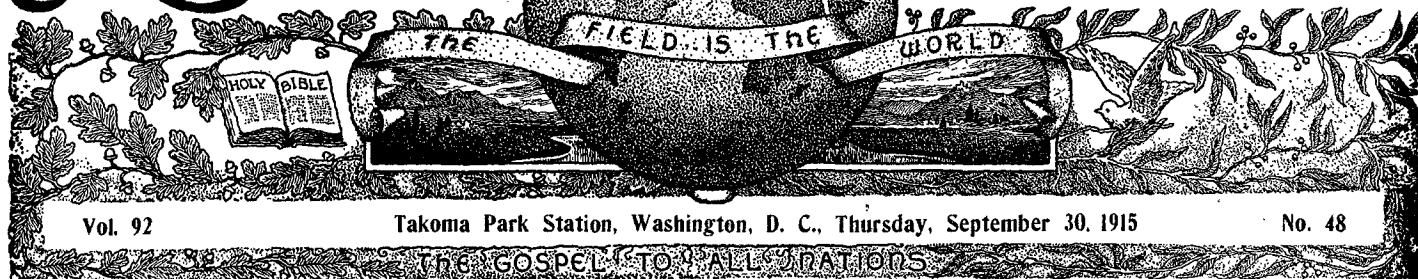


# The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, September 30, 1915

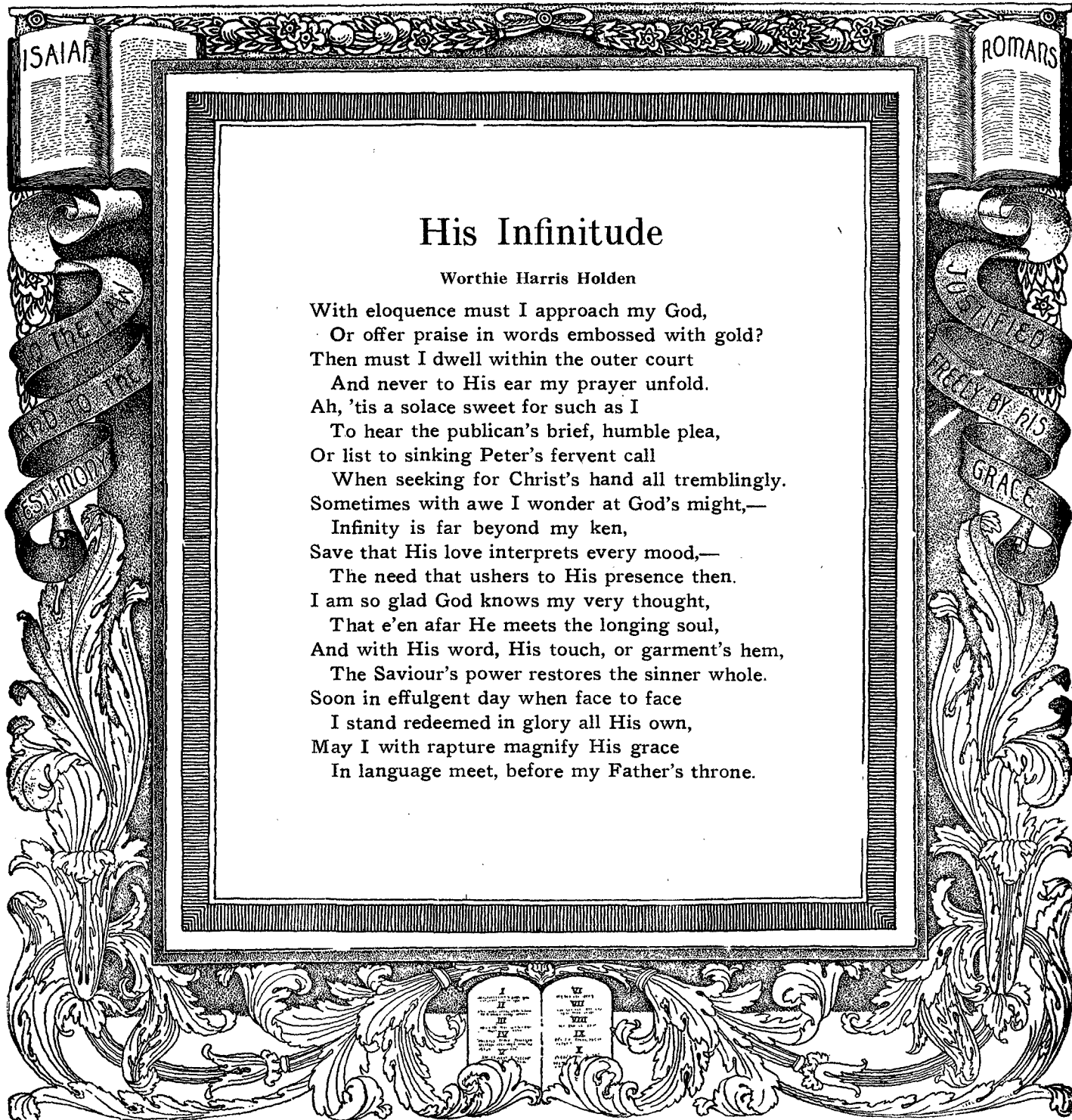
No. 48

THE GOSPEL TO ALL NATIONS

## His Infinitude

Worthie Harris Holden

With eloquence must I approach my God,  
Or offer praise in words embossed with gold?  
Then must I dwell within the outer court  
And never to His ear my prayer unfold.  
Ah, 'tis a solace sweet for such as I  
To hear the publican's brief, humble plea,  
Or list to sinking Peter's fervent call  
When seeking for Christ's hand all tremblingly.  
Sometimes with awe I wonder at God's might,—  
Infinity is far beyond my ken,  
Save that His love interprets every mood,—  
The need that ushers to His presence then.  
I am so glad God knows my very thought,  
That e'en afar He meets the longing soul,  
And with His word, His touch, or garment's hem,  
The Saviour's power restores the sinner whole.  
Soon in effulgent day when face to face  
I stand redeemed in glory all His own,  
May I with rapture magnify His grace  
In language meet, before my Father's throne.



## Note and Comment

### A Bishop Enthroned

It seems rather strange that one claiming to be a minister of the meek and lowly Jesus should be enthroned, yet on the front page of the *Washington Herald* of September 10, the enthronement of the Roman Catholic bishop of the diocese of Albany is recorded. When Christ himself was asked to receive a throne in this world, he refused, dismissed the multitude, and went up into a mountain to pray. And they who claim to be his are admonished to walk even as he walked.

### Rome's Challenge to Protestants

ROMAN CATHOLICS never weary of confronting Protestants with the fact that in the Scriptures of Truth there is no authority or foundation for Sunday sacredness, and that its observance rests solely upon the tradition and authority of the Catholic Church, and that if on this basis they observe as holy the first day of the week, they should observe other fast days and church days which come from the same authority. This challenge is repeated in the *Catholic Review* (Baltimore), August 28. Referring to a sermon by Dr. Hugh Johnston, as reported in the *Sum* of August 23, the editor of the *Catholic Review* says:—

We have no difference with Dr. Johnston except on the point that he should on his own arguments labor for the observance of the exact Sabbath of old, which is not the first day of the week, but the seventh. Therefore he should try to get Saturday observed as the Lord's day to be kept holy.

Secondly, Dr. Johnston gives as his third reason the following: "... As Lord of the Sabbath, he claimed the prerogative to modify it, and moved it a day forward in honor of his resurrection." Rev. Dr. Johnston will have a hard time to prove this. We should like to have him so prove it.

### What America Needs

THE editor of the *Wall Street Journal* believes that the great need of the United States is not greater railway extension, or Western irrigation, or lower tariff, or a bigger wheat crop, or a merchant marine. He is of the opinion that the great need of the people of this country "is a revival of piety—the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with

scorn on such unbusinesslike behavior."

He believes that the possession of this personal piety will "clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions."

The days of wealth and national prosperity, ease and comfort, were days of danger to Rome, to Greece, and to the great nations of the past. This led to crime in high and low places; it corrupted the home, the foundation of society and the state. The result was national disintegration. Heaven can save nations only as it saves the individuals composing the nation. It is right that we should have laws against crime, and that offenders shall be punished; but society can be regenerated only as the individual members of society are transformed by the grace of God, and changed into new men and new women.

BROTHER IGNACIO KALBERMATTEN, who is laboring in Arequipa, Peru, writes of the work:—

"Last Sabbath we had the privilege of baptizing six new members. The Baptists have been at work in this city about twelve years, but they tell me that they have not yet had the privilege of baptizing any members. They have had severe trials in their work in this fanatical city. We have thus had the privilege of baptizing the first evangelical believers in this town, which is called 'Little Rome.'"

"The priests make every effort to keep the people from reading evangelical literature, threatening with excommunication those that do not obey their warning. But, thank the Lord, there are a number who are reading our books and periodicals, and they see that they contain something better than what the priests tell them. Although according to the law we have no liberty of worship in this country, yet we are able to work without being molested, but have to be careful how we conduct our work."

THE Present Truth Series meets a demand long recognized by many of our workers. The following statement, made by Elder B. F. Kneeland, expresses the opinion of many others who have written to the publishers: "I have enough faith in the Present Truth Series in tent work to send in a second order before the tent is pitched. The first lot you sent is received. This series embodies an idea I have been pleading for during the last eight or ten years, and I believe it will produce results. Our tracts were quite expensive, and our papers presented such a variety of matter without much natural arrangement that they did not give the results for which we aim in a tent effort. The first paper handed out was likely to have a strong article on the Sabbath, or the immortality of the soul, or some other subject which would be hard to understand without preparatory studies to remove false impressions already in the mind. With the Present Truth Series we have something which

gives each subject attention so that the reader should be able to reach a conclusion as to the truth of our position, or at least be stimulated to further inquiry, if seeking for truth and still unconvinced."

BROTHER O. J. OLSEN, who is in charge of the work in Iceland, writes of making a visit recently to the Faroe Islands. Last year two colporteurs sold several hundred dollars' worth of our books in those islands, and this year Brother Olsen was able to organize a church there. Speaking of his trip, he says:—

"It was not a very easy task to get to the Faroes, as the ship which I was on was taken in the Atlantic Ocean by an English man-of-war, and brought into Kirkwall, Scotland, and from there again to Leith. So instead of fifty-two hours we were thirteen days in reaching our destination."

A YOUNG woman taking treatments at the treatment rooms in Bellingham, Wash., picked up some tracts in the office, and was also given some papers, after a conversation on the war situation. Later she went to Ottawa, and seeing in the newspaper an article by one of our treatment room workers, who is elder of the church, she sought an interview. She accepted the truth fully. About twelve years before this she had read "Thoughts on Daniel and the Revelation," which her mother had bought when this young woman was a little girl, but she had forgotten about what she had read.

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# The Advent Review And Sabbath Herald

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 30, 1915

No. 48

## EDITORIALS

### A Dangerous Message

THE message which God puts into the mouth of men is always a message which it is safe to give and safe to heed. The danger lies in not giving it, or in not heeding it when it is given by another.

The idea of universal peace is in the air. It is fighting for its place among the clouds of battle smoke. Numerous peace conferences have been held, and the majority of religious papers look upon this as a hopeful sign of the banishment of war and the rule of amity and righteousness.

While the desire for peace is a righteous desire, and the special blessing of God is pronounced upon the peacemakers, it would be the height of folly for us to pin our faith to the inauguration of a reign of universal peace in this world before the advent of our Lord and the destruction of the wicked.

The cry of "No danger" will not save the lives in a burning house, nor extinguish the hungry flames. It will not save lives on a sinking ship, nor stop the inflowing of the rushing water. No more will the cry of peace and safety now insure the welfare of those deluded by it, or bring about the conditions so ardently hoped for. The only place of safety in this world is under the shadow of the Almighty, and the only abode of peace in this world is in the heart of the one thus sheltered.

As long as the human heart can hate, the human hand will know how to fashion the instruments of hate and how to use them. As long as human hearts are carnal hearts, the people of this world will war upon one another. Legislation cannot change men; law cannot alter desires; international congresses cannot turn sabers into scythes or soldiers into peaceful tillers of the soil. There is nothing in legal enactments to make men hate the terrible business of the battle field or look with sorrow upon the pomp and pageantry of military "glory."

This world is powerless to "enact" peace, because it possesses no method by which to change the hearts and aspirations of men. It cannot give men the power or inclination to love their enemies, to return good for evil, to pray

for those who spitefully use them and persecute them. Only the power of the gospel of Jesus Christ can effect such a transformation in the souls of men. And that agency is not employed in this "peace and safety" movement.

The gospel is certain, however, to bring about peace and safety; but when that condition obtains in this world, all the elements of discord will have been winnowed out. There will be no need for peace congresses then; and still the inhabitants of that purified land will "delight themselves in the abundance of peace." The soul truly converted to God may enjoy peace and safety now in the very midst of this world's alarms. While peace congresses are talking of peace and the great men of this world are spending their millions in peace propagandas, the truly converted man has peace without congresses and without the expenditure of great fortunes to obtain it. While they are longing for it, he has it—a veritable foretaste of heaven. The Christian can have peace and safety even now; but this present world can never have it: it is wrongly constituted. Oratory cannot bring it; congresses cannot bring it; wealth cannot bring it; legislation is powerless to insure it; but the gospel of Christ in the individual soul does bring it—not to nations or states or cities or societies in this present world, but to individual hearts.

This is the generation of the "peace and safety" cry. It is also the generation of war, calamity, and distress unprecedented. The "children of this world" are determined to force peace and safety. In the midst of thunderous artillery and smoke of battle, and shrieks and groans of wounded and dying men, the delusive cry of the "peace and safety" advocates is still heard. They are determined so to arrange matters that another great war can never come. The "parliament of the world" is the will-o'-the-wisp that is leading them on into the quagmire of deception and destruction. They may attain to a semblance of what they desire, and then make the declaration that it has been achieved. But "then sudden destruction cometh

upon them; . . . and they shall not escape."

Giving the "peace and safety" cry will be, so far as eternal consequences are concerned, the most dangerous business in which men can engage. The giver of that message will deceive and ruin his own soul. It is worth while to know what the "peace and safety" cry involves, and where the true peace and safety can be found, now and always.

C. M. S.

### Covetousness, Which Is Idolatry

THE Scriptures of Truth point out many dangers which will threaten the Christian church in the closing days of earth's history. Among these, the spirit of covetousness stands prominent. Again and again are the Christian believers warned against permitting the love of money, the cares of life, questions of buying and selling and getting gain, to supplant vital godliness and to take the place in their avocations which should be held by God and his work. The Master likens the days of the coming of the Son of man unto the days of Noah and Lot. He says that in the days before the flood "they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." The same condition existed in the days of Lot. He asserts: "Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26, 30.

There was no sin in Lot's day, nor in the days of Noah, in buying or selling, in eating and drinking, in planting and building, in marrying and giving in marriage. It has been necessary ever since the creation of man, for him to partake of food, to provide shelter, and to carry on, in some measure, commerce with his neighbors. Marrying is a divine institution, ordained of God, and it has been right in every age of the church that men and women, under proper conditions, should unite their interests in the marriage relationship. The sin in the days of Noah and Lot did not consist in the doing of these things, but in the doing of them to the exclusion of God—in the spirit of excess that attended them. They bought and sold, not for the sake of proper exchange, but for selfish ag-

grandizement. They built houses, not for shelter and protection from the elements, but to minister to their pride. They engaged in marriage, not from motives of pure love, but for the exercise of lust. These conditions are rapidly finding a counterpart in these days, of which they have been set forth as signs.

The greed of gain affects not only men in their private relationships, but nations as well. This greed is probably responsible, more than any other contributing factor, for the great war which is now going forward. The apostle declares, "The love of money is the root of all evil." This love of unlawful gain is responsible for most of the graft, and theft, and robbery, and stealing, and lying, and cheating, with which the world is filled at the present time. As never before in earth's history, the sacred relationship of marriage is made one of caprice and sentiment.

Just to the extent that the world around us is filled with the spirit of excess in these matters, just to that extent are Seventh-day Adventists in danger of imbibing the same spirit. The spirit of commercialism, of worldly gain, of love of money, may affect a poor man as well as the man of means. The day laborer may have the same inordinate desire for gain as does the possessor of thousands. The spirit of commercialism and gain may affect even the worker for Christ. Indeed, it is to be deplored that some who were once workers in this cause have succumbed to this spirit and relinquished their divine call to the gospel ministry, and are found today among those who are earnestly seeking after wealth or position.

Let the one to whom God has given the ability to acquire wealth recognize that his ability is an intrusted talent, and that God holds him responsible for its proper and legitimate exercise. He is not to use that talent for his own personal benefit and advantage any more than is the minister to use the talent of preaching for his own glorification. Each is to seek earnestly to serve, in his own sphere and line of work, the glory of God and the interests of the cause of truth. It is for the minister of Christ to preach to God's glory. It is for the artisan, the mechanic, the shopkeeper, the tradesman, to conduct his business with the same end in view.

When William Carey was asked at one time what was his business, he replied that it was to serve God, and he cobbled shoes to pay expenses. This should be the principle actuating every child of God. The Lord has not placed us in this world to lay up for ourselves competences, or to gain for ourselves great names or positions. He has given us a work to do for him. To us has been committed the last warning mes-

sage to a dying world. Recognizing this responsibility, we must bend every energy of our being, every talent of our minds, to the accomplishment of this work so far as our personal relationship to it is concerned.

This country affords, today, great opportunities for money-making. May we see and find in these the opportunities which God affords us of providing means for the carrying on of his work in the earth. It is only as we enter these avenues with this spirit, that we can keep from being carried away by the spirit of gain, and of covetousness, and of commercialism, which exists in the world around us. F. M. W.



## The Prophecy of Daniel 7

### Part 4. The End of the 1260 Years of Papal Supremacy

As the generation in which the papal power rose to supremacy was a turning point in the history of the world, so, too, was the generation in which the 1260 years of supremacy came to an end.

This measuring line of prophecy does more than run from date to date. It connects two great crises in human history, the events of the first tending to establish the papal rule over men, the events of the second signaling a breaking of the bands of the papal power.

#### A Crisis in History

The supremacy came in that time of which Finlay says, "The changes of centuries passed in rapid succession before the eyes of one generation." The measuring line of 1260 years runs on through the centuries till, lo, its end touches another time of crisis—Europe in the convulsions of the French Revolution—when again the changes, ordinarily of centuries, were to be wrought out before the eyes of men within the space of a few years. Lamartine wrote of that time: "These five years are five centuries for France."—*History of the Girondists*, Vol. II, page 129. And the events of these times proclaimed the prophetic period of papal supremacy ended at last.

Thus, in A. D. 533 came the notable decree of the Papacy's powerful supporter, recognizing its supremacy; and then the decisive stroke by the sword at Rome, in A. D. 538, cleaving the way for the new order of popes—the rulers of state.

Exactly 1260 years later, in 1793, came the notable decree of the Papacy's once powerful supporter, France—"the eldest son of the church"—aiming to abolish church and religion, followed by a decisive stroke with the sword at Rome, against the Papacy, in 1798.

#### Events of the French Revolution

Of the decree of 1793, W. H. Hutton says:—

On Nov. 26, 1793, the convention of which seventeen bishops and some clergy were members, decreed the abolition of all religion.—*Age of Revolution*, page 236.

The frenzy of the days of the Terror presented the spectacle of outraged humanity, goaded to desperation by centuries of oppression in the name of religion and divine right, rising up and madly breaking every restraint. Because the Papacy stood for religion, in the minds of the people, they blindly struck at religion itself, and at God, in whose name the papal church had done its cruel work through the centuries.

In the prophecy of Rev. 11: 3-13 these events of the wild days of the French Revolution are specifically referred to as coming at the close of the prophetic period of the 1260 years. The prophetic picture was so clear that over a hundred years before the time, Jurieu, an eminent French student of prophecy, wrote that he could "not doubt that 'tis France," the chief supporter of the Papacy, that would give the shock as of an earthquake to the great spiritual Babylonian city. "This tenth part of the city shall fall, with respect to the Papacy: it shall break with Rome and the Roman religion."—*Accomplishment of the Prophecies*, part I, page 265 (London, 1867). And so it did.

Far beyond France the movement reached. Canon Trevor says of the wave of revolt against absolutism that passed over Europe:—

It is worthy of observation that only those nations which eschewed popery were able to withstand the tide. Every throne and every church, without exception, that owned the supremacy of Rome, was prostrated in the dust.—*Rome and Its Papal Rulers*, page 436.

The decree of the French Convention, in 1793, was followed by the stroke with the sword at Rome, in 1798. The full history is told in fewest words by a Roman Catholic writer, Rev. Joseph Rickaby, of the Jesuit Society:—

When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued.

But the Pope recovered. The peace was soon broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged Pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison into France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead.—*The Modern Papacy*, page 1 (Catholic Truth Society, London).

Thus the events of the French Revolution marked the ending of the prophetic period of papal supremacy. A

"deadly wound" had been given the Papacy. And the blow with the sword at Rome was struck in 1798, just 1260 years from the year 538, when the sword of empire struck that decisive blow against the Goths at Rome, and placed in the papal chair the first of the new order of popes, the kingly rulers of state.

Of the condition of the Papacy at this time Canon Trevor says:—

The Papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place.—*"Rome and Its Papal Rulers,"* page 440.

"No wonder that half Europe," the Jesuit writer says, "thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead." But he adds that "since then the Papacy has been lifted to a pinnacle of spiritual power" unreachd before.

The stroke dealt the Papacy by the French Revolution was not to be the ending of it, by any means, according to the prophecy. These events proclaimed the ending of the prophetic period of special supremacy. Another prophecy distinctly indicates that following the deadly blow there would come a revival of the Papacy's influence, just as the Catholic writer describes it. The prophet John, speaking of this same power, says:—

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. . . . And they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" Rev. 13: 3, 4.

Still we see the healing process going on, with evidences multiplying that the world is more and more wondering after the papal power.

#### A New Era of Liberty and Enlightenment

With the ending of the 1260 years of special supremacy a new order was ushered in. The Papacy had stood for absolutism in state as well as church. The power of absolutism was broken. "Absolute monarchy," Edmund Burke said at the time, "breathed its last without a struggle." There came the dawn of an era of greater religious liberty and enlightenment that has spread blessings over all lands.

The prophecy had said of the Papacy that the saints and the times and laws of the Most High were to be "given into his hand" for 1260 years. As foretold in Christ's prophecy (Matt. 24: 22), these days of the tribulation of God's saints were "shortened." The power of the Reformation weakened the oppressing hand, even before the prophetic period ran out. And when the

full 1260 years closed, the world saw the grip of that papal hand yet further broken loose, and God's providence was at work preparing the way for a worldwide proclamation of his gospel, bearing witness against the perversions of the papal apostasy, and restoring to men the Word and laws of the Most High.

The record of history witnesses that this time prophecy of the 1260 years of special papal supremacy was exactly fulfilled. The Lord speaks in prophecy that men may know that he is the living God. In these time prophecies of his Word, he gives assurance not only that this troubled world has not escaped from the hand of its Maker, but that its times are in his hand also; and that when the time of his divine purpose fully comes, he will surely cut his work short in righteousness, and end the reign of sin on earth.

As the prophetic period of Dan. 7: 25 meets its fulfillment in the history of the Papacy, even so, we shall see, the work of the Roman Church answers to the further specifications regarding the doings of this "little horn" of Daniel's prophecy.

W. A. S.



### Discord in the Federal Council

THE Federal Council of the Churches of Christ in America, that union of denominations which is to make its power felt in things civil as well as religious, is finding some breakers ahead. Not all the ecclesiastical bodies that have joined the organization are ready yet to abandon some of the principles which will have to be abandoned if the Federal Council is to succeed in its purpose. With some of them there is something more than mere sentiment to the principle of the separation of church and state, and they are making earnest protests, which bid fair to end in something more than protests. We find a very interesting discussion of the matter in the *American Lutheran Survey* of September 8. We quote the article entire:—

#### Mistakes of the Federal Council

Most Lutherans have not been able to see their way clear to joining the church union body known as the Federal Council of the Churches of Christ in America. As far as we know, the few who have joined have not been loudly enthusiastic about the union and its work and spirit. It is beginning to appear that others besides Lutherans are unable to overlook the faults of the body in question. The trouble with all the union movements with which we have any acquaintance seems to us to be that their promoters are so desirous of getting results that will show, that they forsake the sphere in which the rule is for the leaven to work quietly, and move out into the field where they do not belong, in order to do things which will attract attention and produce quick impressions.

The *Lutheran Church Work*, speaking

of the threatened withdrawal of certain churches from the Federal Council, heads its editorial "Confusing Church and State." It says:—

"It is evident to all who can see, that if the Federal Council of the Churches of Christ in this country is to hold the allegiance of some of the evangelical forces, it must restrict itself to that which is of the church and distinctively religious in its operations. The General Assembly of the Southern Presbyterian Church, at its last meeting, gave notice of its withdrawal from the council a year hence. At the last meeting of the Northern Assembly of the same church, held at Rochester, N. Y., a word of warning was passed. While the General Assembly reaffirmed its sympathy with the purposes of the Federal Council of the Churches of Christ in America, it was very careful to warn its representatives in the Federal Council to advocate caution in connection with all subjects which are upon the border line of the jurisdiction of the church and the state, and this the more particularly because of the international complications of the great war. The Southern Presbyterian Church also gave warning concerning some of the actions of the Federal Council. The report which was adopted by the Southern church says:—

"While there are many things in the reports of the council which we approve and heartily indorse, there are actions taken which so do violence to the historic Scriptural position of our church that we can do naught else than decline to accept responsibility for them, and enter our protest."

"The report goes on to speak at some length and with much strength, and the Federal Council will be wise if it takes heed to the counsel of these two great churches. There has been a tendency for the Federal Council to rush on recklessly along some lines, and to cause the council to become an institution for civil actions rather than a union of the churches for spiritual and evangelization purposes."

There are two points in the expressed attitude of the Southern Presbyterian Church which very strongly appeal to us.

The one is its clear insight into the fact that when a body of religious organizations calling themselves churches begins to take a hand directly in affairs which are distinctly political, the said body is on the wrong track.

The other is its plain conviction that when a church joins a union like the Federal Council, it makes itself responsible for whatever the said council enacts. "We can do naught else than decline to accept responsibility for them," says the report. This is a point which is often overlooked. There is a prevalent vogue to the effect that, just so there is some good in the program of an association of men, it is a good man's duty to join and assist; and this vogue includes the further opinion that, if the association makes itself guilty of errors, it is sufficient for a non-concurring member to protest or to voice his dissent.

We are glad to see the Southern Presbyterian Church taking the correct ground that the churches which belong to the Federal Council cannot absolve themselves of responsibility for its enactments as long as they retain their membership; and that the only honest way to give point to a church's dissent from



positions taken by a general body to which it has joined itself is to sever its connection unless the abuse complained of be discontinued.

This organization plans to create a force which lawbreakers and lawmakers will respect and heed; it proposes to compel an audience in this country, and to speak with authority in matters civil and religious by putting aside their differences and making their agreement their argument. There is in such a purpose every element of compulsion in conscience, with the force back of it to insure the effectiveness of the compulsion. If the papal power, when it controlled the civil and religious affairs of the people, was fitly represented by the inspired writer by the symbol of a beast, then may this great religious combination, when it is in full flower, be fittingly represented as the "image of the beast." And thus does the prophet designate it. We are glad that some are seeing whither the movement is tending, and are getting ready to abandon it.

C. M. S.

### The Saints' Reward

THE reward before the redeemed in the kingdom is indeed beyond the power of tongue or pen to portray fully. Then all the pain, tears, wretchedness, and misery of millenniums will be ended. The long, gloomy night of sin, with all its disappointments, sorrows, woe, and remorse will be finished. No more sad memories and tearful farewells! No more din of war, with all its sadness, ruin, and mutilation! No more wearisome days and sorrowful nights in which to watch a loved one suffer pain, and see the life slowly, but surely, ebb away! All gloomy forebodings, anxieties, fears, envies, jealousies, regrets, and heartaches wiped away forever! No more desponding, no more struggling and failing, no cheeks grown pale through sickness, penury, or care! No spirits crushed beneath a load of woe they are unable to endure! No ebbing tide of turbulent waters swelling and heaving about us, threatening to break our anchorage, and strand us on some rocky shore! No more tired bodies and distressed minds! No songs with which are mingled the groans of the suffering! No more aged and gray, who totter feebly on the threshold of the tomb!

Instead of all this terrible catalogue of suffering and woe, there will be pleasures and joys forevermore. There will be no more curse. On every hand will be seen the tranquillity and calm of heavenly peace. The rest in the haven from the storms and tempest of sin's restless ocean will be ours eternally. A voice, sweeter than any that ever fell on mortal ear, will be heard saying, "Your con-

licts are ended." We can lay our crowns at Jesus' feet, and lean our heads upon his bosom. The pearly gates will be opened, and the redeemed ushered into the transcendent glory that illuminates the city of God. There will be no night there. The saints, snatched as brands from the burning, will be kings and priests unto him who sits upon the throne high and lifted up. Their trials and temptations past, they will wear crowns that will flash in the everlasting light and glory of heaven, and robes white and spotless, washed in the crimson blood of him who hung on Calvary's cross for a lost race. By faith in Christ they are triumphant, and wave on Mt. Zion palms of victory. They will stand before the throne of Jehovah, and with immortal voices sing anthems, the exceeding richness and melody of which surpass any choir on earth. In the raptures and ecstasy of divine love they will stand on the banks of the river of life and meditate on the glories which are eternally theirs.

And this glad day draws near. Soon, if faithful, we shall enter upon the reward, and receive the inheritance looked forward to by the children of God in all ages. This glorious promise should cause our hearts to throb with joy, and renew in us a firmer determination to be numbered among the blood-bought throng which no man can number, who through all the ages to come will praise and adore their Creator. G. B. THOMPSON.

### A Special Training

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed." 2 Tim. 2:15. This passage is often quoted; yet few sense the responsibility which is placed upon each one to whom God has given a work to do, to prepare himself fully for that very work. All are exhorted to study. While Paul especially addresses his epistle to Timothy, a young worker, the advice given applies equally to the older members of God's household. Neither youthful enthusiasm nor the general experience of mature age can take the place of definite training for work to be done. Even consecration cannot take the place of this training.

Our study should be along the line of the work God has given us to do. This is an age of specialization. The man in demand is the one who knows everything about something, not something about everything. We are past the time when a graduate from college was thought to be qualified to teach every subject in the curriculum. It is coming to be recognized that because a man is a successful minister is no proof that he will be a good teacher; or because one speaks a foreign language with fluency, he will

necessarily make a successful teacher of that language.

With our many denominational academies and colleges, and with the correspondence school for those who cannot attend our institutional schools, there is no excuse for any one if he fails to get the necessary preparation for a definite work for God. Numerous reading courses are also being offered for various classes of workers. As more enroll in them each year, we may expect to see the efficiency of our denominational work increase.

"Study to show thyself approved." The purpose of the study is that we may be approved workmen. We should master the details of the work intrusted to us. The minister should make no statement without Scriptural proof of his position. He should from his own personal study of the Bible gather the meat with which to feed the flock in due season. The teacher will master the subject which he is to teach, and will go farther in his study than he expects the student to go. While doing thorough work, he will strive to draw out and train the student, rather than merely drill on the lesson. The editor will strive to make all that he says accurate and clear. He will endeavor to yield himself so entirely to God that his readers may receive the very message that God would send to their hearts.

We must wait until we have received our message, and not run without our tidings, as did Ahimaaz, the son of Zadok. Ahimaaz was a young man, for Joab calls him "my son." He was a man of personality, for David recognized his manner of running. He was known to King David as "a good man." He was a strong man physically, for he outran Cush, even though he started last. He knew that David's army had won a victory; but he did not have the message. When King David asked Ahimaaz a definite question, he could only answer, "I saw a great tumult, but knew not what it was." So at David's command, he must stand aside while Cush delivered the message which Joab had sent.

Doubtless Ahimaaz was ashamed when he was commanded to stand aside. If we do work which is not our best, we should be ashamed. The man who is not ashamed of poor work is failing to realize his God-given responsibilities. Let us, then, study to show ourselves approved unto God, workmen who need not be ashamed. L. L. CAVINESS.

### Avoid Extremes

THAT the remnant people of God will be subjected to the fiercest assaults and most subtle deceptions of the enemy in the closing days of the message is taught

in the Scriptures. If he cannot keep them frozen in the ice of indifference, he will endeavor to kindle in their midst the fatal fire of extremes and fanaticism. The servant of God whose pen is now laid aside as she sleeps in death, while exhorting us to purity and holiness, has repeatedly cautioned us against this great danger.

As the end draws near, the enemy will work with all his power to bring in fanaticism among us. He would rejoice to see Seventh-day Adventists going to such extremes that they would be branded by the world as a body of fanatics. Against this danger I am bidden to warn ministers and lay members. . . . Those who do the work of the Lord in the cities must close and bolt the doors against excitement and fanaticism.—“*Gospel Workers*,” page 316.

I was pointed back, and saw that in every important move, every decision made or point gained by God's people, some have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers, distressed God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days, will be troubled with just such things.—“*Testimonies for the Church*,” Vol. I, page 212.

The definition of the word “extreme” carries with it the meaning of the extreme point, edge, or border; utmost; most remote; excessive; radical; ultra; utmost limit supposable or tolerable.

Extreme positions, especially on religious questions, are usually closely allied to fanaticism. The Twentieth Century Dictionary gives the following definition of a fanatic: “An enthusiastic, visionary person, who, in religious matters, adopts extravagant opinions. Among the ancient Romans, the term obtained from its having been given to a class of priests who were often seized with a frenzy of supposed inspired enthusiasm.”

We need to be constantly on our guard against fanaticism and extremes, which are closely related. The words of the apostle, “Let your moderation be known unto all men,” apply here. The word “moderation” suggests gentleness, inexcitability, sobriety, tranquillity, serenity, composure, mental calmness, toleration of others, patience, command of temper, self-restraint, submission, coolness, weighing carefully all points involved, a calm and respectful consideration of the opinions of others, a balanced mind, and a well-developed, all-round righteousness.

The element of extremes lurks in human nature and is constantly seeking an opportunity to manifest itself. Notice this statement: “There is in human nature a tendency to run to extremes, and from one extreme to another entirely opposite. Many are fanatics. They are

consumed by a fiery zeal which is mistaken for religion; but character is the true test of discipleship.”—“*Testimonies for the Church*,” Vol. V, page 305.

Here is another statement we will do well to consider:—

Those who are close students of the Word, following Christ in humility of soul, will not go to extremes. The Saviour never went to extremes, never lost self-control, never violated the law of good taste. . . . Those who follow the example of Christ will not be extremists. They will cultivate calmness and self-possession. The peace that was seen in the life of Christ will be seen in their lives.—“*Gospel Workers*,” page 317.

From the above extract it is apparent that while extremists claim to be following Christ, and leading people to the Word, they are doing neither, are not balanced Bible students, and in many instances are leading people away from Christ.

An extremist, in his earnest and sometimes fanatical zeal to press home some point upon which he deems the destiny of a soul hangs, usually deals in strong and unguarded statements. Forceful language is used, and things are painted beyond their real beauty. A molehill is made into a mountain. His vision is narrow, and some small and perhaps unessential points are made to bear the weight of a strong and labored argument, to the exclusion of other related truths which, if considered, would have a modifying influence upon what is being taught. Hence, when analyzed, the statements of an extremist are usually found to contain figures of hyperbole. Through mistaken zeal he has overstated the truth, has exaggerated. Some of the synonyms of exaggeration are, expansion, hyperbole, stretch, strain, high coloring, caricature, extravagance, magnify, pile up, overstate, overshoot the mark, run riot, talk at random, bombastic, fabulous, preposterous, etc. A study of these words gives one a fairly accurate picture of a promulgator of extreme, fanciful, and fanatical ideas.

That a good cause has oftentimes been hindered, and many a righteous principle placed in an unfavorable light, and truth caricatured by extreme positions, we all know. It is quite easy even to unintentionally convey a wrong impression when pressing home what we deem important truth, unless we consider related questions, and present a carefully worded, balanced argument. We have heard of men emphasizing so strongly the keeping power of God as to lead some to conclude that the doctrine of “once in grace always in grace” is taught in the Scriptures. When cautioned of this they have swung to the other extreme, and emphasized the weakness of man to such an extent that some lost hope, believing there was not grace

or salvation sufficient to keep them from falling. One speaker will paint the darkness of the heathen world so black and draw such a picture of its ignorance and superstition as to almost discourage us in making any effort toward its evangelization. Another will give such an optimistic, roseate account of the progress of the gospel through all these lands as to lead some to conclude that the work for the heathen is about finished. Either of these conclusions is unfortunate.

Some, from lack of proper poise, arrive at radical and extreme conclusions, based upon fragmentary and unreliable information. Others press a sentence or two gathered from some writer so far that violence is done to both reason and common sense, and the teaching of the author upon that particular question is distorted and mutilated, while the real truth upon the question sits weeping, clothed in sackcloth.

Extremes on religious questions are usually advocated by those who are quite conscientious, but whose minds dwell on little things. They play continually upon one string and in a high key. They take a gloomy, pessimistic view of the outlook, and frequently set up a man of straw and waste their strength upon him.

There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Some are constantly mourning over their depravity, and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from any one. They consider all recreation or amusement a sin, and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme. The true principles of Christianity open before all a source of happiness, the height and depth, the length and breadth, of which are immeasurable.—“*Testimonies for the Church*,” Vol. I, page 565.

Those with extreme tendencies for themselves and others, often make impressions their guide, instead of mature judgment, and the true principles of truth and righteousness.

Extreme and fanatical views tend to unwarranted conclusions. Take, for instance, the question of diet. God has given us as a people great light upon the subject of healthful living. Health reform is as closely connected with the message as the arm is with the body. The light which has been given us upon this question has not only been a blessing to us as a people, but a blessing to thousands of others who have come in touch

with it through our institutions and otherwise. I am very thankful to God for the light on this question, and for what it has done for me personally.

But the instruction which comes to us on this question, the same as on all other questions, is to be received by faith, and followed according to the best light we have, after careful study and earnest prayer. The Lord has not committed to any one the task of interpreting the light, and determining under all and every circumstance what it means, and fixing an unerring rule for others.

Upon this question, while teaching the truth, we need to guard against advocating extremes, lest we do harm. *"Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food."*—*Id., Vol. II, page 538.*

Pure religion (James 1:27) and pure food are not synonyms. A man can eat the purest of food, drink uncontaminated water, and breathe the best of air, be as rigid as a Pharisee in all matters pertaining to the body, and yet not have pure religion. One can be an ultra-extremist in the matter of diet, or dress, or other things, and at the same time be exacting, cold, harsh, and domineering in the home and elsewhere. While prescribing the course for others to follow, laying down the law concerning this or that, interpreting the instruction given, and setting up his interpretation as a standard for others to follow, and even rejecting as unworthy of confidence those who do not harmonize with his prescribed ideas, one can yet be far from right at heart himself. While very conscientious, and judging others by his own human standard, there can be practiced in the life things of which God does not approve. Righteousness does not come into the life by works, but by faith.

Extremes are peaks in human experience and teaching. But we always find valleys between peaks, and in these valleys of human nature it is possible sometimes to find lurking things far worse than that against which an extremist may be declaiming. It is a perversion of the gospel principles, and contrary to the purposes for which the Lord has given the beautiful principles of health, to use them as a club, or to use our limited ideas of them as a measuring rod by which to test the religion of others.

Again the pendulum swings. Others go to the opposite extreme, and disregard the light revealed in the Bible and the spirit of prophecy. They throw off all restraint, eating and drinking all that their soul desires. A perverted appetite rather than correct principles govern

their lives. Harmful food, bad combinations, and gormandizing impair body and mind. Whichever extreme one may impale himself upon is detrimental both to himself and the cause of truth.

While imparting light to us in reference to the principles of health, and urging reforms along this line, the Spirit of God has endeavored to guard us against extremes, and the consequent injury both to the cause of hygiene and to the people. We read:—

There is real common sense in health reform. People cannot all eat the same things. Some articles of food that are wholesome and palatable to one person, may be hurtful to another. . . . *Narrow ideas, an overstraining of small points,* have been a great injury to the cause of hygiene.—*"Christian Temperance and Bible Hygiene," page 57.*

And while we would caution you not to overeat, even of the best quality of food, we would also caution those that are extremists not to raise a false standard, and then endeavor to bring everybody to it.—*"Testimonies for the Church," Vol. II, pages 374, 375.*

Thus while urging carefulness in diet and in dress, the spirit of prophecy warns us against the dangers of taking fanatical and extreme positions, and binding hard and exacting burdens of our own manufacture upon others, and denouncing them for their seeming delinquencies. It is never wise, or proper, for men to climb into the judgment seat. God is judge. He can and does weigh circumstances, and reads the motives which actuate us in what we may do. If some of us had seen David in the temple eating the showbread, which it was lawful for only the priests to eat, we would doubtless have forthwith condemned him without further ceremony. But God, who could weigh and understand every circumstance, did not do so.

God has never used an extremist or a fanatic to lead out in any desired reform. Though he is boastful and confident and self-reliant, others are never certain as to the course he may pursue.

Quiet, calm, dispassionate, thoughtful consideration is necessary in these days when every element of life is on a mighty tension. Extremes abound everywhere, for we are near the end. Every wind of doctrine will blow. Heresies of the most dangerous sort will appear. Faddists are on hand to urge their opinions. Various theories will be advocated by some lacking in mental poise and spiritual vision. Satan transformed into an angel of light will appear as a great healer. We need to think, meditate, ponder, and carefully weigh the bearing of questions; to counsel with men of age and ripe experience. Above all, we need to keep our eyes fixed on Jesus, and by earnest prayer and personal consecration lead the Israel of God in right paths, as a united body. These are days of

peril to the struggling people of God, and we must know that our hand is in God's hand and that he is leading. We must have reforms along many lines, but let them be set forth in moderation, and tempered with the love and gentleness of Christ. G. B. THOMPSON.

### Resting on Relics

THE faith and trust of the Christian rest upon the Word of God, the promises of God, the power of God, the authority of God, and the love of God. The follower of Christ does not rest his faith upon the word of man, the authority of man, or upon anything for which man is responsible. In fact, we are very definitely warned against trusting in the human or resting our faith thereon. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. Nevertheless, in an editorial in the *Western Watchman* (Catholic) of September 2, we read:—

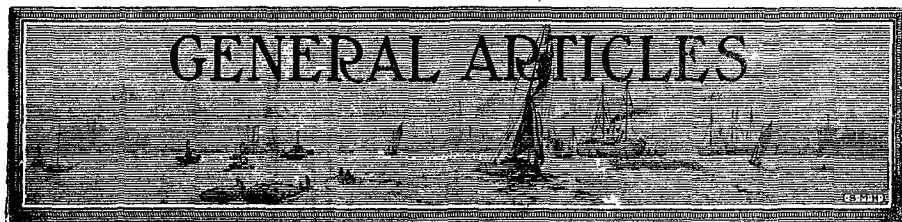
It appears certain that the Holy Father, Benedict XV, has granted to priests of the whole world the privilege of celebrating three masses on All Saints' Day. The church never forgets her departed children, and the chalice used in the mass rests on the relics of her saints. It was so in the catacombs.

A faith resting upon the relics of dead human beings, whose breath has gone forth, who have returned to earth, whose thoughts have perished, is faith only in caricature and not in reality. So far as results are concerned, it is a faith as dead as the relics upon which it rests. The Word declares, "Other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11. But the Roman Church lays a foundation for the faith of her adherents. It is "the relics of her saints." The Word further declares, "The fire itself shall prove each man's work of what sort it is." Verse 13. That which is founded upon Christ Jesus will stand; that which is founded upon the relics of the saints or anything else of man's devising, will be swept away in the fires of the great day. C. M. S.

### Character

THE most valuable asset in the world is character. The noblest character in the universe is the character of Christ. That character is a possible possession for all in the gift of life and righteousness in Christ. "If you give yourself to him and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." This is the simple and wonderful truth of the gospel.





## Rest in Thee

ARTHUR W. SPAULDING

WE crowd our lives with anxious cares,  
Our thoughts are born unfree;  
We crucify our hurried prayers  
Upon a service tree.  
The gleanings that our toils afford  
We bring on bended knee.  
But O for that deep peace, our Lord,  
That we might rest in thee!

Long sweep the cycles of thy suns  
In calm eternity;  
The fever of time's measure runs  
Alone in earth's degree.  
Give us the rhythm of thy life  
That pulses full and free,  
And from this syncopated strife  
Teach us to rest in thee.



## "My Lord Delayeth His Coming"

T. E. BOWEN

THE Lord, in looking down to this very time in which we live, foresaw some of the thoughts his people would think. He has told us what some of his servants will say in their hearts at a time just before the end. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; . . . the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder." Matt. 24:45-51.

This is a very important scripture. It applies to this time in which we live. It applies also to a definite generation, a *special class* in that generation. It is clear that it points out the generation in which we now live, and the people who profess to be looking for the return of their Lord; hence in a special manner it must be a message to Seventh-day Adventists.

Observe, (1) Jesus is speaking a parable; (2) these servants have been intrusted with the oversight of their lord's goods, his household, in his absence; (3) the division among the servants comes over the point of whether or not they are faithfully administering meat (food) to the household, in its season; (4) the performance of this duty is expected by the lord of his servants when he returns; (5) and this very point, as to whether or not the servant is giving to his lord's household meat in due season when he comes, determines the decision by his lord as to whether he is accounted a faithful and wise servant, or classed as an evil servant to be

cut in sunder in the final accounting.

### Giving the Meat in Due Season

The subject of this parable, therefore, becomes a very live and interesting question to us upon whom the ends of the world are come, as to our attitude, our relationship, to the work of God—the giving of the truths due this generation, spoken of as "meat in due season."

It is also evident that there is danger of even a servant's becoming careless and indifferent in this very particular, and consequently of his meriting the declaration from his Lord, when he comes out from his priestly work in heaven, that he is an "evil servant." It should be borne in mind that the Master back there on Olivet pointed out that that evil servant would be saying in his heart at the very time his Lord *actually did come*, "My Lord delayeth his coming."

### He Cometh "When He Looketh Not for Him"

That this time also applies to our High Priest's coming out of the heavenly sanctuary, rather than to his coming to earth as King of kings, is very apparent because, (1) the servants are at work until this time, giving the household their spiritual meat in due season; (2) the lord comes at a time the evil servant "looketh not for him," and consequently as unexpectedly to the servant who is faithfully at his work. These points could not be true of the second personal coming of Jesus.

No one knows when the Master of the house shall rise up and shut the door. This very important event comes suddenly upon all—the faithful as well as the unfaithful servant. And when the door is *shut*, we are told that many will seek to enter and will not be able. The work for souls will then have been done. Therefore we must conclude that this event spoken of is not the coming of Christ on the clouds to earth, but his coming to his Father, from his priestly ministry in heaven, to receive his kingdom.

### Being Squared for the Building

Speaking of this time, we find these words in "Early Writings," page 71:—

"O, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live, in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it."

### Some Cease Their Watching

Another quotation, referring to this same time, reads: "When Jesus ceases, to plead for man, the cases of all are forever decided. This is the time of reckoning with his servants. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven. This time finally comes suddenly upon all, and those who have neglected to purify their souls by obeying the truth, are found sleeping. They became weary of waiting and watching; they became indifferent in regard to the coming of their Master. They longed not for his appearing, and thought there was no need of such continued, persevering watching. They had been disappointed in their expectations, and might be again. They concluded that there was time enough yet to arouse. They would be sure not to lose the opportunity of securing an earthly treasure. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in the appearing of the Master. They became indifferent and careless, as though his coming were *yet in the distance*. But while their interest was buried up in their worldly gains, the work closed in the heavenly sanctuary, and they were unprepared." —"Testimonies for the Church," Vol. II, page 191.

These are straightforward words setting forth a condition seen at this very time. The only safety is in being ready. To entertain these thoughts of putting off the day will be fatal. By confession our sins are to go beforehand into the sanctuary while Jesus is there. Although in the world, by faith we may keep unspotted from the world, as the days go by, up to the very last. This is possible for each one of us through the grace of Christ freely given unto us.

### Shall the Greatness of the Task Defeat the Plan?

Another subtle thought is this: Is there not yet a great work to be done in foreign lands? The generation is already getting old, and the work to be done is so great, how will it be possible to accomplish the task within the limits of the generation we have so long been pointing to as referred to by the Saviour in Matt. 24:34?

How it is to be done we do not know, but that it will be done is for us to believe. We must not overlook this one thing: God says there shall be a willing people in the day of his power. God can accomplish great things in a short time, through a consecrated and willing people. Heaven is able to do it.

Israel came out of Egypt, in spite of Pharaoh's fiercest opposition, and that, too, on time, as foretold more than four hundred years before. All that Christ said should come to the Jewish nation because of its rejection of John's message and of his own, was fulfilled to the very letter, and those who heard

his warning experienced the awful siege. And why may not we believe that God is able also to perform all that he has written regarding the momentous events to come to pass in this generation?

Let us earnestly seek God with true heart consecration, so that a little from this we shall not be found among those unprepared, of whom this is said: "If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves! How earnestly would they have watched! The Master, anticipating all this, gives them timely warning in the command to watch. He distinctly states the suddenness of his coming. He does not measure the time, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think he will come, and defer the preparation. 'Watch ye therefore: for ye know not.' Yet this foretold uncertainty, and suddenness at last, fails to rouse us from stupidity to earnest wakefulness, and to quicken our watchfulness for our expected Master. Those not found waiting and watching, are finally surprised in their unfaithfulness. The Master comes, and instead of their being ready to open unto him immediately, they are locked in worldly slumber, and are lost at last."—*Id.*, pages 191, 192.

## Seven Great Triumphs—No. 5

### A Triumphant Ascension

H. A. ST. JOHN

WE have already considered the beginning of the ascension of Christ. The starting point was the Mount of Olives, on the Bethany side. A vast company of holy angels came from heaven to receive him, and to escort him on his way to the Father's throne. The saints that rose from the dead when Jesus did, no doubt met him in the air, and accompanied him on his way to heaven, and were presented by Jesus to his Father as the antitype of the wave sheaf and the firstfruits, a sample of the great harvest to be gathered when Jesus comes again. Two angels from the many that came to receive Jesus, lingered behind for a short space, to deliver to the disciples the cheerful message: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The disciples returned to Jerusalem filled with exceeding great joy. It is needless to say that Jesus made a safe and happy journey to heaven, and was honored and exalted above every other creature, being seated with his Father on his Father's throne. And all heaven worshiped him.

As soon as the saints receive their triumphant change, by the voice of Christ, they will hear the same sweet voice addressed to the angels, "Gather my saints together unto me." By the holy angels they are all caught up to meet Jesus in the air. And O, what a happy meeting that will be! Loved

ones long parted will meet in that day, and so shall they ever be with the Lord. Jesus will then look upon all the travail of his soul, and will be satisfied. And who can conceive the full, perfect, and eternal satisfaction of the redeemed host, in that blessed hour? Jesus has then fulfilled his promise to come again, to receive his people unto himself, and to permit them to follow him to the place he went to prepare for them. Now the glorious journey begins from this earth to the mansions above. The living chariots say Holy, all the angels say Holy, the redeemed host cry Holy, Holy, as upward they move. The city of jasper walls comes to view, and the redeemed pass with their Redeemer into the city of God. Will not that be a triumphant ascension?



### The Changed Cross

It was a time of sadness, and my heart,  
Although it knew and loved the better part,  
Felt wearied with the conflict and the strife,  
And all the needful discipline of life.  
And while I thought on these as given me,  
My trial-test of faith and love to be,  
It seemed as if I never could be sure  
That faithful to the end I should endure.

And thus, no longer trusting to His might  
Who says, "We walk by faith and not by sight,"  
Doubting, and almost yielding to despair,  
The thought arose, "My cross I cannot bear."

"Far heavier its weight must surely be  
Than that of others which I daily see;  
O, if I might another burden choose,  
Methinks I should not fear my crown to lose!"

A solemn silence reigned on all around,  
E'en nature's voices uttered not a sound;  
The evening shadows seemed of peace to tell,  
And sleep upon my weary spirit fell.

A moment's pause, and, then a heavenly light  
Beamed full upon my wondering, raptured sight;  
Angels on silvery wings seemed everywhere,  
And angels' music thrilled the balmy air.

Then One, more fair than all the rest to see,  
One to whom all the others bowed the knee,  
Came gently to me as I trembling lay,  
And, "Follow me," he said; "I am the way."

Then, speaking thus, he led me far above,  
And there, beneath a canopy of love,  
Crosses of diverse shape and size were seen,  
Larger and smaller than my own had been.

And one there was most beautiful to behold,  
A little one, with jewels set in gold;  
Ah! this, methought, I can with comfort wear,  
For it will be an easy one to bear.

And so the little cross I quickly took,  
But all at once my frame beneath it shook;  
The sparkling jewels, fair were they to see,  
But far too heavy was their weight for me.

"This may not be," I cried, and looked again,  
To see if any here could ease my pain;  
But, one by one, I passed them slowly by,  
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,  
And grace and beauty seemed in it combined.  
Wondering, I gazed; and still I wondered more,  
To think so many should have passed it o'er.

But O, that form so beautiful to see  
Soon made its hidden sorrows known to me!  
Thorns lay beneath those flowers and colors fair;  
Sorrowing, I said, "This cross I may not bear."

And so it was with each and all around,  
Not one to suit my need could there be found;  
Weeping, I laid each heavy burden down,  
As my Guide gently said, "No cross, no crown."

At length to him I raised my saddened heart;  
He knew its sorrows, bade its doubts depart.  
"Be not afraid," he said, "but trust in me;  
My perfect love shall now be shown to thee."

And then, with lightened eyes and willing feet,  
Again I turned, my earthly cross to meet,  
With forward footsteps, turning not aside  
For fear some hidden evil might betide;

And there,—in the prepared, appointed way,  
Listening to hear, and ready to obey,—  
A cross I quickly found of plainest form,  
With only word of love inscribed thereon.

With thankfulness I raised it from the rest,  
And joyfully acknowledged it the best,—  
The only one of all the many there  
That I could feel was good for me to bear.

And while I thus my chosen one confessed,  
I saw a heavenly brightness on it rest;  
And as I bent, my burden to sustain,  
I recognized *my own old cross* again.

But, O, how different did it seem to be,  
Now I had learned its preciousness to see!  
No longer could I unbelieving say,  
"Perhaps another is a better way."

Ah, no! henceforth my one desire shall be  
That he who knows me best should choose for me;  
And so, whate'er his love sees good to send,  
I'll trust it's best, because he knows the end.

—Selected.

## Be Strong

Be strong to hope, O heart!  
Though the day is bright,  
The stars can only shine  
In the dark night.  
Be strong, O heart of mine,  
Look toward the light!

Be strong to bear, O heart!  
Nothing is vain;  
Strive not, for life is care,  
And God sends pain;  
Heaven is above, and there  
Rest will remain.

Be strong to love, O heart!  
Love knows not wrong;  
Didst thou love—creatures even,  
Life were not long;  
Didst thou love God in heaven,  
Thou wouldst be strong!

—Adelaide A. Procter.



## How the Canon of the Bible Was Settled

K. C. RUSSELL

ONE of the arguments employed by infidels against the validity of the Bible is the manner employed in deciding upon the writings that should constitute the canon of the Bible.

The question as to how the canon of the Bible was settled is very plainly set forth in the following from a work entitled "All About the Bible," by Sidney Collett:—

"As to how the canon of the Bible was settled, it may be very interesting to mention that, while it is quite impossible to fix any exact date, yet it seems clear the canon of the Old Testament was generally recognized as settled somewhere between the days of Ezra and Christ. According to Dr. Jacob's Bible Chronology, Ezra arranged all the books of the Old Testament in order about 457 B. C., except Nehemiah and Malachi, whose prophecies were written later. Josephus and other heathen historians witness to this fact."

"As, however, the whole of the Old Testament was translated into Greek more than two centuries before Christ (see Septuagint), the canon must have been settled before then."

"That of the New Testament does not appear to have been fully and finally recognized as settled until two or three centuries after Christ. In any case, in A. D. 397 the Council of Carthage published a list of books which were then acknowledged as genuine. That list contained all the writings of the New Testament without exception as we have them now, although many of the books were acknowledged as canonical long before that date."

"How, then, did the inspired writings come to be recognized as the Scriptures of God, and to hold, as they do today, an absolutely unique place among all the other writings on the face of the earth?"

"Some of the books, especially the Pentateuch,—i. e., the first five books of Moses, Genesis to Deuteronomy,—were from the first regarded by the Jews as

the very utterances of Jehovah, their divine origin and authorship having never at any time been questioned. Indeed, these books of Moses hold to this day a higher place in the minds of Jews than any other part of Scripture; so much so, that every Jewish synagogue throughout the world has at least two or three copies of the Pentateuch, although in many cases they do not possess any other parts of the Old Testament. The Samaritans actually reject everything but the Pentateuch."

"With some of the other books, however, it was different; that is, their true character was not at once discerned. All, however, in the course of time were ultimately recognized as having come from God; and, although they have been collected and arranged in their present form by human hands, their selection from amongst all other literature was not left to the caprice of any man or body of men, whether church or council. Indeed, this was the fatal mistake made at the Council of Trent (in 1545-63)—which, by the way, was practically a Roman Catholic Council, being presided over and controlled by the Pope—when they decided that the fourteen uninspired books of the Apocrypha should be included in the canon of Scripture. But any child can see that that decision cannot really alter the true character of those uninspired books, which were written nearly two thousand years previously, any more than spurious metal can be converted into gold by being hall-marked! As Luther truly said, 'The church cannot give more force or authority to a book than it has in itself. A council cannot make that to be Scripture which in its own nature is not Scripture!'"

How, then, was this all-important matter settled? It was decided by the internal testimony and intrinsic value of the writings themselves, just as the true character of a tree, though questioned, and even vehemently denied, for a time in the dead months of winter, will, nevertheless, soon be established beyond all doubt, not on the authority of some expert gardener or association of gardeners, but by its own unanswerable evidence in the flower and fruit it bears.

So with the books which form the canon of Scripture. It seems to have been the custom for the inspired writers to deliver their writings to the priests to be placed by the side of the law for safe keeping. Deut. 31:9. Josephus tells us that this practice was always followed, copies being made for personal use by kings and others. Deut. 17:18. But when first these sacred utterances were made and put in writing, they were in some cases recognized as the "word of the Lord" by only "the poor of the flock" (Zech. 11:11), while by others they were often indignantly repudiated, and the writers themselves were imprisoned and slain. Jer. 36:5, 23, 24.

But sooner or later the tree was known by its fruit; and those very writings which were at first rejected, became in course of time honored and revered, until

every part of the true Word of God, which is declared to be "living and powerful" (Heb. 4:12), asserted its own authority. Though written by man, it came to be recognized as the voice of God; and has ever since been regarded as such, in the case of the Old Testament by the Jews, and in the case of the Old and the New by the whole Christian Church.

And the very fact that those other books have been allowed to pass so completely away is sufficient proof in itself that they never were intended to be included in the canon of Sacred Scriptures; for had they ever formed a part of the true Word of the Lord, they must in their very nature have remained to this day, since it is written, "The word of God, which liveth and abideth forever. . . . The word of the Lord endureth forever." 1 Peter 1:23, 25.

But instead of abiding forever, what has happened to them? They served their little day and generation, and then, like their authors, fell asleep and saw corruption. The fire that is to try every man's work, of what sort it is (1 Cor. 3:13), has in a sense tried all those writings; and what has been the result? In comparison with the Scriptures they have proved but dross, and hence, like all other dross, they have perished; while those books that form the canon of Scripture, tried by the same process, have proved themselves to be as silver, tried in a furnace; hence they have not perished, but are "purified seven times." Ps. 12:6.

As Dr. George Smith, of Trinity College, Dublin, has said, the Scriptures "by their own weight . . . crushed all rivals out of existence."

So the removing, as it were, of those lost books is perfectly natural—"as of things that are made, that those things [like the Scriptures of God] which cannot be shaken may remain." Heb. 12:27.

Boston, Mass.



## Duty

MRS. GRACE E. BRUCE

We must keep our lamp brightly burning,  
Well filled with the heavenly oil;  
Its beams will brighten the pathway  
Where souls heavy-laden toil.

The wails of a world in sorrow  
Are heard on every side,  
The shadow of sin is upon us,  
Our hearts must in Christ abide.

Each morning ask of the Saviour,  
"Lord, what wilt thou have me do?"  
Make a daily surrender to Jesus,  
There's a work to be done by you.

Our minds should be ready and active  
For every good word and deed;  
We must have the presence of Jesus  
To brighten the life in need.

The sweet influence of his Spirit  
Will help us speak words of cheer  
That will brighten the pathway of others  
And show them their Saviour near.



# THE WORLD-WIDE FIELD



## The Fruitage of Today

TODAY, an hour of passing smiles and tears?

Today? It holds the destinies of years!

Kingdoms shall pass,

Worlds fade as grass,

Yet shall abide the fruitage of today.

Today, you say, a moment's fleeting breath?

Today shall live when suns have plunged to death!

Kingdoms shall pass,

Worlds fade as grass,

Yet shall abide the fruitage of today.

Today, you say, a meteor in the night?

Today shall stand when stars have lost their light!

Kingdoms shall pass,

Worlds fade as grass,

Yet shall abide the fruitage of today.

— *Thomas Curtis Clark, in Sunday School Times.*

## First Fruits From Manchuria

BERNHARD PETERSEN

NINE months have passed since we left Shanghai to enter upon our work here in Manchuria. They have been busy months. We were still unfamiliar with the language and the people who came to investigate the truth, but we had to go ahead and do the best we could. As we look back over our work, our hearts are made glad because the Lord has been with us and blessed us, and our efforts have not been in vain. During the winter months we held three meetings a week, besides giving Bible readings to those who came for further instruction. For some time some of the inquirers have been looking forward to the time when they could follow their Master in baptism. Desiring to lay a good foundation for the beginning of our work here in this field, we held them back until they became more fully established in the truth. Finally, we decided to baptize five who we thought were ready, and let the others wait and continue studying a little longer.

On the twelfth of July we gathered with these candidates on the banks of the Hun-ho only a few miles from the city of Mukden. Though it is the rainy season, and we have rain almost every day, heaven seemed to favor us on this day. It was a little cloudy on the way out, but just at the time of the baptism the sun came forth, and it did not rain until the service was over and we had reached home. Brother Grundset spoke to the bystanders concerning the meaning of the ordinance, after which the writer buried the candidates in the watery grave. Their faces beamed with

joy and gladness as they rose to walk in newness of life. Two days after, we organized our first church in Manchuria, of eleven members, and the following Sabbath celebrated the ordinances of the Lord's house. We pray that this church may grow and be the means of winning many precious souls to the truth.

Manchuria seems to be ripe for the message. Many calls are coming to us from different places, to come and instruct the people. A little over two weeks ago I left Mukden for a larger city farther south. A call has been coming to us from Liao-yang for some time. One of our canvassers went there some time ago to sell magazines, and as a result some became interested. An elderly man has begun to keep the Sabbath. He has a store, which he now closes every Sabbath day. Many others are very much interested, and desire to have us come and instruct them. One morning recently our Chinese teacher read a letter to me which he had just received from one of his friends living about one hundred and thirty miles west of Mukden. While we were attending the general meeting in Shanghai, this man came to Mukden, and hearing about us, sought us out. Our Chinese helper gave him some literature, which he took home with him. Since then our Chinese teacher has been sending other books to him, and now he and others in his town are anxious for us to come and instruct them. Today another letter came from the north, where for more than a year people have been anxiously waiting to hear the message; but we have not been able to answer the call. We are now planning to send them a Chinese evangelist who can instruct them in the truth.

Thus the work is continually going forward. But we feel our great need of more workers to answer the calls that come to us. There is a great work to be done here in this large field, and we rejoice when we see how the Spirit of God is working upon the hearts of the people, preparing them to receive the message. We are all of good courage, and are doing what we can to hasten the finishing of the work.

## Pernambuco, Brazil

F. W. SPIES

AFTER finishing our work in Maceio, as described in my last report, I started with Brother Wilfart, on the fourth of June, for Pernambuco, his field of labor. We had sent an appointment on ahead, and I was much pleased to find the following day, Sabbath, fifty-two adults gathered at Musahiba, all of whom, with

the exception of four or five, were members of our church, living in and near the capital of the state.

The following Monday, June 7, we embarked for Caruaru, a city in the interior, some eighty-five miles distant. We were glad to find our people there of good courage, and feeling that the Lord had been especially good to them, having preserved them from the dangers of the bubonic plague and an epidemic of smallpox that had shortly before passed through that section. I enjoyed much the privilege of making a visit for the first time to Vasco, a place about five miles from Caruaru, where shortly before ten persons had been baptized; and I also had the pleasure of spending a day at Condessas, about five miles distant from Caruaru in another direction, where seven others were preparing for baptism. On Sabbath, June 12, we had a general meeting at Vasco of all the brethren in and about Caruaru, at which sixty-two adults were present. The ordinances were celebrated, and it was a day of rich blessing.

The following day we started for Santa Maria, going as far as Guarita, where we spent a day with our brethren. Here we began to see the effects of the drought. There had been practically no rain in this section for more than ten months. The planters had planted as usual, but the seed that sprouted and came up was withered by the scorching rays of the tropical sun. The supply of drinking water was also about gone, and all nature looked parched and dreary. Ten leagues farther on toward Santa Maria, conditions improved somewhat, and during our stay of nearly a week it rained a little almost every day, so that we had fresh water from the clouds to drink. After much effort we finally found a place where there was water enough so we could have baptism.

We organized a company of twenty-six, the third company organized on this trip, the three companies having a membership of seventy-one. The Sabbath spent at Santa Maria was also a blessed season, the celebration of the Lord's Supper closing the day's services.

As we were returning from Santa Maria to Caruaru, Elder Wilfart was taken with a severe fever. Time and again he was compelled to dismount and rest in the shade, though we traveled leagues without being able to get the cool, refreshing drink that he craved, the only water available being strongly saline and having a nauseous taste.

From Caruaru we returned to Recife, spending a Sabbath at Paulista, where we had a good meeting. I then returned home, having been absent nine weeks, instead of two, as I had planned when I started. I was thankful to find the work everywhere prosperous, but I realized more than ever the need of more well-trained workers. We are taking steps to start a school for educating such workers, and we believe this need can be to a great extent supplied in the near future, and then the work will make greater progress.

## Shan-Tung, China

C. P. LILLIE

SHAN-TUNG Province is one of those great divisions of the Chinese Empire which, as regards extent, resources, and population, are almost empires in themselves. One of the most healthful provinces in all China, populated with a sober, intelligent, industrious people, Shan-tung is naturally an attractive field to the foreign missionary.

Since early in the sixties, when Protestant missionaries commenced labor in the province, a splendid work has been done here for God. Noble-hearted men and women have been working tirelessly and unselfishly for the uplifting of the Shan-tungese. Some sleep in martyrs' graves. The writer recently had the pleasure of meeting one of the pioneer missionaries of Shan-tung, Mr. Hunter Corbett, of the American Presbyterian Mission, for over fifty years a missionary in Chifu. At present, although nearly eighty years of age, he is still quite actively engaged in street preaching and intinerating.

All these years the gospel seed has been freely sown. As a result, twenty thousand persons have been gathered into church membership. But better than this, from the standpoint of the speedy finishing of the work, prejudice against Christianity has been broken down, and now millions are not unfriendly to the gospel. As one evidence of this we can say that of the many subscribers to the Chinese monthly *Signs* which we are now securing in Chifu, practically all are heathen, who know that the *Signs* is a church paper.

In May we were asked by the Asiatic Division to commence work in this great field, and so we have located temporarily in Chifu, a treaty port.

As a result of the visit of Brother F. E. Stafford to Shan-tung two years ago, and the work of some student colporteurs here last summer, an interest has been aroused in two centers, Tsi-nan, the capital, and Chifu. Shan-tung is now ready for the message, "white already to harvest."

Do not the eternal interests of Shan-tung's forty million precious souls appeal to you? When you are planning your offerings from now on, will you not remember the needs of this field? And who will volunteer for service? Will not some loyal young hearts quickly respond, "Here am I; send me"?

## Calcutta, India

W. S. MEAD

SOMETIMES when we read of the success of efforts elsewhere, and the baptism of scores, we are tempted to feel that we are not accomplishing much out here. Yet we do not allow that to discourage us, but rather to spur us on, knowing that the whole work is the Lord's, and that fields differ.

Last fall I came from the work in Simla—where we had seen the church built up and some new converts bap-

tized—to help Brother Comer in his work with the people of Calcutta. The work is among the English people in both places. In October, in one of the best theaters in Calcutta, we began a short series of Sunday evening lectures on the subject of the signs of the times, the coming of the Lord, and so on.

We planned for only four lectures in

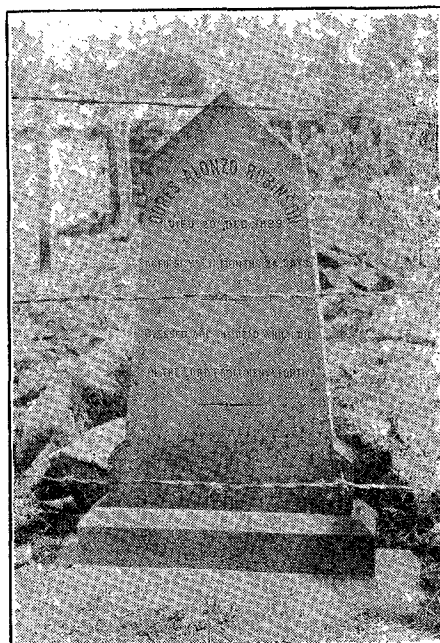


Photo by W. S. Mead

GRAVE OF ELDER D. A. ROBINSON AT KARMATAR, INDIA

the theater, but the public supported us so well by their attendance and offerings that we continued into January. Our average attendance was nearly four hundred. As Brother Daniells was with us for the conference in December, he spoke three Sunday evenings, twice on the European situation, and once on the



Photo by W. S. Mead

GRAVE OF ELDER F. W. BROWN, AT KARMATAR, INDIA

advent movement in all the world. All the lectures were well received, and many persons expressed regret that we had chosen their church hour, which

prevented them from hearing the lectures. In fact, considerable influence was brought to bear to have us change our hour.

After a permanent interest was established, we closed the theater meetings and continued in our own church hall. As is usually the case, when people began to see that accepting the truths of God would mean a severing from the world, the attendance diminished. But we have seen ten worthy persons baptized, largely as the result of this effort; and others are now waiting for baptism.

We have realized in this effort the certainty that the works of those who die in the Lord do follow them. The seed faithfully sown years ago by Brother D. A. Robinson and his helper not only bore fruit then, but it has been germinating all these years in the hearts of some, and now by our watering is springing into life. So we enter into their labors and see the fruit gathered in; but we cannot boast, for the harvest is the Lord's.

Recently, while on a visit to our Karmatar mission station, which is 168 miles by railway northwest of Calcutta, I went to visit the graves of Brethren Robinson and Brown and others who lie buried there. It is a small private burial ground not far from the house which was our rented mission home before we built our own place farther out from the town. Knowing that many would appreciate a view of this resting place of some of our faithful pioneers in India, I endeavored to get pictures of the stones which mark the graves. The stones are plain and substantial, solid and erect; similar, I thought, to the men they commemorate, and the truths those men stood for.

At present we are in the midst of a summer effort in Darjeeling, the hill town nearest Calcutta.

## "Judge Not"

"JUDGE not;" thou knowest not all things. Stay

Thy hasty, bitter word;  
Err rather, by indulgence; leave  
All judgment to thy Lord.

"Judge not," the lowly Saviour said.  
Wouldst thou his word obey?  
Then have no eyes for others' faults;  
Look well to thine own way.

"Judge not;" thou knowest not all things, nor  
Canst ever read the heart,  
Nor fathom secret anguish deep  
With which some soul may smart.

"Judge not;" thou knowest not what the load  
Thy brother's life may bear;  
Wouldst try to help him lift it right?  
Remember him in prayer.

"Judge not;" thou knowest not all; sometimes  
The brightest smile conceals  
A heart the while with anguish torn,  
Sore pressed beneath life's ills.

—Gertrude Flather.





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.

### Weary Mothers

O MOTHERS, like me, who are weary,  
And often too hastily chide,  
Keep not your fond word for the sleepers,  
Nor wait for the darkness to hide  
The love welling up from the heart  
spring  
When kneeling your darlings beside.

Let us give of our best in the daytime;  
Let mother love brighten and bless  
The pathway the dear ones must travel:  
Too soon will life's burdens oppress;  
Let theirs be the joy to remember  
Mother's smile and her tender caress.

—Mary K. Buck.

### "Mentally Deaf" Children

Most of us have felt a throb of sympathy for the little lad who, when asked his name, replied that it was "Tommy Don't." As long as he could remember, "Tommy Don't" had been the form of address most often used to gain his attention.

"Tommy Don't," "Rebecca Don't," "Harold Don't,"—they're a large family, the "Don'ts," and we know them well. Sorry little figures in the realm of childhood are the junior Don'ts—wayward and willful, inattentive, and often apparently openly disobedient. Judging superficially, we feel justified in saying that they need reproof quite as often as they receive it. But should we not avoid superficial judgment? More careful observation will often show that the great mass of admonition and correction falling constantly on the child's ears, instead of leading him to do better, has had the result of causing him to assume the unconscious defense of mental deafness. By the simple device of not hearing, unless some special note in the words spoken warns him that this time mother is in earnest, he continues carrying out his little plans; with just enough pause to satisfy the letter of the law. It does not take long to reach the place where he really does not hear.

We are quite familiar with this principle. The great mass of New York City dwellers endure without a protest the roar of the "L," and the thousand and one other sounds that bewilder and terrify the unaccustomed. Those who live near railway tracks seldom notice the passing trains. In the Navy Yard in Washington the workmen are apparently oblivious to the tumult that deafens the visitor.

In *American Motherhood* for September, Carolyn Sherwin Bailey relates the following incident to show how one who loves and understands children set about the task of changing a small lad afflicted with the malady referred to, into a "hearing," obedient child:—

"A little boy came to one of the beautiful children's houses in New York City, unable to obey even the most simple directions put to him by the director. He was an alert, perfectly normal, physically sound little chap; and when he had finished looking over and naming a box of brightly colored pictures of fruits and flowers, the director said: 'Put the box away in the cupboard, John.'

"The boy looked at her, smiling, his big hazel eyes wide open as they met hers. He seemed to understand, and he started across the room from his low, white table to the white shelves of the material cupboard, where other little ones were busily putting away their pictures and color spools and blocks. John stopped halfway, however, set down his box, and began talking to one of the other children. The director softly but firmly repeated: 'Put the box away in the cupboard, John.'

"John started, smiled his assent, picked up the box of pictures, and again started. A few steps on, though, he set down the box, and looked out of the window. The director repeated her request patiently, persistently, seven times. The seventh attempt of the little boy to follow a consecutive line of thought was successful. He reached the shelves with his pictures, put them in their place, and fairly leaped into the arms of the director, so deep was his joy at this conquest of himself.

"'Is John a naughty boy?' asked an interested observer of the director.

"'No, indeed,' she smiled back.

"'Is he weak-willed?' queried another.

"'John has a splendid will,' was her reply.

"'Then, why —'

"The director answered with a sympathetic understanding: 'John is mentally deaf. From the time he was old enough to walk, his mother has confused him with such a discord of "don'ts" and "do's" that the child's mind has not grasped them. She seldom insisted upon his minding, and gradually John developed this mental deafness. He, heard with his "outward ears" what I told

him to do, but his brain did not respond in action.'

"'How will you overcome this condition?' was the next question.

"'As I did just now,' the director explained. 'I shall lay but few commands upon the little boy, only those that affect his own moral welfare and conduct, and the good of the other children. Then I shall repeat the directions until John learns to hear, and learns, also, to follow his recognition of the command with obedience. In a few weeks John will be a changed boy.'

"'Few commands, and those few obeyed,' is a golden rule for mothers. If you have forgotten how hard rules are to keep, try keeping this one. Not many mothers but will be honestly surprised at the number and minuteness of the directions they lay down each day for the children to follow, and by which they are often adjudged "good" or "bad."

Little wonder the little folks acquire mental deafness, which is only the first step in the path that may lead them later to throw off all parental control at some crucial moment. Such is often the fruit of too frequent and severe restraint in trifles that really do not matter, so far as the development of the child's character is concerned.

MRS. I. H. E.

### An Experience in Child Training

MRS. T. E. MOORE

THIRTEEN years ago I took a little girl almost three years old into my home. While she was quite a cheery-dispositioned child and a most busy one, yet she, like most others, had some faults. The most undesirable and the hardest of all to get rid of was her habit of starting a fuss of some sort at every mealtime. It seemed to make no difference what came, the fuss was never wanting. Everything we had ever heard of or learned from experience, we tried, but the fussing went on just the same, until the case became really unbearable, and I decided that something unusual must be done.

As the time for the next meal approached, she came to ask if it was time to get ready for dinner. I told her that I had decided to have her eat in the kitchen henceforth; that I would fix her a place on the kitchen table, and she could quarrel to her heart's content, as we were going to close the dining room door and could not hear her; that I was sorry such a course had to be taken, but it seemed the only way in which we could have peace at mealtime; and that while we should all miss her, it could not be helped.

At first she seemed to think it quite a joke to eat by herself, and apparently enjoyed her dinner; but when supper time came, and she was left alone, she lost her temper and threw her spoon across the room. As she was preparing to send her supper after the spoon, I opened the dining room door, and quietly remarked that if she wasted her supper, she would get no more to eat until morn-

ing. After a few moments she got her spoon, wiped it, and ate in silence.

When breakfast time came, she asked if she could eat with us, saying that she did not like to eat alone at all. I said, "Certainly, if you will be good, and not quarrel and fuss." She behaved nicely for six months or more; then we had to send her to the kitchen to eat one more meal alone. Since that time we all wear smiling faces at the table, unless something has happened to bring real sorrow to our hearts.

*Prairie, Colo.*

### "Folks"

MRS. M. E. BODWELL

"It's extremely wearisome to me," declared one, "to hear people continually talking about their ancestors."

"And to me," thought another, who heard, "it's more commendable to praise the dead than to criticize those who dare think or act differently than yourself."

As a matter of fact, it may not be wise to speak too often or in too glowing language of our "ancestors," and it surely is not kind to criticize those who do. But there is one relative of whom we may speak with propriety at any time or in any place. His record is one of which any family may be proud. He is our Elder Brother, Immanuel, God with us. To speak of his goodness and his wonderful works is ever the Christian's happy privilege. Like David, he may say, "I will bless the Lord at all times: his praise shall continually be in my mouth."

*Boulder, Colo.*

### A Wily Scheme

MRS. D. A. FITCH

SEVERAL years ago as three of us were sight-seeing in Mexico City, we entered the large cathedral. We climbed the many stairs until we reached the tower, being amply repaid for all the toil by being able to see so much beautiful country at a glance.

Some time was spent, but finally down, down the stairs we went. When a portion of the descent had been made, we found ourselves locked in. There was no way to get down and out without each paying twenty-five centavos—not admittance, but exmittance. Such a course of action may be profitable, but it is not Christian. By this incident we are reminded of the schemes of Satan. He will induce us to undertake things that promise great pleasure, and let us well alone while we find enjoyment in them; but when we awake to the fact that it is best to return to that which is better, the door is found locked, and we must pay well in tears, repentance, confession, and perhaps restitution, ere he will permit us to leave his service. It does no good to plead with him to let us go free, for he will never do it. The desire must be presented to Jesus, and he will overcome Satan.

*Santurce, Porto Rico.*

### "The Bread That Comes From Heaven Needs Finest Breaking"

"THE bread that comes from heaven needs finest breaking."

Remember this,  
All ye who offer for the children's taking,

Nor give amiss.  
The desert manna, like to coriander,  
With honey taste,

Was gathered at the word of the Commander,  
With cautious haste.

"A small, round thing," and not in loaves for eating,  
The manna fell,

Each day the wondrous miracle repeating,  
As records tell.

So make it small, the bread of God, life-giving;  
The child is small,

Unskilled in all the strange, great art of living,  
That baffles all.

Be mindful of the little ones, and feed them  
With living bread;

But break it for them as you gently lead them  
To Christ, the Head.

With skill and pains and loving forethought tender,  
Provide the fare;

Remember that their powers at best are slender  
For whom you care.

Young, pliable souls claim your constant tending;  
To these be true;

Be sure to give the bread from heaven descending—  
Naught else will do.

Mix not with earthly things that cause distraction,  
The bread divine.

The Word itself has infinite attraction,  
Yet break it fine;

Nor let them lose, for any selfish reason,  
The measure due;

Remember, for their portion in due season,  
They look to you.

—*Julia H. Johnson.*

### Mother

MOTHER was a little woman, and never very strong. She had many severe illnesses, and was often at death's door, but she recovered and lived on. She had sorrows, but she survived them. She saw her friends depart, and she mourned them; but she dried her tears, sought out some comforting word in the Book, took up her duty, and continued to live.

Mother became a grandmother, and then a great-grandmother; she even lived to be a great-great-grandmother. She died at the age of ninety-six, and she had seen the blessing of God on her children's children and on their children.

She spent her years as mothers do, caring for her home and loving her children, and teaching them to pray, and day and night lifting up her own prayer to God to help her to be a good mother.

In her old age she lived in the home

of her son-in-law. He was in business, but his joy in life was the cultivation of flowers. She sat in the window and watched the flowers he planted; and she saw the world go by her window, and smiled serenely as it passed. Her son came out from the city to see her every week. He was employed by a great railway, and he rose step by step to be its president.

Mother did not know how to run a railway, but she had a few simple maxims that directed her own life, and constantly guided the judgment of others who had more conspicuous places to fill. "Remember this, my son," she would say, in her calm, even voice, "nothing really counts but character," and, "Remember that duty never calls us to be in more than one place at one time."

At last she passed away, with a verse of Scripture on her lips. Hers was a quiet funeral. The minister read from her own Bible, and paid a simple tribute to her memory. It was dignified, old-fashioned, and very beautiful. And although there was no publicity, the house overflowed with friends who came to pay their tribute to the memory of mother.

Mother was little and frail; at her death she weighed only eighty pounds; but two special trains were needed to carry her and those who loved her to the cemetery, and the traffic of a great railway system kept out of their way.

In his private car the railway president sat with the minister, and said, "I have tried to carry into my business the ideals I learned of my mother. I hope I have not failed to do so."—*Youth's Companion.*

### Front Porch Visits—No. 4

#### Taking It Easier

MARTHA E. WARNER

"THIS has been such a hard day," remarked Mrs. Bowen one evening, "and, like Laurence, I've prayed and prayed, but it doesn't seem to do a bit of good. The children have acted like wild Indians all day—and I'm so tired. At dinner time my husband said, 'My dear, you look tired. I wish you would take it easier.' That's just like a man—'Take it easier!' I wish he had to take my place for a week. He would be ready for the insane asylum. Just as if I got tired purposely!"

"Now, my friend," said I, "you lie down in the hammock and rest while we talk this matter over. You must excuse me if I say I think your husband is right—you ought to 'take it easier.'"

"Take it easier!" exclaimed Mrs. Bowen; "I never want to hear those words again. I do the best I can."

"Dear Mrs. Bowen," I replied, "I am going to talk very plainly to you. Do you think you are doing yourself and your children justice in allowing them to play all day, while you work? Why not let them help you?"

"Help me!" It is ten times easier to do the work myself than to be bothered by them."

"That is just the trouble," I answered; "you do not want to be bothered, but what kind of housekeeper will Helen make when she grows up? Is it not your duty to teach her now? She is old enough to take full charge of the dishes, the dining room, and her own room. Harold ought to keep you supplied with wood, coal, and kindlings, sweep the porches, and be your man-of-all-work. Assign to each child a part of the work for each day. Write out a program for each, so there will be no occasion for forgetting. Even little Fern could help with the dusting."

"Plan your work so as to work with the children. When their playtime comes, join with them as much as possible. You will have time to get outdoors more if you will gradually change the children's wardrobe so that white dresses, skirts, shoes, and stockings are used only for Sabbath and very special occasions. Dress the girls in something they can play in and be comfortable. Fold up your sheets, and put them away without touching an iron to them; the underclothing likewise. Cut out the rich pies, cakes, and puddings, and serve plenty of milk and fresh fruit, instead, with some special treat for Sabbath. Don't let your mending get ahead of you. Stop waiting upon the children, and let them wait upon you. Have a place for their toys and clothes, and insist upon their keeping these things in their places. Plan to have your evenings free for your husband. Then—well, I think I have said enough for one evening."

"I think you have," remarked Mrs. Bowen, rising to go. "I came over expecting to receive sympathy, and instead you have given me a lecture. I do not know whether I can digest it all, but I do see some things in which I have failed."

Clintonville, Conn.

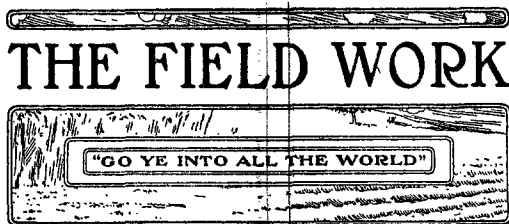
### The Drink Demon

WHAT noble intellects have been destroyed by this demon! Alexander the Great fell before it. He conquered others, but lost the great moral battle.

Byron, the gifted poet, came to his end at thirty-seven. Drink destroyed his powers, and cast his body, dishonored, into the grave.

Edgar Allan Poe, likewise, was vanquished; and William Pitt, the younger, lost his powers through alcohol. Charles Lamb, also, and William Brinsley Sheridan, and Edmund Kean, and Coleridge, son of the poet and friend of Wordsworth, were claimed likewise.

It has been truly said by Gladstone, "Drunkness expels reason, drowns memory, distempers the body, defaces beauty, diminishes strength, inflames the blood." In the battle of life let no young man dream of success who indulges this evil taste. *He cannot win.* Every great corporation and railroad has ruled it out; the individual must do the same. Destroy the demon lest he destroy you.—  
Arthur M. Growden.



### Eternal Love

MARY HENRY ROSSITER

WHEN I was a babe, I dozed and dreamed

That God, from beyond the clouds,  
with me

Had come to dwell in my mother's arms,  
And feed me with love, eternally.

When I was a child, I played, and dreamed

That far in the fairy mystery  
Of Oberon's realm the Queen of Love  
Her bower would keep eternally.

When I was a maid, I mused, and dreamed

That life her intent had told to me;  
To love was enough for one to do,  
To love and be loved eternally.

When I was a bride, I sang, and dreamed  
That life had no more a minor key;  
My heart was filled with the sweet refrain;

This love will endure eternally.

When I was a mother, once more I dreamed

That out of the depths had come to me  
The marvelous pearl of love I sought,  
The love that would stay eternally.

But now I am old; my dreams have fled.  
From the sunset land a star I see,  
The star of a pure and changeless love,  
The love that abides eternally.

'Tis not on earth that a perfect love  
Can dwell in a human heart for me;  
'Tis not on earth that my heart can feel  
The love that is true eternally.

Only the infinite love of God  
In that perfect heart that is to be,  
In that perfect heart of thine and mine,  
Can, immortal, dwell eternally.

My star in the west grows brighter, dear,  
And oft I think that it beckons me.  
How sweet with thee, in that other world,  
To love with His love eternally!

### Broadview Swedish Seminary

THE Broadview Swedish Seminary opened its sixth year September 15. Strenuous efforts have been put forth during the summer months in order to fill all the rooms and all the seats in our seminary this fall. It is impossible, however, for our teachers to come in personal touch with all our Swedish young people throughout the United States and Canada; even our Swedish laborers in the ministry are unable to do this. In this eleventh hour we therefore again invite the cooperation of all our workers, yes, of all our people.

During the summer vacation about three fourths of our last year's students have occupied all or nearly all their time in missionary work, either in tent efforts

or in the canvassing field. The stick-to-it-iveness evinced by these student canvassers has been viewed with a great degree of satisfaction by our faculty and others especially interested. Their untiring efforts have also been crowned with success, and present indications are that they will almost without an exception return with their scholarships earned. Some have made two scholarships, and as a result will bring a brother or a sister along to school.

The seminary carries fourteen grades of work, and, although special attention is given to the training of ministerial workers, it also aims to give a thorough course of instruction in music and commercial work.

H. O. OLSON.

### Nebraska Camp Meeting

THE Nebraska State camp meeting was held August 19-29, at Hastings, on the Chautauqua grounds, a beautiful grove about a mile and a half from town. There was no street car service in the town, and the roads were so very muddy on account of the heavy rains that it was very difficult to operate the jitneys, so the meetings were poorly attended by the people from the city. About five hundred of our own people encamped on the grounds.

The Sabbath meetings were marked by the mighty movings of the Holy Spirit. Backsliders were reclaimed, souls converted, and consecrations renewed. Forty-three were baptized on the last day of the camp meeting. Over \$10,000 was contributed in cash and pledges to foreign missions. About one half of this amount was pledged in land that will have to be sold. The offerings in the Sabbath school were the largest ever known in the conference, the first Sabbath a little over \$202 being given, and the last Sabbath a little over \$405, a total of more than \$600 for both Sabbath days. More than \$1,200 worth of literature was sold during the camp meeting.

Elders R. A. Underwood and J. W. Christian, Professors Morrison and Ruble, and Brother McEachern, representing the Central Union Conference, were present and took part in the meetings from the first. Dr. P. T. Magan, Elders Nord and Brodersen, Brethren Simon and Gay, and the writer, were also present. Meetings were held daily among the Germans, the Danish-Norwegians, and the Swedes.

Elder D. U. Hale was reelected president of the conference for the ensuing year. A few changes were made on the executive committee and in the department heads. Our own people were very expressive of their appreciation of the good spiritual meetings and the help they were receiving. They returned to their homes with their hearts full of hope and courage, resolved to live better before one another and the world and to push

the work with greater zeal than ever before. We all felt refreshed and strengthened to fight manfully the battles of the Lord for another year.

C. S. LONGACRE.

### The West Virginia Camp Meeting

THE West Virginia camp meeting this year was encouraging beyond expectation. It was, without question, the best camp meeting ever held in West Virginia. Brother Hirlinger, the newly elected president of the conference, had spent considerable time out in the hamlets of the churches trying to get a good attendance.

As we had heavy rains throughout the meeting, the attendance from the outside fluctuated, but was good when we had propitious weather. The conference was held in connection with the camp meeting, whose site this year was Weston, W. Va., August 26 to September 5.

From the very beginning, the Spirit of God was manifested in great power. During this meeting four great revivals took place, adjusting many old difficulties, bringing about some splendid reconciliations, and withal breathing a new life and spirit into the conference. Some perplexing problems which have troubled the conference for years were discussed, and under the blessing of God we think were practically solved.

The report of the conference president showed a splendid advance in all lines, and an increase of membership and of tithe and offerings. At this camp meeting seventeen persons were baptized the last Sabbath. For a conference as small as this to gain during one year about fifty-four members, indicates progress. The tithe for 1913 amounted to \$3,816, while for 1914 it came to \$3,924, making a gain of \$108. The mission offerings for 1913 were \$1,793.64, while the gifts to foreign missions for 1914 amounted to \$2,168.45, a gain of \$374.81.

Another feature of added interest at the camp meeting is the fact that there was converted to the truth and baptized at this meeting Norman W. Phillips and his wife. For years Brother Phillips has been a prominent minister of good standing in the Disciples Church. Two years ago he was asked by one member of his congregation to preach on the second coming of the Lord. He said he found enough in the Scriptures to preach not only one sermon, but each Sunday evening for eleven months he preached on this and kindred subjects, such as the time of the end, the judgment, the nature of man, the millennium, the arming of the nations. But he reasoned, "What good would it be for me to preach these subjects in the Disciples Church?" If he were to make converts and bring them out of Babylon, into what should he bring them? Therefore he accepted a call to become secretary of the Anti-Saloon League of West Virginia, at a good salary.

Going through Martinsburg, W. Va., one day, he saw in the papers the announcement of the subjects for the sermons for the following week, to be given at the tent where Elder G. A. Stevens was holding his tent effort. He was surprised to find that these subjects were exactly the ones on which he had been preaching. He therefore went immediately to the tent, sought out Brother

Stevens, who continued earnest study with him until he was led to the acceptance of all the points of present truth. We hope and pray that under the leadership and keeping power of God, he will become a good worker in proclaiming the third angel's message.

The financial calls at this meeting also received remarkable response. A Sabbath school donation of \$320 was given the last Sabbath of the camp meeting, while on the following morning offerings in cash and pledges were taken to the amount of about \$1,500.

The season being unfavorable, practically the only helper from outside the conference was Prof. J. L. Shaw, who attended the last few days of the meeting. We believe that this meeting marks a new era for the progress of the work in West Virginia.

B. G. WILKINSON.

### Experiences During the Flood! at Galveston

UNDOUBTEDLY nearly all our people have by this time read of the recent flood at Galveston, Tex. Much has been written in the papers. There is, however, a story to be told which the writer alone can tell. And it is his sincere desire that it may prove a blessing to our people.

The seaport Galveston, situated on the east end of an island, has about forty thousand inhabitants. The surface of this island is very flat. Toward the south the city faces the Gulf of Mexico, and toward the north, the bay, where ships receive their cargoes. Along the shore of the Gulf a sea wall of cement, fifteen feet high, protects the city. This wall extends toward the west as far as Fifty-third Street. A causeway, built at an expense of two and one-half million dollars, connects the mainland with the island.

Not long ago I came to Galveston to canvass or do other work. I found a place to stay, not far from the Gulf, and where the sea wall ends. On Monday, the sixteenth of August, a storm began to rage, bringing with it heavy rain. The people outside of the city went into the city for protection; but I remained at the place where I had been staying.

As night approached, a sudden change set in. The wind, which at first had come from the northeast, came from the south, forcing in the water from the sea. Only a little while before, I had been out trying to help an elderly woman from her little home to a safer place. On my return home, it seemed as if God had there prepared a hiding place for me. My clothes were wet and I was very tired, and as a result of my weariness I felt very sleepy. Should I now do as the disciples once did, and fail to pray earnestly?—No, I must pray to my Heavenly Father.

I spent the night on a narrow wardrobe. The storm raged fiercely. It seemed as if the house could not withstand the storm. I prayed earnestly, and found myself in a quiet condition, although human frailty exerted itself to some extent. The more the storm raged, the more earnestly I prayed.

While I was praying, I knew that God was permitting destruction to come upon the city. My prayers must be in harmony with the divine will, and yet I could pray for myself as well as for others,

and for those who might yet glorify the name of the Lord, accepting his grace.

I prayed and sang during the night,—that dark and horrible night,—being in the house alone. Alone?—No, I was not alone. The peace of God, which passeth all understanding, came into my heart. I felt that I must now leave everything with him, trusting his promises. I tried to get what rest I could leaning in a corner with my head against the wall, and allowing myself to be shaken at regular intervals. When at last I saw a dim gray on the windows indicating the dawn of another day, I began to praise the name of the Lord.

The storm continued the next day, but the water subsided gradually, and soon one could walk again on dry land. There was destruction nearly everywhere, but the central part of the city had been largely spared. I thank the Lord that he was so merciful. The house in which I am living was damaged, a large piece of its wall being torn away.

But why have I told this story? Not to awaken sympathy, for though human frailty exerted itself, the peace of God prevailed, and the memory of that night is one of rich and blessed experiences with the Lord. I am now so glad that in the providence of God I could pass through such an experience. I have related it here that my dear friends, the brethren in the faith, might be brought closer to the Lord. Let us consecrate ourselves anew to the Lord, and enter the ark of safety now, before it will be too late. O, that I could speak to the heart of every one, impressing upon him the need of a pure and holy life!

My dear brother, let me hopefully and joyfully tell you that you can prevail with the Lord. Cling close to him, and the victory will be yours. I speak of what I know, and my testimony is true.

CHR. F. MAHR.

Galveston, Tex., General Delivery.

### The Camp Meetings in the Central Union Conference

THE camp meetings this season in the Central Union have been most excellent meetings, with a good attendance of our people, and, as a rule, a very fair outside attendance, especially in Missouri, where the camp was located so that the people could walk to the meeting. A good interest was awakened, and Elders J. S. Rouse and F. L. Limerick, who are following up the interest, are having good congregations.

The last general meeting in the union was held in Kansas, September 2-12, in a beautiful grove at the edge of town. It was remarked by our general men in attendance that few camp meetings they had attended were so nicely arranged, in the layout of the ground and in the sanitary arrangements for the camp. There cannot be too much importance placed upon the sanitary conditions of the grounds upon which we invite our brethren to come and spend ten days. Elder MacLay and his committee took every precaution possible, but no more than was necessary to protect the health of the campers.

The meeting was a strong one from beginning to end. Prof. C. S. Longacre, Dr. Percy T. Magan, and Elder F. W. Paap were with us more or less of the time. The union laborers were Elders

John Christian and W. W. Ruble, Prof. H. A. Morrison, Brother J. H. McEachern, and the writer. There were about nine hundred Sabbath keepers encamped on the ground.

The work in the conference has prospered during the past year in a marked degree. About three hundred have embraced the truth. Fifty-five dear souls were baptized at the camp meeting. About twenty-five hundred dollars' worth of our books was sold to our brethren, about twenty-five hundred dollars was raised for local needs, and about ten thousand dollars was donated for foreign missions, in pledges and cash. The Sabbath school donations for the two Sabbaths were \$845. Two of our brethren were ordained, A. T. Wilson and P. F. Richard. Kansas has the largest number of young people within its borders of any conference in the union, and has, therefore, great possibility of growth and prosperity. The universal feeling among the laborers and churches is that it was a great blessing to have this field united into one conference a year ago. More has been accomplished, and the laborers are of splendid courage. The Lord has been blessing them in their work. Our brethren and sisters go from this meeting loaded with publications, and with a purpose to do more missionary work than ever before.

No public effort was made to raise means in behalf of Union College or the Clinton German Seminary at any of our camp meetings this season. In a few cases some private donations were given for these institutions. Elder John Christian labored most untiringly in all these meetings, but his efforts and the efforts of those in attendance were to strengthen the local work and to secure as large funds as possible for foreign mission work. Brother Christian remained in Kansas to unite with some of the local laborers there, to solicit funds for Union College and the Clinton German Seminary. Dr. Magan expects to unite with Brother Robinson in Colorado, about the first of October, to solicit funds for Union College. We have about eighteen thousand dollars more to raise in the Central Union Conference to bring Union College out of debt. We hope, with the blessing of God, to accomplish this by the first of January.

The prospect for the attendance at Union College and also the Clinton German Seminary, is much better for the coming year than it has been for years in the past. I am sure that every loyal heart will be glad to see these institutions freed from debt; and the purpose of our brethren, with the blessing of God, is to keep at it until we see this accomplished.

Elder MacLay was reelected president of the Kansas Conference. There were few changes in the officers.

R. A. UNDERWOOD.

#### Four Camp Meetings in Western Canada

It was my privilege to attend the four camp meetings in Western Canada, in company with Elder Luther Warren, from Vancouver, who labored very effectively at these meetings. Elder H. S. Shaw, the union conference president, also attended all the meetings. They were of special interest because held in

territory actually engaged in the war. The consequent state of things can hardly be realized by those who have always lived where there is peace. The conditions were more sharply defined, because in all parts of this country we have a great many brethren who are of German descent, and who have to be very careful to preserve a neutral attitude. Some had thought that the attendance at the meetings would not be large on account of the stringency of the times, and most were sure that there would not be very much given to missions. In this we were all happily surprised, for there had never been so many out to camp meetings, and, with the exception of the first meeting, which was held at one extremity of the conference, the donations to missions were as large, or larger, than at any previous meeting. Truly this cause is the greatest thing in the world, and even the greatest war in the history of the world cannot stay its progress.

At Vernon, British Columbia, we were encamped near a large force of volunteers, also near a large camp where Austrians and Germans were interned. This was a good meeting, marked by the deep moving of the Spirit of God. The German brethren did not try to hold public services. The donations were about five hundred dollars. We felt that under the circumstances this was good, as several testified that conditions were such financially that they did not know how they were to get food for their families.

At Brandon, Manitoba, we enjoyed the sweet presence of the Spirit of God. Old difficulties that had long hindered the cause of truth were put away, and brethren began to see eye to eye. This was a cause of great rejoicing, and greatly encouraged the brethren and sisters to return to their homes with a determination to see great progress in the Manitoba Conference the coming year. The donations at this meeting were about two thousand dollars.

At Saskatoon, Saskatchewan, we found a large number of campers, where just a few years ago there were scarcely any church members. The company of believers has developed in this province with great rapidity. The brethren and sisters had come up to the meeting determined that the time had come when all differences should be put away and the one purpose pervade every soul, that of obtaining the blessing of the Holy Spirit. The Lord came graciously near, and his people were lifted nearer to him than they had ever been before. The offerings for home and foreign work were over three thousand dollars.

The last meeting was held at Lacombe, Alberta. Here also the people had come expecting a great blessing, and because they were thirsty, they were not disappointed. This meeting was marked by large numbers of the unconverted giving their hearts to God. Families where either husband or wife had been out of the truth, were united by the conversion of the other member of the family, and several who were not Adventists, but had accompanied friends to the grounds, were also converted. More than four thousand dollars was donated at this meeting for the pushing forward of the gospel work into all the world.

One striking feature of all these meetings was the way in which the Sabbath schools responded to the appeal made

by the writer for larger Sabbath school offerings. I believe it has become a habit with some to feel for the smallest coin in the pocket and drop that in the collection. How much better it will be when each week we bring to the Sabbath school an offering that represents sacrifice, according as God has blessed us during the week. When we set our hearts really to sacrifice,—and that means we must feel what we bring to God,—then the question of funds will be settled. The meetings were small compared with many here in America, but at the last two the Sabbath school donations were very liberal. The Sabbath school offering at Saskatoon, the last Sabbath of the meeting, was \$321; at Lacombe, \$325 the first Sabbath and \$350 the last Sabbath. When it is remembered that this is an average of almost one dollar a member, including the children, one can see that if it is carried out each week, a great inflow of means for missions will result. The young people at these meetings also vigorously took hold of their quota for missions, about five hundred dollars being raised by them for their share at each of the last two meetings.

There is a large number of loyal brethren and sisters in Canada. The Lord gave his servants who led out a message of courage and victory that found a response in the hearts of the seekers, and the shout of victory was heard in the camp. Many expressed it as their determination that when a time of peace comes, if it ever does, they will sell everything and bring it to the treasury, that it may get into the work before it is too late. It takes actual war conditions to make us realize the necessity of laying all on the altar of sacrifice. May the Lord stir our brethren and sisters to a realization of these things before it is too late. GEO. F. ENOCH.



#### Local Oregon Camp Meeting

THE local Coos County camp meeting of the Southern Oregon Conference was held in Bandon, beginning August 23, and continuing six days. Besides the pavilion and young people's tents, there were twenty family tents in a little grove overlooking the Coquille River bar and the Pacific Ocean.

The camp meeting was preceded by a short series of meetings, conducted by Elder C. L. Lingenfelter and the writer. The weather was ideal.

Elders C. W. Flaiz, N. W. Lawrence, F. S. Bunch, and C. A. Burman were present from the union conference, and their timely instruction was appreciated by all. Many pronounced it the best meeting ever attended.

An effort was made to follow the instruction given through the spirit of prophecy, to teach people how to work for others. Volunteers were called for, and the town was covered twice, literature on the signs of the times and on the Sabbath question being placed in every home, and the people invited to attend the services. As a result, there was not even standing room in the tent during the evening meetings. The book and tract sales during the camp meeting were nearly two hundred dollars.

The Lord came very near during the Sabbath services, and a number came forward for special help. Victories



were gained, backsliders reclaimed, and nearly all renewed their consecration.

It was refreshing to see the tent well filled with our people on the Sabbath. This section, set off from the remainder of the conference by the Coast Range of Mountains, has had a local camp meeting almost every year for over twenty years. Several present had attended most of these gatherings, and spoke very encouragingly of the progress of the message. For many this was their first camp meeting.

A year ago Bandon, a town of 3,500 inhabitants, had never heard the message, and but two or three isolated members witnessed for the truth. Now we have a good bungalow church, with a membership of forty-five and a Sabbath attendance of over sixty. Several others are keeping the Sabbath, and many more are deeply interested.

Sunday, the last day of the meeting, eight were buried with their Lord in baptism, near the mouth of the Coquille River.

Elder Lingenfelter will remain to follow up the interest in Bandon, and oversee the Harvest Ingathering campaign in the county. T. G. BUNCH.



## Two Camp Meetings Contrasted

Tipton, Ind., 1870; Joliet, Ill., 1915

I HAVE been attending camp meetings with Seventh-day Adventists for a period of forty-five years without missing a year. The earliest one I attended was held at Tipton, Ind., in 1870; the latest was held at Joliet, Ill., the present year.

At the opening service of the Tipton meeting there were seventeen members present, and these were called to the altar for prayer, led by Elder James White. At the Joliet opening meeting there were several hundred present, properly distributed in the new 80 x 110 foot tent, and instructed by Elder Westworth.

At the Tipton meeting there were no tents of any kind pitched on the ground, but instead there were five lumber shacks, probably 12 x 12 feet, with conveniences for making our beds upon the ground. At the Joliet meeting we had more than one hundred excellent tents well equipped with flies, and furnished with bed springs, mattresses, and cots. The camp and its beauty could have been well described by reading Num. 24: 5, 6: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side."

At the Tipton meeting thirty-four church members within the State attended. At Joliet there were fifteen or twenty times as many.

At Tipton none were baptized. At Joliet thirty were buried with their Lord.

At Tipton, Elder White, president of the General Conference, spoke of the great work of proclaiming the last message among the nations of earth before Jesus comes. At Joliet, Elder A. G. Daniells, president of the General Conference, told of the great work now actually in progress among the nations of all the earth.

At the Tipton meeting Elder and Sister White were rejoicing because the message was getting a hold in such a large number of the States in this country. They said eight conferences were

then organized, and three States were included as missions belonging to the operations of those conferences. Only one State west of the Mississippi River was within the boundary of these conferences. Our membership in all the denomination at the close of that year was 5,440, and the tithe paid amounted to \$21,822.46.

In the North American and Asiatic Division Conferences, more persons were baptized by our laborers the first six months of this year than belonged to the entire denomination at the close of the year 1870. And the tithe paid by the Northern Illinois Conference in the year 1914 was \$11,000 more than all that was paid by the entire denomination in 1870.

In 1870 we rejoiced because our publishing assets amounted to \$64,471.14, and the book and periodical sales for the year in the denomination amounted to \$7,000. We then employed thirty persons in this department of our work, and issued three periodicals in one language. Now we own and operate thirty-seven publishing houses, and have invested in them \$1,488,388.46, and are using in the circulation and publishing department of our work 734 laborers and 2,500 colporteurs. We distributed literature last year to the amount of \$2,100,000, some of it in eighty-seven languages. And our evangelists are doing oral work in one hundred different tongues. It is now necessary for our presses to issue not less than one hundred and thirty periodicals in order to serve properly the interests of the truth which we are promulgating. And the end is not yet.

Not until 1872 did our educational work take form; and then we started with one school, three teachers, and an enrollment of ninety students, and a valuation of \$500. This year our statistics give us 786 primary and advanced schools, including our 206 mission schools. These now employ 1,511 teachers, and they have an enrollment of 27,379 students. The amount invested in these schools is recorded at \$2,338,328.14.

Much of this was hinted at as in prospect by Elder White, president of our General Conference in 1870. But all of the foregoing, and much more, was set before us at our Joliet camp meeting as actual things now doing service in the world-wide field where we are operating.

It was an inspiration to our people to hear Elder Daniells, fresh from the Orient, set these things ardently and clearly before us. It was very encouraging to know that what God had long ago by the prophets declared would immediately precede the second coming of our Saviour, is now being fulfilled before our eyes. If any of us are sleeping, it is high time that we arouse and trim our lamps, that light be given to us and to all whom our influence can help.

WM. COVERT.



SIMPLE friendship is the most helpful expression of any man's religion. He is most like God who most loves man. Religion at its best is doing deeds of kindness, showing friendship in plain, everyday ways. It is the laying down of life for men; not by dying, but by daily living for them. By thoughtfulness, gentle consideration, practical helpfulness, by doing whatever the Friend of sinners would do for them, it proves itself born from above.—Henry F. Cope.

# Missionary Volunteer Department

M. E. KERN General and N. Am. Div. Secretary  
C. L. BENSON Assistant Secretary  
MEADE MACGUIRE N. Am. Div. Field Secretary

## Practical Results

THE value of the Missionary Volunteer Reading Courses and the Standard of Attainment plan in turning our young people to the Lord is well illustrated by the following from a church-school teacher:—

"The church where we taught last winter had a large number of young people, about a score between the ages of twelve and twenty, with only two professing to be Christians. Soon after the school opened there was an effort made to reach these. Finally we began the Reading Course by meeting at different homes once a week and reading for an hour. Later we were able to start a denominational history class, meeting each Sunday evening at our home. This effort aroused some interest; especially was this true in reading 'The Desire of Ages' and 'Ann of Ava.' The result, which seems to be largely due to the above-mentioned effort, is that four have been baptized, and some whom we expect to see take the right stand are still in the valley of decision."

Many, in our day, have witnessed the transformation of desert land into fruitful fields, by the process of irrigation. But the life-giving streams can only enrich the land to which their water is conducted. So our Missionary Volunteer plans can only bless the young people to whom they are brought. In every church there ought to be those who have a special interest in the youth,—persons who will tactfully, enthusiastically, and lovingly bring into their lives the things that are blessing our young people everywhere. M. E. KERN.



## A United Effort

A GREAT campaign is about to begin,—not a campaign of war and destruction, but of peace and salvation. Our missionary lines have been flung out in nearly all the great mission fields of the world. Our children, our brothers and sisters, former members of our churches, and our schoolmates have gone out into all parts of the world to save souls. Good success is attending their efforts almost everywhere. But the lines are so thin! Our missionaries are overworked. They need help.

In order to furnish these missionaries proper support, and to send them recruits, the Mission Board must have money. I suppose that most of us rarely stop to consider what it means to the men who compose our Mission Board, to have more than a thousand persons in various parts of the earth looking to them for money on which to live and to advance the work. And the Mission Board must look to our people.

A very important part of these funds comes from the Harvest Ingathering. It is very important that the whole church enter enthusiastically into this campaign. Let the church missionary committee, which should consist of of-

Officers representing the different departments of church work, carefully study the work and lay out the plans for the campaign. Let the young people have a part to act, suited to their age and experience. "The Lord has chosen the youth to be his helping hand." But they must be "properly directed and encouraged."

Carey said, "I will go down and dig, but you at home must hold the ropes." We are one great united army of workers. Some have gone to fields afar. We at home must loyally support them while they toil.

The Lord expects every Missionary Volunteer to do his duty in this coming campaign. M. E. KERN.

## Medical Missionary Department

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

### Caring for the Sick Poor

PERHAPS no question gives greater perplexity to our sanitarium workers than that of answering the many calls that come from the sick poor. The matter received attention at our last medical conventions. Some of the discussions may be considered with interest.

Dr. H. W. Miller introduced the matter as follows: "One of the purposes in the establishment of our sanitarium work was to provide facilities for our sick poor. As it is at present, there does not seem to be any well-developed general plan for carrying out this purpose, though the need is great.

"As our sanitariums are now conducted for carrying on their work as a whole, it is a difficult matter to receive very many patients on a charity basis. Our finances do not permit us to carry a great deal of such work, though considerable of it is being done.

"I have been interested to watch the growth of our Washington Sanitarium Dispensary and Mission Hospital. With inexpensive equipment and facilities and with help furnished by nurses on a missionary basis, we have been enabled to make a rate low enough to meet the needs of most people who cannot afford the regular sanitarium rates. Good care is given, and patients get well, and the work seems in every way successful.

"Possibly other sanitariums conducting training schools, and located near cities, could engage in dispensary work to advantage. It does not prove a drain on an institution, but rather a help."

Dr. D. H. Kress: "Our physicians are often placed in a hard place over this matter of caring for the worthy sick poor. We come in contact with so many cases of urgent need, but know the inability of the sanitarium to care for all of them. I have thought that it would be well if we could have a sick poor fund from which our churches could meet the expense of caring for their sick poor, for the responsibility should rest with the churches."

L. A. Hansen: "This burden of caring for the needy sick should not all rest on the sanitariums. Already considerable is being done in this direction. The rate sheet of an institution is its de-

pendence for its income with which to carry on its work. It must be carefully guarded. To do much in quoting special rates, means to demoralize the rates and jeopardize the financial welfare of the institution. As it is, most of the sanitariums have made liberal provision for cases of special need.

"The rates made to our poor are considerably lower than what it actually costs per week to care for patients. The outlay for the care of such a patient is an actual expense to the institution. It is important that such bills be promptly met. Our sanitariums have on their books unpaid accounts of this kind representing thousands of dollars.

"It must be evident that it is easier for each individual to make arrangements for securing the money to meet the cost of his own care than it is for the institution to do it for the many who apply to it."

F. M. Wilcox: "We cannot receive charity cases in the main institution and quote rates without letting down our rate standard. If we do it for some, others feel we must for them. As far as possible, we should provide another place where people can obtain necessary treatment at a minimum expense.

"We cannot place such work on a commercial basis. We must not seek a profit in it, but place the rates on a basis of actual cost, figured on ordinary running expenses. God would respond if we had more of the spirit of reaching out and helping our poor. Our people would respond and give our institutions their support. It would bring our sanitarium work into closer touch with our people."

L. H. Christian: "We ought to care for our poor people; but we should not ask our sanitariums to do it. We should educate our churches to do this. They should not send their poor members to our sanitariums at the cost of the institution. They should pay the bill. It is easier for them to raise the money than for the sanitarium to do it. We should also educate our churches to try to get as many of the rich people as possible to come to our sanitariums."

I. H. Evans: "Our sanitariums have a pretty heavy load, and I wonder why, as conferences, we should not have a fund that could be used for taking care of the needy poor. There are those who are helpless; it is wrong not to give such help when we can. Why should not the conference provide a fund, so that when such a case occurs it can be referred to the conference president, and arrangements be made to pay the sanitarium at least the cost of the food and the actual expense?"

"It would be well for us to pass a recommendation to encourage our conferences to provide a fund for this. Then let the sanitarium make the lowest possible rate to these people, and when they must receive treatment let the conference provide for them. This would be money well spent.

"We used to carry two or three beds, and it was not difficult to keep them full. I have felt that our conferences could now each provide one or more beds in a sanitarium, taking advantage of the low rates offered, and help do something for the poor people needing the benefits of our health institutions. It certainly ought not to be left for the sanitariums to do it all."

Dr. W. T. Lindsay: "In one of our

conferences we used to take up a collection once a year. This was placed in the care of the conference president, and it was understood that correspondence regarding the care of the sick poor should be directed to him. He determined who should receive the benefits of this fund. The sanitarium made the lowest rate possible, not based on adding "overhead" expenses, but on actual cost. The sanitarium looked to the conference president for settlement of the bill, and he saw that it was paid.

"It is hard for the business manager or the medical superintendent to reply to some of the urgent appeals that come. They would like to respond to them, but cannot always do so. Then, too, there are instances in which it is not clear that the applicant is entitled to the special rate. It is best that conference officers have the matter in charge. The responsibility of caring for the poor really belongs there."

Chas. E. Rice called attention to the fact that sanitariums are doing a liberal share in caring for the sick poor, even when the board and room expense is met, as the average weekly cost of caring for a patient, aside from the board and room, is considerable.

C. F. Marvin had seen the need of some such provision as pointed out, and believed that the plan proposed would offer the much-needed help. He thought the churches should do their part.

Dr. E. D. Haysmer spoke of his experience in connection with the dispensary work in Washington, and what he thought of it as a practical way of helping the poor and at the same time giving nurses a wider experience in certain lines of medical work than is offered in the sanitarium, as well as giving them a practical missionary experience.

Dr. H. A. Green saw advantages in city dispensary and hospital work in meeting the needs of a large class of people, and thought it practical for a sanitarium located near the city to engage in such work.

Burton Castle spoke of some of the difficulties in meeting charity demands, citing instances where efforts to meet such needs had resulted in embarrassment to the institution.

E. J. Baker also spoke of unfavorable experiences in the effort to meet requests for special consideration, and stated that sometimes great harm to the work of the institution comes from unfair criticism that arises in connection with such effort.

Other speakers agreed with the foregoing. The following resolution was then adopted:—

**Resolved,** That our sanitariums co-operate with the conferences in the care of the sick poor among us to the extent that we furnish board, room, and treatment at seven dollars a week, with nursing and other necessary special service at cost, it being understood that the persons receiving the benefits of this provision shall be recommended by conference officers, and that the conference or local church will be responsible for the payment of bills thus incurred; and that on the health and temperance Sabbath of each year a special collection shall be taken for the care of the sick poor, the same to be sent to the local conference office, to be used by the local conference in the care of such cases as it may be responsible for."

L. A. HANSEN.

# Publishing Department

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

## The Father's Hand

"SINCE thy Father's hand sustains thee,  
Peaceful be.  
When a chastening hand restrains thee,  
It is he.  
Know his love is full completeness,  
Feel the measure of thy weakness;  
If he wound thy spirit sore,  
Trust him more."

## Setting a Goal

THE following communication from the Montana Conference well illustrates the wisdom of setting a goal and then working hard to pass it. The communication referred to is from E. E. Stratton, field missionary agent, and is as follows:—

"Montana has reached her goal! It was with some hesitancy last winter and early spring, as we looked over our little empire and surveyed its possibilities for the canvassing work, that we set our aim at \$8,000 for the year 1915. Heretofore, Montana has been ranging from \$3,000 to \$6,000, and to set our mark at \$8,000 was like taking a leap in the dark; but in a sense we were like a noted English author who said, 'One's reach should far exceed his grasp in order to do his very best.' But by the gracious hand of the Master in not only giving us an abundant harvest, but in creating inquiry in many minds as never before, and by the splendid cooperation of our faithful men, we were able to scale the almost dizzy heights in the first eight months. No doubt we shall crowd the \$10,000 mark by December 31.

"Our men have done nobly, and I want to compliment them again on the faithful, persistent, determined way they have pushed their work to success. Only one man dropped out of our ranks, and this was due to an attack of appendicitis. Twelve men went into the field last spring, and at this writing eleven of the original twelve, together with two additional ones, are holding a firm front. Of this number eight have reached the \$100 mark, and two or three have gone above it as many as seven different weeks during the season. Surely God has blessed in a wonderful manner, and eternity alone will reveal the work that is indicated by these figures. I wish that I could insert the words of encouragement that have been written to me from the several men on the firing line, but space will not permit. In nearly every week's report one or more would tell how persons bought books because they were Adventist works, and in one case a lady requested that a minister be sent to that district. I wish that it might be possible to relate more, and give incidents of real results, but I shall let the following report speak for itself:—

## Montana's Sale Statement

Jan. 1 to Sept. 1, 1915

NAME	BOOK	HOURS	VALUE
C. A. Andrews	G. C.	212	\$ 504.00
Harry Cooper	B. R.	366	907.50

Clifford Flaiz	B. R.	477	1169.50
Ted Flaiz	B. R.	387	836.75
Austin Follett	B. R.	377	586.25
Roy Loutzenhiser	G. C.	75	340.70
M. E. Mullinnex	G. C.	481	1135.55
A. C. Madsen	B. R.	267	409.00
Wm. J. Merickle	B. R.	242	526.00
H. L. Newell	U. S.	135	118.50
Stephen Palmer	U. S.	133	148.25
J. J. Strahle	G. C.	458	1163.50
Fred Thompson	B. R.	538	810.00
John H. Betz	G. C.	39	19.50
Helen Orr	B. R.	56	100.00

Grand total	4243	\$8775.05
Average per hour	2.07	
Average per week	73.10	

We pass this along with the hope that it will encourage others to do likewise, for surely every conference should show an increase in literature sales every year till the work is finished.

W. W. EASTMAN.

## NOTICES AND APPOINTMENTS

### Camp Meetings

#### PACIFIC UNION CONFERENCE

Arizona ..... Oct. 7-17  
SOUTHEASTERN UNION CONFERENCE  
Florida, St. Petersburg... Sept. 30 to Oct. 10

### Reflecting Your Views

It is the policy of the *Signs of the Times Magazine* to adhere to the generally accepted views held by our people, in everything that enters into its columns. This can truly be said regarding the November number, which has just come from the press.

Notwithstanding our belief that this last issue is better than usual, we prefer that you get a copy, read it, and then render your judgment on the matter. Your opinion is what counts most, and we think it will coincide with ours. It will pay you to dismiss other things from



your mind for the moment, and give thought to the following outline of the November contents:—

Christianity and the War; The Final World Crisis; An Eternal Hell? Christ's Example in Sabbath Keeping; The Menace of War; World-Wide Peace Is Certain; Dynamiting at the Rock of Ages; The Battle of Armageddon; The European War—Appalling Destruction of Humanity.

The message contained in the November *Signs Magazine* is too important to withhold from your neighbors. May we not count on

your help in reaching them? Don't delay, but today send an order to your tract society for a supply—25, 50, or 100. 5 to 40 copies, 5 cents each; 50 or more, 4 cents each.

## Arizona Conference Corporation Legal Meeting

ACCORDING to adjournment, the next meeting of the Arizona Conference Corporation will be held at Phoenix, Ariz., Monday, Oct. 11, 1915, at 10 A. M., for the transaction of such business as may come before the meeting.

J. ERNEST BOND, President.

## Arizona Conference S. D. A. Annual Meeting

THE fourteenth annual session of the Arizona Conference of Seventh-day Adventists will be held in Phoenix, Ariz., Oct. 7-17, 1915, to transact any business pertaining to the work in the field. The first business meeting will convene at 9 A. M., Friday, October 8.

J. ERNEST BOND, President;  
CLAUDE CONARD, Secretary.

## Western New York Conference

THE ninth annual session of the Western New York Conference of Seventh-day Adventists will be held at Rochester, N. Y., at the new Memorial Church, 60 Grand Avenue, October 5-10, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the delegates. Each organized church is entitled to one delegate for the organization and one additional delegate for each ten members. The first meeting of the session will be called promptly at three o'clock Tuesday afternoon, Oct. 5, 1915.

H. C. HARTWELL, President;  
J. H. WEAKS, Secretary.

## Western New York Conference Association

THE annual session of the Western New York Conference Association of Seventh-day Adventists will be held in connection with the ninth annual session of the Western New York Conference at Rochester, N. Y., in the new Memorial Church, 60 Grand Avenue. The first legal meeting will be called at 5 P. M. Thursday, Oct. 7, 1915. All regularly accredited delegates to the conference compose the constituency of the association.

H. C. HARTWELL, President;  
F. H. HICKS, Clerk.

## The Boulder-Colorado Sanitarium Training School for Medical Missionary Nurses

OUR next nurses' class will begin Jan. 1, 1916, and young men and women who desire a thorough missionary training for nurses will find an excellent opportunity to receive such training here.

We desire to keep the educational standard as high as possible, and will not consider applicants who have not completed at least the ninth grade. Capable young men are especially needed.

Write for our new nurses' calendar. Address Superintendent of Nurses' Training School, Boulder-Colorado Sanitarium, Boulder, Colo.

## Important!

We can accept a few more young people into the fall nurses' class of the Glendale Sanitarium, which began Sept. 1, 1915.

We shall be glad to hear from earnest, consecrated young people who feel a call to service. Opportunities are offered for thorough theoretical and practical training.

Address, Glendale Sanitarium, Glendale, Cal.

# The New "Gospel Workers"

This book, from the pen of Mrs. E. G. White, is just from the press, and is full of the most helpful and timely instructions, not only for regularly employed conference laborers, but for every Seventh-day Adventist; for each member is to have some part in the closing work, and the study of this book will be especially helpful in enabling one to labor to the best advantage and most successfully.

The book is divided into twelve sections, and each section is subdivided with appropriate headings, as follows:—

## SECTION I

### Called With a Holy Calling

In Christ's Stead—The Sacredness of the Work—The Field Is the World—The Minister's Responsibility—The Outlook.

## SECTION II

### Ministers of Righteousness

Christ Our Example—Christ as a Teacher—A Lesson for Our Time—Paul, the Apostle to the Gentiles.

## SECTION III

### The Needed Preparation

Young Men in the Ministry—The Youth to Be Burden-Bearers—Education for Missionary Work—Young Men as Missionaries—Voice Training for Workers—"Study to Show Thyself Approved"—Canvassing as an Education for the Ministry—Bible Study Necessary to Efficiency—Young Ministers to Labor With Older Ministers—The Young Minister.

## SECTION IV

### Qualifications

Consecration—Tactfulness—The Grace of Courtesy—Propriety of Deportment—The Social Relations—Decision and Promptness—Gathering the Fruit—A Dream—Essentials to Service.

## SECTION V

### The Minister in the Pulpit

"Preach the Word"—Breaking the Bread of Life to Souls—Preaching Christ—Righteousness by Faith—Counsel to an Evangelist—Practical Suggestions—Carefulness in Manners and Dress—Public Prayer.

## SECTION VI

### The Under-Shepherd

The Good Shepherd—Personal Ministry—The Shepherd's Work—Bible Readings With Families—The Value of Individual Effort—A Division of Labor—The Minister's Wife—The Minister in His Home—"Feed My Lambs"—Prayer for the Sick—Teaching the People to Be Liberal—The Support of the Gospel—The Influence of Diet Upon Health—Ministers to Teach Health Reform—How to Present the Principles of Health Reform—The Minister and Manual Work—Our Duty to Preserve Health—Danger From Overwork.

## SECTION VII

### Helps in Gospel Work

Bible Study—Secret Prayer—Faith—Courage—How God Trains His Workers—Take Time to Talk With God—Our Greatest Need.  
Self-Examination—Self-Improvement—The Holy Spirit—Development and Service.

## SECTION VIII

### Dangers

The Danger of Rejecting Light—A Warning Against False Teaching—Sound Doctrine—Fanaticism—Self-Confidence—Words of Caution—No Respect of Persons With God—Seclusion—Ministers and Commercial Business.

## SECTION IX

### Methods

Labor in the Cities—Counsel Regarding the Work in Cities—Medical Missionary Work in Cities—The City Mission Training School—Thoroughness—Meeting Opposition—Discussions Not to Be Sought—Defective Methods—The Temperance Work—Religious Liberty—Our Attitude in Regard to Politics—Work for the Jews—Importance of the Camp Meeting—Less Preaching, More Teaching—Sowing and Reaping.

## SECTION X

### Conference Responsibilities

Conference Presidents—Ministers and Business Matters—Care for Workers—Houses of Worship—Examination for the Ministry—Ordination—Business Meetings—Proper Remuneration for Ministers—A Wise Distribution of Means—Economy in Mission Work—The Regions Beyond.

## SECTION XI

### In Relation With One Another

In Contact With Others—Varied Gifts—Unity in Diversity—The Spirit of Independence—Consideration for Those Struggling With Difficulties—"Consider One Another"—Church Discipline.

## SECTION XII

### Closing Words

Power for Service—The Reward of Service.

This book is printed on an excellent quality of thin paper, thus making it convenient to handle or carry; and is bound in two styles: full cloth, \$1.00; flexible leather, \$1.50.

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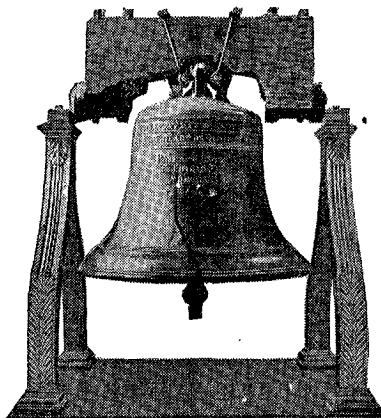
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## Four Seventh-Day Adventists Arrested

in Oklahoma for Sunday work have been tried and convicted. Observations on this trial by the editor will make the fourth quarter *Liberty* a most important number to circulate.

## OTHER IMPORTANT ARTICLES

The Pope, the Powers, and Peace—The Fourteenth International Lord's Day Congress—Congress Shall Make No Law Abridging the Freedom of the Press—Compulsory Prayer, Drink With Care, Personal Liberty—The Origin of the State: Civil Government a Divine Institution—The Testimony of an Eminent Attorney—The Greatest Enemy to the Constitution and the Flag—The Martyrdom of Huss.

The above is only a partial list of the good matter that will appear in the fourth quarter *Liberty*. Not a single unimportant subject, and not one prosy article in the lot.

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## A Prominent Methodist Journal Indorses the "Protestant Magazine"

We present herewith a photographic reproduction of a first-page paragraph which appeared in the "Wesleyan Methodist," published at Syracuse, N. Y., under date of September 1.

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WASHINGTON, D. C., SEPTEMBER 30, 1915

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WE have been glad to greet in Washington Brother Arthur N. Ingle, of South Africa, who has been spending a few days with friends in Takoma Park. Brother Ingle has been visiting America on business, and sails soon on the return journey to South Africa.

BY word that comes from Holland we learn with sadness that Brother and Sister F. F. Oster, of Persia, have suffered the loss of their little babe. Isolated as they are in one of the remote mission fields, our brother and sister may know that they have the sympathy and prayers of the believers in their affliction.

IN a letter from Prof. G. W. Caviness, under date of September 7, news comes of the safety of all the workers at Mexico City. They have undertaken work to aid the American Red Cross. One American brother has given over his canning factory for the making of the soup which is dispensed at a station in front of our printing office. Six hundred and fifty needy persons were fed the first day.

A LINE from Elder W. S. Hyatt, of the Natal-Transvaal Conference, reveals that, as the result of scattering literature, calls are coming in for evangelistic effort in that part of South Africa. He says: "I never heard of so many interested persons as now. The paper work is having a wonderful effect where it is being carried on. One letter from a stranger called down blessings upon the head of whoever was sending him the Dutch paper."

IN response to a demand for the report of the funeral services of Mrs. Ellen G. White, recently printed in the REVIEW, it has been reprinted in pamphlet form, and is now ready for distribution. In addition to an illustrated account of the services, "In Memoriam" contains photographic reproductions of Mrs. White, Elder James White, and other pioneer workers associated with them in the early days of the Adventist cause. Thirty-two pages; price, ten cents.

WASHINGTON MISSIONARY COLLEGE has opened with a very large attendance. The dormitories are crowded, and it has been necessary to pitch five tents for the accommodation of students while the building which has been leased from the Sanitarium, is being remodeled as a dormitory. The enrollment the first week reached two hundred. The interest of the young people is being turned toward foreign missions at the very first of the year by a series of talks and stereopticon lectures given by Elder A. G. Daniels.

THE American Red Cross doctors and nurses, according to a recent announcement, will be withdrawn from the European battle fields October 1, because of lack of funds to maintain them longer at their stations. It is possible that the two units in Belgium, where the greatest need exists, will be continued, but the other fourteen detachments will return to the United States. The Serbian Sanitary Commission, and other work supported by special contribution, will go on as long as those contributions are available; but the general fund collected in the United States, amounting to \$1,560,000, will be exhausted on October 1. The report shows that the Red Cross has sent into the war zone almost 1,000,000 pounds of cotton for the hospitals, 882,000 yards of surgical gauze, 65,000 yards of crinoline, 727,000 assorted bandages, 35,000 yards of adhesive plaster, 9,240 stretchers, 10,267 blankets, and 19 motor ambulances for the Red Cross personnel. Thousands of doses of medicine and other medical supplies were used in addition to the supplies mentioned above. There were four army field hospital outfits, fifty army hospital tents, and thirty field medical tents.

## The Harvest Ingathering

OUR Harvest Ingathering campaign begins October 1. Everywhere our people are looking forward to it with great expectation, and we have every reason to believe that this ingathering will exceed that of any previous year. Already the orders for the *Signs of the Times* Ingathering number exceed last year's, for the same time, by one hundred thousand copies. The publishers believe that the circulation will reach one million copies. It surely is a beautiful number, both in design and workmanship, and instructive in its contents.

Our goal is not to be in the number of copies we can circulate, but in the amount collected for missions. For some years the goal has stood at \$100,000, and it does seem as if that is not too large for 75,000 believers. With every person doing his share, it would mean only \$1.33 1-3 a member. But, of course, there are some who will not do their part, and so others have to make up what is lacking because of those who do not or cannot work. However, it seems as if we ought to reach at least the \$100,000 goal this year without one dollar of shortage. Whether we shall do this or not will depend upon our faith and zeal and the service we render in this Harvest Ingathering campaign.

There are many reasons why this ingathering for missions should exceed any in preceding years. We are living in a time of unprecedented prosperity, as

far as the North American Division Conference is concerned. The blessing of God has been upon our nation in a most marked manner. Throughout the country the crops harvested are greater than we have ever known. According to statistical reports, the year 1915 has set the crop records in the United States above last year's production. Prices continue unusually high; and in both city and rural communities it seems almost impossible to secure enough help to carry on the projected work. Prospects indicate that still greater demands will be made upon the American farmers for food and upon the manufacturers for their productions. Our national prosperity seems to be unequaled in the history of nations.

The growth and prosperity of God's work are equally encouraging. From distant lands — from Africa, in its more than midnight darkness; from Asia, with its teeming millions of poor heathen; from South America and the islands of the sea; and even from war-stricken and blood-drenched Europe, every report received speaks of an encouraging condition in regard to the tithe, offerings, and baptisms. New outstations have been opened in many of our mission fields. The schools seem to be crowded with students; the publishing houses are being taxed to the utmost to print the truths of the third angel's message, and everything indicates prosperity, growth, and progress.

Never before in the history of our work have we had such calls for men and means as at the present time. Many of our mission fields must be greatly re-enforced with new workers. More and better accommodations must be provided in some of the great centers in heathen lands; more schools are needed to educate the children of those who are accepting the truth; and printing facilities must be considerably increased.

Some of the conferences are far behind on the Twenty-cent-a-week Fund. It will require great perseverance to raise the twenty cents a week in these conferences, which have allowed themselves to get behind during the first part of the year. Such conferences should rally their forces during this campaign, and endeavor greatly to increase their Harvest Ingathering fund over that of last year. Many of the conferences are already having their churches and individual members set a definite goal toward which to work. Where this is done, the results are most encouraging, and it is not found impossible or difficult to go far beyond the results obtained when no definite goal has been set. We should be glad if this ingathering would help every conference to make up its full twenty cents a week.

I believe that we should bring this work to the Lord in prayer. God has promised that the riches of the Gentiles shall flow into his cause. Therefore, it is our privilege to make our wants known to him, and to ask his blessing and guidance in this campaign. We have every reason to expect God to do great things for his people at this time. By making a united effort, we certainly can pass the \$100,000 mark, the goal for the North American Division Conference for 1915. To this end let us all work and pray.

I. H. EVANS,

President N. Am. Division Conf.