was a sad disappointment to the Indians, as well as to the mission. However, Sister Stahl succeeded in getting the necessary permission, and is conducting a school of about one hundred pupils, assisted by two native Indians. This, together with the care of her family and her interest in the general work, is keeping her very busy. The students range in age from five to twenty-five years.

Brother Stahl has introduced an innovation in the prayer meetings among these brethren. Instead of holding it in the evening, as is our usual custom, the prayer meeting is held every Wednesday morning at seven o'clock. Ninety were present on the occasion of my visit, many of whom came two or three miles, and all were interested.

In the school prayer meeting and in other meetings, remarkable progress was noted in the singing. Many of the Indians have fine voices and musical talent. Unfortunately, the great majority cannot read, and cannot even speak the Spanish language. Nevertheless, they bring and always open their hymn books, and they do their best in singing the most familiar hymns.

On the Sabbath I addressed the largest congregation I have ever spoken to in South America. Besides children,

there were present six hundred and fifty-three persons. The house was crowded, and nearly one hundred stood at the doors and windows listening. The benches lining the inside of the wall and the few others that they have, were filled, the box-board floor was closely seated, while back of this the rest were standing.

Long before the time for the service they were seen coming from every direction across the fields, like the spokes of a wheel, all headed for a common center. One brother came twenty-five miles. The size of the crowd made me think of our camp meetings in the States.

Brother Luciano Chambi, a full-blooded Indian of about twenty-two years of age, whom Brother Stahl has had in training for four years, was the interpreter. The brethren say he interprets well. He certainly does so readily and enthusiastically. The order was perfect, except as some brother tried to make clear a point to another.

The brethren had looked forward to this time as another baptismal occasion. Seventy-three presented themselves. Seventy-two were accepted, and one was asked to wait awhile. Among them were a number of Sister Stahl's pupils. On account of lack of clothing and for other reasons, nearly a dozen others who desired baptism did not present themselves. To facilitate the examination, they were taken by groups. While waiting their turn, a mother and son were seen on their knees together, confessing to each other and making right the differences and difficulties that had existed between them. All seemed to be sincere and earnest.

On the school grounds are two springs, one strongly charged with sulphur, and the other of pure drinking water. Near the latter had been dug a baptismal font large enough for two to officiate at once. In this font Brother Stahl (the elder of the church) and I buried with Christ by baptism this large number of childlike aborigines of the American continent. They were afterwards voted into the church, and, arranged in two long lines, the right hand of fellowship was extended to them. The church now numbers three hundred and two—an even three hundred Indians, excluding Brother and Sister Stahl. There are many others who are interested, who, in fact, count themselves a part of us.

The visitor finds many things of interest among these simple people. Their earnings are small, about fifteen cents a day when employed for wages. Their tithes are therefore small, but one can but rejoice to see them bring their little amounts to the Lord. Most of the tithe comes in kind, the principal one being potatoes. During my visit a goodly number of sacks of small potatoes (potatoes here are nearly all small, such as are thrown aside in other countries) were brought in on the backs of donkeys and llamas. Before they can be sold to advantage, they must be made into *chunos* (frozen and dried and thus preserved), which can then be sold at a good price in the spring. The tithe for the last five

months of last year was about \$106, and the Sabbath school offerings were over \$40. The visitor is provided with a present of eggs.

Three of our brethren were in prison in Puno, where I visited them. They had already been there four months, and had not yet had a trial. It is said that two of them had defended themselves against an officer, and disarmed him, when he without cause was taking their animals. The other was falsely accused by a priest of attacking him, when in reality it was the reverse. Thus these people still suffer persecution, though they have fewer difficulties than formerly.

This mission is having a far-reaching influence. Interests are springing up in many places, some of them at considerable distance. Luciano Chambi and another Indian brother are holding Sunday night meetings several miles away, where there is a good interest. At Chucuito, five miles distant, whence much of the persecution came against the brethren in the past,—a place that has been fanatically Catholic and that formerly supported two priests,—it is said that the only remaining priest has had to leave on account of lack of support, few now coming to mass.

Some of the students spoke to me about becoming missionaries. With a few years' training in the school, a goodly number ought to go out to do a great work for their people. In the meantime we must have others to carry forward the work in this Indian field, and to enter the open doors before us. Men and women of strong faith, courage, determination, and patience, with a willingness to endure hardships, to forego conveniences, to do without many comforts, and to sacrifice social pleasures, are needed in this field. Brother and Sister Stahl are of good courage in their work, and their purpose is to dedicate their lives to the uplifting and saving of this people.

SIXTY years with the REVIEW ought to entitle one to speak in its behalf. The following words come from Brother D. T. Shireman, who has worked faithfully for the cause of present truth all the years he has read the REVIEW: "For almost sixty years the ADVENT REVIEW AND SABBATH HERALD has made its weekly visits to my home. It is ever a welcome visitor, bringing the glad news of the return of our Saviour. The fulfilling signs of these times tell us his coming is near. May we be faithful in giving the glad message to others. I hope that every Seventh-day Adventist family is getting the good REVIEW and reading carefully every week the soul-inspiring articles from the pen of those at the front. Our Saviour will soon lay aside his priestly garments, and come to call his children home and to seal the sinner's doom. Dear brethren, are we doing all in our power to give the glad news to others as the days are going by, letting the light shine in our daily lives, and spreading the printed page?"



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

Assisted by Miss Lora E. Clement

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

Casting All Your Care Upon Him

I HEARD the call,
"Come unto me and cast them all,
These burdens that are crushing you to
bear."
I came, and stood before him with my
load of care.
I stood in wonderment, for I had thought
He would reach out and take what I
had brought.
Had he not promised? Then why did he
not?
He read my thought and said, "Have
you forgot
I bade you cast them on me?" Then I
knew
I must reach out; and so I closer drew
And laid them in his loving arms, and
looked for peace,
For rest, from sense of weariness a glad
release.
Heartsick, I questioned why.
He questioned in reply,
"What is it at your feet I saw you lay,
When with your load of care you came
this way?"
"O Lord," I said, "I was ashamed to
bring
This other, lest it seem too small a thing;
And yet the weight of it to me
Is agony."
"Did I not say bring all?
You did not hear aright the call."
I stooped and raised it, placed it on his
breast,
And knew at last the blessedness of rest.
—Anna M. King, in the Sunday School
Times.

Why Have Mothers' Meetings?

MRS. MARY H. MOORE

IN urging upon any class of people a certain course of action, a question naturally rises as to the necessity of that action, and the results to be attained; so when educators, sociologists, philanthropists, and all those interested in social betterment unite in recommending and encouraging mothers' associations and clubs, there must be an urgent necessity for, and very desirable results to be attained by, such organizations.

Life in general is very complex at the present day, and no man, or woman either, presumes to enter any calling hoping for success without a special preparation.

A generation ago young people obtained the best general education possible, made choice of a vocation or occupation, and entered upon it, expecting to obtain the special training necessary as they went along.

Now things are very different. Specialization is the order of the day. Vocational and prevocational training are required and provided in many places at the public expense as part of the public schools. Thus our artisans, our professional men and women, our artists, bookkeepers, reporters, and stenographers are given a fair start in their various occupations. The more complex and all-inclusive a calling is, the more careful and extensive the training required for success. Also the higher in the scale of ability required a vocation is, the more thorough and careful the training necessary.

Mothercraft Schools

Since nature itself leads to marriage, and motherhood follows by the same law of nature, it has always been taken for granted that the fact and experience of motherhood carried with it all the preparation and fitness needed. That this is a fallacy the experience of generations has proved; and now there is provided in some places training in mothercraft, by which mothers-to-be are fitted for their life task in a thoroughly businesslike way. Such a school not only attacks the problems of ventilation, sanitation, dietetics, etc., but also teaches story-telling, and direction of the occupations and amusements of children. The earnest and faithful young women students of such a school may thus fit themselves thoroughly to fill the office of mother, so far as such a school can fit them. But such schools are not common or easy of access, and many young women cannot avail themselves of their privileges. And what shall we say of the vast army of women who are mothers already, and, in the midst of the conflict, find themselves wholly unprepared to meet the demands made upon them?

There is no more complex or exacting calling than that of motherhood. A successful mother must be a doctor, a nurse, a dietician, a kindergartner, a teacher, a student of psychology, a disciplinarian, an instructor in morals, an administrator of justice, a financier, and a companion and confidential friend to her child,—all this besides the ordinary duties of house-keeper, lady of the house, wife, and sharer with her husband in the social relations of the family. Does she not need more than any other worker, a special training?

There are, according to the census, 700,000 defective in the United States,—

imbecile, insane, deaf and dumb, blind, and criminals,—victims of paternal and maternal ignorance. There are but three cities in the United States which have populations exceeding 700,000. Our standing army in time of peace is only about 86,000—these for our protection, and 700,000 for our weakening. These defectives are the result in most cases of failure on the part of the parents; for no man is, by nature, other than his heredity and environment make him. We are not discussing here the part of this burden belonging to the father,—that is another story,—we speak only of the failures of the mothers.

If women fail in other lines, they can harm only themselves or but few others; but an incompetent, inane, ill-trained, or frivolous mother is a curse unto the third and fourth generation of those who love her and fall under her influence. It has been said that woman is but an annex to man's thought. If this be true, and her sphere be only what it always has been claimed to be,—wife, mother, housekeeper, home maker,—will she not be immeasurably better fitted for these duties if she has the opportunity for personal development which a mothers' association affords?

The idea that because a woman has borne a child her nature must be motherly, is a fallacy. Think of the weak mother, who yields to the child's caprice; the vain mother, who overdresses her child; the ambitious mother, who pushes her child unduly; the preoccupied mother, the faultfinding and unsympathetic mother. All these faults may be, and often are, the result of ignorance rather than of intention. Mothers' meetings help to correct them by giving instruction, and rousing ambition to be and to do better. The study in these meetings leads the mother to look upon her work from the standpoint of a universal work; her problems are the problems of all mothers, her failures and successes set in action lines of influence which reach out to other homes and other lives, and extend on even to eternity. Daniel Webster aptly said, "If we work on marble, it will perish; if we rear temples, they will crumble to dust; if we work on brass, time will affect it; if we work on minds, and imbue them with good principles, we engrave on those tablets something that will brighten for all eternity."

Laundry Secrets

MRS. R. T. MITCHELL

THE following laundry secrets I have found very helpful, and I take pleasure in passing them on to others:—

In order to keep the daintily colored summer frocks fresh and attractive, we must have a special "fixative" for every color. Alum used in the rinsing water will prevent green from fading. Ox gall is good to use for gray and brown. A handful of salt thrown into the rinsing water will set blue. Hay water (made by pouring boiling water over hay) is excellent for washing tan or brown

linen. A tablespoonful of black pepper stirred into the first suds in which cottons are washed will prevent colors running. Five cents' worth of sugar of lead crystals, dissolved in a pailful of water, makes a solution which fixes the tone of pinks, blues, and lavenders. The fabrics should remain in the sugar of lead bath an hour or so before going to the suds.

These baths will not prevent a color from fading if the garment is hung in the sun to dry. Delicate colors, in fact all colors, are much less likely to fade if dried in the house.

Vinegar is useful in reviving colors. Add one teaspoonful of common vinegar to each quart of cold rinsing water; thoroughly saturate each article to be rinsed, wring tightly, and dry quickly.

If the color has been taken out of silks by fruit stains, ammonia water will usually restore it.



Our Household Exchange

A BROOM ECONOMY.—The usefulness of a worn broom may be prolonged by cutting the lower row of stitching, and evening off the edge of the broom with the shears.

MRS. D. A. F.

DRIED FRUITS.—Raisins, figs, and dates are improved by steaming a few minutes before serving. All dried fruits, whether to be cooked or eaten raw, should be thoroughly washed.

MRS. D. A. F.

TO WATERPROOF SHOES.—First have the shoes clean and dry. Then brush thoroughly with warm (not hot) linseed oil. By this method shoes may be made impervious to water for weeks.

MRS. J. M. S.

DUSTLESS SWEEPING.—Tear a newspaper into small bits, dampen, and sprinkle over the carpet before sweeping. The paper takes up the dust, and keeps it from being scattered in the air. It is a good plan to wipe a rug or carpet occasionally with a cloth wrung out of a pail of warm water in which a handful of salt has been dissolved.

MRS. H. E. S. H.

A SUGGESTION FOR FRUIT-CANNING TIME.—To utilize empty bottles, milk jars, or fruit cans that cannot be supplied with new covers, try this plan for fruit juices, sifted tomatoes, etc.: Thoroughly sterilize the bottles or jars, and with a glass cutter cut pieces of glass to fit the tops. Prepare the fruit juice as usual, and fill the bottle or can. Cover the rim with melted sealing wax, and place over it a piece of the glass, which has been heated. Press this down firmly on the wax. This seals the fruit perfectly. Set aside to cool, shaking the jar lightly once or twice, or turning it upside down. By this method no tin, rubber, or zinc can come in contact with the fruit; there is no top to leak, and no lodging place for germs. Nothing short of freezing or knocking the top off the bottle will spoil the fruit.

T. C. H.

(The glass lining from worn-out Mason jar caps might be used in this way without cutting. M. A. B.)

CARE OF THE BREAD TINS.—In bread making much depends on the proper care of the pans. Those made of sheet iron are much better than others, both because of their color and their durability. If tin bread pans are used, it will be found that new ones never give a brown bake; this is because they reflect the heat. It is a good plan to heat new pans until they are well colored before using. Never use bread pans for any other purpose except to bake bread; otherwise the bread will cling to the pans, no matter how carefully they are oiled, or how thoroughly the bread is baked. Very little oil is necessary, but it is essential that every part of the pan be touched. A clothespin or similar stick, with a bit of clean cloth well fastened to one end, makes a good oiler. When the bread is done, it should be removed from the pans, which should be at once rubbed with a clean, dry cloth. Bread pans need no washing (bakers never wash their baking pans); but they must be thoroughly rubbed, and kept in a clean place, free from dust.

MRS. D. A. F.



To Can Tomatoes

THE one vegetable that is easy to can is the tomato. The trouble that housewives have in canning tomatoes is entirely needless, as they contain so much acid and so little protein that bacteria have little opportunity to cause trouble if the canner does her part intelligently. The trouble nearly always results because tomatoes beginning to spoil are used, or because an attempt is made to preserve fully ripened tomatoes. If decay has already begun, the bacteria that cause fermentation in the jars are present in large numbers, and some of the spores are almost sure to escape unless heat is applied for a long time. The amount of acid is small in fully ripened tomatoes.

For canning, select sound tomatoes the least bit underripe. Wash them, scald them for an instant, cool them, remove the skins, and pack them whole into the jars. Add a level tablespoonful of salt to each quart, but no water. Steam the jars twenty-five minutes and then seal them.—M. M. Telford.



The Way to Success

"THE secret of success," the stamp said, "is sticking to it."

"To succeed," said the knife, "be bright and sharp."

"Keep up to date," said the calendar.

"Aspire to greater things," said the nutmeg.

"Don't knock; it's old-fashioned," said the electric bell.

"Do a driving business," said the hammer. And the barrel added, "Never lose your head."

"Make light of everything," the fire observed cynically.

"But always keep cool," said the ice. —Selected.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



It Pays to Write for the Press

It was not until the Press Bureau was established by the General Conference, and instructions were given, that I began writing for the press. The results have been very gratifying. Nearly every article that I hand the editors is printed.

As I have lived in Altoona, Pa., most of my life, except the twelve years that I spent in Massachusetts, I naturally have many friends here, many of whom have known me for years. Occasionally I meet them on the street, and in conversation they make mention of reading my articles in the papers. I have had dealings with business men who, when they know who I am, make mention of reading my articles in the papers. Nearly every week I have such experiences, and the comments are favorable, showing conclusively that the articles are being read. Were I living in a strange city, I should not be conscious that so many were reading my articles; but here, knowing so many, I have the privilege of knowing the result.

While holding a series of meetings in Huntingdon, I gave articles to the local daily paper. At times these articles did not appear, but later I learned that they had been set up in type, but when it came to putting them into the forms the space was lacking.

I was told, while in Pittsburgh, that there was no use writing for the large dailies, as they would not accept anything of a religious character unless there was something large behind it; but I have found that they will accept articles there as elsewhere.

It certainly was a step in the right direction when the General Conference established the Press Bureau, and as the result thousands of articles on the message are going to the masses almost daily, especially during the tent season.

During my present tent effort the editors have printed nearly all my articles given them. The paper with the largest circulation has printed them all. It pays to write for the press.

CHAS. F. ULRICH.

The North Texas Camp Meeting

THE North Texas camp meeting this year was held in Dalworth Park, halfway between Dallas and Fort Worth, in a beautiful location furnished us by the Dalworth Company. The attendance was the largest in several years.

Besides the local and union conference workers, we were pleased to have with us Elder F. W. Paap, whose labor and instruction in home missionary work were appreciated. We experienced a genuine revival in the tract work, more than \$80 worth of tracts being sold at the close of one service. At another meeting about one thousand copies of "The World's Crisis" and one hundred and twelve volumes of the "Testimonies for the Church" were sold. Subscrip-

tions were taken for the REVIEW and for Liberty. The secretary of the tract society said that his book sales were much beyond his expectations.

We truly rejoice to see a revival of such work as formerly characterized every Seventh-day Adventist camp meeting, and made us a people known everywhere as having our religion in our hearts and heads, and as able to give a stranger a tract on any subject to help him remember what we said in conversation.

Very few changes were made in the officers of the conference. In all the business sessions the Spirit of the Lord was truly felt. An offering of \$2,310 was made for the Twenty-cent-a-week Fund. At the close of the meeting about a dozen were baptized.

H. H. HAMILTON.

Quebec Camp Meeting

THE thirty-sixth annual session of the Quebec Conference was held in connection with the camp meeting at South Stukely, June 17-24. This conference is the oldest in Canada. The very large French Catholic population, about seventy-five per cent, has presented many difficult problems. The proportion of French- to English-speaking population is still changing in favor of the French, due largely to the activities of the Catholic Church in buying up land held by Protestants, and settling it with Roman Catholics.

Notwithstanding these difficulties, there were real marks of progress. During the year a church of twenty-two members was raised up in Sherbrooke, the leading Protestant town in the province. Elder Campbell, president of the union conference, is conducting a tent effort in an adjoining town, which it is hoped will result in further strengthening the work in that place. Elder A. V. Olson is conducting a tent effort in the English-speaking portion of Montreal.

There had been a substantial increase in the tithe during the year, and the offerings for missions reached twenty-seven cents a member. Elder Vuilleumier has labored earnestly for the French in Montreal, and the Lord is blessing his labors. They hope to have some of their new converts in the French department of the union school at Oshawa. Funds were raised at the meeting to provide scholarships for this purpose.

South Stukely is a small village, so the attendance from the outside was not large. Our own people sought the Lord earnestly, and consecrated themselves to work more devotedly during the coming year. Fifteen, nearly all of whom were young people, were baptized during the meeting.

Elder Olson has the confidence and support of our people here, and was unanimously reelected president. Brother N. L. Saunders, lately from the Wil-

liamsdale Academy, was elected Missionary Volunteer secretary. Only a few changes were made in the executive committee. The laborers present from outside the conference were Elders M. N. Campbell, Professor Rowe, Elder Roth, and the writer. C. M. SORENSON.

The Cumberland Camp Meeting

THIS meeting was held, according to appointment, in the city of Cleveland, Tenn., July 16-25, and was in many respects the best meeting ever held in this conference. There were more than two hundred encamped on the ground, one fourth of whom were believers who have accepted the present truth within the last three years.

The president's address was replete with facts and figures showing splendid advancement in all departments of the work the past year. As the result of the evangelistic efforts put forth, one hundred individuals had been baptized and added to the church membership, and the conference had many urgent and growing interests.

The tithe received the past year amounted to \$8,144.20. The first six months of 1915 show an increase of one thousand dollars over the corresponding period last year. The offerings for missions in 1914 amounted to \$4,833.82. The amount received the first half of 1915 is about seven hundred dollars more than for the same period last year. The book sales in this conference last year amounted to \$10,605.44. In comparison, the sales for the first half of this year show an increase, and the bookmen believe that 1915 will show a large gain in this department of the work.

The business of the conference passed off harmoniously. Elder W. H. Branson was unanimously elected to the presidency, with practically the same committee and departmental secretaries as last year.

The laborers from abroad who assisted the local and union conference workers in carrying the responsibility of this meeting were Elders J. O. Corliss and C. B. Haynes, Miss E. M. Graham, and the writer. The instruction during the day was of a practical nature, emphasizing the importance of the home missionary work, and the benefit of getting the rank and file of our membership at work in a definite way for the salvation of souls. This was given a very practical turn for several days, when, after some definite instruction by Sister Graham or Brother Haynes, the camp was divided into companies, with a leader over each. The members of these companies went into the homes of the people of the city of Cleveland, selling books, pamphlets, and magazines, giving away tracts, and personally inviting the people to the services. The result of this work was very gratifying, as the evening attendance was largely increased thereby. In all my camp meeting experience I never saw people more interested in the truths for this time than at this meeting. Elders Locken and Mayo, with other helpers, remain more fully to develop the interest created. We believe that a harvest of souls will be gathered in this place.

Revival services were held both Sabbaths with gratifying results, and strong public and personal efforts were put forth

for the youth and children. Dr. M. M. Martinson looked after the health of the campers, and gave daily instruction in the principles of health, temperance, and hygiene. Altogether, Cumberland had a good meeting, and the laborers start out full of courage and consecration, with their goal set for two hundred baptized believers during the conference year before them.

Personally it was a privilege to renew acquaintance with those I knew when I labored in the Southeastern Union, and to form the acquaintance of the lay members who have accepted the present truth since I left that union. I am sure the workers in this conference desire an interest in the prayers of the REVIEW family, that God will give grace and help in winning souls for the kingdom.

CHAS. THOMPSON.



Colporteur Work in Cuba

THERE is the sound of agoing in the colporteur work in Cuba. At the institute held in January of this year, about twelve young people who had been attending the little training school in Santa Clara during the four months' term, took instructions and went into the work. The Cuban committee at that time planned for another term of four months' school, to begin September 6, and also offered the regular scholarship discount to all those who would pay for their books and turn in an amount sufficient to cover the school expenses for the year.

About half the class who took instruction and went out to earn scholarships were young ladies. Sister Ida F. Carnahan went

with this group of girls to Havana, the largest city of Cuba. These workers have placed about \$1,300 worth of books in the homes of the people in Havana this year, and two have the money to their credit at the office for their scholarships. Others have nearly enough. The accompanying picture shows six of these lady colporteurs, with Brother and Sister J. E. Anderson in the center, who are now making a home for the workers. Several of the young men also have their scholarships earned. One young man, a Jamaican, has delivered over \$1,000 worth of books this year, and another, a Cuban, over \$1,200 worth.

As the Israelites who were hidden in the caves and among the rocks came out and joined in the chase when they saw that Jonathan and his armor-bearer had the Philistines in retreat, so young people here in Cuba, when they saw that the colporteurs were winning against the enemy, have joined the ranks, until there are now over twenty names on the list.

During the first half of this year the colporteurs in this island took \$12,800 worth of orders, and delivered \$7,200 worth of books. When the writer made a plea for a man to lead out in the work

in Central America, where there are no colporteurs, the Cuban committee generously offered to give two instead of one, and two who have had the best success this year. When the colporteur work began in Cuba, Mexico gave two of the best men it had. Now Cuba is doing the same for another needy field.

In the beginning of the work here, mostly health books were sold, but the workers are now selling the doctrinal books freely. "The Great Controversy," "The Coming King," and "Thoughts on Daniel and the Revelation" are being sold at present. Not only do the workers find that they can follow the health books with the doctrinal books, but they find that it is possible to follow with good success one doctrinal book with another; and some who are having the best success are going over territory with the same book that had been sold there before. The sales are much better than they were the first time.

These books are creating interests that the few evangelical laborers are unable to follow up. A Presbyterian minister told one of our colporteurs the other day that he had taken four or five members into his church recently from Catholicism, as a result of their having bought



CUBAN COLPORTEURS

the book "The Coming King." How much better it would have been for our work if we had had evangelists to follow up the interest created by these books, so that these people could have been brought into the Seventh-day Adventist Church. In view of the many openings for work and the urgent need of more workers, the Cuban committee is asking the Mission Board for two additional ministers and two more Bible workers. There may be those who read these lines who can help the Mission Board in deciding who should respond to this call.

N. Z. TOWN.



The Colored Work in the Atlantic, Columbia, Southeastern, and Lake Union Conferences

SINCE my last report I have visited Atlanta, Macon, and Savannah, Ga., and Jacksonville, Fla., all in the Southeastern Union Conference. The work in these churches is making progress. Additional members are being added constantly, and the missionary societies are doing a good work in distributing our truth-filled literature.

Sister Anna Knight has been chosen missionary secretary of the Southeastern Union Mission, and has entered upon her work enthusiastically. She will visit all the churches, organizing them for more thorough and systematic work.

Sabbath, July 10, was spent with the churches in Washington, D. C. I spoke at eleven o'clock at the People's Church. The house was crowded with attentive listeners. The Lord came near and added his blessing. At two o'clock I attended the funeral of one of the members of the Eighth Street church. Tent meetings are being conducted in the city, with very encouraging interest. Sixty members have been added to the church the past year. These have been gathered largely by house-to-house work. A working church is a growing church.

I left Washington on Sunday afternoon, and spent several days in Baltimore. Elder Rodgers is conducting a tent effort there. The tent is filled every night. The outlook is promising for a large number of souls at this place. One hundred is the goal set by the brethren. The church building is being enlarged, in order to accommodate the congregation.

I next visited Philadelphia, spending several days. Although the membership of the church is small, the brethren are of good courage. We hope that a strong tent effort can be conducted there next spring, which will strengthen the church.

I reached New York for Sabbath, July 17. Elder Humphrey called a union meeting of the churches in the city, in the large tent on Sabbath morning. The Lord gave freedom in the presentation of his word. A meeting for the young people was held in the afternoon, when Elder Jayne, president of the conference, gave a very interesting talk. The tent meeting is being conducted in Manhattan. The outlook is encouraging for a large number of conversions this summer.

Several days were spent with the Pittsburgh church. The Lord blessed the message at this place. The work is somewhat retarded because the believers here have no suitable place in which to conduct public services. The land has been secured, however, and money is being contributed to erect a church building. This will greatly strengthen the work. It is quite difficult to build up a church without an appropriate building for service.

I next visited Detroit, Mich. The little company at this place is of good courage, although much in need of a church building. Efforts are being made to secure suitable quarters soon.

Sabbath, the twenty-fourth, was spent in Battle Creek, where I attended the funeral of Sister White. Fourteen years ago, during the General Conference of 1901, held in this place, I had the privilege of hearing the Lord's servant speak for the first time. If I remember correctly, she spoke at the eleven o'clock hour, Sabbath morning, from the text, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." The impression made on my mind at that time has followed me ever since. Now she rests from her labors, and her works follow her.

According to appointment, I reached Chicago on Sunday. The work in this large city is making some progress. Additions to the church are being made. Elder Forde is conducting tent meetings.

Sunday night his large tent was filled with earnest listeners. Some have begun to keep the Sabbath, though his effort has but fairly begun.

I spoke Sunday night to the church on Dearborn Street, encouraging missionary activity, showing that service for Christ is fundamental to everlasting life, that only those who have been faithful in service are promised a place in his kingdom, and that service for Christ constitutes a training without which we cannot participate in the joys of heaven. The man with one talent, selfishly hiding it in the earth, was rejected by his Master and cast into outer darkness. He had the ability to serve, but did not do so. This lesson was given for our warning. "To every man his work." When the Lord comes to earth again, he will reward every one according to his work. No work, therefore, no reward.

The spirit of consecration and seeking God, with a desire to be more active in the service of Christ, is being manifested in all our churches. The Lord's people will be willing in the day of his power.

C. B. STEPHENSON.

The Central American Camp Meeting

IN the year 1892 Elder Frank Hutchins and wife, now Mrs. E. R. Palmer, were sent to pioneer the work in the Bay Islands and along the Central American coast. "In the years that followed they scattered thousands of pages of literature all along the coast from British Honduras to Colon." Elder Hutchins found fifteen believers in Ruatan, one of the Bay Islands. Soon others accepted the present truth in Utila and Bonacca, other islands of the same group. "The progress of the message was so rapid that a church building, begun as a union church, was finished as a Seventh-day Adventist church, almost all those connected with it having accepted the present truth during its erection."

The Lord continued to bless the work, and in 1908 this field was organized into a conference. The eighth annual session of this conference was held this year in La Ceiba, Spanish Honduras, May 21-30. About one hundred brethren and sisters were present at this meeting, most of whom were English speaking; but as there is a small company of Spanish-speaking believers in La Ceiba, where the meeting was held, all the conference business was conducted in the two languages. In the evening, preaching services were held at seven o'clock in English and at eight o'clock in Spanish. There was a good attendance from the town, some nights the tent being full.

As the message first gained a foothold among the English-speaking people of the Bay Islands and in Belize, and as the workers who have labored in this field have for the most part spoken only the English language, practically nothing has been done for the Spanish-speaking population of Honduras. But as ninety-six per cent of the whole population in this field is Spanish speaking, the brethren felt that definite plans should be laid at this annual meeting to reach those of this tongue with the present truth. To this end the following recommendations were enthusiastically and very unanimously passed:—

"Whereas, Spanish is the language

spoken in the greater portion of our field, and,—

"Whereas, This makes it very necessary that the man in charge should be able to speak this language, we therefore—

"Recommend, That the director of our field so arrange the work of the mission that he can devote at least one half of his time to the study of the Spanish language during the next twelve months.

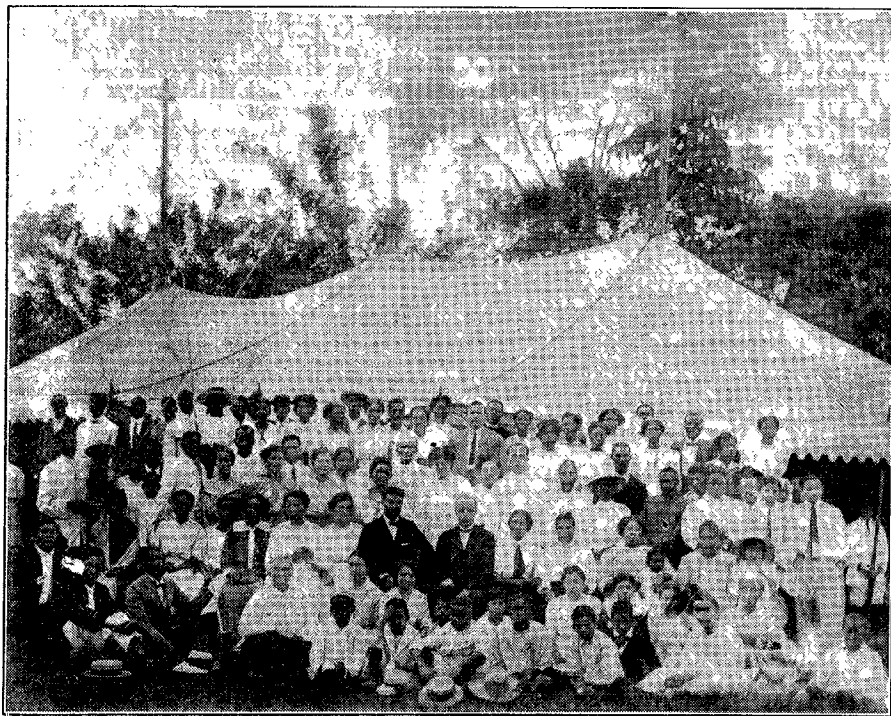
"Whereas, The circulation of our literature is one of the most successful methods of bringing people into the truth, and,—

"Whereas, Very little has yet been done in the colporteur work among the

ary Volunteer work were more thoroughly organized. The Sabbath school work received attention, and in all things belonging to this message the members showed their desire to keep pace with the world-wide movement.

The excellent results obtained in offerings to foreign missions are worthy of mention. The amount per capita for the year was \$6.32. The average per capita given by the members in the United States during 1913 was \$6.95. So the Central American people came behind the general average only sixty-three cents, which, considering the conditions of their field, is a very creditable record.

The following-named persons were



VIEW TAKEN AT THE CENTRAL AMERICAN CAMP MEETING

Spanish-speaking population of our field, we therefore—

"Recommend, That at the earliest possible date a good, experienced man who speaks the Spanish be secured to take charge of this branch of the work in our field."

The present organization of the field has been found unsuitable, on account of the lack of communication, and the following recommendations were adopted in order to remedy the situation:—

"Whereas, The lack of communication and travel between the north and south portions of the Republic of Honduras makes it practically impossible successfully to work the south section from the north, we—

"Recommend, That all that portion of Honduras south of the five northern provinces be separated from the Central American Conference, to form a mission field by itself.

"Whereas, We believe that it would be for the best interests of the work in our field if it were operated as a mission field instead of as a conference, we—

"Recommend, That the Central American Conference be disbanded, and that we ask the General Conference to organize it as a mission field on the same basis as Mexico, Cuba, and Porto Rico."

These plans appealed to the delegates, and were received with lively interest.

The home missionary and the Mission-

suggested as officers for the Northern Honduran Mission for the coming year: Director, Isaac Baker; advisory committee, Isaac Baker, Dr. A. J. Hetherington, Christopher Jones, S. J. Bennett, H. Moncado; Sabbath school and Missionary Volunteer secretary, Mrs. Alma O. Jones. The General Conference Committee is asked to supply a secretary and treasurer for the mission.

At the close of the meeting three young persons were baptized. The brethren and sisters who attended the meeting received rich blessings, and returned home determined to do more than ever before to help give the message and finish the work.

N. Z. TOWN.

The Work in India

In a letter to Brother E. L. Richmond, of this office, Elder S. A. Wellman, of India, says of the work there:—

"With the temperature ranging around 110 degrees, it is rather trying to keep the pace that the work this year is demanding; but we are gradually getting things up to the mark, and have been fortunate enough to nearly double our output for the last three months. And there is sufficient in sight to keep us busy till well into the fall.

"Among the items planned for the office here in the north is a number of tracts in the various languages, includ-

ing Bengali, Hindi, Urdu, Marathi, Gurmukhi, and Karen, if we can make the arrangements for the preparation of the litho transfers in the latter language. We are unable to get the type work done in Burma, owing to the hostility of one of the missions, which controls all the type; but by the use of the litho process there is no reason why we shall not be able to supply the need, and eventually to develop a literature for the Karen people in common with our other language areas.

"Our special numbers of the *Watchman* are having a good circulation. We are now printing eight thousand of each issue, and I hope that this will increase.

"We are trying to do more and more of our printing in both English and the vernaculars, here in India, as it gives us the advantage of the local address always, and this counts in turning the people toward our organized work in this country.

"With interest we have read of the circulation of 'The World's Crisis' and similar volumes in America. The present time is opportune for the presentation of the third angel's message; and we believe that as a denomination we shall more and more turn to the popular, low-priced presentation of the truths of this message as given in these volumes. We trust that the summer influx of student canvassers may be but one more means in the hands of God of arousing the interest and spreading the message."

Field Notes

THE baptism of fifteen is reported from the Quebec, Canada, camp meeting.

FIFTEEN persons were baptized at the Wyoming camp meeting, which closed recently.

ELDER W. H. THURSTON reports the baptism of eleven persons at Lone, British Columbia.

A SABBATH school has been organized by one of our canvassers at Batavia, in the Western New York Conference.

THE church at New Haven, Conn., recently received ten new members by baptism, and the Guilford church nine.

TWENTY-SEVEN persons were baptized at the close of the North Michigan camp meeting, held this year at Gladstone, Mich.

DURING the recent general meeting held in Camden, Maine, nine persons received baptism and united with the church.

A NEW church has been organized at Hartford, in the West Michigan Conference, with twenty-one charter members. The organization of a Sabbath school with a membership of twelve is reported from Decatur.

A COMPANY of fifteen was recently organized by Elder A. C. Anderson at Branson, Mo. Five new believers have received baptism at Townley, having accepted present truth through the efforts of Elder C. G. Bellah.

Medical Missionary Department

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

The Employment of Sanitarium Physicians

Terms and Remunerations

WITH the consideration of the relation of the work of the medical superintendent to that of the business manager, the question of proper remuneration to physicians was raised at our medical conventions last spring. We now give the substance of some of the discussions:—

Dr. H. W. Miller presented the topic by stating that in some places, physicians were employed in sanitarium work on a commission basis. While beginning with surgery, the principle had entered other lines of medical work, and was even beginning to show in other departments of the institutional work. He said:—

"I cannot conceive of a successful superintendent who does not give his whole attention to the institution. I do not know how he can divide his time between his own interests and those of the institution. I cannot understand just how he would draw the line between personal interests and those of the institution. I should not wish to be in a position so trying as that, and offering such temptation to serve one's own interest.

"I recognize that our doctors do not receive a high remuneration, but every worker in this denomination is paid a low wage as compared to salaries of the world. Our work is operated on a missionary basis, and as missionaries we are to sacrifice. So the question becomes one of operating our sanitariums in harmony with the spirit of our work and message.

"It is essential for any worker to live with an institution and sacrifice for it. I see no reason for the percentage basis for the superintendent or for the surgeon. A percentage should not be given to one unless it is given to all. If it is right for one, it is right for all. If it is an incentive to better work on the part of the physician, it should be the same for every other worker in the institution, and in every other line of our denominational work."

I. H. Evans: "Very few things succeed of themselves. A thing to succeed must be managed. It will not run well if its head is engaged in outside interests. A school cannot prosper without the undivided attention of those who are directing its efforts. That holds true in sanitariums.

"Sanitariums are a part of our organized work, and require the same care and attention to make them succeed as does any other part of the work. The head physician in the sanitarium is more important than any one else. He, above all persons, needs to give it full attention. The manager cannot be a substitute for the doctor. The institution cannot be expected to succeed unless it has the doctor's undivided attention.

"The institution cannot get along well unless it has some one to suffer with it. This suffering is a necessity. There is a great difference between a sanitarium with a God-fearing head physician who

suffers, toils, and prays for the institution, and one that is left entirely in the hands of the man who is working only for money. In the latter, one can expect only trouble, debts, and failure.

"The doctor who really makes a sanitarium a success is the one who is in touch with everything in it. His whole time is needed. We invite failure under any other condition. I do not believe we can ever make any of our institutions succeed unless the men who are responsible can stay right with them. The growth and strength of an institution lies in the head and leader. There has to be a great motive power put into it to make it grow. The head of the institution must give his undivided time to the development of the work.

"The relation of the medical superintendent to the business manager should be that of cooperation. These two should work in the closest sympathy. Friction between them will make success difficult. It is hard to run anything without cooperation. The business manager can strengthen the physician if he has the physician's sympathy, and vice versa.

"The head of the institution should lead. Our medical men should be strong, spiritual, godly, genuine Seventh-day Adventists, loyal to every principle of the third angel's message. Their whole lives should be given to the carrying out of the ideal, the attaining of the object the denomination has in operating sanitariums. It is difficult to reach perfection, but we can aim at it. Our goal should be high.

"The sanitarium should run on both medical and business principles. Medical work can be conducted on both professional and business principles. That does not mean speculation or commercialism, but simply the use of proper business methods. We cannot afford to run any of our sanitariums on a strictly worldly basis, yet we can adopt business methods. We can carry our sanitarium work on good, sensible, courteous business principles. No business manager ought to make it hard for the doctor, but should do his utmost to aid and help him. The medical men should not assume and carry on the business of a sanitarium where there is a business manager. Doctor and business manager should study courtesy, and seek for methods that will be helpful to all."

F. M. Wilcox: "It is true that nothing militates more against the success of an institution than friction between responsible workers. To avoid misunderstanding they should keep in close touch with one another. We lack frankness. We fail to come in close relation with one another. There are no problems in sanitariums that cannot be settled by a frank understanding. We ought not to allow a day to go by with difficulties unsettled. Little misunderstandings will start great misunderstandings.

"Should our medical workers be regarded as gospel workers? Should they operate on a missionary basis or on a commercial basis? When these foundation principles are settled, these other questions will adjust themselves. They lie at the foundation of the whole thing. I fail to see how a physician can be given to commercial work and that spirit not pervade the whole institution. The very position the superintendent occupies, if he follows that principle, puts that spirit unconsciously into the hearts of all the workers in the institution."

W. T. Knox: "There ought not to be much trouble between the medical and business sides of the house. Where there is, it is generally due to thoughtlessness to begin with, and to oversensitiveness in keeping it alive. It is very easy for us to go over the line. If we have the right spirit, notwithstanding we make mistakes, we can avoid trouble. We may even avoid making mistakes.

"The superintendent is to be the inspiration of the institution. He is particularly responsible for the character of the institution. There is not room for a division of his service. As a minister of God's grace, he must stand in his place, loyal to his one work and its interests.

"As touching the question of service, it seems to me we must have a clear, definite policy. We do not have to go very far nor wait very long to find clear lines of policy laid down as governing our brethren and sisters who are nurses. It is evident that they should give their whole service to God. They should not debase their talents to simply selfish motives. There is no place in this work for the service of self.

"This question of compensation seems a hard one. It has caused more discussion in the medical than in any other work. It has been settled, and it is still unsettled. I cannot but believe that the denomination has arrived at a right conclusion on the subject; but if it has not, we ought to find it out. As a result of the right position not being fully maintained by all who have connected with medical work, some sanitariums have been brought down to the level of hospitals. Today we have institutions among us where this thing is the cause of great perplexity to their constituencies.

"The General Conference at one of its recent councils adopted a series of resolutions, not especially aiming at the medical side of our work, but endeavoring to help all phases of the work. There were present at the council adopting these resolutions several physicians. The action is on the equalization of the wage scale, and I read from it the following:—

"We recommend, That our sanitariums do not arrange for the medical work of an institution to be done by a physician from without, having a private business of his own, but that the medical work be in the hands of a physician wholly in the employ of the sanitarium."

"The series of resolutions deals with the departments of our work and with various questions arising in it. This resolution was not the result of a sudden impulse, but of days of study. It sets forth our ideas of the basis on which we all work—that is, as workers together on a missionary basis. It guards against some things that experience has shown to be detrimental to the true missionary spirit.

"We cannot give place in this work to the spirit of self-serving. The cause of God will go down under that, and the cause of self will be the cause cared for. If the brethren who have studied this action and have looked at it from the other standpoint find we are wrong, we ought to be corrected.

"The Spirit of God has made plain the importance of the medical work in its relation to the closing work of God in the earth. The medical work was not established for any mercenary motive.

The question of possible financial profit did not enter into the original establishment of sanitarium work. The missionary end of these institutions was the one thing in view.

"Our sanitariums have been established to assist the work of God, and are a part of his work. They should be so conducted. Every one who enters the service of God, in whatever capacity, does so for the opportunity to help build up the kingdom of God, and not for personal gain."

G. B. Thompson: "The real question is, What is best to do in carrying on institutional work? The very best thing for one branch of the work would be good for every other branch of the work. Would it be best for the president of the General Conference to devote a portion of his time to outside work? The same question would apply to all other workers. Would such a course have the best influence on the denomination, on the individual, and on the institutions?"

"If it is proper for one person to receive special privileges, it is proper for everybody else to receive them. If it is proper for the superintendent, it is proper for the business manager, the cashier, the nurse, and every other sanitarium worker. And if our sanitariums can operate that way, our schools can do the same. How could our schools then train missionaries? The thing savors too much of commercialism."

A number of others, ministers and physicians, spoke to the question. The following resolution was adopted:—

"Resolved, That we hereby express our approval of the general wage scale adopted by the General and North American Division Conference Committee, and advise the various institutions in this field to adopt this scale as early as consistent.

"Resolved, further, That we accept the recommendation of the above committee in disapproving of employing workers on a percentage or commission basis; and that workers be employed to give their undivided time and attention to the interests of the work in which they are employed."



Medical Work Attracts Crowds

A STRIKING illustration of the effectiveness of blending the medical work with the evangelistic was given in a recent meeting held in the large canvas pavilion on the east side of Indianapolis, Ind., where an effort has been in progress for a considerable part of the summer. This campaign for the salvation of souls has been under the direction of Elder J. H. N. Tindall, who has had associated with him Dr. A. W. Truman, teacher of physiology in the College of Medical Evangelists, Loma Linda, Cal., and an able corps of Bible workers and other helpers.

One evening Dr. Truman gave a very practical and instructive lecture on "Why We Do Not Eat Flesh Foods," aptly illustrating his remarks with stereopticon slides. At the close of the lecture an invitation was given to the audience to sample the health foods, and the five hundred or more present, with very few exceptions, partook of the different dishes. The foods had been prepared in a neatly appointed kitchen just to one side of the rostrum, by one of the chefs

from the Wabash Valley Sanitarium, located at La Fayette, Ind., assisted by several nurses and by sisters of the Indianapolis church.

The wholesomeness of the foods was vouchsafed long before the time came for serving, as the scent that permeated the air while the foods were in the process of cooking was certainly appetizing. Many strangers were present, and were loud in their praise of the way the foods were prepared, and they left the tent with a very favorable impression of the methods employed to serve healthful and attractive dishes. It was encouraging to stand in the midst of the people as they filed past the serving counter—just as is done in the cafeterias—and listen to their favorable comments.

Those in charge of the effort are endeavoring to carry out the instruction given in the spirit of prophecy, which says, in "Testimonies for the Church," Vol. VI, pages 240, 241: "Our physicians are to unite with the work of the ministers of the gospel. Through their labors, souls are to be saved, that the name of God may be magnified. Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete. The medical missionary work is the gospel in illustration." It was stated that the health lecture always attracts a large and appreciative audience.

Treatment rooms had been provided in the church building, which is only about a city block from the location of the tent. Those desiring treatment are treated free of charge, but those who desire to contribute toward maintaining the work are permitted to do so. Several nurses are assisting in this work.

Elder Tindall was quite optimistic over the outlook, and expects a rich harvest of souls from the season's effort. The medical phase of the message occupies two evenings each week, while all the other nights are given over to purely evangelistic work. The attendance has averaged from 250 to 500, and the workers are responding to scores of invitations from interested ones who desire further instruction. W. L. BURGAN.



The Spiritual Interests of the Sanitarium*

THE sanitarium is God's instrumentality for the saving of souls who could not be reached through the ordinary ministry. Such an institution is a special soul-saving station, in which every employee, physician, nurse, and manager is to act a part.

The religious influence, therefore, should permeate and vitalize every department, and be first in the thought and plans and actual working of the place, so prominent that no guest or visitor could fail to be influenced by it, meeting it at every turn and in every department. Certainly God has not raised up denominational institutions to be foremost in drug methods, surgical methods, or even hydrotherapeutic methods in themselves; but to present Christ as the healer

* A paper read by Elder G. B. Starr at the Loma Linda (Cal.) Medical Convention.

of the body and soul, and to exalt and emphasize the laws of God, physical and spiritual, and the gospel of Jesus as the one remedy for all of man's ills.

God has given to us a treasure of information, a wealth of truth, upon the true relation of sin to sickness, and of salvation to health and happiness. If this treasure were possessed by worldly-wise men, would they not bring it to the forefront and emphasize it as a great asset?

Emphasizing the religious phase of the sanitarium work includes active co-operation on the part of physicians, manager, matron, head nurses, and graduate nurses in all the religious exercises, social services, Sabbath services, tract society meetings, and Sunday night meetings for the patients.

If the physicians absent themselves from any of these, they give a decided impression that other matters are more important, and employees and patients treat them in a similar manner.

At one sanitarium the writer visited, all the physicians attended the patients' morning worship at 8:40. The music was made attractive by having a good player always on hand at 8:30 to begin to draw the patients in by playing and singing.

One of the physicians led the worship, and he told me he spent from two to four hours each day with God and the Bible and the spirit of prophecy, in preparation. This was a great blessing to the physician in his work, as well as to the patients. At these times of study of the Word and of prayer, God can impart to the physician light and wisdom not to be found in any worldly journal or treatise on disease, and thus the God-fearing physician is placed where God can make him a leader in the science of true healing, and lead him above and out of the ranks of the world's medical profession.

And the spiritual interest of the sanitarium cannot be so well served by having a chaplain do all this. While this physician was leading the worship, another physician was out in the hallway meeting the patients as they came from the breakfast, and cheerfully inviting and advising them to spend a few moments in song and the worship of God. The business manager closed his office for these twenty minutes, and, accompanied by his assistants, took part with the patients in their worship. So also did the head bath man and bath woman, and every call boy that could be spared. At the present time this institution is enjoying the largest patronage it has ever had at this time of year.

At another of our largest sanitariums, it was decided to improve the attendance at the Sunday evening service, and so an interesting and attractive song service was arranged, consisting of solos, duets, and a gospel talk of fifteen to twenty minutes sandwiched right in between the songs. The result has been an increase in attendance from about fifteen persons to as many as sixty.

We earnestly entreat that all of God's institutions be conducted according to the pattern which he has given, that his signal blessing and approval may attend them, and that they may be the great power and assistance in the finishing of the gospel of the grace of God in all the earth for this the most important of all times in this earth's history.

Educational Department

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

Educational and Missionary Volunteer Convention for the Union College District

FRIDAY evening, July 9, the opening address was given by Elder A. G. Daniells. The subject, "Our Message and Our Young People," is one of vital importance, and brought to us a vision of the great work our young people are to prepare to do. Sabbath morning he addressed the convention on "The Call of the Orient." The fact that Elder Daniells has just arrived home from the Orient gave a freshness to the tone of his message as he directed our minds to the great need of the East, and also to the many wonderful openings and opportunities that are offered us in these lands of darkness and superstition. With this vision before us, the delegates were specially prepared to take up the consideration of the work of training and directing our young people.

The convention was conducted by the Educational and Missionary Volunteer Departments of the North American Division Conference. Prof. Frederick Griggs, assisted by Prof. W. E. Howell, led in the educational work; and Prof. M. E. Kern, assisted by Elder Meade MacGuire, led in the young people's work. There were about one hundred and fifty delegates present, representing institutions and conferences in the Northern, Southwestern, and Central Union Conferences.

We feel that the results of this convention will be a great blessing to this entire Union College district. The unity which pervaded the council in such a marked manner, also manifested itself among us. Every one seemed anxious to strengthen and build up the work, not only in his particular locality, but in the entire field.

Our educational work was more thoroughly organized than ever before, and this means much for the rapid progress of our children and youth in the elementary school, academy, and college. This closer affiliation will be a blessing not only to the pupils and students, but to the institutions themselves.

The relation of the Missionary Volunteer work to education was another prominent feature brought out in the convention. All workers in these two departments received new views as to how each department could help the other. Plans for this close relationship insure rapid advancement for our young people, and the saving of many more of them to this truth. All along the line broad and effective plans were laid to help guide our young people in the home, in the school, in their social life, and in their work. Every action taken was to the one end of giving this message to the world in this generation. In order to do this, we must introduce a new and reviving spirit among our young people, and give them such a preparation that they may be ready to dedicate their lives to the work in heathen lands.

The studies given on "Seek and Save," "Saved to Serve," "Christian Leadership," etc., gave the keynote to the entire convention. The Lord came very near and blessed us throughout these meetings, as was evidenced at our last meeting Sabbath afternoon, when we held a consecration service led by Professor Howell. Those present at this meeting could not help being inspired to consecrate themselves unreservedly to the finishing of this work. The one determination expressed by nearly all the delegates was to go home to their work with a zeal and a spirit that would bring to Christ every child or young person in the sphere of their influence. All were led to realize more than ever before the need of preparing men and women for our evangelistic and mission work. Let every reader pray for the workers who have to do with the training and molding of these young minds, that a mighty work may be done for God's people, and that the schools in this district may greatly prosper in order that the work may rapidly be finished and we be gathered home.

HARVEY A. MORRISON.

News and Miscellany

Notes and clippings from the daily and weekly press

— A recent cablegram to the State Department at Washington from Peking stated that from 80,000 to 100,000 lives had been lost in the recent floods in the provinces of Kwang-tung and Kwang-si.

— Advocates of a reduction in letter postage from two cents to one cent are resolved to carry their fight into the next Congress, regardless of Postmaster-General Burleson's statement that the deficit in postal revenues for the fiscal year will total approximately \$10,000,000.

— The most serious slide ever known on the Panama Canal, which has been under way for several weeks, partly moved into the Culebra Cut recently, closing the cut to large vessels. The break extends back 2,000 feet from the canal, and will continue to move for some time.

— Very interesting, from a Scriptural standpoint, is the news that comes from Egypt, where the British forces are facing the Turks. The Sea of Galilee, sacred through its many associations with the earthly ministry of the Prince of Peace, is in the war zone. The hills around Nazareth, where the boy Jesus spent his early years, have been fortified by the Turks, and have become arsenals of destruction. The ruins of Capernaum are among the relics of the past endangered by mines and air bombs. Among the other sites of Bible history now become a battle ground of modern times, is the mount where we are told Moses received the ten commandments; as well as the territory over which the Israelites wandered, and Hebron, where Abraham was buried. Added to these is the place where archeologists claim was located the garden of Eden, between Annah and Hitt, on the upper Euphrates.

— Secretary of the Navy Daniels has obtained the consent of Thomas A. Edison, the celebrated inventor, to become chairman of a new naval board of invention and development. The object of the board is the encouragement of inventors and investigation of their inventions by some of the greatest living experts. The board is expected to initiate schemes for the perfection of the defenses of the United States, particularly at sea. Inasmuch as the board was conceived since the last Congress adjourned, its members will have to serve for a time at least without pay, but all those whose names were suggested were eager to do so out of patriotism. Edison already has started work on a battery to give wider steaming radius to submarines.

— One of the most outstanding events to occur in San Francisco this year in connection with the exposition was the World's Bible Congress held August 1-4, under the auspices of the American Bible Society, with Pres. Woodrow Wilson as the honorary president. Other organizations represented were the British and Foreign Bible Society, of England; the National Bible Society, of Scotland; the Société Biblique, de France; the Netherlands Bible Society; and the Prussian Principal Bible Society, of Berlin. The program consisted of a prologue designed to exhibit the historical character of the Book itself. After this there followed a succession of papers and addresses from scholars, missionaries, translators, men of recognized preeminence in various churches, dealing with the Bible in as many countries as it was possible to reach. The troublous condition of the world made it impossible to carry out the idea fully, but it is hoped that enough was said to stimulate thought and awaken interest in the Bible as a world-conquering book.

— The Yaqui Indians are the most brave, hardy, and industrious element in Mexico, and intermittently for thirty years they have rebelled against the oppression of the Mexican government. In western Sonora a tribe of 30,000 practiced for centuries a system of common land tenure whereby the pasture is open to all members of the tribe, with certain restrictions as to number of heads of cattle permitted to one individual. The agricultural land is subdivided and distributed in allotments to each family. Every three years these lands are redistributed, thus giving a due proportion of rich and poor soil to all. Surrounded by mountains which gave them excellent facilities for defense, they have defeated every effort to subjugate them, and their independence and the integrity of their land system remain only slightly impaired. Since 1880 they have adopted in some places a sort of private ownership in farm land, owing to changes in methods of agriculture, in which they are the most forward people in the republic. The Yaqui Valley is of unusual fertility, and cunning land speculators began to have designs on their territory with the ascent of Diaz to the dictatorship. Offers of rich land, together with the labor of hard-working peons, who are most unusual to Mexico, attracted the American settlers into the portions of the territory where the land speculators were able to gain a foothold. Now the Yaquis are unable to distinguish between innocent purchasers and usurpers of their soil.

— An army of 25,000 industrially employed perished last year in the United States by fatal accidents. Strange to relate, farm employment furnished the next to the largest number.

— The first American submarine to meet tests designed to prove that it could cross the Atlantic Ocean and return without stopping, completed its trial in Long Island Sound about two weeks ago. The propelling fuel is heavy oil, and the Swiss engine with which the vessel is equipped drives it both on the surface and under the water, replacing the double gasoline and electric engines formerly used. The boat is only 160 feet long.

— President Wilson has called for reports on the subject of national defense. These will be made to him personally by the heads of the War and Navy Departments. Without regard to present-day controversies, the President, in association with various heads of departments, has been giving consideration for some time to the preparation of a reasonable and adequate naval program which he will propose to Congress at the proper time, probably in his opening message at the coming session.

— St. Louis has undertaken the task of clearing the city of flies, all the citizens uniting in the effort. The bureau of health is back of the movement. The plan involves the erection of municipal flytraps in the principal streets, and in four weeks more than fifty-seven gallons, or on computation 3,000,000 flies, have been captured. The contrivance is a huge cylinder trap placed on the top of a barrel painted green. Common brown sugar is used in the trap to catch the flies. The city has now established twenty-four such flytraps. There is a noticeable decrease of flies in the city, and the health department will keep pushing the antily campaign.

— The University of Pennsylvania announces the discovery of the great temple at Memphis, for ages concealed from human sight by the sand of the desert and the mud of the Nile. The temple is said to belong to the period of Rameses II. Its discovery is hoped to be but the beginning of a series of discoveries in and about the site of Memphis, which was one of the great cities of the world 3,000 years ago. The temple was unearthed as a result of the explorations carried on during the spring and summer by the Eckley B. Coxe, Jr., expedition, under the leadership of Dr. Fisher, curator of the Egyptian section of the university museum.

— According to Postmaster-General Burleson, the postal deficit for the year will be about \$10,000,000. This shortage is attributed largely to the war conditions. It is said that if there had not been a most rigid application of economical methods in the management of the offices throughout the land, the deficiency would have been very much larger. The Postmaster-General rejoices that, notwithstanding an economical reduction in the expenses of administration, there has not been a single just complaint of inefficiency sent in from any section of the country. There has been a falling off in mail of every class, but the business of the parcel post has increased. The prospects are said to be much brighter for the new fiscal year.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Northern New England, White River Junction, Vt. Aug. 26 to Sept. 5
Maine, Dover and Foxcroft... Aug. 26 to Sept. 5
Eastern New York, Schenectady... Sept. 2-12

CENTRAL UNION CONFERENCE

Nebraska, Hastings Aug. 19-29
Kansas, Emporia Sept. 2-12

COLUMBIA UNION CONFERENCE

Ohio, Mount Vernon Aug. 12-22
West Virginia, Weston.... Aug. 26 to Sept. 5
Virginia, Newport News (colored) Sept. 9-19

LAKE UNION CONFERENCE

West Michigan, Charlotte..... Aug. 12-22
Indiana, Indianapolis Aug. 19-29
North Michigan, Mount Pleasant
..... Aug. 26 to Sept. 5
Northern Illinois, Joliet.... Aug. 26 to Sept. 5
Southern Illinois, Springfield..... Sept. 2-12

PACIFIC UNION CONFERENCE

Utah, Ogden Aug. 17-22
Southeastern California, Huntington Beach
..... Aug. 26 to Sept. 5
Arizona Oct. 7-17

SOUTHEASTERN UNION CONFERENCE

North Carolina, High Point Aug. 12-22
Georgia, Union City..... Aug. 26 to Sept. 5
Florida, St. Petersburg.... Sept. 30 to Oct. 10

SOUTHWESTERN UNION CONFERENCE

North Texas, Linden (local)..... Aug. 12-22
Oklahoma, Oklahoma City..... Aug. 19-29
New Mexico, Clovis Sept. 2-12
South Texas, Corpus Christi (local)....
..... Sept. 16-26

SOUTHERN UNION CONFERENCE

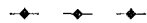
Kentucky, Nicholasville Aug. 13-22
Alabama, Birmingham (white).... Aug. 19-29



New Mexico Conference Association

NOTICE is hereby given that a meeting of the Seventh-day Adventist Conference Association of New Mexico will be held at 9 A. M., Wednesday, Sept. 8, 1915, on the camp ground at Clovis, N. Mex., to elect officers, and to transact such other business as may come before the association.

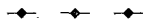
R. B. COBERLY, *President*;
W. R. GOSS, *Secretary*.



New Mexico Conference

THE sixth annual session of the New Mexico Conference of Seventh-day Adventists will be held in connection with the camp meeting at Clovis, N. Mex., Sept. 2-12, 1915. The first meeting will be called at 9 A. M., September 3. Officers will be elected, and such other business transacted as may properly come before the conference.

R. B. COBERLY, *President*;
W. R. GOSS, *Secretary*.



Maine Conference

THE forty-eighth annual session of the Maine Conference of Seventh-day Adventists will be held in connection with the camp meeting at Foxcroft, Maine, Aug. 26 to Sept. 5, 1915. Conference officers will be elected, and such plans and recommendations adopted as the conference may deem advisable for the furtherance of its work. Each church is earnestly requested to report to the conference secretary a full list of its accredited delegates. The first meeting of the conference will be held at 9 A. M., Friday, August 27. Let all delegates be present at the roll call of the opening meeting of the conference.

HOMER W. CARR, *President*;
MRS. HOMER W. CARR, *Secretary*.

Maine Conference Association

THE first meeting of the regular annual session of the Maine Conference Association of Seventh-day Adventists will be held on the camp ground in Foxcroft, Maine, at 10 A. M., Tuesday, Aug. 31, 1915, in connection with the Maine Seventh-day Adventist camp meeting. At this meeting, the vacancies occurring on the board of trustees will be filled, and such other business transacted as may properly come before the association.

HOMER W. CARR, *President*;
WILLARD O. HOWE, *Clerk*.

West Virginia Conference

THE twenty-eighth annual session of the West Virginia Conference of Seventh-day Adventists will be held in connection with the camp meeting, Aug. 26 to Sept. 5, 1915, at Weston, W. Va. The first meeting will be called at 10:30 A. M., August 27. This meeting is for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. A full delegation is expected from all our churches.

J. W. HIRLINGER, *President*;
J. S. BARROWS, *Secretary*.

Northern Illinois Medical Missionary and Sanitarium Association

THE tenth annual session of the Northern Illinois Medical Missionary and Sanitarium Association will be held Aug. 31, 1915. The purpose of the meeting will be the rendering of reports, the election of three trustees, and the transaction of any other business that may properly come before the delegates. The meeting will be held in connection with the annual conference at Joliet, Ill., August 26 to September 5. All accredited delegates to the conference will be entitled to a vote in the association meeting.

W. A. WESTWORTH, *President*;
W. C. FOREMAN, *Secretary*.

Eastern New York Conference Association

NOTICE is hereby given that the eleventh annual session of the Eastern New York Conference Association of Seventh-day Adventists will be held in connection with the Eastern New York conference and camp meeting, at Eastern and Rankin Avenues, Schenectady, Sept. 2-12, 1915. The first meeting will be called at 10 A. M., Monday, September 6. All delegates to the Eastern New York Conference are members of this association. The purpose of this meeting is the election of officers for the ensuing year, and the transaction of such other business as may properly come before the meeting.

K. C. RUSSELL, *President*;
HOWARD A. MAY, *Secretary*.

Indiana Conference Association

THE annual meeting of the Indiana Association of Seventh-day Adventists will be held in connection with the camp meeting at Indianapolis, Ind., Aug. 19-29, 1915. The first meeting will be called August 20, at 10 A. M., for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the Indiana conference are delegates to the association.

E. A. BRISTOL, *President*;
W. A. YOUNG, *Secretary*.

Indiana Medical Missionary and Benevolent Association

THE Indiana Medical Missionary and Benevolent Association will hold its regular annual meeting in connection with the conference at Indianapolis, Ind., Aug. 19-29, 1915,

to elect a board of trustees, and to transact such other business as is deemed necessary. The first meeting will be held August 20, at 10:30 A. M. All accredited delegates to the conference are delegates to this association.

E. A. BRISTOL, *President*;
F. A. LOOP, *Secretary*.

Southern Illinois Conference Association

THE thirteenth annual session of the Southern Illinois Conference Association of Seventh-day Adventists will be held in Springfield, Ill., in connection with the annual camp meeting and conference, Sept. 2-12, 1915. The first meeting will be called at 9 A. M., Monday, September 6. Officers will be elected for the coming year, and such other business transacted as may properly come before the association. All duly accredited delegates to the Southern Illinois Conference are delegates to this association.

A. J. CLARK, *President*;
R. B. CRAIG, *Secretary*.

Illinois Conference Association

THE annual session of the Illinois Conference Association of Seventh-day Adventists will be held at Joliet in connection with the State conference and camp meeting. The purpose of this meeting will be the election of all the regular officers and the board of trustees. All regularly accredited delegates to the conference compose the constituency of this association. The first legal meeting will be called at 9 A. M., Wednesday, Sept. 1, 1915.

WM. WESTWORTH, *President*;
H. E. MOON, *Secretary*.

Northern New England Conference

THE Northern New England Conference will hold its annual session in connection with its camp meeting, at White River Junction, Vt., Aug. 26 to Sept. 5, 1915, for the election of officers for the ensuing year, and for the transaction of such other business as may properly be brought in. The first meeting will be held at 7:30 P. M., August 26. Each church is entitled to one delegate for the organization, and to one additional delegate for every ten members.

R. D. QUINN, *President*;
D. K. ROYER, *Secretary*.

Northern New England Conference Association

THE second annual session of the Northern New England Conference Association of Seventh-day Adventists is called to convene at 5 P. M., Aug. 30, 1915, on the camp ground at White River Junction, Vt. Officers for the coming year will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the association.

ELGIN G. FARNSWORTH, *Vice President*;
DAVID K. ROYER, *Clerk*.

Northern New England Conference of Seventh-Day Adventists, Incorporated

THE regular session of the Northern New England Conference of Seventh-day Adventists, Incorporated, is called to convene at 5 P. M., Aug. 30, 1915, on the camp ground at White River Junction, Vt. Officers for the coming year will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the corporation session.

CLARENCE F. BALL, *Clerk*.

Kansas Conference Association

THE next annual meeting of the Kansas Seventh-day Adventist Conference Association will be held at Emporia, Kans. The purpose

of this meeting will be to elect the board of directors for the coming year, and to transact such business as may be necessary at that time. The first meeting will be held at 10 A. M., Tuesday, Sept. 7, 1915.

W. D. MACLAY, *President*;
E. HARRIS, *Secretary*.

Seventh-Day Adventist Book Society of West Virginia

THE fourth annual meeting of the Seventh-day Adventist Book Society is called to convene at 10 A. M., Sept. 2, 1915, on the camp ground at Weston, W. Va. Officers for the ensuing year will be elected, and such other business transacted as may properly come before the society.

S. F. ROSS, *Vice President*;
J. S. BARROWS, *Secretary*.

West Virginia Camp Meeting

THE West Virginia camp meeting will be held in Weston, Aug. 26 to Sept. 5, 1915, instead of at North View Park, Clarksburg. In Weston we have the use of a quiet park with buildings. There is a fine pavilion fifty-five by eighty-five feet, which can be used as an auditorium for the meetings. It is built of wood, and meetings can be held in it rain or shine. There is also a good dining hall and other outbuildings on the grounds, all piped for lighting; also plenty of good shade trees, and conveniences which tend to comfort.

Weston is a beautiful place, connected with Clarksburg by a good trolley system and the Baltimore and Ohio Railroad. All will be pleased with this location. There will be plenty of family tents, and rooms for those who cannot live in tents. We are promised good ministerial help from the union and Division conferences.

J. W. HIRLINGER, *President*.

Requests for Prayer

A NEBRASKA sister writes, "Please pray that we may be enabled to get out of debt."

A brother in Massachusetts, who is very sick, asks an interest in the prayers of God's people.

A sister in Illinois asks prayer for healing, and also for the conversion of her brother and his family in Canada.

A California brother who has met with two severe accidents, and is now very ill, desires the prayers of God's people that he may be restored to health.

From Wisconsin comes a request from an anxious wife, asking our prayers that her husband may be delivered from the tobacco habit, and also that her sister may accept Christ.

An Iowa sister requests prayer for the restoration of her husband's mind, and for the conversion of her son-in-law, who is a drunkard. Another sister, writing from the same State, desires our prayers for the conversion of her husband, who was once a believer in this truth, and for his deliverance from the tobacco habit.

Publications Wanted

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

Thos. S. Fant, Daisy, Ark.
Mrs. Elizabeth Rex, Ainsworth, Nebr.
Lizzie Andrew, Care Tract Society, Orlando, Fla.
Mrs. Lath Reese, 501 Miller St., Shelbyville, Ind.
Mrs. Emma Kincaid, 219 Willard Ave., Lincoln, Ill.
Bertha L. Goin, 411 Fifth Ave., South, St. Petersburg, Fla.
Edward Quinn, Jr., 6 Hickory Ave., Takoma Park, D. C. *Signs*, weekly and monthly, and *Watchman*.

Obituaries

CAPPS.—Effie Pendley Capps was born near Avinger, Tex., Oct. 25, 1894. She was married to Audry Capps in 1913, who, with their infant child, her father, two brothers, and six sisters, is left to mourn. Sister Capps accepted the third angel's message in 1906, and died in the blessed hope of eternal life.

SULLIVAN WAREHAM.

STEVENS.—L. P. Stevens was born in New York State sixty-eight years ago. He died in Tucson, Ariz., July 11, 1915. Fifteen years ago Brother Stevens accepted the Sabbath truth, but he never united with the church, although he was a member of the Sabbath school. His wife and one sister survive. Funeral services were conducted by the writer.

J. ERNEST BOND.

BREESE.—Rosanna Breese was born Jan. 12, 1844. She was married to John Breese, and spent the greater part of her life in the Wyoming Valley, Pa. Two children were born to them, but only one daughter is left to mourn. For four years Sister Breese was a great sufferer, and on July 15, 1915, fell asleep in the hope of eternal life.

F. A. HARTER.

OSTLUND.—Johannah M. Ostlund was born in Sweden, Sept. 2, 1839, and died at the home of her daughter, in Battle Creek, Mich., June 29, 1915. Sister Ostlund accepted present truth, many years ago, in her native land. She became a widow sixteen years ago. Two daughters and one son are left to mourn, but they sorrow in hope.

G. E. LANGDON.

ORR.—Merab A. Orr died in Kokomo, Ind., June 9, 1915, aged 43 years, 4 months, and 24 days. She was a faithful member of the Kokomo Seventh-day Adventist Church at the time of her death. She was very patient, though she suffered much. Her husband and a son and a daughter are left to mourn. Funeral services were conducted by the writer.

C. N. SANDERS.

LIGHT.—Milton K. Light was born in Lebanon, Pa., Nov. 23, 1853, and died in Richmond, Va., July 20, 1915. After laboring as a Salvation Army worker for many years, he organized the Christian Crusaders, and continued work in this capacity until claimed by the disease which caused his death. His loss is mourned by a wife, one son, one brother, and one sister.

W. C. MOFFETT.

PLATZKE.—Elsie M. Platzke died in Fowler, Cal., June 26, 1915, in her fifty-second year. She was a faithful member of the Fowler church, and fell asleep with the assurance of a part in the first resurrection. Five sons and three daughters, also her mother, four sisters, and six brothers, mourn their loss, but not without hope. Words of consolation were spoken by the writer.

N. P. NEILSEN.

CAMPBELL.—Died in Le Grand, Cal., June 29, 1915, Sister Linnie S. Campbell, aged 40 years, 2 months, and 17 days. She was baptized about nineteen years ago, and was a faithful member of the Le Grand church at the time of her death. Her hope was bright in the Lord. She leaves her husband, one daughter, her mother, one brother, and one sister, besides other relatives, to mourn their loss, but not without hope.

N. P. NEILSEN.

BARRETT.—Eliza M. Dillree was born in Lockport, Va., March 5, 1835, and died in Edmore, Mich., July 2, 1915. She was married June 6, 1850, to A. Judson Barrett, and became the mother of three daughters, all of whom survive. She was left a widow Oct. 17, 1912. With her husband she accepted the third angel's message at Carson City, Mich., nearly forty years ago, and was a member of the Seventh-day Adventist Church. She rests in hope. Funeral services were conducted by the writer.

C. F. McVAGH.

RICKETT.—Adelaide E. Rickett was born in Indiana in 1838. She was married to J. W. Rickett in 1858. During the pioneer labors of Elder J. N. Loughborough in California, she heard and accepted present truth and united with the church. On July 20, 1915, she fell asleep in Jesus, at the home of her daughter, in Santa Rosa, Cal. Three of her five children survive. Services were conducted by Elder M. A. Hollister, assisted by the writer.

C. S. PROUT.

SHILLING.—Died July 1, 1915, at her home, in Council Bluffs, Iowa, Irene Leone Shilling, in her fourteenth year. Although she never made an open profession, she was reared by godly parents in a knowledge of this truth, and during her last sickness developed a Christian patience and confidence in God seldom seen in one so young. We believe that she will have part in the first resurrection. The sorrowing family are cheered by "the blessed hope."

J. C. CLEMENS.

JACOBSEN.—Anthon Jacobsen was born in Audubon County, near Exira, Iowa, Oct. 3, 1885, and died at his home, in Wyoming, May 28, 1915. About five years ago he became a member of the Seventh-day Adventist Church, in Oakland, Cal., and remained a faithful believer until his death. He is survived by three brothers and three sisters, and we feel confident that he will have a part in the first resurrection.

P. E. BRODERSEN.

HALL.—Mrs. Samuel Hall was born in Adrian, Mich., March 16, 1850, and died at the home of her daughter, in Lansing, Mich., July 14, 1915. About twenty years ago Sister Hall accepted the third angel's message through reading, and remained a devout and faithful member of the Seventh-day Adventist Church until her death. Interment took place at Nashville, Mich. The husband and one daughter are left to mourn. Words of consolation were spoken by the writer.

J. N. BRANT.

HENDRICKSON.—Hans N. Hendrickson was born in Denmark, Aug. 29, 1830, and died May 31, 1915, at his home, in Persia, Iowa. He came to America in the spring of 1868, and settled near Kellogg, Iowa, but in 1875 moved to Shelby County. He was the father of twelve children. An earnest believer in the third angel's message, he was faithful and zealous in carrying the good news to others, and just recently was instrumental in bringing several into the truth.

P. E. BRODERSEN.

RAYMOND.—Porter B. Raymond was born in the township of Wright, Hillsdale Co., Mich., Sept. 9, 1836, and died July 26, 1915. All his life was spent in the county where he was born. He was married to Sarah Parmalee on Oct. 8, 1865, and to them were born three sons and five daughters. Brother Raymond accepted present truth about thirty-five years ago, and now sleeps in the hope of a part in the first resurrection. Funeral services were conducted by Elder L. F. Westphal.

C. U. VEEDER.

WILCOX.—Phoebe G. Wilcox was born Feb. 8, 1881, on a farm near Carbondale, Pa., where she resided with her parents, Mr. and Mrs. William Goodrich, until her marriage, on Feb. 5, 1902, to J. W. Wilcox. She was in poor health for a year before her death, which occurred July 19, 1915. Sister Wilcox was a faithful wife and a devoted mother, and was loved by all who knew her. Her husband and four children, together with her parents, one sister, and two brothers, are left to mourn.

F. A. HARTER.

McALLISTER.—Adeline McAllister was born in Fowler, N. Y., Feb. 27, 1866, and died in Formosa, Fla., July 15, 1915. Her first husband was Henry Cobey, who died twenty-two years ago. One son survives this union. Sept. 2, 1895, she was married to F. G. McAllister. In 1895 she accepted present truth, and united with the church at Rome, N. Y. Failing health made it necessary for the family to move to Florida, where she spent the last four years of her life. Sister McAllister was a devout Christian.

L. T. CRISLER.

BYRUM.—Amanda Byrum, aged 91 years, died in Walnut Grove, Ohio, July 25, 1915. She was a faithful member of the Seventh-day Adventist Church. A daughter and a son are left to mourn. The funeral service was conducted by the writer.

D. E. LINDSEY.

WEIDING.—Ada Christian Weiding died at her home, in Seattle, Wash., in her fiftieth year. She was born in Sweden. Her husband, Captain Weiding, was killed in an automobile accident over a year ago. Sister Weiding was a member of the North Seattle church. She is survived by one daughter and three sons.

J. F. PIPER.

BRAM.—Joseph Bram was born in Germany Jan. 17, 1827, and died at his daughter's home, in St. Charles, Mich., June 21, 1915. He was married in 1861 to Mary Remainder, who passed away twelve years later. In 1874 he was married to Sophia Englehart, who survives him. He accepted present truth nine years ago, and united with the church at St. Charles. He remained a faithful member until his death. Words of comfort were spoken by the writer.

I. J. WOODMAN.

EASTMAN.—Joseph Eastman was born in Lamoille, Ill., Oct. 31, 1851. He was converted early in life, and united with the South Side Seventh-day Adventist Church of Chicago, Ill. In 1881 he was married to Miss Nettie Hill, who died ten years later, leaving four children. In 1901 he was united in marriage with Mrs. Martha Sisley Lockwood. Brother Eastman died at his home, in Battle Creek, Mich., June 30, 1915. He lived an upright life, and the "blessed assurance" is the comfort of the bereaved family.

G. E. LANGDON.

KINDLESPIRE.—Mary Jane Beard was born in Ohio, Aug. 20, 1830, and died in Berkeley, Cal., June 2, 1915. She was married to Tobias Kindlespire Jan. 6, 1853, and was the mother of ten children, five of whom survive her. Forty years ago mother accepted the third angel's message through the labors of Elders L. McCoy and R. M. Kilgore, at Nevada, Iowa. She was a devout Christian, an earnest Bible student, and her life was an example of consistent Christian endeavor. The funeral services were conducted by Elder J. W. McCord.

JULIA A. KENT.

McDOWELL.—Julia Elvira McDowell was born Feb. 3, 1838, in the State of Michigan, and died at the home of her granddaughter, in Pomona, Cal., June 1, 1915. She accepted present truth in Flint, Mich., in 1852, and never missed the yearly camp meeting from that time until her death. She was married to Thomas McDowell in Battle Creek, Mich., in 1864. Their three children and her husband died many years ago. For twenty-five years she lived in Pomona, and was a faithful member of the Seventh-day Adventist Church.

F. M. BURG.

EULER.—Mary S. Euler died in Boulder, Colo., on May 24, 1915, aged 70 years. "Grandma Euler," as she was familiarly called, was in delicate health for many years. She accepted the truths of the third angel's message twenty-three years ago, and from that time until her death was a faithful member of our church in Boulder. Her death, which occurred six weeks after that of her husband, William Euler, Sr., brought double grief to the bereaved relatives and friends. The deceased was the mother of seven children, five of whom survive.

U. P. LONG.

KINDER.—Died near Addington, Okla., Myrtle Clara Kinder, who was born June 4, 1890, in Fannin County, Texas. For fourteen years her home had been near Addington, where she completed a course in the intermediate school, and successfully taught in the primary department. She had just been graduated from Keene Academy, and was visiting at her old home when stricken with the disease which caused her death. Myrtle was loved and respected by all who knew her, and the parents and sorrowing friends are comforted by "the blessed hope."

I. A. CRANE.

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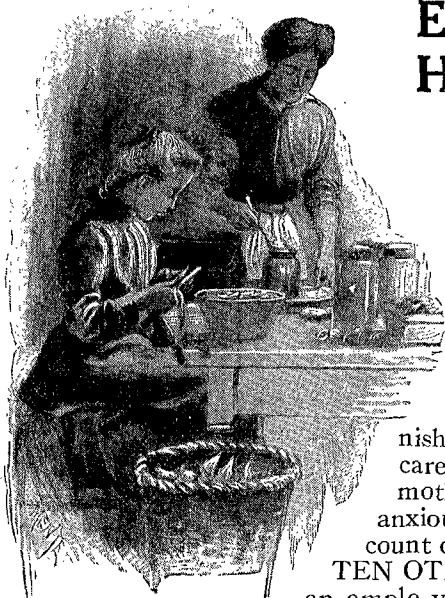
AFTER a consideration of the wonders of this age of remarkable inventions and financial, moral, and intellectual extremes, it takes up the study of the great event to which present-day conditions are leading,—the second coming of Christ.

The titles of some of the preliminary chapters are as follows: "*A Remarkable Century*," data on modern inventions and means of transportation and communication; "*Ye Have Heaped Treasures for the Last Days*," a collection of facts regarding the massing of large fortunes, and other financial questions; "*The Earth Is Filled With Violence*," a vivid portrayal of labor troubles such as now threaten the prosperity of the civilized world; "*The Social Vice*," a description of the alarming development of the companion of the liquor traffic; "*Great Deceptions*," safeguards the reader against the occult; "*And the Nations Were Angry*," a chapter devoted to the study of the question of war, illustrated by new cuts of many modern implements of warfare. Then follow chapters entitled "*When Ye Shall See All These Things*," "*And There Shall Be a Time of Trouble*," "*He Will Come Again*," "*The Earth Was Lightened by His Glory*." This book should find a place in every home. Strangers, neighbors, and friends will read the book with interest. Every chapter is well illustrated. Contains 400 pages. Cloth, \$2.00; half leather, \$3.00; full black leather, \$3.50.

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As an example of the hundreds of incidents related, we give the following outline of an account taken from the chapter "Conflicts and Triumphs in New York:"—

In 1707 Francis Mackemie, a minister, was imprisoned for preaching Presbyterianism in New York City. After stormy debates and a spectacular hearing, he was acquitted by a jury instructed to convict him. His release after weeks of illegal imprisonment was due to his impassioned address to the jury, and the efforts of three noted lawyers. This case caused much comment in England and America, and brought to an end such persecution in the New York colony. The author is not content with merely relating principles, but has made a large collection of such incidents as illustrate the principles advocated, and furnishes a fund of invaluable information on the subject. Every purchaser of this book is sure to be pleased with its contents. 448 pages. Cloth, \$1.00.



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WASHINGTON, D. C., AUGUST 19, 1915

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ELDER A. G. DANIELLS and wife have been spending the last week at the New England Sanitarium. Elder Daniells is endeavoring to secure a little rest before he plunges into camp meeting work. He expects to visit some of the meetings in the Lake Union. He says of the sanitarium: "The institution has a good patronage and an efficient staff of workers and nurses. One always enjoys a stay at Melrose. Every one seems to do his best to make one feel thoroughly welcome and at home."

ELDER D. C. BABCOCK, writing of the interest which exists to hear the gospel in the West African Sudan, says: "Three native Yoruba men called on us one morning with a letter from a native village one hundred miles distant, written in their own language, imploring us to come to their town and give the message for these times. The letter was a real plea, signed by the chief man of the town. Another call came from the king of a very large town, who sent word by the clerk of the court that he wished to see me about opening a school and mission."

FROM a letter from Dr. A. J. Hetherington, of Ruatan, Honduras, Central America, we quote the following paragraph: "The locusts are working great destruction on the mainland in Honduras. They are devouring plantations, pastures, coconut trees, and other vegetation. They have been at work for several months, till now a really serious condition has been created. Cattle are dying for want of feed, and we hear that on the south side of the republic people are dying for want of food. The government is taking into its hands the matter of supplying food to the people. The locusts have not reached the islands as yet, and the people are praying that they may not come, as their coming would result in ruin to the islands. Those who have seen them say that along the coast the locusts fly in such great clouds that the sun cannot be seen through them. Wars, famines, and pestilence are truly abroad in the earth."

BROTHER S. A. WELLMAN, who is engaged in preparing literature for India, sends this cheering word in a letter dated July 6: "In talking over the work here in the field with Professor Salisbury this week, we found that the number of persons baptized has been the largest in our history for any one quarter, and will be nearly as large for the first six months as for any previous year."

THE American Bible Society is able to report material gain for 1914 in the output of the Scriptures over any preceding year—a total of 6,396,323 volumes, or a gain over the previous year of 1,145,147 volumes. This total consisted of 352,469 Bibles, 732,596 New Testaments, and 5,311,258 smaller Scripture portions. Most of these issues were placed in homes in the Far East. In China there was an advance over the preceding year of 319,000 books; in Japan, an advance of 353,000 books; in Korea, 282,000; and in the Philippines an advance of 143,000 books.

Funeral Service of Mrs. E. G. White

IN the REVIEW of July 29 and August 5 there was published an account of the life and labors of Mrs. E. G. White, together with a report of the funeral services held in Battle Creek, Mich. There has been a large demand for these two numbers of the REVIEW. The editions have been exhausted. A number have requested that this matter be reprinted and placed in more convenient form and on better paper.

In answer to this demand, the Review and Herald Publishing Association has decided to print an "In Memoriam" pamphlet of thirty-two pages. It will contain, with slight changes and corrections, the same matter which appeared in these two numbers of the REVIEW. A good grade of finished paper will be used, presenting the views and pictures much more clearly than they could be brought out in the REVIEW. This will be furnished at 10 cents a copy, postpaid. Orders should be sent in the usual way, through the tract societies.

The Way Prepared Through the Wilderness

WELL may we thank God for the providential preparation of the way into Africa since the first entry of our work.

The other day, in the conference, I turned to Elder W. H. Anderson, of the Barotseland Mission, who came out seventeen years ago to enter the Rhodesian field, and asked, "How long would it have taken me, seventeen years ago, to make this trip through the missions, that we now expect to accomplish in the next two months?" "It would have taken nearer two years than one, I think," was the reply.

Now we figure out by the time-table about what day a station can be reached. Seventeen years ago we should have been estimating about what month a given destination might be reached with favorable weather and fordable rivers.

As the message has entered these regions, the path has been opened before it. God has made a way through the wilderness for a quick work. W. A. S.

WE have received from the author, Elder J. S. Washburn, a beautiful brochure of forty pages, entitled "The Refuge Psalm; A Song for the Time of War and Trouble." Brother Washburn has taken the forty-sixth psalm and set to music its majestic utterances. The music is adapted to the use of choirs and choruses. This musical composition has received very high commendation from leading musicians. The song is artistically illustrated and beautifully printed. Price, 50 cents. Brother Washburn has also set to music "The Tender Shepherd," written by R. W. Robertson, together with "The Shepherd Psalm"—the two in sheet music for 10 cents. Address the author, at 5318 Chancellor St., Philadelphia, Pa.

THIS message no sooner touches new territory than new demands are made upon the workers by new interests springing up here and there, so that workers must go to answer the calls for help sent in. It seems so short a time since our first advance force reached Mukden, Manchuria. They are scarcely located and well at work when Brother B. Petersen sends this word: "From the vicinity of Harbin [to the north, not far from the Siberian border] there comes an urgent call for a worker, and we feel we must take up work there in the very near future. We have not had time to visit the place, but I am planning on going there next month, and we then expect to locate a Chinese evangelist there." This is the story repeated over and over as lights are lighted here and there in the darkness. What a privilege to be associated with such a movement, going to all the earth!

WORD comes from the Pacific Press that the first order to be filled for the new Harvest Ingathering Signs came from Portland, Maine. The telegram ordering these papers, sent in by Brother A. E. Sanderson, reads as follows: "Send at once one hundred Harvest Ingathering Signs. Please rush order. If I get them in ten days or two weeks, I expect to receive \$100 for them, or an average of one dollar apiece. Please forward them as soon as possible." This looks as if it would be impossible to confine the work of the campaign to begin October 3. The papers were sent; and the presses at Mountain View are hard at work printing more. And surely we have an excellent issue. Copies have just been received. To get a good look at the paper is enough to give all of us an inspiration to work.

ELDER E. L. MAXWELL, writing of the work being done in the Inca Union Mission, South America, says: "The most promising field in this union mission is among the Indians. Here God has given results far beyond our expectations. Many are awaiting baptism. Calls reach us for teachers; students beg for school privileges; village councils offer us rooms and facilities for teaching and preaching; but what can we do without men and means? In central Peru also a great need exists. Hundreds come to services and call loudly for a mission station and workers. Truly God has gone out before us into the dark corners of the earth."