

The Advent Review and Sabbath Herald



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No. 47

THE GOSPEL TO ALL NATIONS

What Then?

An old man, crowned with honors nobly earned,
Once asked a youth what end in life he sought.
The hopeful boy said, "I would first be learned:
I would know all that all the schools e'er taught."
The old man gravely shook his head,
"And when you've learned all this, what then?" he said.

"Then," said the boy, with all the warmth of youth,
"I'd be a lawyer, learned and eloquent;
Appearing always on the side of truth,
My mind would grow as thus 'twas early bent."
The old man sadly shook his head.
"And when you've done all this, what then?" he said.

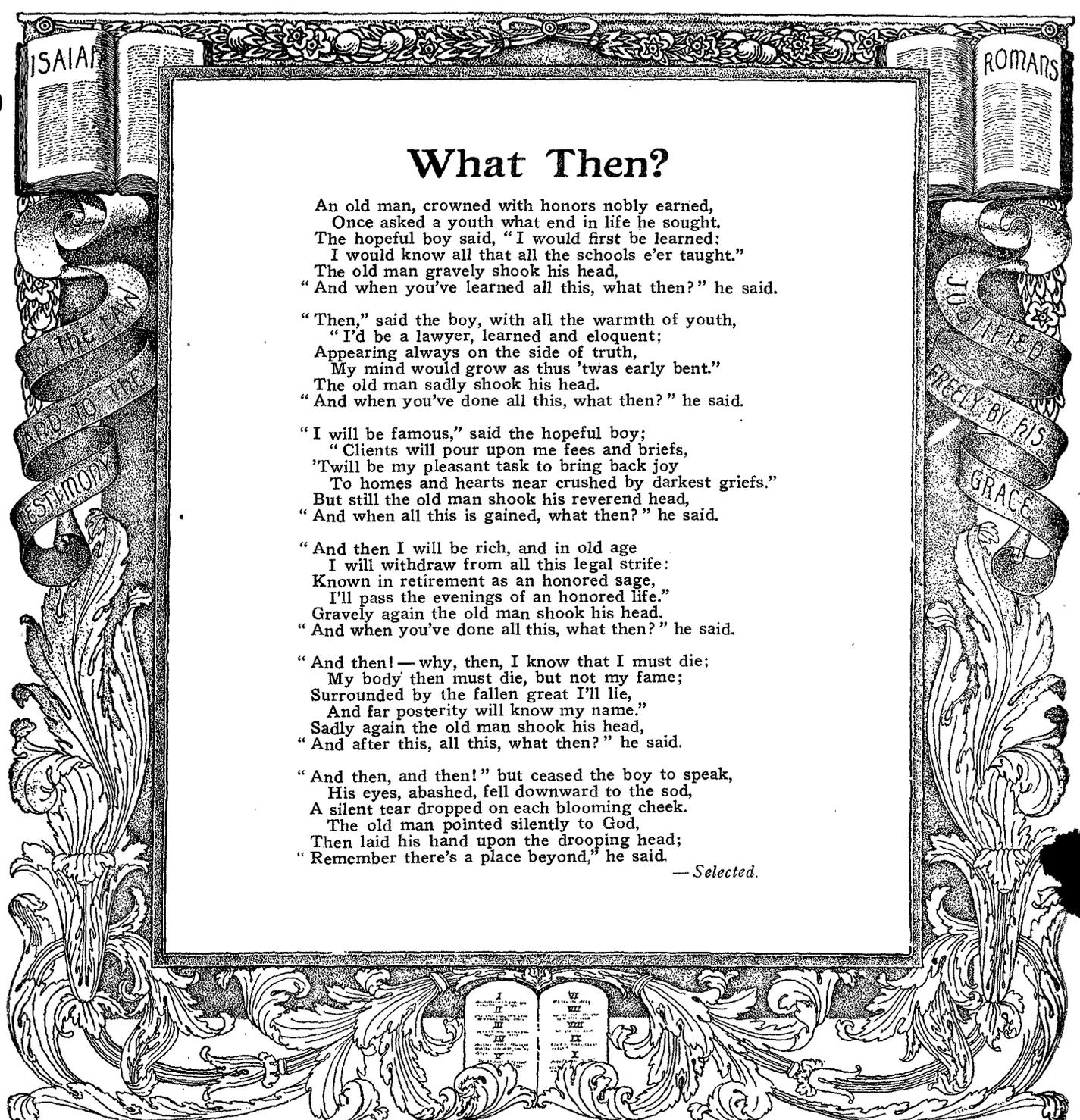
"I will be famous," said the hopeful boy;
"Clients will pour upon me fees and briefs,
'Twill be my pleasant task to bring back joy
To homes and hearts near crushed by darkest griefs."
But still the old man shook his reverend head,
"And when all this is gained, what then?" he said.

"And then I will be rich, and in old age
I will withdraw from all this legal strife:
Known in retirement as an honored sage,
I'll pass the evenings of an honored life."
Gravely again the old man shook his head.
"And when you've done all this, what then?" he said.

"And then! — why, then, I know that I must die;
My body then must die, but not my fame;
Surrounded by the fallen great I'll lie,
And far posterity will know my name."
Sadly again the old man shook his head,
"And after this, all this, what then?" he said.

"And then, and then!" but ceased the boy to speak,
His eyes, abashed, fell downward to the sod,
A silent tear dropped on each blooming cheek.
The old man pointed silently to God,
Then laid his hand upon the drooping head;
"Remember there's a place beyond," he said.

— Selected.



Note and Comment

King of Spain Foresees a World in Arms

WHILE many are declaring that the present war will be the last, and that at its conclusion we shall see a general disarmament of nations, King Alfonso of Spain expects nothing of the sort. An interview with him is reported in the *New York Times* of September 9, in which he said:—

After the war nations will arm more than ever. When one sees a country like Belgium, neutralized by agreement of all nations, eventually finding no other defense than her own armed force, it is easy to understand that other countries, big and little, will realize that to exist it is indispensable to work in times of peace and surround themselves with the most positive of guaranties. . . . Even the pacifists will recognize after this war that while the instincts of human nature remain unmodified, there are no better safeguards for right in international questions than foresight and strength.

Americans Are Deteriorating Physically

THOSE who think the world is getting better are inclined to emphasize the increase of knowledge of means to prevent contagious diseases and to secure immunity by vaccination, while they pass by unmentioned the rapid increase of organic diseases, which spells disaster if it continues. Elmer E. Rittenhouse, president of the Life Extension Institute, in an article in the *New York Times* of September 7, well states the real conditions:—

Vital statistics indicate that, as a body, Americans are physically deteriorating. If the present indicated trend of physical decline in the power of the American people to resist the wear and tear of modern life continues, the time will come when we shall have to depend upon a weak, soft-muscled, flimsy-fibered people for the defense of the republic and the perpetuity of the race.

There are plenty of people who will say that they have noted no such tendency, but we cannot depend upon observation in our own environment for such information. Nor must we attempt to judge the trend in the nation by our observations in any one class of people. We must take the American people as a body. And when we do this, we find the resisting power of the heart, arteries, and kidneys, which work incessantly from birth to the grave, has steadily declined.

These organs are breaking down and giving way too soon. The increase in mortality in three decades from these causes has been about one hundred per cent, and it is confined to no particular class or element of the population. It is increasing everywhere. L. L. C.

In the Realm of Relics

THE *Western Watchman* (Catholic) of September 2, in referring to the return of the Liberty Bell from the San Francisco exposition and the homage

paid it by school children and others along the way, says:—

School children have reverently kissed this cracked old bell, city councils and governors of States have gazed on it with religious awe, and women have wept with gladness at its approach. A guard of honor accompanies the sacred relic everywhere. All this is well; for that which the bell represents is worthy of honor. Have not men died for liberty? Now what we should like to know is, Wherein is sin committed in honoring the friends of Christ and the relics of the saints? St. John says the truth shall make you free.

There is positively no analogy between the way in which the people of the United States look upon the Liberty Bell, and acted toward it on the occasions referred to, and the way in which the Roman Church teaches her members to look upon relics of the dead "saints" and to act toward them. The children who kissed the bell and the people who honored it by their presence at its various stopping places did not do so as an act of worship, nor expect by so doing to receive any aid in the matter of their salvation. Rome can find no excuse in that for what she does with her relics, and teaches her members to do. For instance, the supreme worship of *latria* is accorded by the consent of leading Roman theologians to all alleged relics of the Passion, such as the nails of the cross, the crown of thorns, the seamless coat; while *dulia* (a lesser degree of worship) is allowed to relics of the saints. See Dens, *Theol.*, Vol. V, page 45. In the fourth century Ambrose would not consecrate a church which was without relics; in the seventh century the Council of Constantinople ordered altars to be demolished that had no relics; in the ninth century relics were credited with healing virtues, especially with the power to defend the possessors against the assaults of the devil. See "Romanism Analyzed," page 254. In 1891 Leo XIII promised "complete absolution and remission of all sins," and "the remission of seven years of the penance imposed on them or otherwise due by them," to all pilgrims who would visit the church where "the holy coat of Treves" was on exhibition, and pray for the extirpation of erroneous doctrines. Hundreds of thousands did so, and some prayed to the coat for salvation and protection, as well as for the extirpation of erroneous doctrine.

The *Western Watchman* asks, Where is the sin? We answer, When we worship anything but God, we commit idolatry, and idolatry is one of the sins most frequently condemned in the Bible. Not even angels may be worshiped. The apostle and prophet John says of his own act on one occasion:—

"And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the

feet of the angel that showed me these things. And he saith unto me, See thou do it not: I am a fellow servant with thee and with thy brethren the prophets, and with them that keep the sayings of this book: worship God." Rev. 22:8, 9.

The same warning and prohibition against worshiping any being but God is given also in Rev. 19:10. He who knows that God does not allow even the worship of angels, does not need to be told that God will not permit the veneration or worship of the relics of the dead.

The *Western Watchman* editor concludes: "St. John says the truth shall make you free." These are not the words of John, but of our Lord himself, as recorded in John 8:32. The truth does make us free. It frees us from bondage to superstitious and idolatrous practices, such as, for instance, the worship of relics and praying to them; the worship of saints and angels and praying to them; the worship of the Virgin Mary, prayers to her, and looking to her as a mediator between human beings and God; belief in the unscriptural doctrine of purgatory; and prayers in behalf of the dead. From these and many other such things the truth will set men free; and if all men everywhere were permitted free study of the Bible, God's great fount of light and truth, they would not be found indulging in such unprofitable and forbidden practices. C. M. S.

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

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TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 23, 1915

No. 47

EDITORIALS

The Spirit Upon All Flesh

As never before perhaps in the history of the world does there exist a spirit of reaching out after God. The character of the times in which we live, the events that are taking place on the earth, are opening the minds of men as never before to study and investigation. This is apparent not only among the nations of the West, but throughout the Orient. This, we believe, is the fulfillment of the word of God through the prophet Joel. The Lord declares that in the last days he will pour out his Spirit upon all flesh. Joel 2: 28.

Heaven is making its last great effort to accomplish the salvation of the human family. The day of retribution is fast hastening on. The Lord is exhausting the resources of his grace in an effort to save from the great final overthrow all who will come unto him. His Spirit is searching out the honest in heart. Our workers from every part of the harvest field report that they find men and women whose minds have been deeply exercised over the portent of the times and the meaning of the things which are taking place on the earth. Disheartened by the iniquity which abounds on every side, and with the lethargy which exists in the great Christian church, they are wondering if God does not have a message for this day and generation, as he had for the days of Noah.

The Spirit of God has prepared the hearts of many of these inquirers to readily accept the truth. They do not require prolonged argument or discussion. As soon as they recognize what the Lord says in his Word, they are ready to obey. One of our Bible workers reports the finding of three women, sisters, who had been prepared in this way for the reception of the message. The first call resulted in a Bible study, which lasted throughout that day and was continued the day following. As a result of this two days' study, these three sisters, most excellent women, decided to take their stand for the truth of God, and are now rejoicing in a knowledge of the soon coming of the Lord.

This is the day of God's power. He is making many honest souls ready for the

reception of his message, and he is also making his people ready to carry the truth to these inquirers. We shall find in many places, perhaps in our own neighborhoods, where in the past there has existed a deep prejudice against this message, that the barriers have been broken down in many hearts, and that some whom we thought unwilling to read or converse about the truth for this time will welcome such effort on our part. We have come to the time when we should attempt great things for God, confidently expecting great things from him. He will not fail us in our expectations.

F. M. W.

Fruitage of the Gospel

It is a wonderful work to chisel an angel form out of a cold, white, insensate stone. We look upon it and wonder at the skill of the artist and the deftness of the chiseling that brought beauty and a representation of life out of ugliness and the representation of death.

But there is a more wonderful work than that taking place in the earth today. Jesus Christ is taking the ugliest of characters and bringing them back into the likeness of the divine Pattern. Concerning that wonderful work he declares: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13: 12. So precious are they upon whom this work is performed that they are designated by the strongest term Inspiration can use to show their value. Note this: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3: 17.

But the regard of the Lord for his loyal people is deeper than that of men for jewels, however great that may be. His regard is that tender heart sympathy, as well, which the most tender parent feels for the child. "Precious in the sight of the Lord is the death of his saints." Ps. 116: 15. And precious also in his sight is the life that sets him forth before a world that is forgetting him. Concerning those that reverence Jehovah and think upon his name he says, "I will spare them, as a man spareth his own son that serveth him." Mal. 3: 17.

Truly that possession of the Lord's is a most valued one. Had there been but one soul to make up that possession, we know heaven would have made the same sacrifice that it did for the whole multitude who will finally be among the redeemed in the kingdom of God. Says Jehovah, "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

Many times when we are in sore temptation or deep discouragement, Satan holds before us the cloud of our own sins to shut out the sunlight of heaven; but it is always when we are looking away from the Lamb of God that we see that cloud. Turn and look to him, and it vanishes. Turn away from him, and we have nothing to look to but the fruit of our own crooked way, the result of our own sinful course. If Satan cannot induce us to commit further sins, he will seek to convince us that those already committed are unforgivable and insure our ruin. Then let these blessed scriptures shine out in all their luster: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Thou hast cast all my sins behind thy back." Again: "He will tread our iniquities underfoot; and thou wilt cast all their sins into the depths of the sea."

The soul striving for a character bearing the divine likeness will meet the subtle suggestion that we are worthless, and that it is impossible that Heaven should care for us individually; that the Redeemer could not possibly understand all our trials. Then let these scriptures occupy the mind and sink into the heart: "For we have not a high priest who cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The sacrifice made, the work accom-

plished, is sufficient for every soul upon the earth. We can have no legitimate reason for discouragement, nor for doubt of his ability or willingness to save us. All that he did was done to demonstrate his love and his willingness and ability to save. Doubt it not. Appropriate all that he has done; accept all that he has given; believe him sincere when he invites *all* to partake of the water of life; believe his word when he says, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

If we accept these invitations and act upon these suggestions and admonitions, then we shall triumph. It is not of us nor through any worthiness of ours, but of and in and through him—righteousness only through his righteousness; triumphant in the triumph which he achieved; joint heirs to the eternal inheritance by virtue of his redemption of the usurped dominion. To those who thus accept him is made this blessed and everlasting promise: "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more." Rev. 3:12. That means to be forever with Christ.

"God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us sit with him in the heavenly places, in Christ Jesus: . . . for we are his workmanship, created in Christ Jesus for good works." Eph. 2:4-10.

That is the glorious work which the gospel of Christ is doing in the world today—out of just such unpromising material as we are, making living stones for the completion of that temple which shall never be destroyed. C. M. S.

Say It

IN the early morning meeting a brother arose,—a devout farmer, elder of a country church.

"This morning," he said, "it seemed as if something said to my heart clearly, 'Speak.'

"What shall I speak?' I thought.

"The answer came clearly, 'Speak a word.'

"What word, Lord?' I said in my heart. And the answer came, 'Love.'

"So, brethren," he said, stretching his arm toward the congregation, "I say it this morning. I love you all, my brethren."

It was simply spoken, by a simple farmer brother; but as he spoke the words, "I love you all, my brethren," there passed over the congregation a spirit of melting tenderness that gave

the keynote to a blessed social meeting.

We think it so often—the love of the brethren. Let us say it oftener. "And be ye kind one to another, tender-hearted, forgiving one another. . . . And walk in love, as Christ also hath loved us."

W. A. S.

Durban Camp Meeting.

An Incentive to Greater Earnestness

It is most gratifying to learn from the report of the statistical secretary, Brother H. E. Rogers, that during the second quarter of the present year there was shown a net increase in the membership of the North American Division Conference of 1,831. This is the largest gain ever reported for any quarter. The total number of believers in North America now stands at 75,436. The net increase was obtained by deducting the membership at the beginning of the quarter, plus the number of deaths, removals, and apostasies, from the total membership at the close of the quarter. A much larger number were baptized; namely, 3,025. This shows that on an average more than one thousand persons were baptized every month, or over two hundred and thirty every week during the entire quarter.

This is truly an encouraging showing, but is it the full measure of our power of evangelization?—Nay, verily. Of ourselves we could not have accomplished even what has been done. The more than three thousand souls who were won to Christ during the second quarter of this year were gained because of the workings of the Spirit of God through our poor, feeble efforts. But in the work of the Holy Spirit there are no limitations. God can accomplish even greater results in the future if we will but consecrate ourselves more fully to his service, and become free and open channels through whom his grace can flow out to the world.

What Heaven has accomplished through our feeble efforts, and to a great extent in spite of our comparative indifference and coldness, should be an incentive to greater earnestness on our part. Let us seek for that power which Jacob obtained, the power to prevail with God and with man. Then shall we become true Israelites indeed.

But while we shall fail of the very object of our existence if we do not carry to the world the message which God has given us, and while if we carry that message with the true spirit of consecration and zeal it will inevitably produce fruits in bringing men to a saving knowledge of Christ, yet at the same time we must remember that our real strength does not consist in increased membership. We may report the quarter's work for the

encouragement of the believers, we may thank God for the results achieved, but in no spirit of self-glory or satisfaction should we number Israel. Rather should we ever bear in mind the great field which is still untouched, and the much greater results which might have been recorded in the past had we been more faithful in proclaiming the message we bear.

Let us praise God for what he has accomplished in spite of our unworthiness and unfaithfulness. To him belongs the glory for every achievement.

F. M. W.

The Prophecy of Daniel 7

Part 3. Beginning of the 1260 Years of Papal Supremacy

COMPRESSED into forty-five words, the age-long story of the workings of the Roman Papacy is thus told by the angel that interpreted Daniel's vision of the "little horn":—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

The spirit of this apostasy was abroad in apostolic days. "The mystery of iniquity doth already work," said the apostle Paul. 2 Thess. 2:7. And this power is to continue to work until the end, when it will be destroyed by the brightness of Christ's coming. 2 Thess. 2:8.

A Prophetic Period

But according to the word of the angel to Daniel, there was to be a period during which, in a special sense, the Papacy was to hold its supremacy over the saints and the times and the laws of the Most High.

"They shall be given into his hand until a time and times and the dividing of time." In the Scriptures the word time, used in this manner, means a year—"at the end of times, even years." Dan. 11:13, margin. Therefore a time (one year) and times (two years) and the dividing of time (half a year) means three years and a half. According to the Jewish reckoning,—360 days to the year,—this would be 1260 days.

But in the symbolic representations of time in prophecy a day stands for a year. (See Eze. 4:5, 6, and other scriptures.) Thus the prophecy foretold a long period of 1260 years, during which this power was to hold its special supremacy.

When did this supremacy begin? What events, we may ask, mark the rise of the Papacy to acknowledged supremacy, and what events mark the ending of the 1260 years?

A Pivotal Point in History

The answer of history to the voice of prophecy is clear.

The sixth century was a pivotal point in the history of the world. The bishops of Rome had been asserting the claims of that seat (or "see") above all others. Justinian was emperor of the East. Of Justinian and his time Bury says:—

He may be likened to a colossal Janus bestriding the way of passage between the ancient and medieval worlds. . . . His military achievements decided the course of the history of Italy, and affected the development of western Europe; . . . and his ecclesiastical authority influenced the distant future of Christendom.—*"History of the Later Roman Empire," Vol. I, pages 351-353.*

Of this turning point in the history of the world, Finlay says:—

The changes of centuries passed in rapid succession before the eyes of one generation.—*"Greece Under the Romans," page 231.*

Just here we find the Papacy lifted definitely into acknowledged supremacy. Imperial Rome had already left its ancient seat to the Papacy, the imperial throne being no longer maintained at Rome. The Bishop of Rome was left the chief figure in the ancient seat of the Cæsars. The prophecy of Rev. 13: 2 had said of the relation of the old imperial power to the Papacy, "And the dragon gave him his power, and his seat, and great authority." The seat was given, and now imperial Rome was to give to papal Rome the definite recognition of its supreme power and "great authority."

Papal Supremacy Officially Recognized

In A. D. 533 the emperor Justinian promulgated a letter, having the force of an imperial decree, recognizing the absolute headship of the Bishop of Rome over the churches. It declared:—

We have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the see of Your Holiness. . . . For we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the churches, should fail to be made known to Your Holiness, as being head of all the churches. For as we have said before, we are zealous for the increase of the honor and authority of your see in all respects.—*Cod. Justin., lib. I, title I, Baronii, "Annales Ecclesiastici," Tom. VII, an. 533, sec. 12. (Translation as given in "The Petrine Claims," by R. F. Littledale.)*

From this decree (for such it really was) the Roman authorities date the official recognition of the supremacy of the Papacy. Some have taken a later decree by Emperor Phocas (A. D. 606) as a starting point. But Dr. Croly says:—

The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.—*"Apocalypse of St. John," page 172.*

The Sword of Empire Cleaves the Way

The "great authority" had been recognized. But at this time heretical Arian powers compassed the papal seat about. The Arian Vandals were persecuting Catholics in Africa, and an Arian Gothic king ruled Italy from Ravenna, his capital. The imperial arms were at the service of orthodoxy. In 533-534 Justinian's famous general, Belisarius, uprooted the Vandals. The war for the faith and the empire was carried into Italy against the Arian Goths. In 536 Belisarius entered Rome unopposed, at the invitation of the Pope. But next year the Goths rallied all their forces to retake the city. It was a crisis in the struggle for Italy. "If a single post had given way," says Gibbon, "the Romans, and Rome itself, were irrecoverably lost." The Goths withdrew, defeated, in 538; and this defeat, says Hodgkin, dug "the grave of the Gothic monarchy in Italy."

Though the conflict went on for years before the Goths were rooted up, this defeat of 538 was a crucial hour in the history. Finlay says:—

With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges [538] commences the history of the Middle Ages.—*"Greece Under the Romans," page 295.*

And the Middle Ages, roughly speaking, was the age of papal supremacy and power.

A New Order of Popes

Not only was there this telling stroke by the imperial sword in 538, helping to clear the way before the Papacy, but at this same time the first of a new order of popes was placed upon the papal throne by the imperial arms. Pope Silverius, accused of sympathy with the Goths, was deposed by Belisarius in 537. The emperor intervened, and the question of the validity of his deposition was held up by the emperor until 538. In that year, as Schaff says:—

Vigilius, a pliant creature of Theodora, ascended the papal chair under the military protection of Belisarius (538-554).—*"History of the Christian Church," Vol. III, page 327.*

With him begins a new order. Though personally he was humiliated by the emperor's demands, and the Papacy itself was brought into a state of subjection that it had not known even under heretical Gothic kings, yet this very arbitrary use of the papal prerogative by Justinian, strengthened the idea that the Pope of Rome was the supreme authority in religion, to speak for the universal church. In Bemont and Monod's textbook on "Medieval Europe," we read:—

Down to the sixth century all popes are declared saints in the martyrologies.

Vigilius (537*-555) is the first of a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more involved in worldly events, no longer belong solely to the church; they are men of the state, and then rulers of the state.—*Page 120.*

A Persecuting Power

Following Vigilius, came Pelagius I (556-560), who ascended the throne by "the military aid of Narses," then the imperial general in Italy. And Pelagius, who had been set in the papal see by imperial power, began to demand that the sword of the empire should be used against bishops or members in the church who did not give way to the authority of the Pope. His letters on this subject "are an unqualified defense of the principle of persecution." See "Dictionary of Christian Biography," by Smith and Wace, article "Pope Pelagius."

The prophecy declared that the Papacy would be given special supremacy during the period of 1260 years.

In A. D. 533 came the memorable imperial declaration recognizing that supremacy, and in A. D. 538 came the stroke with the sword at Rome, cleaving the way; and there began the new order of popes—"men of the state, and then rulers of the state."

Thus decisive events clearly mark the beginning of the prophetic period of the 1260 years.

And just 1260 years from the decree of 533, in recognition of the papal supremacy, came a decree, in 1793, aimed against that supremacy; and just 1260 years from that stroke with the sword at Rome in behalf of the Papacy, came a stroke with the sword at Rome against the Papacy.

W. A. S.

On the Tented Field

FROM the hot, enervating climate of Washington to the bracing atmosphere of the Green Mountain region of Vermont, was a most pleasing and agreeable change for a few days last month. It afforded us great pleasure to meet with our brethren and sisters in the Northern New England Conference during the first part of their annual convocation.

About three hundred were encamped on a little plateau overlooking the village of White River Junction, Vt., in the valley of the Connecticut River. It was a pleasure to greet some of the pioneers in the message, men and women whose hair has grown gray in their loyalty and adherence to this movement. Others were there also, who, as a result of the meetings which have been carried on by

* The exact date should be 538, as given in the quotation from Schaff's history. "From the death of Silverius [June, 538] the Roman Catholic writers date the episcopacy of Vigilius."—*Bower's "History of the Popes," under year 538.*

the conference laborers, have recently taken their stand with the people of God.

An excellent spirit was present in this meeting from the very first. One heart and one mind seemed to possess our brethren and sisters as they came from their homes, and that was to obtain God's richer and deeper blessing. For this blessing they eagerly sought, preparing their hearts, by the confession of sin and by the acknowledgment of every wrong, for the indwelling of the Holy Spirit.

The attendance from the outside was very limited; hence the preaching for the most part was of an intensely practical character, dwelling upon the necessity of possessing the truth not alone in a theoretical way, but in its spirit and power.

Elder R. J. Bryant, who had recently come from New York State to connect with the city effort in Rutland, Vt., was elected president of the conference. Brother D. K. Royer, who has served the conference efficiently for several years as secretary and treasurer, was re-elected to this position.

Special emphasis was given at this meeting to the necessity of Bible study and the study of the Testimonies which have come to us through the spirit of prophecy, and a large number of the books of Sister White were sold.

Honorable mention should be made of the Northern New England Conference in the hearty support which it is giving the REVIEW AND HERALD. This conference lacks only two dozen subscriptions of meeting its full quota. It stands, we believe, at the head of our North American Conferences in the support which it is giving our church paper.

It was with regret that we were obliged to leave this meeting when it was about half over, in order to be present at the opening of the camp meeting at Schenectady, N. Y. We must leave to others a report of the fuller results of this most encouraging gathering.

The Eastern New York camp meeting was held at Schenectady, a town of about eighty thousand inhabitants. Elder W. R. Andrews, president of the conference, had held during the summer a tent meeting in this city, and the camp meeting followed his series of meetings, occupying the same grounds. We have never seen a camp ground utilized to better advantage than was done at this meeting. Considering the natural barriers afforded by the field in which the camp was located, an ideal arrangement of the camp was effected, presenting a very neat, inviting appearance from the prominent street of the city, upon which it was located.

This conference has a membership of about eight hundred, and from one third to one half of the members were in attendance at the camp meeting. Here we

found the same earnest spirit of seeking the Lord which existed in the Northern New England meeting, and with the exception of the new faces which confronted us, and the changed surroundings, it seemed like a continuation of the meeting in Vermont.

New York was our home conference years ago, and we were pleased to meet at the camp meeting many whom we had known in earlier years, and who are still pressing faithfully onward in the Christian warfare.

The brethren and sisters at this meeting with one heart were led to seek earnestly for a greater measure of the blessing of God. His tender, melting Spirit was present in every gathering. Sins were confessed and put away, and differences between brethren were adjusted. All seemed to feel that we had reached a time in the history of the world when none could afford to longer dally with sin, but that God now required his people to make sure work for eternity.

We took great pleasure in meeting daily with the young people at this meeting. They constitute a valuable asset to this conference. The labors of Sister Bessie J. Rice in behalf of the young men and women in this field have been signally blessed.

The report of the president for the short time he had been in charge of the conference showed an excellent financial gain. Successful tent efforts had been conducted in Schenectady and at Syracuse. The interests of the latter detained Elder J. C. Stevens from attending the Schenectady meeting.

Here also the brethren and sisters heartily rallied to the support of our church paper. Many expressed their great appreciation of the blessings they had received through the years from the REVIEW. One sister reported that every member of the Rome church was either a subscriber to our church paper or had direct access to it from week to week.

We must leave to others the report of the final results of the Eastern New York camp meeting also, as we were privileged to remain only a few days. We were very glad, however, for the opportunity of meeting with our brethren and sisters in these two conferences. Their cordial greetings and fellowship brought courage to our heart, and we shall recall many times the pleasant associations which we enjoyed with them. Both these conferences have had much to discourage them in years gone by. Frequent changes in administration have brought a measure of uncertainty. The future, however, promises rich experiences in God, and with renewed courage and earnest consecration our brethren and sisters are determined to press forward in the work which has been committed to them.

F. M. W.

At a Basuto Baptism

ON Sunday, eight more souls were baptized at the Emmanuel Mission, by Elder W. H. Anderson, of the Barotse-land Mission, who visited this Basuto station with me. A large concourse of people gathered from kraals far and near.

This step, as all understood, meant a definite break with the old Basuto religion. One candidate was Matsiti, the first Sabbath keeper at this mission. Her story is worth telling, but too long for this note. Through much tribulation, she has kept the faith, and is now free to go publicly forward. Hers is really a beautiful face—"always smiling," as the workers tell me.

Another candidate was young Muso, who hopes to become a teacher as he grows up. His father was there to see him take the step.

"Is it all right?" the father was asked by Brother H. C. Olmstead.

"Yes," was the reply of the heathen parent; "I am glad to have Muso go in this way."

So out of the darkness they come, one of a family, two of a kraal, and every true believer is a witness to the power that actually changes the life.

Surrounded by the heathen of their own kraals, these eight were buried with their Lord in baptism.

As I watched their faces lighted up with joy, and watched the faces of their heathen friends gathered about, I marveled at the courage of these Basuto believers. The step was such a long one away from their past, and those walking this new way are so few! But they have the Word of God abiding in them, and nothing daunted, nothing ashamed, they break with the old life and joyfully put on the new, even though the followers of the new way are but few.

I felt that I was watching transformed souls who gloried in the spirit of the great apostle who said long ago, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

W. A. S.

Leribe, Basutoland.

The Pope and the War

WHILE all the warring nations have made their appeal to the Almighty for success to their arms and assistance in what they call their own righteous cause, the Pope has forbidden the offering of prayers for any of the countries at war. He has forbidden "all representatives of the church in belligerent countries, under pain of excommunication, from offering prayers for victory, from asking blessings for the combatants, or even administering the sacraments to those responsible for a continuation of the war."



A Prayer

GEORGIANA SILVERTHORNE

DEAREST Lord, I bow before thee;
More I love thee every day;
O, look down in tenderest mercy,
Bless me as I kneel to pray!

Though the clouds be dark and heavy,
Ne'er a moment will I fear;
Thou hast promised to be with me,
And in sorrow thou art near.

In my joys or in my sorrows,
Keep me ever near thy side;
Never need my footsteps falter
If thou art my constant guide.

So through life direct and keep me,
Never let me from thee roam,
Till at last in endless glory
I with thee shall find a home.

Pacific Union College.

"He Knoweth"

GEO. O. STATES

I HAVE thought for months, as I have read in our good REVIEW the reports of the good meetings our people were having, "O that I had the health to get out among our people once more and enjoy these refreshings!" When the date for the Western Colorado Conference camp meeting was settled, I decided that I would attend a few days of the opening meetings. The day before I should have to start, I talked it over with my family, and it was decided that it would not be best for me to go.

On going to bed, I was quite nervous, and began reflecting over the past. I thought of how, over eleven years ago, I was stricken down at the close of a series of meetings in which some dear souls accepted the truth and were baptized and taken into the church. I wondered why I had had to suffer so many years. "Here I am," I thought; "the message is swelling into the loud cry, and I have to stay at home, half of the time not well enough to attend the Sabbath school and church services, and having no part in the closing of the message." With my mind dwelling on these things, I finally fell asleep. When it was time to arise, I was apparently dreaming, and these words were impressed upon my mind as vividly as if spoken: "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold."

I thought, "Is it possible that it has taken all these years of suffering that I might reflect the divine nature?" This text then came to my mind: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." I said, "Notwithstanding all my mis-

takes, I surely love the Lord. Then all this will work out for my good. Though I cannot understand it here, yet in the eternal ages it will all be made plain."

As these thoughts were passing through my mind, I surely felt the presence of the Holy Spirit, and a willingness to trust him, to leave the Lord to order my life in his own good way. While I never expect to go out and preach the message as in the past, yet I do feel more of a willingness to act any part that the Lord may appoint for me. If I cannot meet with the Lord's children as I should like, I will bear my testimony in our good REVIEW.

There is a story of a man who was quietly doing much good in advancing the cause of Christ, and Satan called a council of his leaders, asking different ones what to do to break up his usefulness. Many suggestions were made, but Satan said, "No, these suggestions never will work out, for he will know where they come from." Finally one who had been listening quietly and not taking any part said, "Give him over to me, and I will discourage him."

The devil knows better than to tempt me on the leading points of this message. He knows that over sixty years ago I saw Sister White in open vision; and although I was then just a little child, I know something of the power of God accompanying this message in its early days; so Satan does not tempt me on that point. Some months ago, when I was recovering from a severe illness, he came to me with this thought: "Here you have given your life for the advancement of this work; your brethren have no use for you; you are simply an expense, and no benefit. Now what is the use of keeping up family worship? Tell wife to do the reading and praying and you will listen." When these suggestions came to me, I went down into the grove by the creek, and pleaded with the Lord to keep me from falling.

The Lord has been looking on through all my afflictions. When I have pleaded with him, asking that if I could not be cured so as to have some part in the closing of the message, he would lay me away to await the first resurrection, he was even then blessing my humble efforts. When I was in the greatest discouragement, one whole family accepted the truth as a result of the few Bible readings I was able to give and the reading matter I could put out. From the fast-fulfilling prophecies I know we are near the close of this work. Soon the time will come when those who have silver and gold which they have heaped up will cast their money to the moles and to the bats.

I recently learned that one of our

brethren whom I used to visit in the eastern part of our State nearly twenty-five years ago, had given up the truth and gone to making money. I made inquiries as to how it happened. I was told that it came about through his criticizing our system of organization, and also the spirit of prophecy, which God placed in this church at its beginning. Dear brethren and sisters, there are some things we may not understand, but I want to tell you that this is the third angel's message, and it is going to gather out a people for translation. The question with us as individuals should be, Shall I be one of that number?

Cedaredge, Colo.

Seven Great Triumphs — No. 4 A Triumphant Change

H. A. ST. JOHN

SURELY the great change, the miraculous uplift that is given to every resurrected saint, is a triumph so grand and glorious that it cannot be fully described. Methinks that even the realization will be constantly unfolding in blessedness throughout all the endless years of eternity. Jesus had a triumphant resurrection, a glorious and eternal victory over him who is the power of death. He came forth a mighty conqueror over death and the grave. His body, although still bearing the marks of the human, was nevertheless, greatly changed.

By many infallible proofs, for a period of forty days, he showed himself alive, after his resurrection. But in the suddenness of his appearances and disappearances his disciples encountered a mystery that was beyond their comprehension. His last disappearance, at the end of the memorable forty days, differed greatly from all his disappearances before. On the day of ascension, on the Mount of Olives, standing among his disciples, teaching them as only he could teach, he suddenly departed. But unlike former occasions, they saw him go this time.

By some unseen power, he was lifted up from them, while in the very act, with hands uplifted, of pronouncing upon them his parting benediction. They gazed upon him as he ascended, until a cloud of glorious angels met him. Just as the cloud received him, he dropped this sweet message into their ears, "Lo, I am with you always, even unto the end of the world. Amen."

So will it be with all victorious saints. After a triumphant life, a triumphant death, and a triumphant resurrection, they will have a triumphant change. This mortal will put on immortality, this corruption will put on incorruption. This vile body will be changed, and fashioned like Christ's glorious body. O, what a glorious change! And it will abide forever.

Then we may bid an eternal adieu to all the ills of corruptibility and mortality. No more sorrow, disease, sin, or pain! Every nerve will forever thrill with the music of perfect health. No

more will be heard the sad note, "I am sick." O, the ecstatic joy of every heart as Jesus is seen in his glory, and is recognized as the One who has wrought this great and glorious change. Truly it is a triumphant change.

Christ Died on Friday and Arose on Sunday

O. A. JOHNSON

SOME in our day believe that Christ must have been three full days and three full nights, or seventy-two hours, in the heart of the earth, or the grave; hence he must have been crucified on Wednesday and buried on that evening about sunset, and consequently arose Sabbath evening, just before sunset. Such base this conclusion on Matt. 12:40; 28:1. Others hold that Christ was crucified and buried on Thursday and arose Sunday morning. But these views contradict other scriptures that have a direct bearing on the same subject. And furthermore the views expressed above are in direct opposition to the teachings of all Christians from the time of Christ till the present time. All well-informed persons know that the sufferings and death of Christ have been commemorated by the observance of Good Friday from the earliest ages of Christianity. Likewise has the first day of the week been observed in memory of Christ's resurrection on Sunday. Early history records no dissent therefrom.

It is a wrong principle to interpret one text of Scripture in a manner that will conflict with others which speak of the same subject. Again, texts of the New Testament ought to be interpreted in harmony with the usage of the Old Testament, as well as in harmony with the use of the language in the days of Christ. Sometimes the word day includes only the light part of the diurnal period, and sometimes it embraces also the night. Gen. 1:5. When several successive days follow an event, that day on which the event occurs is always counted as the first. "I do cures today and tomorrow, and the third day I shall be perfected." Luke 13:32. The day on which Christ was speaking was the first of these three days.

The day on which a child is born is the first day of its existence, although its birth may occur late in the afternoon of that day. "Abenezra, an eminent Jewish commentator, (on Lev. 12:3) says that if an infant were born in the last hour of the day, such hour was counted for one whole day. This observation critically reconciles the account of our Lord's resurrection in Matt. 27:63 and Mark 8:31, 'after three days,' with that of his resurrection on 'the third day,' according to Matt. 16:21 and Luke 9:22, and according to fact; for, as our Lord was crucified on Good Friday about the sixth hour, or noon, the remainder of that day to sunset, according to the Jewish computation, was reckoned as one day. Saturday, it is generally admitted, formed the second day; and as the third day

began on Saturday at sunset, and our Saviour arose about sunrise on the following morning, that part of a day is justly reckoned for the third day; so that the interval was 'three days and three nights,' or three calendar days current. . . . The same mode of computing time obtains in the East to this day."—*Horne's Introduction, Vol. II, part 2, chap. 4, sec. 6, pages 75, 76.*

"R. Eliazar ben Azariah said, 'A day and a night make an *onah*, and a part of an *onah* is as the whole. And a little after, R. Ismael computed a part of the *onah* for the whole.' Thus, then, three days and three nights, according to this Jewish method of reckoning, included any part of the first day, the whole of the following night, the next day and its night, and any part of the succeeding or third day."—*Clarke's Commentary on Matt. 12:40.*

King Rehoboam said to the people, "Come again unto me *after three days*," "and all the people came to Rehoboam *on the third day*, as the king bade, saying, Come again to me *on the third day*." 2 Chron. 10:5, 12. Queen Esther advised the Jews at Shushan as follows: "Fast ye for me, and neither eat nor drink *three days, night or day*: I also, and my maidens will fast likewise; and so will I go in unto the king." "Now it came to pass *on the third day*, that Esther put on her royal apparel, and stood in the inner court of the king's house." Esther 4:16; 5:1. "We remember," said the Jews to Pilate, "that that deceiver said, while he was yet alive, *After three days* I will rise again. Command therefore that the sepulcher be made sure *until the third day*." Matt. 27:63, 64.

The above scriptures, as well as the quotations from those eminent commentators, show clearly that often a part of a day was counted for a whole day, and that an event to take place after three days actually occurred on the third day.

The earliest Christian writers testify that Christ was crucified on Friday and rose on Sunday. Ignatius, who lived from A. D. 30 to A. D. 107, wrote as follows: "On the day of preparation, then, at the third hour, he received the sentence from Pilate, the Father permitting that to happen; at the sixth hour he was crucified; at the ninth hour he gave up the ghost; and before sunset he was buried. During the Sabbath he continued under the earth in the tomb in which Joseph of Arimathea had laid him. At the dawning of the Lord's Day he arose from the dead, according to what was spoken by himself: 'As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.' The day of the preparation, then, comprises the passion; the Sabbath embraces the burial; the Lord's Day contains the resurrection."—*'Ante-Nicene Fathers,' Vol. I, page 70.* Justin Martyr, who lived 110-165, testifies as follows: "Sunday is the day on which all hold our common assembly, because it is the first day on which God, hav-

ing wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For he was crucified on the day before that of Saturn [Saturday]; and on the day after that of Saturn, which is the day of the sun, having appeared to his apostles and disciples, he taught then these things, which we have submitted to you also, for your consideration."—*Id., page 186.*

Matt. 28:1 is sometimes quoted to prove that Christ must have risen late on the Sabbath; for, say they, the Greek word *opse*, translated "in the end of the Sabbath," literally means "late;" hence, late in the Sabbath, and not "in the end" or after the Sabbath. It is true that "late" is one definition of *opse*, but it has other meanings. "*Opse, with a genitive, as in Matt. 28:1, means 'at the end of, at the close of, after.'*"—*Robinson's 'Greek-English Lexicon of the New Testament.'* "After the close of the Sabbath, Matt. 28:1."—*Bagster's 'Analytical Greek Lexicon.'* "After a long time, at length, late."—*Liddell and Scott, Greek-English Lexicon.* The following from Dionysius, Bishop of Alexandria, who lived 200-265, and wrote in Greek, explains Matt. 28:1 as follows: "Now this phrase, 'in the end,' will be thought by some to signify, according to the common use of the word, the evening of the Sabbath; while others, with a better perception of the fact, will say that it does not indicate that, but a late hour in the night, as the phrase 'in the end' denotes slowness and length of time. Also because he speaks of night, and not of evening, he has added the words 'as it began to dawn toward the first day of the week.'"—*'Ante-Nicene Fathers,' Vol. VI, page 95.*

I have examined all that the ante-Nicene Fathers have said on Matt. 12:40 and 28:1, and all explain these texts in harmony with the above. I know of no commentator or church historian that explains them otherwise.

From Luke 23:54-56 we learn that Christ was crucified on the preparation day before the Sabbath, which was kept according to the commandment; and this was the seventh day of the week; for the day following was the first day of the week. Luke 24:1; Mark 16:1, 2; Matt. 28:1. That Sabbath was also a "high day." John 19:31. If, as some believe, this Sabbath was the fifteenth of Nisan, then it was a high day, because the first Passover sabbath and the weekly Sabbath came at the same time; and if this weekly Sabbath fell on the sixteenth day of Nisan, as others teach (which I think is the truth), then this Sabbath was a high day because it was the day on which the wave sheaf was offered. Those who wish to study this subject thoroughly and critically will find valuable information thereon in Edersheim's "Life of Christ," Vol. II, chaps. 9, 14; and "The Temple," by the same author, chapters 11-13, and the appendix.

There is also another line of argument which proves conclusively that Christ could not have been crucified before Fri-

day. It is based on the fact that the Gospels relate what Jesus did during the six days before the Passover. On his way to Jerusalem from Jericho, he stopped at Bethany at the home of Lazarus, and there they made a supper for him. Read Luke 19:1-28; John 11:55-57; 12:1-11. The first of these six days was the day of his arrival at Bethany. But this could not have been the Sabbath, as he with his disciples had traveled many miles from Jericho; nor could it have been on the first day of the week, for that would then have made the Passover fall on the following Sabbath. The day following was therefore the Sabbath, the fifth day before the Passover; and this was spent at the home of Lazarus. See Geikie's "Life of Christ," chap. 55, par. 1; "Life and Times of Jesus the Messiah," by Edersheim, Vol. II, page 357; "The Desire of Ages," chap. 62, par. 3; "Spirit of Prophecy," Vol. II, page 372.

On the next day, the *fourth day* before the Passover, he rode into Jerusalem, at which time his disciples made a great demonstration over him, such as would not have been proper for the strict observance of the Sabbath. This entry into Jerusalem was on Sunday, which has been called "Palm Sunday," because palm branches were strewn on the road by the multitude when Jesus rode into Jerusalem. See "The Desire of Ages," chap. 63, par. 3; "Spirit of Prophecy," Vol. II, page 383; Geikie's "Life of Christ," page 661.

In the evening of this day he returned to Bethany. Mark 11:11.

On the following morning, the *third day* before the Passover, which would be Monday, Jesus returned to Jerusalem, cursed the fig tree and cleansed the temple by driving out the buyers and sellers, taught and healed the sick. Mark 11:12-18; Matt. 21:14-19; Luke 19:45-48. From the fact that they bought and sold it is evident that this day could not have been the Sabbath, but a common work day. In the evening he left Jerusalem and returned to Bethany. Mark 11:18, 19; Matt. 21:17.

On the following morning he returned to Jerusalem and taught all day in the temple. Mark 11:20, 27. Jesus spent all this day teaching in the temple. This was Tuesday, the *second day* before the Passover. Matt. 26:1-5; Mark 14:1, 2.

There is no record of what Jesus did on the following day, or the *first day* before the Passover, which was Wednesday. It is but reasonable to believe that he rested at the house of Lazarus, preparatory to his trial and sufferings on the days following. Of course the Jews were then plotting against him. Luke 22:1-6.

The following day was the first day of the feast of unleavened bread, when the lamb was killed between the two evenings, or after three o'clock and before sunset. Matt. 26:17-20; Mark 14:12-17; Luke 22:7-15; John 13:1. According to Josephus, who was a priest, the lamb was killed between the ninth and eleventh hours, or between three and

five in the afternoon. See Josephus's Wars, book 4, chap. 19, sec. 1. Jesus ate the Passover on the night following. Ex. 12:5-8; Matt. 26:20; 1 Cor. 11:23, 24. On the next day Jesus was crucified, and was buried on the preparation day, the day before the Sabbath. Luke 23:54-56. He rose early on the first day of the week, the third day after his crucifixion, according to the Scriptures. Mark 16:1, 2, 9; Luke 24:21; 1 Cor. 15:3, 4.

College Place, Wash.

Saving Our Children — No. 2

B. L. HOWE

IN David's varied experience he came to realize that the stability of the kingdom rested in the home, and that the Lord must be the master builder. He says, "Except the Lord build the house, they labor in vain that build it," or, as the margin says, "that are builders of it in it." Ps. 127:1. This shows that the psalmist is speaking of those who occupy the house rather than of the building. This is still further shown in verse 2, where he speaks of the eating and the sleeping of those who dwell in the house. In verse 3 it is made plain just what part of the family he has in mind: "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward." Children are the heritage of the Lord in the sense that every child belongs to him. They are also a treasure committed to parents.

When a child comes into a family, "God says to the parents, 'Take this child and bring it up for me.'" Except the Lord build in all the training of the child, the labor is in vain. Your child may reach the highest education the world can give. You may rise up early and sit up late, yet your labor be in vain. How can the world's education build a child for the kingdom of God? Children are compared to arrows in the hand of a mighty man. It requires both hands of the archer to direct the arrow. If the arrow hits the mark, it must be under the control of the one who handles the bow. God would have our children, as they go out from our homes and schools, so directed that they will not miss the kingdom. It is beyond us to understand how those who know nothing of the message for this time can so train our children that they will hit the mark.

If we would have the children go right, the training must begin at least as soon as the child begins to live. In the REVIEW of Sept. 19, 1854, is an article from the pen of Sister White, entitled "Duty of Parents to Their Children." This was reprinted by request in 1893. From this we quote: "Parents stand in the place of God to their children, and they will have to render an account whether they have been faithful to the little few committed to their trust. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. . . . Is not your salvation doubtful with the blood of your children upon

you, children that might have been saved had you filled your place and done your duty as faithful parents? . . . Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with little restraint."

If the children are the "lawful prey of the enemy," they are his captives by law. This law we find recorded in Gen. 1:11, 12, 21, 24, 25. The law that everything shall bring forth after its kind, is found in all plant and animal life, and is as eternal as the Creator who put it there. Its unchanging nature is recognized by those who engage in the development of plant and animal life. This law can be made plain to children while yet young. When the child thoroughly understands it, he has at least one strong point in his fortification against the teachings of evolution.

Man was made in the image and likeness of God. Had he remained true, his children would have been in the same image and likeness. He became a sinner. The law of reproduction remained the same, but man had changed. So we read (Gen. 5:3), "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." This was after the death of Abel, after Adam had become a sinner. The psalmist, under the deep humiliation of his great sin, realized the strength of the law that makes the child a captive. He said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5. This is why we need a Saviour, "made of a woman, made under the law." Gal. 4:4.

In the record of the prophecy in Psalm 22, Christ says of himself, "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly." Verses 9:10. We need a salvation that we can apply from the inception of life to the end of life. This we have in Jesus, who was conceived of the Holy Ghost, who did no sin, and who bore our sins in his own body on the tree. The child is a portion of the parent life. The servant of the Lord says, "Parents stand in the place of God to their children." He holds the parent responsible for the development of the child life the same as if it were the parent's own life. It is the privilege of parents to surround their children with holy angels.

As Satan stood by the grave of Moses and contended with Christ about the body of Moses, so he stands by every cradle and contends for the babe as his lawful captive; but it is the privilege of every father and mother to claim the victory that Christ has won for the children. Isa. 49:24, 25, asks and answers the final question on this subject: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty

shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."

In the quotation given, God says, "Children are the lawful prey of the enemy." Here the question is asked, "Shall the prey [the children] be taken from the mighty [Satan], or the lawful captive [children captives by law] delivered?" The answer is from the Lord: "Even the captives [the children, captives by law] of the mighty [Satan] shall be taken away, and the prey [the children, "the lawful prey of the enemy"] of the terrible [Satan] shall be delivered." And then comes the promise whose price is above rubies to every struggling mother, "For I will contend with him that contendeth with thee, and I will save thy children."

The Faith of Jesus

T. E. BOWEN

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

THESE are the words of Inspiration. The Lord points to a company down at the close of time, and mentions three of their special characteristics: (1) They are a patient people; (2) they keep the commandments of God; (3) they keep the faith of Jesus. This is a wonderful description, when we study what those expressions mean. Let us consider the last specification.

What Is the Faith of Jesus?

What does it really mean to "keep the faith of Jesus"? In the first place, we must know what the faith of Jesus is. Unless we do, we may be found keeping that which bears some resemblance to the "faith of Jesus," and yet is quite unlike it.

What was the nature of Jesus' faith as manifested in his life among sinful men? We cannot fathom the infinitude of any one of the attributes of the Son of God; neither can we know the great depths of his faith, but we can at least get some understanding of it through the Word.

Many are the statements in the Word revealing his perfect reliance upon his Father's love, his help, his presence, his wisdom, and his power. Text after text could be cited illustrating this. A few of them read: "My Father is greater than I." "I am in the Father, and the Father in me." "The Father that dwelleth in me, he doeth the works." "As the Father hath loved me, so have I loved you." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." " whatsoever I speak therefore, even as the Father said unto me, so I speak." "The Son can do nothing of himself." The basis for Jesus' faith was the word of his Father. He knew that word would not fail. Upon that he unquestioningly took his stand.

Jesus' Faith Tested Through Suffering

There is still another phase of the faith of Jesus containing valuable lessons for us. As he came into the horror and darkness of Gethsemane, as he began to feel the withdrawal of his Father's presence, and realized that in his humanity he must drink the bitter cup that belonged to us, his faith and confidence in his Father's goodness and love and wisdom were put to the extreme test.

At this time, apparently, so far as he could see, his Father actually was deserting him. Did Jesus' faith and confidence in his Father fail him here?

We hear that thrice-repeated, agonizing prayer, "O my Father, if it be possible, let this cup pass from me." This prayer came from the lips of him who had spoken worlds into existence. Think of the tremendous strain upon the anchor chain of his faith when the Son of God clutched the very earth itself at midnight's lone hour, as these words escaped his lips. The destiny of a lost world, yes, a universe, was trembling in the balance. Would he drink the cup? Would his faith in his Father's wisdom and love fail him in that dreadful hour? As often as he prayed, "Let this cup pass," came the words, "Nevertheless not as I will, but as thou wilt."

One record states that he prefaced this prayer with the words: "Abba, Father, all things are possible with thee; take away this cup from me: nevertheless," etc. What an expression of unswerving confidence in the infinite power of his Father!

The One who, through faith in his Father's power, had cast out devils by his word, had cleansed the lepers with his touch, had opened the eyes of the blind, he whose voice had penetrated the caverns of the dead, is now tested to the utmost. Jesus apparently is left alone, deserted by the nation he came to save, forsaken by the closest of his disciples, the weight of the sins of an unfeeling and unappreciative world resting upon him; and in this trying hour even the Father turns his face from him. Do you wonder that this request to let the cup pass fell from his pale, quivering lips? All this is comprehended in the "faith of Jesus."

Have We Truly the Faith of Jesus?

And before the experiences of the people of God are over in this world, God says "the faith of Jesus" will be kept by this remnant. There must be, therefore, some experiences for them quite similar to these that brought to the test the faith and confidence of Jesus.

Do we believe the Word of God as Jesus did? Are we learning to trust God in the everyday experiences coming to us as he did? Is it true of us that we are keeping Christ's command to love one another as he loves us, as he kept his Father's commandments and abode in his love? If so, we are laying the foundation for a faith that will not fail us in the supreme test just ahead, as Jesus was sustained by his faith in the hour of his trial. "And Jesus answering saith

unto them, Have faith in God;" or, 'as the margin puts it, "Have the faith of God."

So in all assurance, with the poet, let us pray for a faith—

"That will not murmur or complain
Beneath the chastening rod,
But in the hour of grief or pain
Can lean upon its God.

"That bears unmoved the world's dread
frown,
Nor heeds its scornful smile;
That sin's wild ocean cannot drown,
Nor its soft arts beguile."

Morsels

PHILIP GIDDINGS

ONE ought to know the bottom of the top where he desires to be. He should not aspire to the summit before he has perspired at the base. He who begins to build at the top ends below. Toddle first, and you will not topple after.

Where you cannot speak the Word, let the Word speak.

The Lord chooses at times strange workmen as well as workshops to do his work. The Pentateuch was written by Moses, a refugee from Egypt who tended sheep in the Midian desert; the book of Daniel was written by an exile in Babylon; the sublime Revelation by the prisoner John on penal Patmos. "Pilgrim's Progress" can still be made in Bedford jail. Those who go down into the deep see wonders on high.

Simon Magus made more money bewitching the people than Simon Peter did in switching them off the deception. And it is still so to this day.

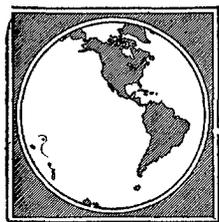
Be not like the match that cannot be made to ignite but on its own box. Strike a light anywhere a light is needed. Be a kind man to all mankind. The truly great men are those with the bigness of international and cosmopolitan souls, the sons of Adam, who are the sons of God.

Though the nations of the earth speak in different tongues, they all laugh alike and cry alike. The language of the human heart is the same—the sorrow of sin's night or the dispersing joy of the Sun of Righteousness. He who talks Jesus, talks love's wide-world Esperanto. As evident as the sun in the heavens, there is no speech nor language where that voice is not understood.

A bank note, worn, dirty, and even torn, is worth infinitely more than the cleanest counterfeit.

Painstaking protects against pain. Carelessness sows for a crop of cares. Waste and want are the morning and evening of the prodigal's day.

A tiny room may still be a tidy room. Those who excuse disorder and dirt because the place is small, would have spread them out in greater space. Order and cleanliness depend more on the housekeeper than on the house. He that cannot keep a little garden from weeds has no claim to the management of extensive farms. He that is faithful in little will be faithful in much.



THE WORLD-WIDE FIELD



Fifteen Hundred Miles Through Venezuela With the Scriptures

(Concluded)

[The introduction of the Bible into the spiritually dark countries is a very important part of God's work on earth. We feel sure the readers of the REVIEW will follow with deep interest the experiences of Stephen B. Adams, a colporteur of the British and Foreign Bible Society, on a recent tour into the interior of Venezuela, as published in the *Bible in the World*, from the leaves of his diary.]

By Steamer on the Great Orinoco

ON leaving San Fernando by steamer, we entered upon a new order of things. Thus, at meals, for want of spoons we learned to drink soup over the side of the plate, and catch the thickest part of it with our fingers. If one wanted to drink, he was handed an old butter tin, which served many purposes; but it was not an easy matter for the inexperienced to scoop up water from the river while the boat was in motion.

There was no mistaking the Orinoco when we reached it — a great expanse of water with waves as turbulent as the sea. At some places we could scarcely see the opposite bank, as this mighty river at its junction with the Apure is quite four miles wide. What surprises one most is the little traffic on this truly vast waterway; from San Fernando to Ciudad Bolivar, our destination, we met nothing but a few native dugout canoes. There is very little sign of human life upon its banks, and the silence strikes one with a kind of awe. After two days and nights we reached Ciudad Bolivar, a very pretty place built on a hillside, after the old Spanish fashion. Here there were hundreds of foreigners, and we heard English spoken on every side by natives hailing from Trinidad.

On the High Plains: Caribbean Indians

In the saddle once more, we were following the track on what are called the "High Plains." Here we met several bullock wagons, great, lumbering vehicles with large, broad wheels, each wagon dragged slowly onward by ten oxen. We had been warned by many of the danger of going without a guide, and of the possibility of getting lost; so after traveling three hours we were congratulating ourselves on the ease with which we had kept the track. Nevertheless we learned that we had gone astray, and must strike due east to find the telegraph lines. We were very hungry, as we had had no breakfast, and we appreciated a piece of *casabe*, — a dry, hard, tasteless kind of bread made from the yucca plant, — for which we exchanged a New Testament. We followed the telegraph wire

through a trackless plain, and were glad at length to reach a hut occupied by a Negress, who prepared us a simple native breakfast, — a "table spread in the wilderness," in very truth. This woman possessed a New Testament, but had been forbidden by a passing priest to read it; now she bought a Bible, promising to read it carefully.

By and by we came in contact with the Caribbean Indians, and visited one of their villages. As we drew near, we noticed the women hiding, and the little ones looking afraid. We dismounted, and left our horses in the care of a boy at the door of the first hut. We examined many things of interest, and as one young man spoke Spanish, we were able to get the information we wanted. The huts were low and small, thatched with palm leaves. Some of the men were weaving a kind of long basket tube for making the inevitable *casabe*. Others were playing a rude kind of mandolin, but the greater part were doing nothing. The women were more afraid of us. Some were netting hammocks of thread made from the palm tree, while others were scraping and preparing the yucca, which seems to be their staple food. While a few could speak Spanish, not one could read; but we gave one man St. Mark's Gospel, and he was pleased with his present. These Indians are expert with the bow, and seem to fish a good deal in the great rivers.

A Vivid Experience

Near the Tigre River we lighted upon a hut kept by a little Negro woman as a resting place for travelers. The landlady told us we could sleep there if we liked, but food she had none. Nothing! The stern truth dawned on us that we had tasted no food since the previous evening. Just then there came up two bullock wagon drivers, and these gave us a bit of sun-dried beef. Out of this meat the little woman made a kind of soup, and with the addition of some old *casabe* we supped once more, drinking the soup in native style, over the edge of the dirty plates. There was neither table, chair, nor light in the hut; and as we squatted on the floor, the Negro woman cooked at the fire — also on the floor — while the bullock drivers, one with a native mandolin and the other with two big rattles, played as hard as they could. This music proved so inspiring that every now and again the cook would leave her pot, and the rattler his two rattles, and catching each other like two wrestlers, they would dance around for about five minutes, and then, each apologizing for bad steps, they would resume, one his rattles and the other her cooking pot. The dancing ceased; and then the Negress began to

tell about a wonderful cross she had recently bought, that had worked many miracles and was blessed by a priest. She brought it out, all covered with fancy paper, and hung over with the gifts that she had received from those who had been cured by its power. One man said that if he had five cents, he would have given it to buy a candle to burn before the cross; but the Negress told him that at present she had plenty of candles, only next time he returned he must not forget his promise. When the moon rose, the music and dancing were renewed. After that, we got them together and told them the story of the true cross. The poor woman said she liked that better than dancing. Finally we slung our hammocks under a tree near the hut, and so ended another day.

Early next morning we gave the Negress two Gospels, filled our water bottles, and set off. That day we met a Turk with a bullock wagon. He gave us a big bowl of soup with meat and *casabe*, and would take nothing in exchange; but we presented him with a New Testament, with which he was highly delighted.

At the town of Aragua we met two Germans and a Frenchman, and when the telegraph operator announced the latest war news, the natives tried hard to excite a quarrel; but we were able to keep the peace, thank God. With our books we worked the town, but the priest had preached against us from his pulpit. Many were afraid to buy, yet in spite of his warning we had quite good sales.

Venezuela's Bane

Soon we traveled right into the malarial zone, and then the sights that met us as we went with the Scriptures from house to house and hut to hut made us sad indeed. Out under a tree would lie half-naked bodies of men or women in the throes of heat and fever. The yellow, wasted forms, the hollow, sunken cheeks, and the languid look in many cases, announced that the cold hand of death was not far off. Or the fever would be at the shivering stage, and the poor patient would be covered with every piece of available clothing, yet be shaking like a leaf in the wind. This fever is a curse to Venezuela; little by little it is wiping out once famous centers of trade, yet nothing is being done to stay its ravages.

Home Once More

After three months' absence we returned fit and well to Caracas. Our first news there was of the death by yellow fever of a young missionary who had gone west on a similar trip. Thus ended a long, trying, and difficult tour, which beforehand was considered by many to be an impossibility at that time of year. When we look back on our trip, we marvel at what God enabled us to do. Our sales amounted to 180 Bibles, 825 Testaments, and 1,420 portions — making a total of 2,425 books. Arrangements had to be made for the transport of these books by railway, on horses, on donkeys, in cars, in canoes, on board steamers,

and last but not least, in great wagons drawn by ten yoked oxen. Here and there we found groups of interested people; and the good seed has been widely sown.

Mission Policy and Methods

J. C. ROGERS

PREACHING, teaching, and healing are the three prominent things to be done by the missionary. In two records of our Lord's commission, preaching is spoken of first. In the two records which mention healing, it follows preaching and teaching.

From the example of Christ and the apostles we learn that every legitimate means is to be used in the execution of the mighty commission. An attempt at classifying some of the methods of reaching the heathen with the gospel message will be useful, I think. We shall place first of all,—

Preaching the Word

None will question, I presume, the paramount importance of this means so fully employed in the early church. The convincing certainty of the simple gospel can be depended upon in season and out of season. It reaches the heart. It converts. It saves. No man can deny nor escape its power. No man will soon forget its convicting appeals brought home to his needy heart by the Spirit's power.

"The testimony of living men has advantages, many and great, over that of the written or printed word. The printed book certainly brings a sure and authoritative knowledge, but it lacks the support of a trustworthy witness, staking his life on the truth of his message. Among uncivilized peoples a personal offer of the gospel is the necessary thing. The written or printed word is ineffective for the most part, at least, in purely heathen regions."—*Living Forces of the Gospel*, by Warneck.

Publishing the word finds its place close beside preaching, and embraces every means of printing and circulating the Bible itself and all profitable literature growing out of it. Publishing introduces the manual or industrial feature which might be classed under the educational department of missionary effort.

Teaching

Here the education of converts, as well as of the unconverted, and the training of the former for gospel service and Christian living, claim our attention. In the mission field, teaching often appears more prominent than preaching. But preaching to the missionary means *living*, working, and dying among his people. That is, it means far more than to stand in the pulpit and preach in that particular way.

"The preacher must, at all times, be ready to lay down his life for what he preaches. . . . He has, by the purity of his life, shown himself to be trustworthy, and has led the heathen to put faith in his words."—*ib.*

First in education comes book training. Often this begins with the making of simple charts on wrapping paper or on a box cover, or printing words on the sand. This latter method is largely used on the Tanganyika plateau, where native teachers hold their schools in an open space near a village. The bare ground is the schoolroom, with no seats, except perhaps a pole resting on two forked stakes, for the teacher. The classes stand before the teacher's seat while reciting, and sit on the ground while studying. I often see boys and girls doing sums and writing lessons in this way on the sand.

Next in education comes work training. When the village lads are able to read in their vernacular and write a little, they must go to the mission, or station school, for further teaching. The moment these lads reach the station, the real problem of native education begins. In the village they have had one or two hours' teaching each day, often irregularly, with frequent breaks for going visiting, for work, or for this, that, or the other. An hour or two daily, and no more, is the rule. The remainder of the day has been spent in play or work, usually the former. They cannot be kept in the schoolroom all day, nor even half a day profitably. Three hours are about as much as can be spent to advantage by these beginners. What shall be done with the other nine?

The missionary is trying to teach regular habits of study and work, of which his pupils know nothing whatever. It would be folly to leave them to themselves for a large part of the day. They must be cared for. Thus the imperative necessity of some kind of manual work connected with the mission,—an industry. It should be suited to the people requiring it. In China it may be one thing, in Australia or Africa another. India may require something different still. But among missionaries there is a very general agreement as to the necessity of some kind of manual work.

In our mission work it has always been our policy to encourage manual work as an essential part of educational training. For the most part, other missionaries have followed the same policy. And I believe it has worked well. If this policy were to be abandoned, what better could be found to replace it? How shall the student's time out of school hours be employed, especially in sparsely populated places where there are no cities, and no opportunity for students to find employment except on the station?

It may cost a little more in some cases to produce a thing on a mission, or in a school, than to buy it. But the educational value of the work is worth more to the native than the amount saved would be to the mission. I know of such a situation in one of our large African missions. It costs a trifle more to hoe the ground, to plant and cultivate and harvest the food supplies for the two or three hundred natives living on the station, than to buy of the surrounding villagers. But to buy this large supply of food would have a bad effect on the

villagers themselves. It would give them the idea that those who go to the mission are rising above work; that lazy boys can find a refuge there and learn to get on without working. And the effect upon the student is worse still. These unlearned people are inclined to avoid work as they would the plague.

For these and other reasons, the missionary holds to the policy of work for his students. I believe we should, at least, use the students' time to produce the food required on the station when possible; and if the conditions are favorable to some industry that will bring in funds to buy what cannot be produced in the way of food and clothing, can there be any proper objection to such an industry?

The missionary's time should be free for his great work of preaching and teaching the gospel, as well as ministering to the sick and suffering. He should not be under the necessity of exhausting his energies in manual labor, nor in carrying the heavy responsibilities of industrial enterprises. He should be assisted by others qualified for that part of the work. I think we are in a time requiring careful and wise plans of operation, as well as policies and methods. It is not wise to abandon suddenly what has proved useful and successful.

Mporokoso, Northern Rhodesia.

Viru Mission, Solomon Islands

G. F. JONES

THIS is our first mission station in the Solomon Islands. It is on the mainland of New Georgia, about midway between the Marovo and Roviana lagoons, on a beautiful, peaceful harbor, into which three fairly large rivers run. It was after many prayers, and with much caution, that we were led to decide on starting at Viru; and we believe we have evidence that the move was for the best. This is the mission where Brother and Sister Hellestrand are now located. They will remain to carry on the mission work and learn the Ulusagi language, the language of Viru and other parts of the lagoon.

From fifteen miles around, the people come to our school and meetings. The average attendance at the school for the last few days has been about forty, while over fifty names are enrolled on the school record. These are nearly all bright, earnest, promising young people, who have already learned to sing in English, and to repeat four hymns, and one or two stanzas of eight others. They have also learned the alphabet,—one of our own making,—and can write all the letters, both small and capitals. Several of the young men can now write a good round hand, and spell correctly any words in their own language. The alphabet is, of course, phonetic, and so it is easy for them.

They can also answer questions on the creation work of each day of the week, and tell why the seventh day is the Sabbath. They can tell about the fall of

our first parents, the birth and work of the Saviour, and his soon coming to restore all things.

The Sabbath meeting and the Sabbath school have reached an attendance of about seventy, which promises to be regular, and all seem very attentive, reverent, and in earnest. Even the aged people who have been bush savages, and some who are spiritualistic mediums and witch doctors, now come every Sabbath dressed in anything they can get hold of, in honor of the day; whereas on all other days they wear no clothes at all in their homes.

The people who live at a distance are planning to come and live on the mission land, build their huts, and make the mission station their home, just as our people in America build their homes around the school campus. Some of the ground has been planted with native foods, and we expect soon to fill it all with tropical fruits as well.

I fully believe that the Lord has sent us to neglected Viru, and it is not difficult for us to see our first native missionaries among these dear people. May the Lord help us to be faithful to him and to them in fitting them for godliness and work here, and heaven hereafter.



The Soul's Cry for Help

R. D. BENHAM

As through life's wilderness I wander,
Tangled maze on every side,
Darkening shadows growing longer,
Jesus, Master, be my guide.

When my weary footsteps falter,
And I seek a place of rest,
As I kneel beside thine altar,
Blessed Master, be my guest.

When the world turns coldly from me,
None on whom I may depend,
Those I trusted frown upon me,
Saviour! Saviour! be my friend.

When the mountain path before me
Proves too narrow for retreat,
And the storm cloud hovers o'er me,
Then, dear Saviour, stay my feet.

Whether tossed on life's wild ocean,
Or, if crossing desert sands,
Fear or anguish be my portion,
O my Saviour, hold my hands!

When my courage well-nigh fails me,
And faith's cable seems to part,
And no earthly help avails me,
Jesus, strengthen thou my heart.

When the river dark I'm wading,
And I find earth's last long rest,
When the day's last beam is fading,
Clasp me, Jesus, to thy breast.
Cornelius, Oregon.



CHRIST comes only to the want of the soul. We shall know him, love him, feel his saving power, the glory and the blessedness of his birth in our souls, only when we heartily desire him.—*Baptist Commonwealth.*



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.

Sup Thou With Me

MRS. ALICE M. AVERY-HARPER

WHEN softly sinks the sun at night,
And evening's somber shades appear,
When earth is hushed in peaceful sleep,
Then may the angels hover near;
And come thou, Lord, and sup with me,
And I with thee.

Be thou my stay and portion, Lord,
Through all life's weary toil and strain,
And cheer me with thy precious word,
Bind up each wound, and soothe the pain.
Then sup with me, and I with thee,
Dear Lord, with thee.

When seems my weary lot but dread,
And oft beset with daily care,
I'll trust thee to supply my bread;
My sorrows thou dost ever share.
Thou lovest me, and I love thee;
Then sup with me.

And may I not draw near, my Lord,
And hide me safely in thy love?
Forgive my waywardness, I plead,
And may I all thy mercy prove.
Then sup with me, my Lord, with me,
And I with thee.

Though friends forsake, and prove untrue,
And look on me in cruel scorn,
O help me, Lord, to patient be,
Although my heart may be forlorn!
Come, sup with me, and I with thee,
Saviour, with thee.

I'm weary, Lord. I long for thee;
Then let me rest upon thy breast,
O blessed Lamb of Calvary,
With seraphs sing among the blest,
And ever be, dear Lord, with thee,
Thy face to see.



Teaching Self-Government

MRS. D. A. FITCH

DOES it make a child honest or less meddlesome to hide from him the thing he covets, or to put it out of his reach? Edward had been told many times that he was not to go to the shop. Having never been taught self-control, he did not obey. Then the door was locked to keep him in, but he learned to unlock it. A fastener was put on so high he could not reach it, but what boy could not overcome this difficulty? Soon he had mastered the fastener, and would triumphantly march to his father's shop.

Dainties and other things he ought to leave alone were hidden. Did he secure them?—Almost invariably. Did he grow up to be a man of self-control?—By no means.

Quite a different course was taken with his little cousin. When just a baby, she would creep to the water pail to play in it. The pail was not put out of her reach, but she was taught to stay away from it. She delighted in picking the plaster from a place where it was broken. Did her mother paste paper or cloth over it, or set a piece of furniture against it?—No. A little discipline sufficed to teach the child it was best to keep a proper distance from the spot. When once instructed that fire would burn, she was allowed to play with the stove until her burned fingers served as a reminder that mamma was right in her requirements.

Judiciously to permit children to have their own way often teaches them lessons of obedience, as well as of respect for the judgment of their parents.



Para-Dichlorobenzene

THIS is not the name of a country in South America, but of a new insecticide, which is declared by the United States Department of Agriculture to possess several advantages over other well-known fumigants. First and greatest of these is its noninflammability; its vapor is also, under ordinary conditions, harmless to human beings, domestic animals, and plant life, while at the same time it is a deadly poison to many insects; its odor does not cling to fabrics submitted to its fumes; but rapidly disappears when they are exposed to the open air; and it is low in price.

Para-dichlorobenzene is "a colorless, crystalline substance, which volatilizes very readily as a colorless vapor, with a peculiar ether-like odor." Those who have conducted a series of careful tests and experiments with it recommend it for ridding warehouses of undesirable forms of insect life. It is also of practical value to the housewife in freeing the house of well-known pests of this nature.

About sixteen ounces of para-dichlorobenzene to one hundred cubic feet of space is recommended. To be effective, its vapors must be closely confined, and in a temperature higher than 74° F. "At temperatures between 75° and 85°

an exposure of at least thirty-six hours is necessary for best results. Temperatures above 85° F. require only twenty-four hours' exposure, due to the fact that heat facilitates the diffusion of the vapors." Moths, flies, mosquitoes, carpet beetles, ants, and other insects are easily exterminated by this method. It is especially useful in fumigating closets, cupboards, etc.

Bulletin No. 167 of the United States Department of Agriculture is devoted to this fumigant. A copy may be obtained on request from that department, Washington, D. C.

MRS. I. H. E.

Reaching the Child Heart

So much is said and written nowadays on the training of the young that it seems almost presumptuous for any one to attempt to add to the mass of advice to parents,—to the suggestions as to how and when one should punish, if at all; to the counsel as to the various modes of restraining the child, of making an obedient creature of him, or allowing him to exercise his own individuality."

It is, of course, useless to attempt to make any one rule fit every case. In one family the first child needed stern discipline, while the second was hardened by the very process that had succeeded admirably with her sister. To study the character of the little one, and to decide what course to pursue in each case, is the by-no-means-easy task laid out for parents.

One little girl had a violent temper, which punishments of various kinds failed to subdue or control. The loving mother prayed about it, thought about it, asked advice of her family, cooperated with her husband in his efforts to find a way to teach the little one that she must not fly into a rage, and kick and scream. Then, when almost discouraged, the mother hit upon the happy idea of taking the advice of the child herself.

The mother called the little one's attention to the fact that she, the child, was very truthful, and that therefore the mother would not be blamed for producing a deceitful woman. She praised other good qualities, such as neatness and prompt obedience. Lastly, she reminded her gently that there was one thing in which she, as a mother, had failed, and that was in teaching her little girl self-control. She warned her listener that this temper would grow with her growth until at last it would become her master, not her servant.

"And now," the wise parent said, "I am going to ask you to help me get the best of this fault. When you were a baby, you were not wise enough to help me in this work that God has given us to do. But now he wants you and me to see just how good a child we can make of you, just what we can do with that temper of yours. Will you help me, darling?"

The small girl promised, and kept the promise. This compact was a little secret between the two. Of course there were times when anger would get the best of

good resolutions, but a loving reminder from the mother would abate the storm of passion. The scream would cease suddenly as the words, "Please help me, darling!" were spoken. And in a few years the victory was won; not that the temper was banished, but it was controlled.

The same plan proved successful in the case of a child who found it difficult to tell the truth. Punishment of various kinds availed nothing. At last one day, when he was detected in a falsehood, his mother did not even scold him. He looked at her surprised.

"Aren't you going to punish me?" he asked.

"No, dear," she said, sadly. "You are old enough now to know that I cannot conquer this evil without your help. When you were little, the blame for your naughtiness rested with me. Now you have sense enough to know that a lie is a sin, and that it is a sin that injures your own soul. All the punishment in the world won't break you of the habit of untruthfulness unless you are willing to help God and me in our aim to make a good, honorable man of you."

"I will help God and you, mother," the boy declared.

Of course such a plan as has been suggested must be considered confidential between mother and child while the little one is young. The knowledge that the parent has trusted him enough to confide to him the secret of the great work intrusted to her impresses the child, and brings out all that is best in him.

One cannot expect any sudden change in the development of the normal boy or girl, and one must not despise the days of small beginnings, nor be discouraged at many "lapses from grace." But if the desire is present to assist in the lofty purpose of forming a noble, self-controlled, honorable man or woman, the child will do its share in a way that will make the mother thank God and take courage.—*Virginia Terhune Van de Water.*

The Children's Supper

WHAT to give the children for supper may seem of trifling account, but it is really a most important matter. A child's rest at night depends largely upon what it has eaten for its supper. It is safe to follow two rules: Never give a heavy supper, and avoid, if possible, giving it later than five or half past five o'clock, at least until a child is six years old. Thus an intervening hour and a half is left before the nightly sponge bath, which is exceedingly refreshing before bedtime, especially in hot weather, and which, with a well-selected supper, induces sleep in defiance of the heat, however oppressive.

I emphasize this early hour for supper because it is not unusual to find mothers who, for their own convenience, give the evening meal to their little ones as late as half past six or seven o'clock. Such mothers visit physicians regularly, and ask advice as to what should be done to make their children sleep soundly,

complaining that they are restless, wakeful, and easily disturbed. A child who has had a simple and early supper, if he is in good health, will be found to protest against being disturbed, and will want to sleep. Even in the case of a little baby, it is possible and very desirable not to wake him thoroughly for his ten or eleven o'clock bottle. He can be trained to take it while he sleeps, and this encourages the habit of continuous slumber from seven to seven, which is the greatest boon that a tired mother can ask, and is of equal benefit to the child.

Sleeplessness or disturbed sleep in a child points either to a faulty regimen or is the forerunner of disease, and it invariably needs attention and correction. To the mother who is watchful of the health of her child it is one of the safest indications that something is wrong, and it should be the only warning necessary to bring about a calling of the family physician, with a view, particularly, of looking into the child's diet—the cause of so large a per cent of infant ailments.—*Mrs. Louise Hogan, in Good Housekeeping for July.*

Take Time for the Bible

In these days people are fond of complaining rather helplessly about the pace and pressure of modern life. The spirit of the age is rushing faster every year. Business was never so exacting, nor pleasure so elaborate. We work and play under conditions of mental and physical tension. Often we sigh for some antidote to the hurry that is in the world. For, after all, any society must stand condemned which has lost its leisure.

From the very nature of the case, nothing great or enduring can ever be done in a hurry. People rush to be rich, and gamble for the fortune which they will not wait to earn. But even they are hardly absurd enough to rush to be wise. They understand that education, if it deserves its name, must needs be a deliberate and gradual thing. Nature herself rebukes our human feverishness with the example of her inexhaustible patience.

The greatest naturalist of our time devoted eight whole years almost entirely to a monograph on barnacles, and summed up a course of observations which had gone on through more than thirty years, in his book on earthworms. The like temper is characteristic of the artist. Genius cannot afford to be driven.

And this principle, which is justified in education and science and art, holds good even more absolutely in religion. We need to remember it today, when Christian work has so multiplied its activities and become so fatiguing in its demands, and the spirit of strain and hurry and competition even creeps into our devotion, and infects our very worship of God. And in particular we must take time for the Bible. It is true, indeed, that a hasty glance at a single verse can bring grace to the soul. Often to a jaded Christian in the midst of his busi-

est labor, the word is fulfilled, "He shall drink of the brook in the way: therefore shall he lift up the head." But how many modern Christians are there who systematically give as much time to the Bible in a week as they give to magazines and newspapers? They open it at odd moments, they read it in fragments and snatches, or in some cases they hurry mechanically through an allotted number of verses. But do they steadily and habitually steep their spirits in the spirit of Holy Scripture?

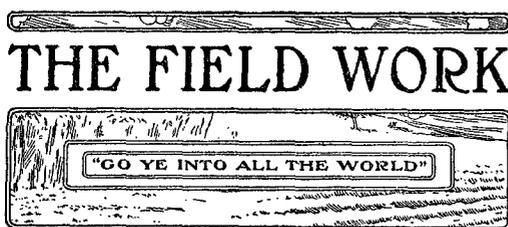
Yet the Bible itself is a book of tranquillity. The peace of God rests upon its pages like sunshine on the summer hills. The record of our Lord's life is full of serene leisure. His Father's business was done for thirty patient years at Nazareth. And afterwards, when he became the vortex of eddying multitudes, through all those crowded days of healing and controversy, he never knew what it was to be feverish or flurried or distraught. He moved like a king in his own realm, and passed deliberately on to his appointed and accepted end. And so also his everlasting gospel has no fellowship with hurry. It cannot even be understood, except by those who will take time to understand it.

The Bible unfolds its secrets only to the disciples who brood over its pages. Not until we study it book by book do we grasp the divine inner unity which lies hidden beneath its manifold outward diversities. We can never fathom the profound meaning of redemption until we have possessed our own minds with the thoughts of the New Testament. And then, as we take time for the Bible, we rise above the spirit of hurry. The peace of Holy Scripture delivers from the weariness, the fever, and the fret which spoil so much of modern religion. The heart which believes becomes the heart at leisure, and the saints obtain at last their share in God's timeless beatitude, wherein one day is as a thousand years, and a thousand years as one day. — *T. H. Darlow, M. A., in the Bible in the World.*

A Thought for the Week

Do not look on your work as a dull duty. If you choose, you can make it interesting. Throw your heart into it, master its meaning, trace out its causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work; and if you do it with delight, you will do it with ease. Even if at first you find this impossible, if for a time it seems mere drudgery, this may be just what you require; it may be good, like mountain air, to brace up your character. — *Lord Avebury.*

"THE men who do things; and not the men who merely talk about things, are those who bless the world."



For This One Day

For this one day —

Grant us sight to see the road,
Creep plainly on our winding way,
And grant us strength to bear the load
For this one day.

For this one day —

Guide our feet the road along,
Let not our weary footsteps stray,
Help us to lift a stave of song,
For this one day.

For this one day —

Let us not see the mud beneath,
But know the gold above the gray,
And smell the wind from off the heath,
For this one day.

For this one day —

When bowed at eve for benison,
Grant that upon the uphill way
Our passing smile has gladdened one,
On this one day.

— *Edna S. Valentine.*

Maine Camp Meeting

THE annual camp meeting was held in the twin towns of Dover and Foxcroft, August 26 to September 5. Preceding the camp meeting a tent effort had been conducted in Foxcroft, by Elders H. W. Carr and E. E. Osborne, with good results; quite a number had decided to keep the Sabbath before the camp meeting began.

Elder I. H. Evans was present during most of the meeting, and his help was greatly appreciated. Elder R. D. Quinn, president of the Atlantic Union Conference, Dr. D. H. Kress, Prof. B. F. Machlan, and Brethren L. W. Graham and V. O. Cole were present during a portion of the time.

Elder A. E. Sanderson's report of the work in Portland gave courage and life to the meeting. The Lord has greatly blessed the work in Portland; about eighty have been added to the church. Not only has the old debt on the meeting-house been paid, but an annex has been built and dedicated free from all debt. The Portland brethren have passed the twenty-cent-a-week goal for the year, and in every respect God is honoring the birthplace of the message.

The business meetings of the camp were of a most encouraging character. Repeatedly all proceedings were interrupted by expressions of praise and thanksgiving. Several times the audience arose in the midst of a business meeting and sang "Praise God, from whom all blessings flow." It was more like a praise service than a business meeting.

The various resolutions were passed in a novel and uplifting manner. When resolutions on the colporteur work were presented, the canvassing agent gave his report and hung up a prepared chart, showing the wonderful advancement of

the colporteur work during the past year. The company of colporteurs included all ages, from a white-haired woman past sixty years of age to young men and women. Some of the young people had earned two or three scholarships. The audience was prepared to vote without further discussion, and many of them in their hearts decided that what that company had done they, with God's help, would do the coming year.

The resolution to give hearty support to foreign missions was quickly responded to by many pledging one dollar a week for the year, and others fifty cents or twenty-five cents a week, until the sum of \$1,747.20 was pledged.

When the resolution to carry forward the Harvest Ingathering work was read, many of the people responded by becoming individually responsible for the raising of different sums, ranging from two dollars to one hundred dollars. In a few minutes \$1,169 was promised.

The minutes of the conference business were a "book of acts," rather than a discussion and voting upon resolutions.

The need of home missionary work was made prominent throughout the meeting. I had attended many meetings where the people bought large quantities of literature, but I had never seen so large an amount taken by so small a company as at this meeting. It was a common sight to see brethren and sisters returning to their living tents with their arms full of literature which they had bought to use in missionary work in their home fields. About \$2,500 worth of literature was sold on the camp ground. The last day of the meeting the book tent was empty, not even a Bible or a songbook being left. The sign, "All sold out," was put up over the counters; but the people continued to come to the book tent, giving their orders for literature to be sent to their homes. Thirty-eight sets of "Testimonies for the Church" were sold.

The Sabbath schools in the State averaged twenty cents a week for each member. The first seven months of 1915 showed a gain in Sabbath school offerings of \$1,690.16 over the first seven months of 1914. During the same period there was a gain in tithe of \$2,377.34 over the first seven months of 1914.

The young people's meeting conducted by Sister Jennie Bates, and the parents' meeting by Elder and Sister Carr, were strong features in the camp.

The hour devoted each morning to Bible study passed so quickly that the people unanimously voted to meet at 5:30 A. M. instead of six o'clock, thus giving an hour and a half to study God's Word; and of all the services of the camp, none was better attended than the early morning Bible study.

In their whole-hearted service, Elder Carr and his wife have won the confidence of the brethren, and he was unanimously elected president of the conference for the coming year.

The Spirit of God was present in a marked degree from the first meeting. Many gave their hearts to God for the first time, while others who had wandered were reclaimed. Thirty-two persons were buried with their Lord in baptism the last Sunday of the meeting. The interest will be carefully followed up, and it is hoped soon to have another baptism and to organize a church in Foxcroft.

The liberality of the people surpassed all our expectations; the literature sales, offerings, etc., amounted to about \$6,500. We were forcibly reminded of the efforts put forth to secure literature when we, at the suggestion of Sister White, went to Maine four years ago. Then, on account of the "deep poverty" of the brethren in Maine, our people from the Atlantic to the Pacific donated money to pay for over 50,000 *Temperance Instructors*, and hundreds of dollars' worth of tracts, periodicals, and books, which were distributed throughout the State. Over \$6,000 worth of literature was placed in the State as the result of these donations.

The same people who were then so very "poor" could at this one camp meeting raise that amount, with no more wealth among them than they had four years ago. One brother explained the change by saying, "We used to think if we gave a quarter, we did well; now we have found there is a blessing in giving dollars." There was no excitement; it was a voluntary gift by all. The only regret I heard expressed was that they did not have more to give. How the change was wrought is explained in 2 Cor. 8:1-3: "We do you to wit of the grace of God bestowed on the churches of Macedonia [Maine]. . . . For to their power. I bear record, yea, and beyond their power they were willing of themselves." If the people continue in this grace, all will be fulfilled which the Lord has spoken concerning the old Pine Tree State.

Truly the Lord is returning with power in a marked manner to the cities of the East, and the result of sowing literature like the leaves of autumn is being demonstrated. God's power is in the seed of truth contained in the message-filled literature. We cannot make it grow, but we can plant the seed and leave the results with God.

God is not partial; but in every conference in any part of the earth the truth will have the same power if faithful effort is put forth to scatter the books, as well as tracts and periodicals, "like the leaves of autumn." May God hasten the time when the earth will be filled with the glory of God as the waters cover the sea.

S. N. HASKELL.

In the Highlands of the South

I AM glad to report that I have enjoyed good health, and that the Lord has blessed me since coming to Virginia. I spent seven weeks in the Blue Ridge Mountains, in Page County, visiting our station. In Lucas Hollow, near Stanley, there was a spiritual awakening among the mountain people, which greatly encouraged me. Men who used to chew or smoke tobacco and swear are now Christians, and have requested Bible studies and that a Sunday school be organized. When I went there four years ago, only a few children knew their let-

ters. With the instruction I gave them and that obtained in the district school, which I stirred up the directors to continue, the children can now read the Bible. The parents seem burdened for the salvation of their families. And hearing of the terrible war in Europe and of the great storms and disasters in our own land, they desire to learn from the Word of God what they must do to be ready to meet the Lord when he comes.

The fourth of July was observed for the second time in the history of the settlement, and those sturdy mountain-



SEWELLTON (KY.) CHURCH

ers appreciated my talk on religious liberty. The children gave a very interesting program, which consisted of patriotic readings and a temperance chart exercise.

I desire to thank my friends everywhere for sending so promptly our good papers and magazines for distribution on that occasion. At least a barrelful came, and I gave away over four hundred copies that day. The rest I gave to dear old Mrs. Cabbage, the mother in Israel of that region, to give out during the coming winter.

There are several denominations represented in Lucas Hollow, but there is no church building. Quite a number of the people said, "If the Adventists will help build a union meetinghouse, we will work on it free, and join that faith; for the Seventh-day Adventists preach the whole Bible." I hope that the conference will consider this appeal.

At Rileyville I found our little Adventist church of good courage. They have bought the old schoolhouse from the county, and have a church school. To pay off the seventy-eight dollars still remaining on the building, the sisters are piecing and selling quilts. If any of our people or sanitariums need quilts, I hope they will buy of these noble sisters who are so bravely holding up the truth in these isolated regions. This would be helping in a good work. These sisters would also appreciate quilt patches—

pieces of calico, worsted, or silk — to use in making other quilts. Mrs. Lula Hill is the president of the Mothers' Aid and Missionary Society, and an order for a quilt or the gift of a package of pieces sent to her at Rileyville, Page Co., Va., will receive due attention from the society.

At present I am assisting in the tent effort at Charlottesville. During the camp meeting recently held at this place, so deep an interest was manifested by many of the residents that the big tent was left and a series of meetings planned.

Elder Stewart Kime, Elder Armstrong and wife, and Brethren Farley and Craft were given charge. The lady Bible reader selected was ill, so I was asked to take her place. This is an important city, as the University of Virginia, which is the pride of the South, is located here. "Monticello," the old homestead of Thomas Jefferson, is near by. The people attending the meetings seem to appreciate present truth. They say they never heard the Bible explained so clearly before. No doubt a church will soon be organized here, and I am happy to have a little part in this work.

When the meetings close, I expect to go up into a mountain near by, called Ragged Mountain, where I shall open a new station among the needy mountaineers, and try to do something to better their condition, and to give them the message of a soon-coming Saviour.

I ask a share in the prayers of our people, as this is a needed work among a people that has been long neglected.

MATTIE HAMILTON WELCH.
Charlottesville, Va.

Kentucky

THE reports that come to us week by week through the REVIEW show clearly that God is using his servants in all parts of the earth in a marked way. Our hearts have been cheered in Kentucky as we have seen the progress that the message is making in this conference. Every branch of the work has made advancement. Our workers have carried a burden for perishing souls. As the colporteurs have gone from door to door, God has blessed them in placing the printed page in many homes, and as a result of their labors a number of persons are keeping the Sabbath. Since the first of this year our people throughout the conference have been praying and working to double our membership.

In several places a series of meetings has been held, and there has been a company or church organized in each of these places. Our workers have gone out in the hills, many miles from railroads, and planted the banner of truth. It means some hardships to give the message in the rural sections of the conference. Yet Christ died for these poor souls as well as for those who are blessed

with comfortable homes and pleasant surroundings; and when these poor people learn the truth, they love it as much as any class I have ever met.

We have one church with nineteen members, many miles from the railroad, and not one of this number has a wagon or any vehicle that goes on wheels. When the time for the Thirteenth Sabbath Offering comes, these poor people carry a chicken to the nearest store that pays cash, and obtain their offering. The accompanying picture shows the Sewell-ton church building, which was dedicated August 7 of this year. This building is twenty-six by thirty-two feet, and was erected by Elder Dow, fifty miles from a railroad. When we decided to build this church, it was necessary to go into the timber and cut the logs and saw them. While the lumber was seasoning, Brother Dow preached the message in another neighborhood. Then came the work of planing all the lumber by hand. When the building was completed and painted, we organized a church of twenty members, with a prospect of several others joining soon. When we go to these hill churches, it is necessary to go on muleback or on foot, yet the Lord blesses us for all the sacrifice we make.

Elder White has been laboring in the city of Covington, and the Lord has blessed his efforts so that we now have an organized church in that city.

There have been six churches organized, and one hundred and fifty-five persons added to the conference, the first half of the present year.

At this writing Elder Lawrence, with other helpers, is holding a tent effort for the colored people of Lexington, and the prospect is bright for a good company of believers. There were one hundred present at the Sabbath service last week.

For all that has been accomplished in this field we render thanks to the Lord, and pledge ourselves to more earnest service for the Master.

B. W. BROWN.

Arkansas Colored Camp Meeting

THE Arkansas colored camp meeting was held in the city of Pine Bluff, from July 22 to August 1. We had an excellent representation of our own people during the day, while at night the attendance at the services was all that any one could wish. Our large pavilion was crowded to overflowing, and many had to seat themselves on the green grass and on the floor of the rostrum.

The president of our conference, Elder W. E. Baxter, and Brethren C. J. Dart and H. Wilcox, came each by turn to our assistance, while Elder M. G. Nunes, formerly of the West Indies, but who now labors in the North Texas Conference, joined with the writer and gave invaluable help during the entire time. There was a marked readiness on the part of the people to yield to the Spirit's pleadings, for which we cannot cease to praise God. Confessions and reconsecrations were made to the Lord, and all manifested a greater desire to attain a higher standard of righteousness. At the close of these services the ordinance of baptism was administered to eight candidates, the majority of whom joined the church at Pine Bluff. One was added without baptism, and nine others signified their intention of soon joining the

ranks of those who keep the commandments of God.

In making offerings, however, there is much room for improvement. Many fail to realize that it is a duty as well as a blessing to give to the cause of God. While the rich and wealthy can more easily give of their substance, the poor are by no means excused, as can easily be seen from the lesson of the poor widow, who gave the two mites, as recorded in Mark 12:42. It is true the present financial condition of affairs among the poorer classes is quite a problem, yet even this should not be made an excuse for failure to demonstrate to the dear Saviour a keen appreciation of his love. Only a small collection was taken in cash and pledges, but we hope there will be a reform in this particular, if the instructions received on this point are pondered and lived out.

While this camp meeting has been in advance of all others held in Arkansas among the colored people, the goal is not yet reached; but we hope that the day has already dawned when God's people will attempt great things for him, and expect great things from him.

METHUSELAH JONES.

Calcutta, India

THE prospects for the work in this metropolis of India were never brighter. Brethren J. M. Comer and W. S. Mead have been conducting evangelistic services here for some time, and the European population of the city have had an opportunity to hear the last message of warning for this generation. Many have availed themselves of the opportunity, and the meetings have been well attended. Since the beginning of the year eight souls have decided to unite with God's people by baptism. Others have accepted the message, and we hope will soon take the final step to identify themselves with us. Tithes and donations are increasing, and many of the members "have a mind to work."

At the beginning of the present hot season, work was also opened in Darjeeling, a hill station in the Himalayas, north of Calcutta. A number of the leading men and women of this station have manifested an interest in the meetings, and it is hoped that before the end of the season some fruit may be seen.

The Calcutta treatment rooms, in charge of Brother J. H. Reagan, have had a prosperous year thus far, in fact, the best in their history. This work has been more than self-sustaining for a number of years, and some of the leading residents of Calcutta have been among the patients who have come for treatment.

L. J. BURGESS.

Porto Rico

SANTURCE.—Can you imagine the condition of a member of a Seventh-day Adventist Church who does not see a copy of the dear old REVIEW AND HERALD, and whose children cannot go to an Adventist Sabbath school and come home with a copy of the *Little Friend* or the *Youth's Instructor*? If so, you have an idea of the conditions under which most of the native English-speaking Sabbath keepers here have to live. Cannot something be done to help relieve the condi-

tion of those here who are too poor to subscribe for these papers? If there are any who, after reading their papers, would be willing to send them to us, we should indeed be glad to place them for the senders. It costs no extra postage to send mail to this place. Address the writer, at 12 Cerra St., Santurce, Porto Rico.

D. D. FIRCH.

From the Philippines

A NUMBER of months have passed since we sent our last report. We are in good health and enjoying many blessings. All our needs have been supplied, our efforts have been blessed, and the goodness of the Lord has followed us daily. Truly the Lord is gracious to those who devote their lives to his cause. As a Provider, he never fails; as a Helper, he is always near; and as a Counselor, his way is always best.

By the time this report reaches you, it will have been two years since we turned our faces toward the Philippines. These years have brought many and varied experiences, but, after all, we can say, with the apostle Paul, "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." We cannot tell what may come in the future, but we do know that we must work harder and have greater experiences than in the past, for God's message is going rapidly, and that means that his servants must make greater efforts in his service.

When I reported last, we were just beginning colporteur work in the island of Cebu. The island province of Bohol has been entered, and canvassed with "Home and Health," and we have now just entered the province of Negros Oriental.

This is the third province of the four assigned to me to canvass; the fourth is the island of Leyte. These four provinces belong to the group called Bisayas, which includes also the island of Panay and the province of Negros Occidental, also the island of Samar. In the first four provinces, the same dialect is spoken, so we have a large field to work. Evangelistic work must be carried on also as soon as the books are placed in the hands of the people.

We now have a small book on the prophecies of Daniel, and we recently held our first canvassers' institute, with five young men in attendance, at Argao, Cebu, where Dr. Fattebert is stationed. Brother Floyd Ashbaugh met with us and gave much valuable help. As fast as the way opens we will train young men and get them into these four provinces, where the people are living in darkness and superstition.

About the first of next year, I hope to begin with "Patriarchs and Prophets" and cover my territory again, then follow with "The Coming King." The native boys, in the meantime, will work with the cheaper book in the dialect, as only a few can be reached with an English or Spanish book. The Filipinos are very desirous of becoming educated, and books are in demand, especially among the young people. The outlook for the canvassing work in the Philippines is very bright. The young men who are canvassing on the island of Luzon, near Manila, are having very good success, and the work has just begun.

ROBERT E. STEWART.

Field Notes

THE baptism of six persons is reported from Dubuque, Iowa.

During the Fijian Mission council seventeen were baptized.

SEVEN gospel tent companies are working in Greater New York.

TWELVE members have been added to the North Creek church in eastern New York.

A NEW church building at Jacksonville, Fla., was recently dedicated to the service of God.

AT Woodland Park, eastern Colorado, six new believers have recently signed the covenant.

SIX persons were baptized during a recent visit of Elder C. F. McVagh to Carson City, Mich.

A SABBATH school was recently organized at Concord, Vt., and eight persons were baptized there.

SIX candidates, all adults, were baptized on a recent Sabbath by Elder H. H. Votaw, at Columbus, Ohio.

THE Grand Junction church, western Colorado, reports six new members, and the company at Montrose, seven.

THE report of eleven new church members and the organization of a Sabbath school comes from Hope Villa, La.

ELDER E. L. SANFORD baptized eleven new believers at Portland, Maine, recently, and seven have received baptism at Milo.

TWENTY-TWO persons in Lawrence, Mass., are keeping the Sabbath as the result of a tent effort conducted by Elder J. K. Jones.

ELDER C. H. PARKER writes of the organization of a Sabbath school, with a membership of thirty-one, at Atchin, New Hebrides.

ELDER ANOL GRUNDSET reports nine persons baptized, and four awaiting baptism, at Lockhart, Minn., where he has been in charge of a tent effort.

EIGHTEEN have accepted the truth in Kansas City, Kans., as a result of the summer's work there, and six in Coffeyville. A Sabbath school has been organized in Hill City.

AT the close of tent meetings in Crawford, Nebr., twenty-four arose, indicating their intention of obeying the commandments of God. At Lincoln twenty have already taken their stand for the truth.

THIRTY-EIGHT persons received baptism at the Western Washington Conference camp meeting, held at Tacoma.

FROM Republican Grove, Va., comes the report of the baptism of fourteen persons, and the organization of a church whose membership list holds the names of nineteen heads of families.

A SABBATH school and a church of eight members were organized recently at Marsh, Mont., and what is known as the Blue Mountain church has been organized near Wibaux, by Elder U. Bender.

THE workers engaged in the tent effort at Ithaca, N. Y., report twenty-two persons obeying the commandments of God as the result of their efforts. Their Sabbath school has a membership of thirty-five.

Medical Missionary Department

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

The Divine Pattern for Seventh-Day Adventist Medical Missionary Work*

GOD could not trust Moses, with all his skill and learning, to build the tabernacle in the wilderness according to his own ideas. Moses was strictly admonished, "See . . . that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5; Ex. 25:40. Are our natural abilities, even when consecrated to the Lord as Moses' were, more capable of developing this Seventh-day Adventist sanitarium movement?

Several years ago Dr. Hurd, who was then president of the American Hospital Association, said, at the annual meeting of the association, in explaining the difference between sanitariums and hospitals, "You know the Battle Creek Sanitarium was started by a vision." And that is the real fact; for before there was a stone laid in the foundation of the Battle Creek Sanitarium, God gave Sister White the ideals that should govern that work, and subsequently, before each new development in this work, a divine plan has always been outlined in advance of human workmen.

I am thoroughly convinced that the most crying need of our sanitarium work today is not more money, nor more patients, nor better workers, nor more abundant facilities, but a determination, born first of all in the hearts of the leaders, to prayerfully and earnestly study the plans and specifications until we become convinced that we know the will of God concerning the work that has been intrusted to our hands.

Before sensible business men construct an important building, they hire an expert architect to make a blue print and furnish the necessary plans and specifications. No contractor would take the

* A paper read by David Paulson, M. D., at the Loma Linda (Cal.) medical convention.

contract for such a building without fully acquainting himself with even the smallest details of not only the blue print, but also of the plans and specifications. And after he has accepted the responsibility, no contractor will keep in his employ for a single day a workman who is not willing faithfully to follow these plans and specifications.

It is high time that our sanitarium leaders should become sanitarium experts. A good lawyer prides himself on knowing the law, or at least where to find the necessary information in his law books. By careful study he has faithfully classified all the essential principles so as to have them at his fingers' ends on a moment's notice at any time. Is it reasonable to expect that God will accept anything less from our hands?

Those sanitarium managers and heads of departments who do not already possess the entire nine volumes of the Testimonies, should buy them at once, for the same reason that a medical student buys medical books, and the competent lawyer fills one side of his office with a comprehensive law library. The very next thing to do is to go through, carefully and prayerfully, and classify, in a properly indexed loose-leaf binder, the various important subjects that relate to this sanitarium work. Two hours of study daily for a month will speedily enlighten any one as to what is the matter with our sanitarium work; and no amount of resolutions, learned discussions, and brilliant human ideas will accomplish one tenth as much for our sanitarium work. So much for the shepherds.

What about the sheep? Every worker in our sanitariums, be he nurse, domestic helper, call boy, or even fireman in the heating department, should be encouraged to buy immediately, first of all, "Testimonies for the Church," Vol. VII. It contains more detailed information as to what God expects in this sanitarium work, and of sanitarium workers, than any other one of the nine volumes. Any worker, unless absolutely dead to the call of God, cannot read the following words without being thrilled through and through with a new vision and a new determination: "There are many who recognize no distinction between a common business enterprise, as a workshop, factory, or cornfield, and an institution established especially to advance the interests of the cause of God. But the same distinction exists that in ancient times God placed between the sacred and the common, the holy and the profane. This distinction he desires every worker in our institutions to discern and appreciate."—Page 191.

If the sanitarium shepherds are themselves classifying the plans and specifications found in the entire nine volumes, they will have no difficulty in stimulating the workers to do the same in their study of Volume VII. I can scarcely conceive that a worker who for three weeks does what I have suggested, could permit himself to shrivel up spiritually by making the common mistake of substituting service for humanity for communion with God, or that he could ever be content to spend his time as many now are doing—merely studying sanitarium methods, instead of acquiring sanitarium principles.

The day is past—more than past—for any one to be content to any longer carry on the kind of sanitarium work

that we have been carrying on for years. God wants to transform our so-called Christian sanitarium work into genuine medical evangelistic work. That is an institution where nurses, helpers, and patients are taught to bring leaves from the tree of life to sin-sick souls; it is an institution where the Bible is not merely sandwiched in between the medical studies, but becomes the groundwork of each, and its principles are blended with them all; it is an institution where nurses are learning how they can naturally connect spiritual truths with the most commonplace incidents that daily occur; where we doctors make as careful and discriminating spiritual diagnosis as we do physical diagnosis; where we learn to prescribe for the soul maladies as well as the physical maladies; and that means that the doctors and nurses will have frequent earnest, prayerful consultations. In a medical evangelistic institution a nurse will report as faithfully on the patient's spiritual nourishment and spiritual treatment as she will on the physical condition. Such a nurse will watch and pray as eagerly for spiritual healing as she now does for physical healing.

Our sanitariums have not been worldly enough to suit the worldly class, and they have not been spiritual enough so that God could trust them in a special manner with those who have a genuine aching of heart for spiritual help; and that situation will never be any different until the spiritual is made primary, and the physical is made secondary. The principles for just such a sanitarium are in the Bible, and the plan for it is fully outlined in the Testimonies. Prayerful study and more than human effort to develop such a sanitarium work will be required. Every one who would undertake it must have a special spiritual preparation before the Lord will intrust him with such a responsibility.

I believe the hour has come for us to bend ourselves to the task—to cooperate with the Lord to bring about this very result. We have encompassed this mount long enough. I positively believe Christ is walking through our sanitariums these very days to cleanse them as he did the temple of old. If he does not succeed, he will ere long say to us, as he did to the Jews, "Your house is left unto you desolate." He will raise up a humble group of medical missionary evangelists who will go out with their souls on fire with these principles, and he will use them to finish this medical missionary work in the earth—without the help of any of these institutions, just as in the early dispensation of the church he used the disciples without the temple and its elaborate services which he himself had instituted.

Missionary Volunteer Department

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

The Educational and Missionary Volunteer Conventions

WE have spoken in the REVIEW of the work of the council held at St. Helena, Cal., June 4-14, but little has been said concerning the conventions. We think

that a word from some of the delegates to the different conventions will be of interest as expressive of the spirit and results of their work at these conventions.

Rosa N. Kozel, Bible worker in Chicago: "The required attendance at all meetings and the devoting of a part of the study time to services of consecration were two features which impressed and profited me most."

J. L. Shaw, president of the Washington Missionary College: "The educational and Missionary Volunteer conventions held during the summer have been a source of education and inspiration to workers in these two departments. I regard the conventions as the strongest effort that has yet been made to build up and unify these lines, both in the North American Division as a whole and in the respective union conferences and college districts in which they have been held."

C. A. Russell, educational and Missionary Volunteer secretary of the Lake Union Conference: "I consider the educational and Missionary Volunteer convention held at Emmanuel Missionary College a pronounced success, both professionally and spiritually. All class work at the summer school was laid aside for the week, thus affording the nearly one hundred teachers the privilege of attending the daily sessions. Including these, there were 225 in attendance. Many important steps toward unifying our educational work were taken, while the Missionary Volunteer plans discussed and papers rendered were greatly appreciated by all."

W. A. Long, educational superintendent and Missionary Volunteer secretary of the Missouri Conference: "I think it was one of the best conventions I ever attended. The subjects that were studied were dealt with in a practical way. Many problems that I was grappling with had been solved by those long in the work, and a solution was given, so that I am on vantage ground in my local work. However, the most inspiring feature of the convention to me was to see all the educational men and women united with energy and determination to bring about an educational system that could be adopted in every conference to develop strong workers for the speedy finishing of the third angel's message in the earth."

O. Montgomery, president of the Southeastern Union Conference: "'It was a grand success,' was the verdict of all who attended. I feel confident that it will mean a great advance step and a new impetus which will be clearly seen in the educational and Missionary Volunteer work in this field."

H. A. Morrison, president of Union College: "I am much pleased with the result of the work of the convention at Union College for Union College district. I feel that this has caused us to make rapid progress in the unification of our educational work. It has also helped us to appreciate the close relationship that should exist between the Missionary Volunteer Department and the Educational Department; and on the whole, it means that we are presenting a solid front in the work for our young people."

A. N. Atteberry, principal of the Southern Training School: "The convention recently held in Graysville will, I feel, prove a greater uplift to the educational and Missionary Volunteer work throughout the South than anything else in its history thus far. The teachers and

workers have received new ideals and new inspiration. The spirit of consecration and earnestness manifested by those in attendance insures the infusing of this same spirit through the entire field. We look forward to a new era in both these lines of work in the great Southland."

M. B. Van Kirk, educational and Missionary Volunteer secretary of the Northern Union Conference: "The educational and Missionary Volunteer convention at College View resulted in uniting our school men of the Northern Union Conference as never before. The spirit of cooperation has been strengthened, and new courage and inspiration born. The Missionary Volunteer secretaries got a broader vision and a new grasp of their work. This meeting must bring splendid results to this union conference."

N. W. Lawrence, Missionary Volunteer and educational secretary of the North Pacific Union Conference: "The spirit of this convention was one of progress. The keynote—'Deeper consecration; greater efficiency'—sounded at the beginning, continued to the very close, and still works. A greater appreciation of the value and importance of our work for the youth of our denomination, and of what still remains to be done, is an immediate result of the convention. Unity of plan and purpose throughout the field is another."

L. A. Hoopes, Bible teacher in the Southern Training School: "The convention was a great spiritual and intellectual uplift to both the educational and Young People's Missionary Volunteer work in this Southland. The great variety of school interests, so essential to the progress of the cause in the South, needed a unifying power that would cement in one grand system, and yet preserve the individuality of each. The convention met this need."

Katherine French, a member of the Glenwood (Iowa) local Missionary Volunteer Society: "The convention at College View gave to me general inspiration and uplift, definite help along certain lines where I had been failing, and a deeper realization of my own responsibility. I am so thankful I was there."

S. E. Jackson, president of the North Dakota Conference: "From what I was able to gather at the convention, I inferred that a more lengthy discussion would have been appreciated by the participants. This perhaps, however, was impossible, owing to the shortness of time. Our educational people here feel benefited, and have a desire to cooperate with the plans suggested as far as practicable."

W. W. Ruble, Missionary Volunteer and educational secretary of the Central Union Conference: "I had never attended a convention that was so freighted with blessings as the one recently held at College View, Nebr. Every one present seemed to feel that this was true. I can see the effect of this convention in our field, and I surely shall see it more and more during the coming year. The Lord was certainly present at this meeting."

E. C. Kellogg, president of Walla Walla College: "To my mind the educational and Missionary Volunteer convention which was held in College Place this summer, was of much benefit to this field. This is especially true in two particulars: First, the matter presented by

the men of the General and Division Departments, and the full and free consideration and discussion of the same, did much to unify the work throughout the North Pacific and Western Canadian Union Conferences; second, this meeting together in convention and giving careful attention to the needs and possibilities of our rapidly developing work deepened the sense of individual responsibility and increased the determination to push on to a successful conclusion."

R. A. Underwood, president of the Central Union Conference: "The results of your convention in College View have proved to be a great blessing to all the teachers, and to the educational work in general."

O. J. Graf, president of Emmanuel Missionary College: "The educational and Missionary Volunteer convention held at Emmanuel Missionary College, Berrien Springs, Mich., was a great inspiration in every way, and a great benefit to these lines of work in the Lake Union Conference. It was a great spiritual uplift to many, and has greatly increased the efficiency and unity in the work of both departments. We thank God for the blessings of the convention."

Mrs. A. N. Loper, Missionary Volunteer leader, Dinuba, Cal.: "The sentiment of our convention was, 'Speak unto the children of Israel that they go forward.' 'Israel' obeyed. The glimpse of the higher vision still remains. Efforts toward harmonious unification of our work, and greater thoroughness, were eminently successful. Surely a new epoch dawned in California."

Leo Thiel, educational and Missionary Volunteer secretary of the Southeastern Union Conference: "'Unity, consecration, and efficiency' was the keynote of the Graysville convention. Coming, as it did, at the close of the summer school, it served to bind up the work of the whole summer. Great good is promised the field because of the determination formed to strive harder. The teachers, secretaries, and superintendents united for advance in the work of these departments."

C. L. Stone, educational and Missionary Volunteer secretary of the Columbia Union Conference: "Attending a convention such as was held at Washington Missionary College has been to the less experienced educational and Missionary Volunteer workers what attending camp meeting is to those who have recently embraced the third angel's message. At a single sitting, the plans and activities of these departments are thrown upon the curtain, and a distinct impression of the whole and of all the parts is left upon the mind."

Lynn H. Wood, educational and Missionary Volunteer secretary of the Southern Union Conference: "For the Southland I am sure this series of conventions has united the interests of the educational and Missionary Volunteer work in a positive way, and will lead to a deeper study of the spirit of prophecy concerning the proper methods to use in saving our young people. It lighted the consuming fire in my life."

To us not the least feature of benefit to our departments from these conventions, taken together with the council preceding them, is the unifying of our efforts in our common work of qualifying our youth for gospel service. We

thank God for what has come to us through this series of meetings. We are now upon the line of advance.

M. E. KERN,
FREDERICK GRIGGS.

What Have We Done Today?

We shall do so much in the year to come,
But what have we done today?

We shall give our gold in a princely sum,
But what did we give today?

We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,

We shall speak the words of loving cheer;
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?

We shall bring to each lonely life a smile,
But what have we brought today?

We shall give to truth a grander birth,
And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth;
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?

We shall build us mansions in the sky,
But what have we built today?

'Tis sweet in idle dreams to bask,
But here and now we do our task.

Yes, this is the thing our souls must ask:
"What have we done today?"

— *Nixon Waterman.*

Be patient. Keep sweet. Do not fret or worry. Do your best, and leave results with God. Believe firmly in God, in the fulfillment of his purposes, and in the march of his providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave himself for you. On some bright tomorrow you will come to anchor under a heaven of sapphire, and a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God himself will say, "Enter thou into the joy of thy Lord." — *George B. Vosburgh.*

"The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible."

News and Miscellany

Notes and clippings from the daily and weekly press

— Thirty-nine of the leading college newspapers of the United States and Canada voted, at the recent annual convention of the Associated College Newspaper Publishers, to debar liquor advertisements of all kinds from their columns. These papers have a circulation of more than 100,000. Expulsion from the organization will be the punishment for violation of the new rule.

— Property damage estimated at \$2,000,000 resulted from a fire which originated in a Chesapeake and Ohio grain elevator at Newport News, Va., about midnight, September 4, and spread to near-by buildings and to a big grain pier. The grain was being shipped to certain of the warring nations of Europe.

— That the Pennsylvania Railroad will offer the United States a reserve army of 100,000 men was the announcement made at Philadelphia recently. The plan of the officials is to grant every suitable employee a month's leave to go to any United States training camp the federal government may choose, for instruction.

— For the first time in our history, the United States has become the world's greatest exporter. During the last fiscal year, according to figures given out at Washington, American exports totaled \$2,768,600,000 as compared with \$2,170,100,000 for Great Britain, the next largest exporter. This was an increase of seventeen per cent for the United States, against a decrease of thirty per cent for Great Britain.

— Foreign influences in Haiti, working to block plans of the United States to pacify the republic and rehabilitate its finances under American supervision, made it necessary to declare martial law in Port au Prince, the capital, and in practically all but two of the country's open ports, on September 4. Rear Admiral Caperton, acting within his general instructions, explained that his action in declaring martial law was taken because of a situation that was beyond the control of the local government.

— The China Inland Mission has recently celebrated a half century of wonderful achievement. In that time it has baptized over 50,000 converts, more than 5,000 of these being baptized during the last year. It has established and maintains 754 local churches. Its 227 stations, with resident missionaries, and its 1,100 outstations, are established in fifteen of the original eighteen inland provinces of China, and are served by 1,036 consecrated men and women from twenty-two countries. The story of this mission will always remain one of the great romances of the modern movement for Christian world evangelization. The mission was founded in 1865 by J. Hudson Taylor.

— That recent discoveries and commercial arrangements have practically freed American industry of dependence on Germany for dyes, and have given American farmers a dependable source of potash fertilizers, was the announcement last week of Dr. Thomas H. Norton, of the Department of Commerce. According to Dr. Norton an American chemist, whose name is withheld, has perfected a new process for the manufacture of dyes from coal tar derivatives, which will make possible a reduction in the cost of present methods. At the same time an improved method of drying kelp for the production of potash has been worked out, and the product can be shipped from the Pacific coast, where it is manufactured, through the Panama Canal, and laid down on the gulf and Atlantic coasts at prices that will probably compare favorably with those quoted by Germans before the war.

NOTICES AND APPOINTMENTS

Camp Meetings

PACIFIC UNION CONFERENCE

Arizona Oct. 7-17
 SOUTHEASTERN UNION CONFERENCE
 Florida, St. Petersburg... Sept. 30 to Oct. 10
 SOUTHWESTERN UNION CONFERENCE
 South Texas, Corpus Christi (local).....
Sept. 16-26

The Florida Conference

THE twenty-second annual meeting of the Florida Conference of Seventh-day Adventists will be held Sept. 30 to Oct. 10, 1915, in connection with the camp meeting at St. Petersburg, Fla. The election of the conference officers, and various other matters of interest to every loyal Seventh-day Adventist, will come before the meeting. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for every ten members. The first session will be held at 11 A. M., October 1.

W. H. HECKMAN, *President*;
 MRS. R. G. STRINGER, *Secretary*.

The Florida Conference Association

THE ninth annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp ground at St. Petersburg, Fla., at 11 A. M., Tuesday, Oct. 5, 1915, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

W. H. HECKMAN, *President*;
 MRS. R. G. STRINGER, *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.

Request for Prayer

AN Indiana sister desires prayer for the healing of her afflicted son; and for herself, that she may be an overcomer.

Publications Wanted

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

R. M. Hall, 819 Hull St., Denison, Tex.
 M. W. Moss, Gravette, Ark. Continuous supply.

Jessie E. Warner, Box 406, Clarkston, Wash. Copies of all our magazines, also tracts and leaflets.

Mrs. Mattie Hamilton Welch, General Delivery, University P. O., Charlottesville, Va. *Signs* weekly, all our magazines, *Instructor*, and *Little Friend*.

Obituaries

GARRISON.—Died Sept. 4, 1915, Lacy Ann Garrison, wife of Benjamin Garrison, at their home, in Sunnyvale, Cal., at the age of 78 years, 2 months, and 27 days. Sister Garrison was a member of the Lemoore (Cal.) church. She was born in Keyser, W. Va. She had been married fifty-eight years. Five sons and two daughters were born to her, of whom three sons and one daughter are living. All, with the aged husband, were present at the funeral. The body was buried at Santa Clara.
 M. C. WILCOX.

WHISBY.—Caroline Whisby died at her home, in Mount Eden, Cal., Aug. 14, 1915, aged 81 years, 6 months, and 15 days. She was baptized by Elder Loughborough nearly forty years ago, and united with the San Francisco church. Five years ago her membership, together with that of her husband, was transferred to the Hayward Seventh-day Adventist Church, near their home. Hers was a consistent Christian life, and she was held in high esteem. She is survived by her aged companion.
 C. E. FORD.

MEAD.—Lena Viola Mead was born March 25, 1884, in Battle Creek, Mich., and died Oct. 30, 1914, in Banwell, Somerset, England, being thirty years of age. She was the second child and only daughter of Fred. L. Mead, who was widely known in the canvassing work previous to 1898, when he went with his wife (Rosie Cochran) and son and daughter to South Africa to help in placing the native mission work on a practical basis. Lena spent about four years on the Solusi Mission (Rhodesia) with her parents. She helped in the teaching, and by her cheerfulness made life easier at that outpost for all around her. Following her parents' death she engaged in stenographic work in Cape Town, where in 1906 she contracted consumption. After this she spent some time in Rhodesia, in Michigan, in California, and latterly in England, seeking restoration. At the age of twelve she was baptized and united with the Battle Creek church.
 WALTER S. MEAD.

WELCH.—J. G. Welch, of Nancy, Clarke Co., Miss., died Sept. 1, 1915, aged 93 years and 3 months. He accepted present truth in 1880, and with his wife was baptized by Elder C. O. Taylor. He faithfully kept the commandments of God, and until the close of his life contended for the faith once delivered to the saints.
 J. R. SIKER.

MATHEWS.—Aurelia Mathews died at her home, in Astoria, Oregon, Aug. 15, 1915, in her sixty-seventh year. For many years she was a firm believer in present truth, and her life was in harmony with its transforming power. She died confident in the hope of a part in the first resurrection. Funeral services were conducted by the writer. Her aged husband, with other relatives and friends, is left to mourn.
 T. H. STARBUCK.

RENTFROW.—Eleanor Victoria Rentfrow was born May 9, 1851, in Galesburg, Ill. Her maiden name was Rogers, and over thirty years ago she was married to Jefferson Rentfrow, a pioneer settler in California. A year ago she accepted the truths believed by Seventh-day Adventists. She fell asleep in the "blessed hope," at the home of her sister, Aug. 3, 1915. Funeral services were conducted by Elders A. O. Tait and M. C. Wilcox.
 * * *

WOODWARD.—James B. Woodward was born in Brooklyn, Conn., Dec. 30, 1843, and died in Bendavis, Ind., aged 71 years and 8 months. He was a soldier of the Civil War, and was married to Helen L. Craig in 1873. His wife died in 1891, leaving four children, who survive their parents. Brother Woodward accepted the Seventh-day Adventist faith in 1906, and departed this life looking forward to the soon coming of the Redeemer. Funeral services were conducted by the writer.
 E. A. BRISTOL.

DODGE.—Caroline Smith was born in Niagara County, New York, March 28, 1830, and died at the home of her only brother, in Battle Creek, Mich., Sept. 1, 1915. She was the eldest daughter of Cyrenius Smith, often mentioned among the pioneers of the message. Feb. 12, 1851, she was married to Abram A. Dodge, who died in 1892. Their two children died early in life. Four sisters and one brother are left to mourn. Sister Dodge was an earnest Christian, and we can say, An Israelite indeed has fallen.
 G. E. LANGDON.

MAYCOMBER.—Bessie Maycomber, *nee* Giddings, was born in Pittsburg, Kan., April 23, 1870. She was united in marriage to Mr. Calvin Maycomber in 1889. There were born to them nine children, eight of whom are still living—five girls and three boys. Her death occurred very suddenly, Sept. 7, 1915. She joined the Seventh-day Adventist Church in her girlhood days, and remained a faithful member of the same until death.
 W. H. SMITH.

KNIGHT.—George Knight was born in Mitcheldever, near Southampton, England, March 17, 1838. He died of paralysis of the brain, Aug. 3, 1915, aged 77 years, 4 months, and 17 days. He was next to the youngest of thirteen children, who have all now passed away. He was married to Matilda Pring in 1859, who died in 1863. He was married to Elizabeth Lucy Booker, July 10, 1865, and two years later they came to America, settling in Fairbury, Ill. In the fall of 1879 they moved to Kansas, and in 1892 to Oakland, Cal. There he lived until 1905, when he moved to the present family home on San Francisco Road, two miles east of Mountain View, Cal. In 1874 he accepted the faith of the Seventh-day Adventists, of which church he remained a devout member to the time of his death. A man of deep convictions and unswerving integrity, he commanded the respect of all who knew him. A kind and loving husband and father, he leaves to mourn their loss his beloved wife, Mrs. E. L. Knight; two sons, George S. Knight, who lives on an adjoining ranch, and Charles E. Knight, superintendent of the Seventh-day Adventist Mission Field of Ecuador, South America; one daughter, Mrs. E. F. Rue; six grandchildren; and three great-grandchildren.
 M. C. WILCOX.

New and Timely Publications

The following new publications will be found especially timely and important in meeting the issues before us, and should be scattered like the leaves of autumn:—

Tracts on Romanism

In view of the claims being put forth at the present time by the Papacy, and the rapid strides being made by that power in the effort to make America Catholic, the following tracts are very timely, and should have a wide circulation:—

"The Land of Promise," Protestant Series, No. 1. This tract reveals the plan to make America Catholic, and shows the long-cherished hope of the church in this respect.

16 pages; 1 cent each. \$1.00 per hundred.

"A Proposed Censorship of the Press," Protestant Series, No. 2. Rome's efforts to prevent the circulation of anti-Catholic literature, or recent demands made upon Congress to secure the passage of a law restricting the freedom of the press, are presented in this tract. It is an eye opener, and should be the means of arousing many sleepy Protestants to their danger.

Price, 75 cents per 100.

"The Attitude of Roman Catholics Toward Freedom of Speech," Protestant Series, No. 3. This tract reveals the attitude of Roman Catholics toward all who dare to speak against that system of religion, and shows the means which they take to curtail freedom of speech. The duty of the hour is splendidly stated in this little tract.

1 cent each; \$1.00 per hundred.

"The Roman Mass," Protestant Series, No. 4. This is a conversation with a Roman Catholic priest with reference to the sacrifice of the mass.

Price, per hundred, 50 cents.

"The Curse of Intemperance"

This is a tract dealing with the subject of intemperance under the following headings: Temperance in the Home; The Influence of the Social Glass; Intemperance and Prohibition; A Grave Responsibility; Our Duty; Shall We License to Kill? Does It Pay Financially? Where to Stand; What Will You Answer? It closes with a two-page Bible reading on temperance.

The price of this tract, only 50 cents per hundred.

"The Shadow of the Bottle"

A most effective weapon to use against intemperance, the great enemy of mankind. Important statistics, impressive stories and poems, and "pictures that talk" and tell the truth about liquor. This book should be used by every temperance worker, and be placed in every home in the land.

128 pages; paper cover, 25 cents; cloth bound, 50 cents.

Special discounts in quantities.

"The Pot of Manna and Aaron's Rod"

This little tract shows how God cares for those who put their trust in him, even to the performing of daily miracles in their behalf, as he did in the case of ancient Israel. There are many people today who believe the truth, but who fail to obey it for fear that they may lose their positions and their means of support. The reading of this tract will give confidence to such fearful ones.

8 pages; 50 copies for 25 cents, or 50 cents per hundred.

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The Mexican Number

OF

**The
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Magazine**

October Issue

10 cents a copy; \$1.00 a year; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each.

Agents' Opportunity

THE PROTESTANT MAGAZINE
Washington, D. C.

A LIVE ISSUE

CATHOLICISM IN MEXICO

The Protestant Magazine

for October

In the leading article of this issue, a Mexican who has been prominent in state affairs and is well qualified to deal with the subject, sets forth the reason for the uprising in Mexico against the Roman Catholic Church, the lawless acts of the Roman hierarchy, their interference in political matters, and their determination to maintain their power over the state.

A more convincing article could hardly be written to prove to Americans the natural outcome of Rome's ascendancy to power in this country, and it is sure to do good.

Other Live Subjects in This Issue

- "Roman Catholics and the Public Offices"
- "Magna Charta"—a lecture by Dr. R. H. McKim
- "The Extent of the Pope's Authority"
- "The Censorship of the Press"
- "Roman Catholic Criticism of the Administration"
- "The Japanese View of the Anti-Papal Panic"
- "President Wilson, the Pope, and Peace"

The last-named article, covering the very recent attempt of the Vatican to join President Wilson in a peace proposal, was added since copy was prepared for the October number. You will be interested in this latest move for papal supremacy.

Life Sketches of Ellen G. White

The following description of this book has been furnished us by Elder W. C. White:—

The story of the early Christian experience and public labors of Mrs. Ellen G. White was first printed in the year 1860, in a little volume of three hundred pages, entitled "My Christian Experience, Views, and Labors in Connection With the Rise and Progress of the Third Angel's Message."

This narrative of her life and labors to 1860, was amplified by her, and in 1880 was republished as a part of a larger work entitled "Life Sketches of James White and Ellen G. White." This, as well as the earlier autobiography, has long been out of print.

"Life Sketches of Ellen G. White" gives in her own language a brief story of her childhood days, her conversion, and her early Christian life and thrilling experiences in connection with the great second advent movement of 1840-44. Mrs. White tells in a vivid way the sorrows and joys of her youthful ministry in the years that followed the disappointment which came to those in the 1844 movement. She pictures the trials, the struggles, and the successes that attended the labors of a few earnest souls who began at once to raise up the churches that afterwards united to form the Seventh-day Adventist denomination.

The story of her more extended travels and labors in connection with her husband, Elder James White, she briefly relates from the time of their marriage, in 1846, to his death, in 1881.

With chapter 42, on page 255, the relation of her life story is taken up by C. C. Crisler, who, with the assistance of W. C. White and D. E. Robinson, has completed the sketch.

In the closing chapters many interesting incidents regarding travels and labors have been told briefly, that place might be found for the quotation of some of her most inspiring and instructive utterances regarding the development of Christian experience, and the duty laid upon every follower of Christ to be a true disciple of him who gave his life for the salvation of the world.

The following chapter titles give the scope of the book, and will impress any one with the importance and value of this publication:—

- | | |
|--|---|
| I. Childhood. | XXXII. A Solemn Dream. |
| II. Conversion. | XXXIII. Missionary Work. |
| III. Strivings Against Doubt. | XXXIV. Broader Plans. |
| IV. Beginning of Public Labors. | XXXV. Into All the World. |
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WASHINGTON, D. C., SEPTEMBER 23, 1915

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WE understand that Brethren G. S. and W. Joseph left Australia the middle of August for India, to engage in the colporteur work.

ON September 7 the second mail car loaded with Harvest Ingathering *Signs* left the Pacific Press siding. But many orders had been filled previously to these carloads. Some conferences, we learn, have already ordered more than double the number of papers they used during the entire campaign last year. The prospects are good for the best campaign yet in behalf of missions.

THE Review and Herald Publishing Association arranged to have a representative of the publishing house present at the opening of each of the leading denominational schools in the territory of the Review and Herald. Brother E. R. Palmer attended the opening at South Lancaster Academy, and I. A. Ford the opening exercises at the Mount Vernon Academy and at Emmanuel Missionary College.

AFTER returning from the Shanghai meeting, Brother L. V. Finster writes: “A week ago Sunday I baptized seven Cavite, where Brother La Cruz has been laboring. Last Friday I went to San Pablo, and on Sabbath afternoon had the privilege of baptizing eighteen. There are about fifty now keeping the Sabbath in and around San Pablo. These believers have been brought out through reading, and through studying the truth with our colporteurs. Many came to see their first baptismal scene, and the Lord’s Spirit was present as we spoke to those assembled. As a result of our tent meeting at Baliwag, about fifty have begun to keep the Sabbath.” Truly the harvest is great, and the reapers are few.

BROTHER CHRISTIAN JUHL, manager of the Skodsborg Sanitarium, passed through Washington last week, en route to the West, to visit his children. He brings a good report from across the water. The sanitarium is prospering financially, and in general the work in Europe, despite war conditions, is making progress — of course under many difficulties. Brother Juhl expects to return to his work early in December.

ALL will be pleased to learn of the safe arrival home of Brother W. A. Spicer, after his extended tour among the mission stations in South Africa. He left the office last January, and reached New York on his return September 9. He shows the effects of the African tropical sun somewhat, but is enjoying good health, and brings a very encouraging report of the progress the message is making in that distant field.

THE following cablegram was received at the Mission Board office on the tenth of this month: “Moscow. Boettcher banished — Saratof. Will return to America. Snodgrass, Consul General.” Saratof is in southeastern Russia, not far from the Caspian Sea. Brother Boettcher’s American passports have saved him from the hardships of banishment, but the cause in Russia will suffer great loss in the necessary absence of this intrepid leader. Let us remember in earnest prayer our brethren and sisters in Russia at this time.

WE note with pleasure the campaign which is now being carried on throughout the North American Division in behalf of the REVIEW AND HERALD. A goodly number of new subscriptions have been received. We earnestly hope that this work will be prosecuted in every conference and in every church until every English-reading family among Seventh-day Adventists subscribes for our church paper. Where brethren and sisters are found who are too poor to subscribe, the church should make provision to supply them with the REVIEW.

Our Camp Meetings

NEARLY all the camp meetings for the North American conferences are now in the past. With a few exceptions each of the seventy-one conferences in the Division has held one camp meeting, and local meetings have also been held in a number of conferences. Aside from the union and local conference workers, these meetings have been attended by general laborers. Elder A. G. Daniells, since his return from a missionary tour covering such mission fields as India, China, Japan, Korea, and the Philippine Islands, has attended meetings in the Pacific and Lake Unions. Elder I. H. Evans attended a number of meetings in several union conferences. Elders J. O. Corliss and M. C. Wilcox rendered excellent and much appreciated service at a number of meetings. A number of other general laborers have attended meetings in different unions.

The reports received from these annual gatherings have been of a most en-

couraging nature. The conditions in the world have aroused our people, and the attendance at most of the meetings has been larger than usual. The outside attendance has also been excellent, and in some instances remarkable. The response to the appeals for help for the regions beyond has been liberal. Revival services have been held, and sinners have been converted, backsliders reclaimed, and hundreds have renewed their consecration to God. The burden of labor is resting more heavily upon the people as a whole, and those returning home from these meetings have done so with a clearer knowledge than before of the tremendous responsibility which is upon them individually to work for souls. The outlook bids fair for a great soul-winning campaign in the year to come. The message is forging ahead in the home field as well as in fields afar.

We feel much cheered by the reports from these annual convocations, and devoutly pray that the future will be marked by deeper piety, fuller consecration, more fervent zeal, and greater activity in the message than ever before.

G. B. THOMPSON.

ELDER A. E. PLACE, writing from San Jose, Cal., says: “We have a church membership here of about one hundred and thirty. At our Sabbath services one hundred and seventy-five or more are often present, and at the Sunday evening service about one hundred are usually in attendance. The interest is growing from day to day. I am now in my sixtieth year, and never have I been more settled in the positive conviction that the coming of Christ is very near, nor have I ever been filled with a greater determination to do my duty to both God and man.”

THE typhoon which swept China’s coast recently in the vicinity of Shanghai, with such a harvest of death and wreckage, did no serious damage at our mission headquarters, save in destroying some windows and injuring small shade trees. Many buildings in Shanghai were destroyed or severely damaged, wreckage of shipping strewn the shore, and many lives were lost. Many of the vessels that sank carried not only the freight, but hundreds of the poor watermen and their families. The toll of death goes on, by war, pestilence, and the elements. How slow men are to learn the lessons of such calamities!

THE REVIEW came into existence through special instruction at the beginning of our work, and has been a strong factor in building up this work for more than sixty years, and doubtless will continue to be the voice of the denomination until the close of time. While it serves as an impelling force, imparting spiritual vitality and creating a working devotion in the promotion of all lines of our special work, it also serves, as revealed in the following testimonial, as a particular danger signal to all of our members: “I am taking the REVIEW, and trust I shall as long as it is published. I feel that all our people should have it in their homes, and I am confident that those who are able to take it and do not, are neglecting to do so at their peril.”