

# The Advent Review and Sabbath Herald

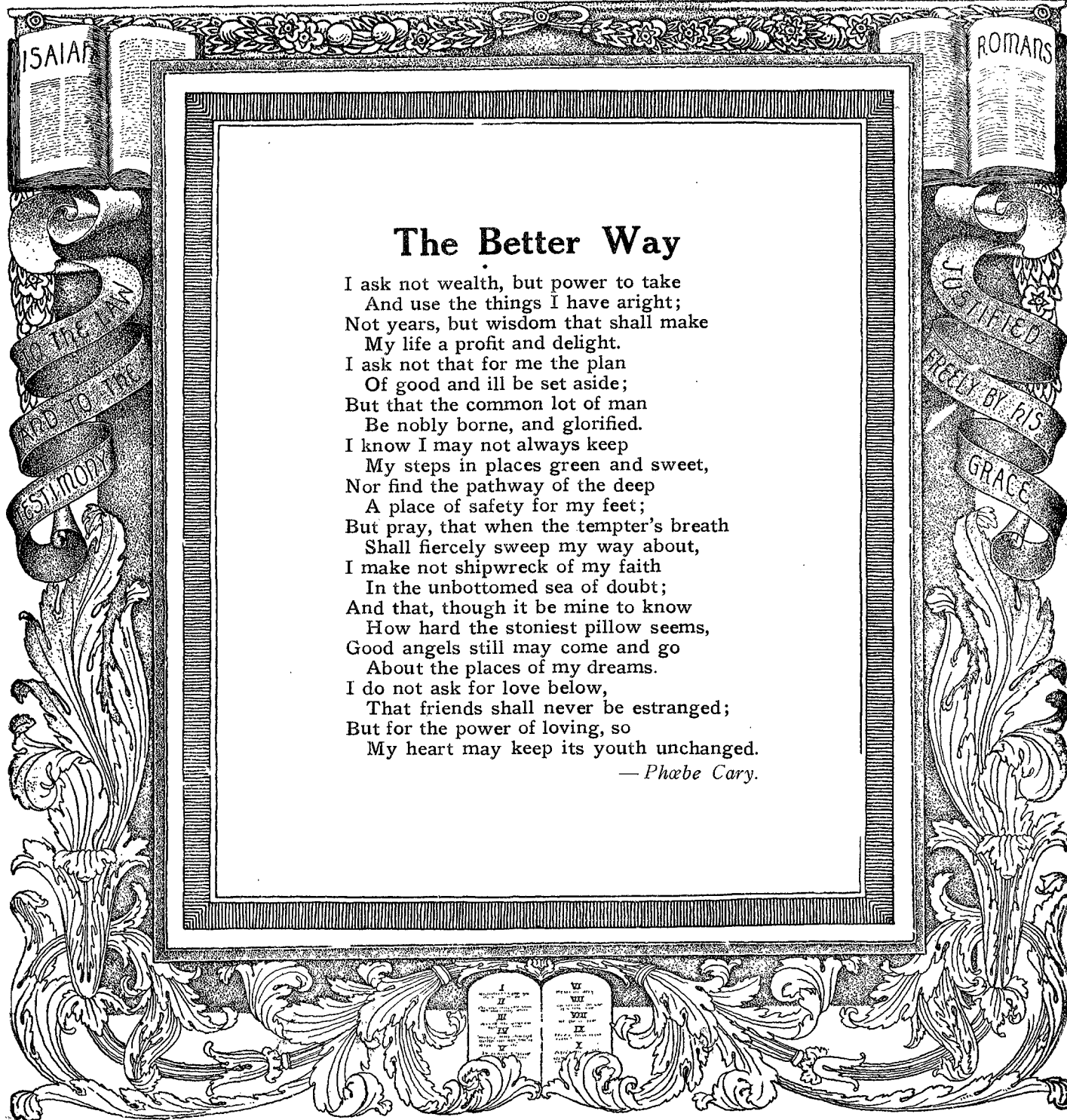


Vol. 92

Takoma Park Station, Washington, D. C., Thursday, October 14, 1915

No. 51

THE GOSPEL TO ALL NATIONS



## The Better Way

I ask not wealth, but power to take  
And use the things I have aright;  
Not years, but wisdom that shall make  
My life a profit and delight.  
I ask not that for me the plan  
Of good and ill be set aside;  
But that the common lot of man  
Be nobly borne, and glorified.  
I know I may not always keep  
My steps in places green and sweet,  
Nor find the pathway of the deep  
A place of safety for my feet;  
But pray, that when the tempter's breath  
Shall fiercely sweep my way about,  
I make not shipwreck of my faith  
In the unbottomed sea of doubt;  
And that, though it be mine to know  
How hard the stoniest pillow seems,  
Good angels still may come and go  
About the places of my dreams.  
I do not ask for love below,  
That friends shall never be estranged;  
But for the power of loving, so  
My heart may keep its youth unchanged.

— Phæbe Cary.

## Note and Comment

### Long Distance Wireless Telephone

ONE of the greatest achievements of the human intellect was brought to completion last month. On the evening of September 29, Secretary Daniels announced the successful transmission of wireless telephone messages from the United States Naval Radio Station at Arlington, Va., to the similar station at Mare Island, Cal., a distance of about twenty-five hundred miles. Surely the scriptures foretelling an increase in knowledge, as a sign of the last days, are being fulfilled right before our eyes; and we are led to exclaim, with Samuel Morse, the inventor of the telegraph, in the first message sent on the line between Washington and Baltimore, "What hath God wrought!"

Yet the great distance thus covered successfully by the wireless telephone has been almost immediately nearly doubled. It was announced the next day at the offices of the American Telephone and Telegraph Company, that, after the transmission of the human voice from Arlington to Mare Island, subsequent experiments had resulted in successful telephone communication between Arlington and the naval radio station at Pearl Harbor, Hawaii, a distance of 4,600 miles. This is greater than the distance from New York to London, Paris, Berlin, or Rome. L. L. C.

### Money Spent to Kill Men

M. RIBOT, the French minister of finance, in introducing in the Chamber of Deputies a bill appropriating \$1,240,000,000 for the expenses of the last quarter of the year, is reported to have stated Russia's monthly war expense to be \$360,000,000; Germany's, to be almost \$500,000,000; while Great Britain's is still greater. When the Christian thinks of these enormous sums spent to continue the slaughter of men in this terrible war, he cannot but wish that the church of God had such sums for the work of saving men eternally.

L. L. C.

### New York Subway Collapses

NEW YORK CITY has recently suffered two subway collapses. The first, which resulted in the death of seven and the injury of eighty-five, occurred September 23, and opened up Seventh Avenue for two blocks. The explosion which caused the collapse was thought to be due to gas or free dynamite. Three days later a second accident occurred, this time in Broadway at Thirty-eighth Street. Only one person was killed and three were in-

jured. Commissioner William Hayward, of the Public Service Commission, after entering the excavation and studying the section which had caved in, is reported to have said:—

A slide of the rock was the cause of this accident. What caused the slide of rock cannot be said without further investigation. The rock in this part of Manhattan is frequently loose in structure, and *the danger of a slide is always present* and cannot be entirely avoided.

While New York City has not been visited by earthquakes, as has San Francisco, the former city has her own dangers, which do not differ so much in nature from those of the city at the Golden Gate. L. L. C.

### Floods Desolate India

IN view of the terrible destruction which war is bringing on the world, other calamities are often scarcely noticed. The following brief paragraph in the *Washington Herald*, September 21, tells of one of these:—

Floods that have been raging in the Ganges and its confluents for three weeks have made eighty thousand persons homeless, according to official reports. Forty-six persons are known to have perished, and 1,800 homes have been swept away. That the death list was not larger is due to the fact that the water rose gradually, giving most of the inhabitants of the stricken districts an opportunity to flee.

And most of these eighty thousand persons have not yet received the good news of a Saviour who will soon bring this world of sin and sorrow to an end. L. L. C.

### Word From Elder Conradi

ALTHOUGH traveling is rather difficult, yet we managed to have our general meeting for the Dutch field, in Amsterdam, August 12-15. We were happily surprised to find our churches so well represented. On the Sabbath there were about one hundred and seventy members present. We were also pleased that such a good spirit prevailed during the meeting.

The annual report was rather encouraging. Sixty-seven persons had been received during the year; the net gain was forty-one, the membership at the close of the year, June, 1915, being 354. The tithe rose from 6,876 florins to 9,581 florins, or about \$1,000 increase. The average tithe rose nearly two dollars a member. The Sabbath school gifts increased about \$20, while the general gifts to missions decreased about \$500. Brethren Forthuis and Meyer were ordained at this meeting.

With Brother Wibbens in charge of the field, we have now four ordained ministers in Holland, and also a good

staff of other gospel workers and canvassers. There is no reason why the membership should not quickly increase, and a good self-supporting conference be developed here ere long. As Brother Klingbeil was not able to meet with us, the only visiting brethren were Elder Objaender and I.

On our way there we visited the Peace Palace at The Hague, as I had never been there before. All the world contributed to this magnificent building. High hopes were entertained when it was erected, but how little has thus far been accomplished by it! In one large hall the walls were decorated with the photographs of all the rulers of the world, and the chairs beneath bore the coat of arms of the respective countries. But the chairs were empty, and the rulers are, to a great part, engaged in deadly strife. In the whole building not a clerk was busy fostering peace. Only a few guards were in attendance to show strangers the sights. We saw the artistic representations of human ideals that will never be realized in this world under human rule, but which will surely come to realization when the King of kings establishes his everlasting empire on the new earth. May his reign quickly come. L. R. CONRADI.

## The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

EDITOR - FRANCIS McLELLAN WILCOX  
ASSOCIATE EDITORS  
CHARLES M. SNOW WILLIAM A. SPICER  
CONTRIBUTING EDITORS  
A. G. DANIELLS L. R. CONRADI  
I. H. EVANS W. T. KNOX  
R. C. PORTER G. B. THOMPSON

ALL COMMUNICATIONS relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C., and NOT to ANY INDIVIDUAL.

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

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

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

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

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

# The Advent Review And Sabbath Herald

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 14, 1915

No. 51

## EDITORIALS

### The Responsibilities of Our Training Schools

RECENTLY an anxious mother inquired if we considered a certain denominational school at some distance from Washington a safe place to which to send her son. We were glad to inform her that we knew of no school in the denomination where the interests of her son, from every standpoint, would be better safeguarded, than in this particular school.

From this question we were led to consider the great responsibilities resting upon our training schools, and upon the men and women associated with them. It is a step of great moment when parents give up their children, some of tender years, and many who have never before been away from home, and intrust them to the care of these institutions. How carefully those in charge of these institutions need to guard the trust committed to them. Our training schools should see that these young men and women are returned to their homes with undimmed faith in this movement and in the great truths constituting this message. Recreant indeed is the one who would cast over these young minds one doubt regarding a single fundamental position which we hold as a denomination.

How necessary that there should be placed before our boys and girls in our institutions of learning the proper example in dress and Christian deportment. Here, as a part of their education, they should be taught that display and ostentation in worldly dress are not befitting those who are looking for the coming of the Lord, but that simplicity, propriety, and dignity should characterize their bearing in apparel as well as in general conduct. This cannot be done by precept alone. The example placed before them by teachers and instructors will have the stronger influence.

It should be constantly impressed upon the minds of the youth in our denomination that the fear of the Lord is the beginning of wisdom. The great tendency in the school systems of the world is toward the exaltation of intellectualism or mental training. Let us be care-

ful that in our schools we do not unconsciously adopt these worldly standards. Our schools have no right to an existence unless their whole aim and purpose is to educate young men and women to go out as workers in connection with this movement. An education which prepares for this service must be an education not only of the mind but of the heart. Students in our schools may learn much of art, literature, and science, but if they fail to learn of God and obtain an experience in him, they are not fitted for the place which God would have them occupy in this closing work. One who in gaining a knowledge of science forgets God, secures his knowledge at a terrible cost.

We are glad we can believe that our schools are endeavoring to meet these standards and requirements. We have great confidence in our brethren and sisters who have been called to stand at the head of our several training schools. We know that upon their hearts rests a heavy burden, and that they are seeking daily for strength and wisdom to know how to mold the young lives committed to their care. For these workers we need as parents to pray. We need to hold up their hands. We need to speak to them words of faith, hope, and courage. They are endeavoring, we believe, to the best of their ability to cooperate with us as parents in the training of our children for God. May this spirit of cooperation with them fill our hearts. We need to work together for the strengthening and upbuilding of every agency in connection with the work of God.

F. M. W.

### The Ingathering Campaign

It was my privilege to meet with the Lake Union Conference Committee, September 29, in Chicago. One of the principal questions under consideration was the Harvest Ingathering campaign. All present felt that it was necessary to do more definite work than heretofore, that there might be an increase in the amount collected for missions. The entire committee seemed to be determined to make the campaign a success.

The president, the secretary and treas-

urer, and even the union conference stenographer, had been out several days soliciting. Some of the local conference presidents also had been to the front to get an experience, that they might be prepared to lead their forces more efficiently.

The committee felt that each should have a goal toward which to work. Some strongly urged that the presidents take \$100 each for their goal. The union conference president had already set his goal at \$75, but agreed that \$100 should be the goal for all the leaders. However, it was finally decided that the goal for presidents of union and local conferences, for physicians and business managers of the sanitariums, the president and the business manager of Emmanuel Missionary College, and all union department secretaries, should be \$50; that conference secretaries and treasurers and ordained ministers should make their goal \$15 each; and that the churches make their goal an amount that would average \$2 for each member.

The Lake Union Conference Committee is determined to win out in this undertaking. At one time it seemed certain that they would decide on a goal of \$100 each. I felt that that was too much to ask, but some got more than \$100 last year. The union conference president had worked five days and collected \$30, but said he would continue from time to time until he had raised his full quota.

When a band of men is as determined to reach a goal as these men are, there is no doubt that they will succeed. God meets such men on the firing line and leads them on to victory. A goal of \$2 a member means light work if each person does his share. The task could be finished in two or three days if all would take hold with prayer and faith. There should be organization, and each one should have definite territory assigned to him. In rural districts this is less essential than in cities and villages.

The Lake Union Conference is rapidly coming to the front in supporting the cause of God. It is making splendid progress in all departments of work. Its leaders are determined to roll off the reproach of debt, so that it may take its place among other union conferences in supporting the great mission work abroad. They confidently expect to raise

the full twenty cents a week for 1915.

My heart was filled with joy and praise as I saw this united, God-fearing band of men studying and praying and planning to lift their conference out of debt, and to help the work in distant lands. I believe such men deserve and should have the united prayers of all their constituency. Few can appreciate the arduous task before these men. Their own service is equal and even beyond what they expect of others. Let us pray for them, putting our shoulders to the wheel, and lift with all our strength, trusting in God for help.

I. H. EVANS.

### Living Our Faith

THIS age, above any preceding time in the world's history, is an age of luxurious living. The luxuries of a few years ago have become, in our estimation, the necessities of today. Time and conditions have educated us to this change so gradually that we hardly realize it until we compare our conveniences at the present time with what we enjoyed ten, twenty, thirty years ago. We could not, if we would, altogether control these changes in our experience. But just as far as lies within our power we should seek to maintain, in all of our living, a spirit of simplicity.

Our fellows around us who have no expectation that the Lord is soon coming, whose hopes are centered in this life, may erect fine mansions, clothe themselves in luxurious apparel, and surround themselves with every convenience which money can procure. We cannot justly criticize them for this; but we who have been intrusted with a solemn message of warning to those whose hopes are centered in this world, should be careful not to permit this spirit of luxurious living to enter into our lives. To the extent that it does, our hopes will be centered in this life and our affections placed upon the things of this world; and to the extent that we become like the world, the power of the message which we would bear is lessened and its force parried. It is right and proper that we should have homes, but let our homes be furnished in such a manner as will say to our fellows that we believe indeed that the Lord is soon coming.

It is a duty which we owe to ourselves and to the cause which we represent, to dress with dignity and propriety. As a rule, it is a waste of money to buy cheap material for apparel; but we should seek to avoid that display in dress, that conformity to fashion for fashion's sake, which will make it appear that there is no difference between us and the world, notwithstanding our high and holy profession. It is our daily life that preaches the message more loudly than our words.

The great test of one's religion is not

found in his profession, but in that which he possesses. Are we commending, by lives of good works, the holy faith we profess? Are we saying to the world that we are pilgrims and strangers here, that we are looking forward to the possession of a better country? or while professing faith in the near coming of our Lord, are we actuated by the same spirit of worldliness which characterizes those who have not a hope in the Master's speedy return?

These are questions which should be considered by every reader. Let each ask himself, What is my influence in my community? I profess to have light in advance of others around me. Has the possession of this light made me better than they? Has it made me more loyal in my relationship to God? Has it made me a truer husband and father? Has it made me more honest in my business dealings? Does it lead me to set the example in my community of an earnest, devoted, God-fearing Christian? If it has done this, well and good. If the profession we make, however, has not accomplished this for us, we need to take diligent heed unto our ways and inquire into the cause. And if in our search we find we have a name to live for Christ and are yet dead, if we are hypocritical in our profession, if we are not doing the best we know in living up to the light that God has given us, may we seek for repentance and reformation of life. It is high time that those who profess faith in Christ's return manifest that faith in their practical living.

F. M. W.

### The Prophecy of Daniel 7

#### Part 5. The Work of the "Little Horn," (Concluded)

##### 3. "And Think to Change Times and Laws"

THE power that was to speak great words against the Most High, and to wear out the saints of the Most High, was further—in its self-exalting opposition to God—to assume to lay hands upon times and laws,—evidently the times and the laws of the Most High; for to say that such a power would lay hands on the laws of men, changing or setting aside human legislation, would signify less than the preceding counts. This third specification states a climax in the indictment—the self-exalting, persecuting power was to lay hands upon the very law of the Most High. It is clearly the same power that the apostle Paul said would rise to dominion after his time: "And then shall be revealed the lawless one." 2 Thess. 2:8, A. R. V.

##### God's Law Unchangeable

Just as the laws of a government express its character, so the law of God is a reflection of the divine character. "The law of the Lord is perfect." Ps.

19:7. "Wherefore the law is holy," said the apostle, "and the commandment holy, and just, and good." Rom. 7:12.

Jesus declared, "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8. And he maintained the unchangeable, enduring integrity of that law: "Verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

But in Daniel's prophecy the rise of this power is foretold, that was to *think* to change the times and the laws of the Most High.

Here, again, the evidence points straight to the Church of Rome; for it is a fact that the Papacy has laid violent hands on the law of God—upon the precept, too, that deals with sacred time—and has *thought* to change it.

In a volume to be seen in the British Museum, dated 1545, the following comment on Dan. 7:25 is attributed to Philipp Melancthon, the Reformer, associate of Luther (reproduced with the old English spelling):—

He changeth the tymes and lawes that any of the sixe worke dayes commanded of God will make them unholy and idle dayes when he lyst, or of their owne holy dayes abolished make worke dayes agen, or when they changed ye Saturday into Sondaye. . . . They have changed God's lawes and turned them into their owne tradicions to be kept above God's precepts.—Page 119, "*Exposicion of Daniel the Prophete*," Gathered out of Philipp Melancthon, Johan Ecolampadius, &c, by George Joye, 1545.

This is exactly what the power represented by the "little horn" was to assume to do. The commandment of God is plain:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

##### A Change in Practice

But in general practice there has been a change—the first day is commonly observed instead of the seventh day, which the Lord declares he blessed and made holy. The Roman Catholic Church points exultingly to the fact that this change, so universally allowed today, has come about solely through church tradition without Scriptural authority. For instance, one Catholic writer says:—

You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall

dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered.—*Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath Day?* page 3 (Burns and Oates, London).

Every one who studies the question must recognize the fact that there is no change authorized in Scripture. As Canon Eyton (of the Church of England) says:—

There is no word, no hint, in the New Testament about abstaining from work on Sunday.

Authorities, both Protestant and Catholic, freely acknowledge it. There has been a change in practice and teaching, and with no Scriptural authority.

#### What the Papacy Claims

The prophecy of Daniel 7 forewarned all that the ecclesiastical power that was to rise upon the division of the Roman Empire would *think* to change the times and the laws of the Most High. And the Papacy steps forward and claims boldly that the church has power to set aside Scripture, to institute holy times, and even to change the day made holy and commanded by the Almighty as the day of rest for his people.

In a Catholic work, "An Abridgment of the Christian Doctrine," by Dr. Tuberville, we read:—

*Question.*—By whom was it [the Sabbath] changed?

*Answer.*—By the governors of the church. . . .

*Ques.*—How prove you that the church hath power to command feasts and holydays?

*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

*Ques.*—How prove you that?

*Ans.*—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.—*Page 58.*

It is the doctrine taught in the standard catechisms of the Roman Church:—

*Question.*—Have you any other way of proving that the church has power to institute festivals of precept?

*Answer.*—Had she not such power, she could not have done that in which all modern religionists agree with her, —she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.—*Keenan's "Doctrinal Catechism," page 174.*

Thus the Papacy proclaims itself the power that has *thought* to change the precepts of the Most High.

On every count, the Roman Church is the counterpart of the little horn of Daniel 7. Before our eyes—in the common practice of Christendom—the commandment of God regarding sacred time is made void by the traditions of men.

The prophecy indicated that there would come a call for reformation in this matter. Speaking of the warfare against the saints and the times and laws of the Most High to be waged by the little-horn power, the angel said:—

"And they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

In other words, when the 1260 years should expire, we would expect, according to the prophecy, to see a breaking of the persecuting power of the Papacy over believers, a spreading abroad of the Holy Scriptures, and a work of reformation that would lift up the truths of God's Word and call believers to keep once again the holy time and the holy law of the Most High.

The prophecy of Daniel 7 is one of God's special messages for all men in these last days, picturing the rise and history of the Papacy, and warning all against accepting its perversions of God's truth or recognizing its attempted change in the law of the Most High. Thank God for the "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." We are to follow the Lord and obey him, not this power that has risen up in opposition to him.

The angel's interpretation in this chapter does not leave the apostasy triumphant:—

"The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Then the kingdoms of this world will become the kingdoms of the Most High, "and all dominions shall serve and obey him."

W. A. S.

#### "The Influence Must Be Divine"

MEDITATING on the utter depravity that he found among the Batokas, or Batongas, of the country just north of the Zambesi, and yet recalling what he had seen the grace of Christ do for one

native in his first field away southward, Livingstone wrote:—

If these Batokas ever become like him, and they may, the influence that effects it must be divine.

Now our Pemba mission is among these very people. Pemba is the mission post office, seventeen miles away; but the farm is in the Monze's district, named after the old chief Monze, whom Livingstone visited on his first journey beyond the great river.

As I watched the Sabbath school here in Batokaland,—twelve classes inside and outside the meeting house,—and saw the beaming faces of the Batoka and other young people at Bible study, and heard them singing translations of the good old songs, "What a Friend we have in Jesus," and, "O bear me on, bear me on to Mount Zion," etc., I thought, Truly here are wonderful transformations; and, as Livingstone wrote, "the influence that effects it must be divine."

The grace of Christ can transform the heart. That is the lesson one gets from watching these children of the African wilds. It makes one think of the work that God longs to do in one's own heart, and the thought comes anew,—

"His blood can make the foulest clean.  
His blood avails for me."

W. A. S.

#### Mixed Marriages

THE Bible abounds in warnings against mixed marriages.

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Deut. 7:3.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." 1 Cor. 7:39.

Culture and refinement are of value, but to choose as a companion for life one who is steeped in the idolatries and sins which curse the earth, is a most grievous mistake.

Rev. F. B. Meyer, after many years as a minister, and having had plenty of opportunity to observe the influence of mixed marriages, says:—

We need not be surprised at these strong and repeated prohibitions. A mixed marriage is a prolific source of misery. In the course of a considerable pastoral experience, I have never known one to result in perfect happiness. Be-



lievers, in such unions, do not level their unbelieving partners up to Christ, but are themselves dragged down to infinite misery and self-reproach. "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin." Neh. 13:26.

How can there be sympathy in the deepest matters? Each feels that there is one subject on which they are not agreed; and this is a fatal barrier to perfect union. The ungodly partner despises the Christian for marrying in the teeth of principle. The Christian is disappointed because the apparent influence gained before marriage is dissipated soon after the knot is irrevocably tied. Well might Rebekah be weary of her life through those daughters of Heth.

Many a Christian girl has married an unbeliever, in the hope of saving him, and has bitterly rued her choice: she has seen her influence wane; and has learned, though too late, that the Holy Spirit will not cooperate with our efforts if they are based on distinct disobedience to one of the clearest commands of the Bible.

The above applies with special emphasis to those who believe this message and observe the Lord's Sabbath. God has ordained marriage, but let those contemplating taking upon themselves its vows, pray much.

They need the divine guidance of the Lord, lest they take a step that they will learn was a fatal and irretrievable blunder, and in their religious work find that they are weighed down by a millstone around the neck, and that their progress toward the celestial city is greatly impeded. G. B. T.

### Helping One Another

It is good to see through all the field the manifestation of the spirit of brotherly helpfulness in pushing on the cause of the message—one field reaching out to aid another, older and stronger institutions standing by younger ones, and brother helping brother.

The other day, in England, we were sitting in a council of the British Union Committee. Dr. C. H. Hayton, of the Watford Sanitarium, had presented the need of hospital and surgical ward facilities in that new institution.

As the problem of ways and means was being wrestled with, the proposition was made by the management of the older Caterham Sanitarium (of which Dr. A. B. Olsen is superintendent) that Caterham supply a thousand pounds (nearly \$5,000) to help out Watford's need.

So the older institution helps the younger; in the spirit of the scripture, "They helped every one his neighbor; and every one said to his brother, Be of good courage."

W. A. S.

## GENERAL ARTICLES

### Who Are "the Fathers," and What Is Their Authority?

C. P. BOLLMAN

THE designation "the Fathers" is applied chiefly to certain teachers who lived and wrote in the early centuries of the Christian church. Among the earlier of these teachers and writers were Ignatius, and Justin the Martyr, for that reason usually called Justin Martyr. The first of these is supposed to have lived from A. D. 30 to 107, the other from A. D. 110 to 165, so that Ignatius was probably for many years contemporary with the apostle John, while Justin Martyr is said to have received his Christian instruction from Polycarp, a disciple of John.

Of the authority of the Fathers, the "Schaff-Herzog Encyclopedia of Religious Knowledge," article "Fathers of the Church," says:—

"Protestants refuse to accept the authority of any writer out of the sacred canon as conclusive and final in matters of doctrine and discipline."

There are several reasons for this attitude. First might be mentioned the fact that apostasy began to creep into the church even during the lifetime of the apostles. Paul refers to this in 2 Thess. 2:7. So the antiquity of a doctrine is no guaranty of its purity. Indeed, some of the earlier of the Fathers are the very ones most open to suspicion both as to their views and as pertains to the genuineness of the writings attributed to them. Of the era between the days of the apostles and the so-called conversion of Constantine, Dr. W. D. Killen says:—

"Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. Officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic. It is the duty of the historian to endeavor to point out the origin and to trace the progress of these innovations. A satisfactory account of them must go far to settle more than one of our present controversies. An attempt is here made to lay bare the causes which produced these changes, and to mark the stages of the ecclesiastical revolution. When treating of the rise and growth of the hierarchy, several remarkable facts and testimonies which have escaped the notice of preceding historians are particularly noticed.

"Some may, perhaps, consider that, in a work such as this, undue prominence has been given to the discussion of the question of the Ignatian epistles. Those

who have carefully examined the subject will scarcely think so. If we accredit these documents, the history of the early church is thrown into a state of hopeless confusion; and men, taught and honored by the apostles themselves, have inculcated the most dangerous errors. But if their claims vanish when touched by the wand of truthful criticism, many clouds which have hitherto darkened the ecclesiastical atmosphere disappear; and the progress of corruption can be traced on scientific principles. The special attention of all interested in the Ignatian controversy is invited to the two chapters of this work in which the subject is investigated. Evidence is there produced to prove that these Ignatian letters, even as edited by the very learned and laborious Dr. Cureton, are utterly spurious, and that they should be swept away from among the genuine remains of early church literature with the besom of scorn."—*The Ancient Church*, James Nisbet & Co., London, 1883, preface to the original edition.

Nor is Dr. Killen alone in expressing such an opinion. For example, Dr. Cureton himself states that of the fifteen "epistles of Ignatius," "eight bear in themselves indubitable proof of being the production of a later age than that in which Ignatius lived. . . . Of the seven epistles which are acknowledged by Eusebius, we possess two Greek recensions, a shorter and a longer. . . . Scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius."—*"Ante-Nicene Fathers," Vol. I, pages 46, 47.*

But some scholars, for example Dr. Killen, do not grant the genuineness of even the shorter form of the seven accepted Ignatian epistles, so that not one of them is of undoubted authorship. But this makes little difference to those who hold and teach doctrines that cannot be proved from the Scriptures themselves; they, too, often show a readiness to maintain their theories by appeal to even the most questionable evidence. This is well illustrated in the familiar excerpt from the so-called epistle of Ignatius to the Trallians, in which the writer is made to refer to Sunday, the first day of the week, as the "Lord's Day." The fact is that this is found only in the longer form, the one generally held by scholars to be corrupted by interpolations.

Referring to the fact that these writings even where originally genuine had become so corrupted by later additions and interpolations as to be thoroughly unreliable, the noted church historian, Neander, says: "The writings of the

so-called apostolic Fathers have unhappily, for the most part, come down to us in a condition very little worthy of confidence."—*General History of the Christian Religion and Church*, Vol. II, page 405, edition of 1886.

"We may safely say," wrote Adam Clarke, "that there is not a truth in the most orthodox creed, that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church, that may not challenge them as its abettors. In points of doctrine, their authority is nothing with me. The Word of God alone contains my creed."—*Adam Clarke's Commentaries, New York, Phillips & Hunt, comment on Proverbs 8*.

"When God's Word," said Luther, "is expounded, construed, and glossed by the Fathers, then, in my judgment, it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk and make it black; even so likewise, God's Word itself is sufficiently pure, clean, bright, and clear, but through the doctrines, books, and writings of the Fathers it is very surely darkened, falsified, and spoiled."—*Table Talks*, translated by Wm. Hazlett, Lutheran Board of Publication, Philadelphia, 1868, page 228.

Similar opinions might be multiplied, but it seems unnecessary. The facts stated are known and admitted by scholars everywhere. Let us be careful, then, brethren, how we appeal to the Fathers in support of any doctrine, or even to establish a historical fact; for nothing can be proved by them that has not been previously established without them; and it is more than doubtful if their testimony strengthens anything, either fact or opinion.

Takoma Park, D. C.

## Questions and Answers on God's Sabbath

EDWARD ERTEL

Does it make any difference which day we keep as the Sabbath?

Did the Lord set apart and bless and sanctify a certain day and command us to keep that day holy? Gen. 2:3; Ex. 20:8-11.

What name does the Bible give to the day that precedes the Sabbath? Mark 15:42; Luke 23:54.

How are we commanded to observe preparation day? Ex. 16:22, 23.

When does the Sabbath begin? Lev. 23:32.

Every day begins with evening. Gen. 1:5, 8, 13, 19, 23, 31.

Since every day begins with the evening, the seventh day, or Sabbath, must begin with the evening of the sixth day, and continue until the evening of the seventh day.

When does the evening begin? Deut. 16:6; Mark 1:32.

Who wrote the law of ten commandments? Deut. 4:12, 13; Ex. 32:15, 16.

Did Christ have anything to do with the writing of the law? John 1:1-3, 14; Col. 1:13-17.

How close is the relationship that ex-

ists between Christ and the Father? John 10:30.

Did Christ destroy or change the law which was written by the finger of God? Matt. 5:17, 18.

Did God alter the words that have gone from his lips? James 1:17.

How long is the divine law to remain in force? Ps. 111:7, 8.

What scripture texts prove which is the seventh day? Matt. 28:1; Mark 16:1-6; Luke 23:54-56; 24:1-3.

Did man change God's law, or did he think he would change it? Dan. 7:25.

Which day does the Lord call his day? Isa. 58:13; Ex. 20:10.

Since the Lord calls the seventh day his "holy day," and the other six days are called working days in Eze. 46:1, then the Lord's day mentioned in Rev. 1:10, must mean the seventh day, or Sabbath.

Was the Sabbath made for the Jews only? Mark 2:27.

Was not the Sabbath made before there were any Jews? Gen. 2:2, 3.

Shall we keep Sunday as the Sabbath because so many keep that day? Ex. 23:2; Hosea 10:13.

Shall we keep Sunday as the Sabbath on account of our work? Are there any promises in God's Word for the disobedient? Ex. 31:16, 17; Jer. 17:21-27; Isa. 56:4-7; 58:13, 14; 24:5, 6.

What is righteousness? Ps. 119:172.

Promises to the righteous. Ps. 37:16, 17, 25; 34:10, 15, 17; 84:11; 102:17, 18.

Shall we keep Sunday as the Sabbath if it seems to be right? Prov. 14:12.

What does the Lord require us to do? 1 Thess. 5:21.

How shall we do this? Isa. 8:20.

What will be the result if we turn away our ear from hearing the law? Prov. 28:9.

What have we to do with the Old Testament? Luke 16:31; John 5:45-47.

How are all the Scriptures given? For what are they profitable? 2 Tim. 3:16, 17; 2 Peter 1:21.

Is the Old Testament the word of God? If so, how long will it stand? Heb. 1:1; Ps. 119:89.

Shall Christians keep the law of Moses? Acts 15:5, 6, 24; Gal. 2:4; 5:10-12; 6:13.

What is the law of ten commandments called? Ps. 19:7, 8; James 2:12.

Which law is perfect? Ps. 19:7, 8; Rom. 7:12; cf. Ps. 111:7, 8 with Col. 2:14; Eph. 2:15.

Of the ceremonial sabbaths we have a record in Lev. 16:29-31; 23:24-41.

In Hosea 2:11 we have a prophecy in which the Lord declares that he will cause the ceremonial sabbaths to cease; and in Col. 2:16, 17, we find these words: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come."

The Sabbath which God made at creation is a sign or memorial of his creative power, not a shadow. Ex. 20:8-11; 31:12, 13, 16, 17.

The difference between a memorial and a shadow is this: a memorial always points back to past events; a shadow points forward to future events.

In Joshua 4:5-7 we find the words "sign" and "memorial" used interchangeably.

How long will God's memorial remain? Ps. 135:13.

Will this memorial be observed in the new earth by the Jews only? Isa. 66:22, 23.

Why was Jacob's name changed to Israel? Gen. 32:27, 28.

Do Christians belong to Israel? Eph. 2:11, 12.

Apostolic example for Sabbath keeping. Acts 13:14, 15, 27, 42, 44; 15:21; 16:13; 17:2; 18:3, 4.

Offending in one point of the law of God, of how much are we guilty? James 2:10, 11.

By what shall we be judged? Verse 12.

What does God call people who say they know him and do not keep his commandments? 1 John 2:3, 4.

How do we know that we love the children of God? 1 John 5:2, 3.

Who will have right to the tree of life? Rev. 22:14.

## Letting Our Light Shine

E. J. BAKER

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

THESE words were spoken by the One who was and is today the light of the world. They were spoken to those who heard him, and to those who were to be his followers on down through the ages of time.

Therefore they are spoken to us, and these words come to us today more forcibly, if possible, than they did to the disciples in their day, for the reason that the responsibility resting upon this generation to let its light shine is greater than that of any preceding generation.

This generation has the light of preceding generations shining out in the world's history for its benefit. It has God's Word, although in many instances the Word is on trial in the house of its friends. It is being attacked by its enemies as never before—by higher criticism, by the theory of evolution, by new thought, new theology, Spiritualism, scientific investigation, etc. Yet, notwithstanding these facts, God's eternal truth remains the same, yesterday, today, and forever; and in these highly prophetic days, God's Word, that great standard of righteousness, the Book of Truth from the Great Mind of Truth, is shining out brighter and clearer than ever before. Those who are holding to the inspired Word, in order to keep pace with the Book itself must let their light shine in all its strength to glorify the Father.

Light is an evidence of God's presence. If we are in that close touch with

divine grace and power which will enable us to let our light shine, others will see that light, and will realize God's presence in our lives. If we have received the light from the one that lighteth every man that cometh into the world, that light will shine out in our lives, and God will be glorified by those who are won to worship him, through seeing in our lives the light of gospel truth. That will be revealed in our conversation, which at all times and upon all occasions should be pure and holy. It will be seen in our homes, where, as we go in and out before our loved ones, our example and our influence should be good and positive, always on the side of righteousness and truth. It will be seen in our business life, when we come in contact with the people of the world, where every transaction should have written upon it, "Holiness to the Lord."

In all societies, at home or abroad, in prosperity or adversity, let our light so shine that our lives will be a living witness to the truth of the religion of Jesus Christ. We may stand before the world as a follower of Christ; we may make many professions; we may be diligent in attending all the duly appointed services of the Lord's house; but unless our everyday life is shining out in the beauty, the purity, and the simplicity of the gospel of Jesus Christ, we are not getting out of the gospel what its author intended that we should; and our influence for Christ will be that which will not gather, but scatter abroad.

On the other hand, where the light of Christ has come into a darkened soul, and cleared the darkness away, and brought life and immortality to light through the gospel, that light cannot be concealed; and where it does not shine, it does not exist.

Those who profess to be followers of Christ, and whose desire for the associations of this world and for finery and dress cause them to live, to act, and to dress like the people of the world, are not letting their light shine to glorify the Father.

We may be eloquent speakers, we may have volumes of words at our command, but unless we are right with God and live right before our fellow men, we cannot be shining lights which will cause others to glorify the Father. After all, it is the life that counts. It is our everyday living that convinces others of the truth of our sincerity in that which we profess. A life hid in Christ, which sets him forth before the world, is a light which will glorify the Father. Surely it is in our daily living that we have the greatest opportunity of letting our light shine to glorify the Father.

If an inventor should come to you and take up one whole day of your time, explaining to you theoretically the working of his invention, he might leave you at the end of the day skeptical as to the practicability of his invention. But if another inventor should in a short time show you a perfect working model of his invention, he could with a few words

convince you of its success and practicability.

So it is in regard to the conviction which we carry to others in our lives. It is what the people of the world see of the power of Christ in our lives that convinces them of the truth of his religion. If we are having a good Christian experience, our lives will show it, and to attempt to conceal or to hide our light of Christian knowledge and experience would be to betray our trust and render our lives useless.

The admonition to let our light shine that others may see our good works is not designed to convey the impression that this should be the motive and the principle which prompts us to let our light shine, but the object should be that others seeing our good works may be led to worship the Father, and thereby glorify him. There are many whom we hear spoken of as "shining lights." There are men and women who stand on the pedestal of fame, at the top round of the ladder in their chosen profession. They are shining lights to the world in the work which they represent. Many in this class, no doubt, are loyal men and women, honest in heart, and some of them are giving their best efforts for humanity. On the other hand, it must be admitted there remains the saddening fact that the great majority of this class are letting their light shine that others may see their good works and glorify them. They are engaged in the great world-wide struggle for wealth, influence, commercial and social power and prestige, or worldly honor and position.

There are shining lights in the different vocations of life, national and private. There are great financiers, the great railroad and steamship magnates, great soldiers, far-seeing statesmen, great political and social leaders, who are masters of the positions in which they stand, who hold the key to the situation, as it were, who are shining lights in the world of finance, society, politics, etc. But what a sad mistake they are making in letting their light shine to glorify themselves. When they pass to the great beyond, their light goes out never to be lit again. It reached its zenith at death, and after death it is soon forgotten. But the light that shines to glorify the Father, continues to shine here upon this earth with ever-increasing brightness, and at death does not go out, but shines on down through the ages of time and into eternity, where it will shine as the stars forever. What a contrast between these results! How much greater the reward to those who let their light shine to glorify the Father.

Let us remember to let our light shine, with the object in view that the Father may be glorified, and that good actions may be seen and lead men to honor God. We may be poor, we may be unlearned and unknown, yet we may let our light shine by doing good deeds, and he who knows the intents and purposes of every heart, never fails to recognize and to reward every effort put forth in his name.

God has many shining lights in this world, and he is placing them in the different parts of this earth to prepare the way for his coming. The recent wars in the Far East have been the means of opening up new doors for these lights to enter. It requires only a few more of them in the dark places, and the work will be finished; then the power will be turned on from the great white throne, and this earth will be flooded with the glory of God, which will be the last message of warning to a perishing world. May God grant that we may all be shining lights for him in the closing scenes of this world's history.

Boulder, Colo.

## Trials

CHARLES E. NIXON

A STUDY of the Scriptures reveals a threefold purpose of trials: First, by trial God *proves* us. The Hebrew word rendered "trial," or "temptation," is used in Ex. 17:7: "And he called the name of the place Massah, . . . because they tempted the Lord." The word *massah* means to test or prove, as shown by Ex. 16:4: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no."

There is a prevalent notion that a temptation is an *attempt* to cause us to sin; but this is not the primary idea of trials; there is a vast difference between proving and attempting. This thought is further illustrated in Gen. 22:1: "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am." In other words, God did *massah* Abraham, that he might prove him. Thus we have the first purpose of trials—that God may prove us whether we will walk in his law, or no. God does not tempt or try men in order to ascertain their characters, as if he were ignorant of them, but to give them an opportunity to exercise their virtues and to receive grace from heaven.

Second, by trials God seeks to *strengthen* us. The tree that grows in the sheltered cove is weak and an easy prey to the storms; but the sturdy oak that has grown where the winds could beat upon it, has become deep-rooted, and there it stands, a century old, conqueror over every storm. So we, if sheltered from the storms of adversity, become weak and unresisting; but as we overcome the trials which come to us day by day, we gain strength to be victorious in the great crises that come in the life of every one.

Third, we are *purified* by trials. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4:12. Literally, as elsewhere rendered, "think it not strange concerning the burning which is to try you."



Fire is a symbol of purification; so in our experience, trial is the fire that purifies and changes us.

Though nothing is blacker and more contaminating than lampblack, yet let the chemist put some of this black, unpromising soot in a clay crucible and subject it to a temperature of several thousand degrees under enormous pressure for several days, then break the crucible, and there will be seen little glittering points. Take up one of the larger and examine it under a lens; it will be found to be a diamond.

Great is the likeness between the soot and the sinner; both are unpromising; they sully that with which they come in contact; in their present state they are of no value; but both are capable of a wondrous change, one into the pure sparkling diamond, the other into a righteous soul among the great throng of the redeemed. As we are tried and afflicted, there is great comfort in the experience of the three worthies in the fiery furnace—"and the form of the fourth is like the Son of God." So, as we withstand the burning, there is ever with us the Saviour, who was tempted in all points.

When we are tried, it is often difficult for us to see God's purpose in allowing us to be afflicted; let us then remember that he is thereby proving, strengthening, and purifying us, and let us say with Job, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

"There is no path in this desert waste,  
For the winds have swept the shifting  
sands;

The trail is blind where the storms have  
raced,

And a stranger, I, in these fearsome  
lands.

But I journey on with a lightsome tread,  
I do not falter or turn aside;

For I see His figure just ahead,  
He knows the way I take—my  
Guide."

## Seven Great Triumphs—No. 6

### A Triumphant Entrance

H. A. ST. JOHN

THE saints of God have just concluded a grand and triumphant ascension to the gates of heaven. The Saviour is in their midst, and he at once begins to prepare them for their triumphant entrance into the Father's house of many mansions, where he has prepared places for them. Angels first bring from the city glorious crowns, with the name of each saint written thereon. Jesus receives them, and then with his own right hand he places a crown on the head of each saint. Next, harps are brought, and Jesus gives to each saint a harp.

All being in readiness, the gates of pearl are swung wide open on their glittering hinges, and with Jesus as their leader, the saints enter, with songs and everlasting joy upon their heads. They will see the places prepared for them, and feel that they have a perfect right there, that they have reached their long-looked-for and longed-for rest that re-

mains for the people of God. And the universal feeling and exclamation will be, "The half has never been told!"

As has already been observed, the saints' sixth triumph will be at the beginning of their millennial reign with Christ in the paradise of God,—a veritable jubilee, for the old earth during the time will have a complete rest from the wonderfully mixed, and in many instances evil, productions to gratify the perverted tastes, appetites, and passions of a sinful race.

Judgment begins with the household of God. The saints in the holy city are immortalized and glorified, and hence their cases have then been decided. They are then enjoying the blessedness of a favorable decision. We are told in the Word that the saints shall have the honor of judging men and angels. It will be at this time that the saints will participate in the judgment of the wicked, and the fallen angels. And at the end of the millennial period, they will witness the execution of that judgment, and will then be able to exclaim, "Just and true are thy ways, thou King of saints."

## Revivals and Revivalists

H. J. FARMAN

WHY should not Seventh-day Adventists as individuals and as a denomination be revivalists in the truest sense of the word? Have they not a message which should greatly affect the lives of those who receive it? Does it not give life for death, light for darkness, and salvation from sin? Does not this work go on daily? Why, then, are we not revivalists?

The psalmist said: "Though I walk in the midst of trouble, thou wilt revive me." "Wilt thou not quicken [revive] us again: that thy people may rejoice in thee?" "Thou which hast showed us many and sore troubles, shalt quicken us again, and shalt bring us up again from the depths of the earth."

From these scriptures we see there is spiritual reviving in the midst of many troubles, even great rejoicing when the way seems dark. James says: "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience." So we are to be constantly rejoicing—in the midst of a continuous revival.

The word revival seems to be the most expressive term of a living Christian experience. Repeatedly the psalmist prayed, "Quicken me in thy righteousness."

The prophet Habakkuk, in his psalm of prayer, looking down into these last days, sang: "O Lord, I have heard the report of thee, and am afraid: O Lord, revive thy work in the midst of the years; in the midst of the years make it known; in wrath remember mercy." Hab. 3:2.

God has promised greatly to revive his people in this our time. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy:

I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." Isa. 57:15, 16; 61:1-3.

Would it not be well to have more of a revival spirit in all our work?

## "Come Down From the Cross!"

THESE were, perhaps, the most insidious, and, withal, the most cruel words addressed to the Master during his brief stay in our sinful world. They were spoken at a time when he was suffering the greatest physical pain, the most intense mental agony, and supreme sorrow of soul. Surely, the invitation was one of the most alluring and the most accursed that could have come to man or God.

Little did his tormentors dream that it was easily within his power to come down from the cross, and to smite them, one and all, with everlasting death. He might have willed, and in a single second all the armies of heaven would have come to his rescue. He could lay down his life; but neither man nor devil could take it from him. According to his own will, he came to the cross, and out of a boundless love for lost creatures, endured the shame and death of the cross.

As to the Master in the long ago, so to his children today comes the cry of the centuries, "Come down from the cross!" Let the young man strive to live the pure and noble life, and the Christless throng will hiss in his ears the same satanic words. The plea to the young man of today is to avoid distinctive piety, and be as others about him. "Why should you be different from the rank and file?" is continually dinned in his ears. Day by day he is deafened by the din and roar of devilry, and his eyes are often blinded by the glare of gilded sin. Happy, thrice happy, the young man who, like his Saviour, can resist the tempter's cry and bear his cross to the end of the journey.

To the poor girl, working for a mere pittance, comes the seductive cry, "Come down from the cross!" "Why," says the tempter, "should you plod on in poverty, while others have the luxuries and pleasures of life?" Come down from the throne of honor and virtue, is the ceaseless song of the satellites of sin. As never before, sin proffers its premium to the storm-tossed soul.

Thank God, Christ bore the cross, and dared to die for us that we might live for him. His death on the cross glorified every cross we are called upon to bear for him. As he endured the cross, despising the shame, for the joy set before him; so may we, for the joy that awaits us in his presence. Let us toil on till the end of the day; and by and by it will appear that our dreaded crosses have become glittering diadems in the crown of life.—*Western Recorder*.



# THE WORLD-WIDE FIELD



## The Appeal From Our Brethren in the East

SHANGHAI, CHINA, May 11, 1915...

DEAR BRETHREN AND SISTERS IN AMERICA: For three millenniums the people of eastern Asia held little intercourse with the nations of the West. They were outside the great routes of commerce, and for many centuries they made little or no progress in learning, arts, or civilization. As there was but faint knowledge of the true God, spiritual darkness seemed to reign supreme.

### A Mighty Awakening

But in the providence of God this condition was not to continue forever. When the hour struck, God's Spirit energized the hearts and intellects of explorers, scientists, and inventors, and the world witnessed an unparalleled century of progress and development. The world's business and trade routes were revolutionized, and the Orient suddenly found itself situated on some of the great international highways.

Commodore Perry with his battleship fleet visited Japan, and that nation, as if by magic, threw her doors open to Western influence and civilization. A little later, following the opium war between Great Britain and China, came the treaty of peace, which provided for the opening of various ports to commerce, and the entire empire to the Christian missionary. In 1898 the Philippine Islands fell into the hands of America, and here the doors of opportunity were at once thrown wide open for a new order of things, including Protestant missionary endeavor.

Commercial interests have not been slow in entering and exploiting these fields of the Orient. They have established mammoth business concerns; modern steamships connect all important coast ports and plow the waters of every navigable river. Thousands of miles of railway are already in operation, and many other lines are either projected or are in process of construction. Here again is seen the guiding hand of God in providing rapid and comfortable traveling facilities for his messengers of peace and good will to men.

But we cannot deal further with individual nations or special providences. That which stands out so prominently is the mighty fact that prophecy is being marvelously fulfilled in the awakening of the heathen nations, and that practically all Asia, with more than half of the world's population,—Asia that slumbered in darkness for so many centuries,—now permits the ambassador of Christ to travel freely throughout her borders, and without molestation to preach the

gospel that saves men from their sins.

During the past century there has been an ever-increasing interest in Christian missions. A few noble pioneers led the way, and others followed, until now the foreigners comprising the Protestant missionary body, including India, are not less than twelve thousand strong, with double that number of native assistants, and a native constituency of a million members. This is a splendid record, and we should also bear in mind that statistics do not begin to reveal the vast influence exerted by these Christian communities scattered here and there throughout the continent of Asia.

### The Work of Seventh-Day Adventists

Twenty-one years have now elapsed since Seventh-day Adventists established their first mission in a non-Christian land, and nineteen years since work was commenced in Asia. Field after field has been occupied, until in India and eastern Asia our present staff of foreign workers, including wives of missionaries, numbers 228. In every country we have entered, the third angel's message has won its way into the hearts of faithful men and women, and the total church membership in these countries is now nearly 4,000. Irrespective of race or color, present truth has the same influence on the heart and life of those who accept it. The converted Oriental willingly suffers persecution for Christ's sake; is loyal to God and the truth; out of his extreme poverty he donates liberally for the support of the message, and looks forward with glad anticipation to the fruition of the blessed hope, even as do his brethren and sisters in other lands. As we consider the results already achieved in proportion to the labor expended, our hearts are filled with deepest gratitude to God, and thanksgiving to our loyal people in the homelands. Truly, "this is marvelous in our eyes." When we remember that we have but one ministerial worker to every ten million persons, and when we contemplate the stupendous task set before us as outlined in the great commission and the three angels' messages, there is but one inevitable conclusion, and this should be written large across the missionary horizon—**WE HAVE BUT TOUCHED THE FINGER OF THE UNDER-TAKING.**

### Our Appeal

As we find ourselves confronted with a problem of such overwhelming magnitude, the feelings of weakness and insufficiency that come upon us are beyond the power of pen or tongue to describe. We, therefore, delegates of the Asiatic Division Mission, in conference assem-

bled, solemnly appeal to our dear brethren and sisters in America to give earnest and prayerful consideration to the conditions and needs of these Oriental mission fields.

### Our Needs

The demands press themselves upon us from two directions. *In the first place, we need a large increase in our staff of foreign laborers.* In a number of our fields from five to ten years have passed without bringing any addition to the band of workers. During this same time there has been growth in our native constituency and corps of native laborers of several hundred per cent. New calls are coming to us from all sides, and we tremble to push out into these providential openings, because with so meager a force we are unable even properly to foster and supervise the work already undertaken. We do not call for workers to form the rank and file of our mission forces. These are, under the blessing of God, being trained and developed from among our native brethren and sisters. Our great appeal is for loyal, consecrated young men and women who have the qualification of leadership. It is for those who have executive ability, that they may direct the work in our local missions, and stand at the head of our various mission departments and institutions. Our sense of responsibility to God and humanity will not permit of our remaining silent.

Practically all the Asiatic Division missions are distressingly undermanned, and we plead with you to at once set on foot and press forward such a missionary crusade as shall quickly terminate this condition, and bring relief to the work in Asia. It should be clear to all that this request provides only for the minimum of our immediate needs; and it is our conviction that it represents but the minimum obligation of this denomination to this great field. Even when the requests we are now sending to the Mission Board have all been met, there will remain vast stretches of territory, whose teeming millions await the proclamation of the third angel's message.

*The second need is for funds.* With the coming of new recruits, we require additional homes for workers. Publishing plants must be established to supply the printed page to the many nations and tongues in the Asiatic Division. It is imperative that educational institutions be established to give the children and youth a Christian education; and in various places treatment rooms and dispensaries should be opened. This means that in numerous centers, land must be purchased and suitable buildings erected. For the accomplishment of this we must have a large increase of funds. Earnest effort is being put forth in the mission fields to raise the native tithes and offerings, and to practice careful economy in all our missions departments and operations.

We are sending to the Mission Board a request for a large increase in the ap-

propriations to the Asiatic Division for 1916. Our calls are for thirty-six more missionaries and \$150,000. Does this seem thoughtless and rash to you who are to do the giving? You would not have felt that we were thoughtless had you been in our midst when the needs were being considered, and witnessed our earnest efforts to cut these requests to the lowest points consistent with our duty to the field. After eliminating every item that did not seem absolutely necessary, we separated our requests into three classes, placing all that we felt could not be delayed in class one, and the rest in the other two classes according to their urgency. The items in class one total twenty-seven missionaries, and \$100,000. This is what we most solemnly believe the Lord would have his people add to what has already been provided for this field for 1916.

We believe that what our loyal people in the homeland desire is an actual knowledge of mission facts and conditions, and that when these are supplied, bank accounts will be cut down, houses and lands will be sold, and old and young with enthusiasm will devise ways and means for bringing a large offering to the cause of God. We assuredly believe that the Holy Spirit will move upon the hearts of a great many consecrated young people to volunteer for service in the mission field; and we are equally confident that our brethren and sisters in more favored lands will, under the influence of the same Spirit, rise to the call of the hour, and covenant with God to count no sacrifice too great, or treasure too dear, to lay upon the altar for Christ, and thus bring adequate relief, reinforcements, and equipment to our mission fields. Faith assures us that this appeal will be met with a loyal, whole-hearted response.

The words of Bishop Berkeley are regarded by many as almost prophetic:—

“Westward the course of empire takes its way;

The first four acts already passed;  
A fifth shall close the drama with the day—

Time's noblest offspring is the last.”

As touching the progress of the third angel's message, the order is reversed. Establishing itself first in America, “time's noblest offspring,” the message wings its flight eastward. Europe and then Africa are stirred by the solemn announcement, and, last of all, the message is sounded in the great continent of the East, the cradle of the human race.

Dear brethren and sisters, it is in behalf of Asia that we come to you with this appeal. We are not only persuaded that this is God's set time to favor Asia, but we also believe that many of the mightiest struggles in the closing hours of this message will be waged in the lands of the East. The problems here are greater than are those faced by missionaries in any other part of the world; and to meet these we appeal to you to assist us in providing for, and carrying

on, a larger, more comprehensive program, and also for a stronger and more efficient administrative organization.

In conclusion, the words of the Saviour come to us with special emphasis: “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” John 4:35. Today the fields are “white,” they are “already to harvest.” God grant that no one shall counsel a delay of “four months.” While today the fields are open to the reapers; there are in many parts ominous signs which point to a reactionary movement toward Christianity and a restriction of missionary effort. We know not when or how the clouds may burst, but we do know that the present opportunities are boundless.

Does it not seem that the conditions and calls of this hour should arouse and electrify every member of our denomination, and lead us, to the utmost of our strength and ability, to exert ourselves for a united, triumphant effort to quickly finish the work? May our God, who is the Lord of the harvest, bring this to pass, is the earnest desire and prayer of your sons and daughters, relatives, classmates, old-time friends, and collaborators in the Asiatic mission field.

#### ASIATIC DIVISION OFFICERS

R. C. Porter  
C. N. Woodward

#### JAPAN MISSION

F. H. D. Vinney  
C. C. Hall  
W. D. Burden  
H. H. Benson  
B. P. Hoffman

A. N. Anderson  
P. A. Webber  
J. H. K. Holzhimer  
H. Stacey  
山崎 珊 松  
三宅 昌平

#### MANCHURIAN MISSION

B. Petersen  
O. J. Grundset

#### CHINA MISSION TRAINING SCHOOL

A. C. Selmon M.D.  
吳 擇-善  
Olive Osborne

Florence E. Wilson

#### SOUTH CHINA MISSION

D. L. Anderson.  
H. C. Hankins  
J. P. Anderson  
S. A. Nagel.  
Dr. Law Heem.  
B. A. Meeker  
G. L. Ham  
P. V. Thomas.  
F. E. Bates.

A. Mountain.  
Mrs. E. H. Wilbur  
N. P. Keh. 郭子穎  
D. K. Ang 洪子建  
胡 德臣

#### MALAYSIAN MISSION

J. A. Detamore  
Roy Messhore  
P. Turheim.

#### PHILIPPINE ISLAND MISSION

L. V. Finster  
Elbridge M. Adams  
Roy C. Hay  
Carlos Faltich  
W. E. Lurier  
Floyd & Ashbaugh  
Robert C. Stewart.  
Bib. R. Rains.

## CENTRAL CHINA MISSION

H. F. Lattin  
A. D. Larson M.D.  
Tredrick Lee

Ogden  
D. White  
R. J. Brown

黃宗道  
劉振邦  
玄楚材  
李惟卿

## EAST CHINA MISSION

O. A. Hall  
F. E. Stafford  
H. Wood

H. J. Doolittle  
C. P. Lillie

Mrs. B. Miller.  
韓崇真  
吳從善  
孫玉堂  
支仿賢

## KOREAN MISSION

C. L. Butterfield  
B. R. Owen  
Riley Russell  
H. A. Obeng  
R. C. Hangerin  
Helen May Scott  
M. Scharffenberg

鄭 文 國  
리 권 역

## WEST CHINA MISSION

76,000,000

F. A. Allum

## Medical Missionary Work in the Hills of Porto Rico

CLARENCE MOON

THESE last few months here in Porto Rico have been months of great blessing from the Lord, both in the church work and in opening up new interests out in the country. We had the privilege of seeing eight persons baptized in the sparkling waters of a brook which dashes down from the hills overlooking Moca.

Some of our workers had made trips out into the country to Barrios Cruz and Burladores, but had met with little success. At one place a Catholic woman told one of our sisters that she did not care to have anything to do with us. The next day her son fell and fractured his left arm near the shoulder. She brought him to us, and we bound up the fracture, and they went their way. In a few days we heard through this sister that the woman had changed her ideas about us, and was now saying that "*los Adventistas son muy buenos*" (the Adventists are very good). We afterwards went out and gave her studies.

I was called out one night to assist in an operation where a small boy was wounded by a falling rock. His head was so badly crushed that part of the brain had been forced from the cranium. The doctor who went out on the case, after making an examination told me that there was absolutely no hope for the boy. He sewed up the wound on the head, and left the boy to die. I went back the next morning and found him almost dead, and the place in great confusion. These people have a very demonstrative way of manifesting their grief, in shrieks and wails, and one feels quite relieved to get away from such a place, out into the open air.

On this particular morning I was feeling a great burden for these poor people, and so I determined to do what I could to console them and to point them to Him who has promised to carry our griefs and sorrows. I found a small New Testament, and read from Heb. 11:1 where it says, "Faith is the substance of things hoped for," etc. I then talked to them on the subject of faith and prayer. They gave the very best attention. After this we had prayer, and I never felt the presence of the Lord more than at this time. The room seemed to be full of light, and we prayed earnestly for the boy, believing the promise, "They shall lay hands on the sick, and they shall recover." We felt that the Lord had heard us, and all seemed in a more hopeful mood. The boy made a speedy recovery, and the other day he came out to meet me when I went to their house. We held several studies with this family, and since that time

other doors have opened, until now we are making regular trips out there each week, holding cottage meetings and house-to-house Bible studies.

Such instances as these bring to our minds the truth so often enunciated by the Lord's servant: "As a means of overcoming prejudice and gaining access to minds, medical missionary work must be done, not in one or two places only, but in many places where the truth has not yet been proclaimed." "We are to work as gospel medical missionaries, to heal the sin-sick souls by giving them the message of salvation." It also brings before our minds the fact that when God extends his hand to do a work, he opens closed doors, and breaks down the hindrances to the advancement of the blessed truth.

We are at times tempted to look at the greatness of the task before us, and say, with the ten spies, "We cannot go up," but certainly when we think upon the unlimited resources of Omnipotence, we are led to say, with Jeremiah, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee."

Moca, Porto Rico.

## The Aymaran and Quichuan Indians

F. W. STAHL

WE rejoice to see the growing interest for the high and noble things of life among these Indians. There are nearly four million of them. Naturally, they are a strong, healthy, and happy people, but the universal use of alcohol and coca is creating terrible havoc among them.

The ruinous effects of alcohol are well known; we do not have to travel far to see its baleful results. The effects of coca (cocaine) are terrible in the extreme. It robs man of his intelligence, of his comprehension. He loses all desire for cleanliness, and its use brings him lower than any beast. Couple with the coca the use of alcohol, and you have human wrecks of the most miserable and hopeless kind.

As the Indians are being enlightened, and taught the truth about these evils and their inevitable results, the large majority are giving up their use. Many times, as we are teaching them, we hear them exclaim, "Oh, would that I had known this before!"

Now in the localities where these people have been taught, instead of the bacchanalian feasts and dances, there is an air of quiet industry. Instead of the wild curses, there is praise to God; and there are far fewer fatherless and motherless homes. To God be all the glory for this change.

The encouraging part is that these people want to do right. Not a week passes but persons come to us from great distances, seeking the way of truth. To-day as I was writing this letter, a man and his wife came from afar, and

wanted to learn God's way. Last week a man came with his whole family, and wanted us to pray with him that they might be enabled to live clean lives. He asked if it is a sin for them to sell alcohol or coca. Of course we had to tell him that it is. They came four days' journey.

Many calls have come in and are still coming in, that teachers should go to the villages and teach the way of salvation. We are so few here that we cannot begin to answer these pleas for help. We send in calls for help to our Mission Board, but the answer comes back, "There is no money in the treasury to support more workers in the field." Oh, that God will touch the hearts of some to help with their money, so that messengers of truth can be sent to these needy, pleading people!

Think what a blessed thing it will be to meet some one in the kingdom of God who is there because of the money that you gave so that it was made possible to send a teacher who taught him the better life that is in Christ Jesus. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

*Puno, Peru.*



## Gospel Work Among the Kafirs of South Africa

I. B. BURTON

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: . . . a nation meted out and trodden down, whose land the rivers have spoiled!"

TRULY the prophet here describes Africa in a few brief words, for whether we read the text or margin both are literally true of this great country.

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

These words are a great source of encouragement to those who are laboring in this field to lead poor, lost souls to the Saviour. Of all lands this seems to be shrouded in a darkness that can truly be felt. Sin has cast its dark pall over it, and it can truly be said of this people that they love darkness rather than light. And yet, thank God, he will gather out a remnant from every nation, kindred, tongue, and people; and when the great gathering day comes, many from Africa will be there to help swell the glorious throng who will finally stand redeemed in the future kingdom. Ethiopia is stretching out her hands to God, and little lights are peering through the gross darkness, which indicates that the gospel is surely making its way among this people who are sitting in the shadow of death.

The work among the African people began in the year 1799, when Dr. Van der Kemp visited Chief Gika and secured from him the privilege of dwelling among his people. Soon after, a site for a school was obtained about twenty-two miles from King William's Town, known as Deba Merala. This is in Kafir-

land, of the Cape province. This good man, who had been sent out by the London Missionary Society, was the first white missionary to visit and labor for this people.

Dr. Van der Kemp's Kafir name is very significant, denoting the manner in which he arrived among the Kafirs. It is Nyengana, and it is derived from a verb meaning to put down secretly. The natives looked on him as a man who had secretly stolen away from his own people to bring to them the light from above. The spirit that actuated this missionary in his life and work, is well illustrated by a remark that he once made, "I should not fear to offer my life for the least child among them."

His preaching was of a conversational nature, and the natives say that he told them that there is a God in heaven; that he created all things, the sun, moon, and the stars. Then he told them there is one — Sifuba-Silanzi (the broad-breasted one) — who is the light of all men. His birth was heralded by a star; his feet were wounded for us; his hands were pierced for us; his blood was shed for us. Today many in Kafirland are rejoicing in the knowledge of that Saviour who in those early days was thus proclaimed to them by this faithful missionary.

Some traces of Dr. Van der Kemp's home can still be seen, although it is over one hundred years since his decease. He died in Cape Town in 1811, and is buried in the Strand Street Cemetery.

The work he so nobly began was sadly neglected until the year 1816, when the Rev. Joseph Williams settled among this people near what is now Fort Beaufort. He died in 1818, and he, therefore, was the first missionary to labor and die among the Kafirs.

In August this faithful man of God took to his bed. There was no white man nearer than Mr. Hart, of Somerset, East. All the men were at the front, owing to a Kafir war which was then raging, and there were only a few old men left about the station. On the seventeenth of August, 1818, Mr. Williams died, while his faithful wife watched by his bedside.

Then a perplexity arose, as it was a law among the Kafirs that no white man could be buried unless some friend of his was present. They arranged, therefore, to send a messenger to Somerset, East, to call Mr. Hart. On the third day he arrived on horseback, and found Mrs. Williams digging the grave herself, which she had almost completed. "Now," said these Kafir men, "we can assist in the burial of the missionary, for now a white man has seen that he died a natural death; otherwise we should have been punished by our chief."

*(Concluded next week)*



If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius. — Addison.

## Brazil

F. W. SPIES

AFTER having concluded the work at Juiz de Fora, as related in my last report, I went to Rio de Janeiro, and on the eighteenth of May embarked for Bahia. At this city, the fortress of Catholicism in Brazil, I arrived May 21, and it was my privilege to spend Sabbath and Sunday here with the brethren. Elder Manoel Kuempel, who has for some time been stationed at this place, has been sick during a large part of the past year, having contracted, while visiting the interior, a stubborn malaria which for months refused to leave him. I am glad, however, to report that he recovered and is now enjoying excellent health.

Although we have been working at Bahia for five years, the work has gone hard, and little is to be seen as a result of the work done. Still there is probably not another city in Brazil, except, perhaps, Rio de Janeiro, where so much of our literature has been circulated. Also much house-to-house and Bible work has been done, but with little apparent result. No doubt the tent work will be the means of reaching the people of Bahia, as it was proving to be in other cities. I was glad, however, to find at Bahia several promising young men who will accompany me on my trip back to Sao Paulo to enter the canvassing work, seeing there is no one in Bahia to instruct and direct them.

On Monday, May 24, Elder Kuempel and I embarked for Maceio, the capital of Alagoas, where we arrived the next day. I was glad to find Elder Ricardo Wilfart, from Pernambuco, already at Maceio, as he had been invited by telegram to join us there. At Maceio we labored together ten days, and at the end of this time organized a good, promising company, with a membership of twenty-seven. At a former time we had a good work started at Maceio, but several ambitious natives succeeded in drawing away a number of the brethren, and the others moved away from the city, so during about two years there was only one sister here. In August of last year Brother Zacharias M. Rodrigues, a Bible worker, was sent to Maceio, and by careful work succeeded in winning back a number of those who had been misled, and also gained about ten new souls. It was a great privilege to organize this company, four of whom had just been baptized, and to celebrate the Lord's Supper with them. This was indeed a blessed occasion. Five others who are keeping the Sabbath expect to be baptized at a future time. Elder Kuempel will move his family to Maceio to continue this promising work, as Brother Rodrigues goes to Sao Paulo to attend the course of instruction for Bible workers to be held there in October.

We are certainly encouraged to see the Lord's work again well established in Maceio. May the Lord richly bless the work at this place is our prayer.

*Pernambuco.*





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.

### Memories of Mother

My mother's hand is on my brow,  
Her gentle voice is pleading now,  
Across the years so marred by sin;  
What memories of love steal in!

Once more I see that look of pain,  
The anguish in those eyes again;  
My heart is sad, for well I know  
My sin has caused that look of woe.

When others scorned me in their pride,  
She gently drew me to her side;  
When all the world had turned away,  
My mother stood by me that day.

The memories of bygone years,  
My mother's love, my mother's tears,  
The thought of all her constant care,  
Doth bring the answer to her prayer.

I'm coming home, by sin beset,  
For Jesus loves me even yet;  
My mother's love brings home to me  
The greater love of Calvary.

*O mother, when I think of thee,  
'Tis but a step to Calvary;  
Thy gentle hand upon my brow  
Is leading me to Jesus now.*

—Selected.

### Present Blessings

It is natural for the human heart to hope. When things go hard, we look forward to a time when they will be better; we long for the hour that will see the task completed, the dream realized, the goal reached. The forward look! it means endeavor and progress and attainment; its eager vision sees the fair results of present toil, the laurels won, the heart's desire gained.

The hope that is defined as "cheerful expectancy," "a confident looking for a future event," "to trust confidently that good will come," is a blessing to mankind. It has its roots in faith; its possession leads to purity of heart and life; and its fulfillment is not found in this world, but in the better country. "Happy is he," says the psalmist, "whose hope is in the Lord." Such hope gives assurance and confidence for the future, and brings happiness and contentment in the present.

But there is another kind of hope—"delusive hope" it is called. Discontent, ambition, and unrest mark its possessors, who—

"Look before and after,  
And sigh for what is not."

To such a one attainment itself brings no lasting satisfaction; the vista broadens, the desires increase. Either he renews the struggle, pressing on with feverish haste, or he comes to the place where, realizing that earthly success can never satisfy the heart, he gives up in discouragement, and yields to despair.

How easy it is for us to allow some "delusive hope" to exert a vital influence in the life! The hope of a legacy, even of some vague, unformed, unnamed good fortune, has kept many from the effort that would have resulted in real benefit.

Mothers often look forward to some time in the future when their children's presence will bring greater joy, when they will be less care, or more thoughtful, or a greater help, or more companionable. It has been said that "what every mother thinks" is this:—

"When the baby comes—  
When baby can sit up—  
When baby is in short clothes—  
When he can walk—  
When he is through teething—  
When he starts to kindergarten—  
When he is ready for high school—  
When he is going to college—  
When he is a man among men—  
When he was a baby!"

The danger in all this dreaming and retrospect lies in the tendency to neglect the present, with its joys and its opportunities,—joys in watching the unfolding and developing life of the child, opportunity of molding and guiding it in its most impressionable years.

It is a mistake to allow the machinery of life—the business of sleeping and eating and dressing—to absorb all the mother's time and drain all her energy. Not that these necessary and essential things are to be neglected, but rather that certain "weightier matters"—answering the child's questions, taking time to enter into his interests and obtain his point of view, listening to his small secrets and encouraging his precious confidences—shall not be overlooked. Do you wish your children to enjoy your society, to love their home, and fashion their lives according to its standards? There is no surer way to make the wish reality than that through all their days you shall find real happiness and pleasure in their company, and live those ideals before them. This is one thing that was meant by the wise old man

who said, "Come, let us live with our children;" and we may rest assured that no other living yields richer or more enduring returns.

Then, with hope for the future, confidence in its good, and firm faith in our Heavenly Father's purpose toward us, let us not forget that it is his pleasure that we obtain the blessing and joy of the moments and hours and days into which our lives are broken.

"The present, the present is all thou hast  
For thy sure possessing;  
Like the patriarch's angel, hold it fast,  
Till it yield its blessing."

MRS. I. H. E.

### To the Home Department Readers

No amount of purely theoretical instruction, however correct in principle, can have the personal touch or carry the influence that comes from the story of actual experience,—experience that has been *lived* through trying hours, and that has perhaps brought knowledge only by suffering. Full speech comes from the overflowing heart, and that is the kind to which we may listen with profit.

Many Seventh-day Adventist mothers and teachers are daily learning in the great school of life. Much that they have gained would be a benefit and blessing to others similarly situated. Have you found new methods of lightening the housekeeper's daily tasks, some way to economize time or strength or money, some way to let the blessed hope that you cherish in your own heart shine out to your neighbors? Has some special blessing and enlightenment come to you in dealing with the little ones under your care? Your experience may be just the help some one else has been longing for. Will you not take a little time to tell it to others?

Do not think that what you have to say will be of no value. It may be just the word needed to give a lift to one struggling with the problems you have solved.

Write for the Home Department. Tell, in short, practical articles, the things that have helped you or benefited others, and you may be sure they will receive a hearty welcome.

MRS. I. H. E.

### A Strike

THE snow was deep in the paths, the barn door hard to open, and the ax was dull on the morning when Phil and Harold decided to strike.

"I'm tired of chores," said Harold. "Bill and Jack Lee never have anything to do out of school."

"But isn't that because they live upstairs in a flat, and there's nothing to do?"

"I don't care why 'tis. I only know I've had enough of chores. Lessons out of school are enough for any boy. Sam Dunn could just as well do them all the time. Let's strike," said Harold. "Father's away. It would be a good time."

"Strikes are all the go," admitted Phil.

"Let's do it," said Harold. "We can see how it works anyway, and declare it off if it doesn't work well."

So on the following morning, as the boys left for school, a placard was posted outside the kitchen door with the words: "A strike is on. No more chores for boys. Phil and Harold."

Nora, the maid in the kitchen, called Mrs. Allen to see it, and the two in some amusement made arrangements which seemed to involve something like a strike of their own.

So when the young strikers returned at noon, they found the house quiet, the key of the back door under the mat, as always understood at times when there was nobody at home. It was easy to guess that mother had gone on a visit to her parents, who lived at the other end of the town; but there appeared no reason for the absence of Nora, and there was some grumbling as the two realized that no preparation had been made for dinner.

"Never mind; we can find plenty to eat."

They ate a cold lunch, and at supper time devoured what was left of it.

"Boys don't need to be so particular, pampering themselves up," Harold assured his brother.

"No, indeed! Fancy if we were camping. Things would be a good deal rougher than they are here."

But it was rather comfortless to find their bed unmade and their room in the confusion in which they had left it on rising. And when in the morning they went to the kitchen with its array of unwashed dishes from their meals of the day before, they were quite ready to agree that it was like camping with the fun left out. Other parts of the house were warm, for Sam Dunn took care of the furnace; but there was no fire in the kitchen.

"I'm not going to eat cold stuff this morning," declared Phil. "It's odd if we can't get up a breakfast for ourselves. Here are some eggs; anybody can cook eggs. And we'll have milk toast."

"But where's the milk?" said Harold. "I've been looking for some, but there's only a drop left from last night."

"I wonder if anybody's looking after milking the cow, now that Nora's taken herself off," said Phil in great discontent. "Well, we'll have coffee."

After a laborious three quarters of an hour they sat down to a muddy mixture they called coffee, missing sorely the fresh milk which Sam Dunn, under instruction, had carried away with him when he milked.

"Can't you make better toast than this?" growled Phil. "One side is burned, and the other side is raw."

"Well, you boiled the eggs, and they're like bullets."

"If we waited for them to boil soft, we'd be late for school."

Phil presently pushed back his chair in disgust, and asked, "How long do strikes last?"

"I'm thinking this one has lasted about long enough for me."

"Me, too. It hasn't worked well at all."

The paths were cleared of snow, kindling cut, and other small duties attended to. Then another placard was hastily prepared: "Strike's off. Phil and Harold."

As the two strikers guessed might be the case, on their return at noon Nora was in the kitchen, having much enjoyed her short holiday. Everything was in pleasing preparation for a comforting meal. Mother sat down to it with them, looking as if nothing had been going on; but the boys felt a little foolish.

"We—we didn't calculate on you and Nora going on a strike, too," at length said Phil.

"I suppose not," said mother. "But you must acknowledge that it was a good time for us to do it, when there were no boys ready to bear their own little share of the everyday burdens. Things, you know, cannot run smoothly unless each one does his faithful, willing best in the business of home making."

"I think we both know that," said Phil.—*Exchange.*

### The Little Boy's Treasure

THE other day I read a beautiful little story about a shepherd boy. He was keeping the sheep in a flowery meadow, and, because his heart was happy, he sang so loudly that the surrounding hills echoed his song. One morning the king, who was on a hunting trip, spoke to him and said, "Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed," said the king, "pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand pounds for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as a king?"

"You are right," said the king, with a smile, "but your greatest treasure is your contented heart."—*Jewels.*

### Standard Apple Jelly

By following this, the usual method of making apple jelly, any woman can make the most delicious jellies:—

Wash the ends of the apples; remove stem and blossom ends, and cut apples into quarters. Do not discard skins or cores. Put into a preserving kettle, add cold water to come nearly to the top of the fruit, cover, and cook slowly till the apples are soft; drain through a coarse sieve, but do not press, as this will make the jelly cloudy. Let this juice drip through a cheesecloth bag, and for an especially clear jelly strain it again

through a bag of flannelette. Measure the juice. To each cupful measure out three fourths of a cupful of granulated sugar. Boil the juice briskly for twenty minutes, then add the sugar, which should have been heated, stir till dissolved, and boil till it "jells." This should take place in about five minutes. The tests are very simple: the jelly should be thick enough to drip in lumps from a spoon, or to coagulate almost at once when dropped on an ice-cold plate. All scum should be removed as fast as it appears. The jelly should be poured into sterilized tumblers, and when it has stiffened, the jars should be covered with sheets of paraffin paper to exclude the dust. If possible let them stand in a sunny window for a day. Seal with boiling-hot paraffin.

#### Apple Jelly de Luxe

I am spending a year in the noted apple district of California, and, having time to spare, am experimenting with the apple, seeking new flavors for jellies, and I find apple jelly from one variety entirely different in flavor and color from that made from another. I shall never call apple jelly common again. With these specially flavored apples I have combined other fruits with splendid results. Here are some combinations that make apple jelly de luxe.

#### ROSE-PINK APPLE JELLY

5 pounds red astrachans  
1 quart strawberry juice  
Juice of half a lemon

#### DELICATE-PINK APPLE JELLY

5 pounds yellow bellflowers  
2 pounds Royal Anne cherries

#### DARK-RED APPLE JELLY

5 pounds Gravensteins  
1 quart blackberry juice

#### CRIMSON APPLE JELLY

5 pounds spitzenburghs  
2 cups bottled pineapple

#### GREEN APPLE JELLY

5 pounds white pearmain  
10 stalks crushed fresh mint  
Juice of one lemon  
Pure leaf-green coloring

#### PINK APPLE JELLY

5 pounds Rhode Island greenings  
2 pounds Flame Tokay grapes

#### CLEAR-AMBER APPLE JELLY

5 pounds northern spy  
Juice of one lemon

#### BRIGHT-RED APPLE JELLY

5 pounds Newton pippins  
Juice of 2 navel oranges

#### RICH-DARK-RED APPLE JELLY

5 pounds McIntosh reds  
2 pounds strawberry guavas

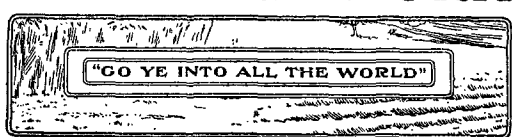
#### BURNT-ORANGE APPLE JELLY

5 pounds Arkansas blacks  
2 cups blood orange juice  
Pure orange coloring

In preparing these combinations, the fruit juices should be added after the apple juice has been extracted, and allowed to drain through the cheesecloth with it; the contrasting fruit and mint should be added when the apples are first set to cook.—*Mrs. Nettie D. Rice, in Good Housekeeping for October.*



## THE FIELD WORK



### The Northern Illinois Camp Meeting

THE Northern Illinois annual camp meeting and conference were held at Joliet, Ill., August 26 to September 5. The camp was located in a residential section about a mile from the business center of the city and about a block from two street-car lines, making it easy of access to those who desired to attend. The evening meetings were quite well attended by the people of the city.

The arrangement of the camp was neat and orderly. There was plenty of shade, and a good supply of water. The ground was well carpeted with a heavy mat of grass, affording protection from dust and mud, which are so often an annoyance and inconvenience to life on a camp ground.

The business of the conference was practically finished during the first half of the meeting, and was characterized by a spirit of harmony throughout. Elder W. A. Westworth was elected president of the conference, and H. E. Moon, secretary and treasurer of the conference and tract society. Miss Edith Shepard was again chosen for educational and Missionary Volunteer secretary, and C. J. Tolf was elected field missionary agent.

The good spirit of the Lord was present from the very beginning of the meeting. On the first Sabbath, at the conclusion of a stirring sermon by the president of the conference, a large number came forward in response to a call for those who would dedicate their lives anew to God and make a full surrender for service. On the last Sabbath a revival service was also conducted, and was marked by the presence of the Holy Spirit.

When the cause of missions was presented, and an opportunity given for those who wished to give of their means to do so, \$3,500 was received in cash and pledges. A good sum was also given during the meeting for the local work of the conference.

Those in attendance aside from the local conference workers were: Elder A. G. Daniells, of the General Conference; L. H. Christian, C. A. Russell, and J. B. Blosser, representing the Lake Union; J. W. Mace, of the Western Branch of the Review and Herald Office; O. J. Graf, president of Emmanuel Missionary College; Dr. David Paulson, of Hinsdale Sanitarium; Prof. C. C. Lewis, representing the Fireside Correspondence School; and the writer.

Daily meetings were conducted with the young people, also with the colporteurs. It was very encouraging to see that literature sales in the conference by the colporteurs had more than doubled those of last year. Tithes and offerings had also increased, and souls had been won to the third angel's message.

The attendance of our people at the

meeting was said to be the largest since the conference was divided.

On the last day of the meeting thirty persons went forward in the ordinance of baptism. W. W. EASTMAN.

### Shreveport Tent Effort for the Colored

BRIEF reports of our work for the colored in the city of Shreveport, La., have already appeared in the *Southern Union Worker*. The meetings were well attended from the beginning. Elder Sydney Scott was with me several weeks, and rendered good service, but he had to leave the first of July to begin a tent effort in Jackson, Miss. When a call was made for those who desired to keep all the commandments to sign a covenant to that effect, a goodly number responded. On Sabbath, September 11, we organized a church of twenty-four. Since then four more have been added. Our contributions have been good. Though times are hard, we have collected about one hundred and fifty dollars, covering all running expenses of the meetings, with a surplus for the conference treasury.

We are glad also to hear of the progress of the work in other parts of the great harvest field where tent efforts or camp meetings have been held. When

portance and necessity of doing personal soul-winning work for God. Many have given their hearts to God and to this great message. Thousands of dollars have been given for foreign missions; and the printed page, one of the principal agencies that God has ordained for our use in enlightening those in need of present truth, has been purchased by our people to unprecedented amounts.

We have been told that, "properly conducted, the camp meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. . . . In some of our conferences, the leaders have hesitated to introduce these practical methods of instruction. Some are naturally inclined to sermonize rather than to teach. But on such occasions as our annual camp meetings, we must never lose sight of the opportunities afforded us for teaching the believers how to do practical missionary work in the place where they may live."—*Testimonies for the Church*, Vol. IX, page 82.

In connection with each camp meeting in the Southwestern Union, a field day was arranged; leaders were appointed, and the territory divided. Careful instructions having been given as to how to approach the people and how to put the literature into their hands, a good percentage of the campers went forth to the homes of the people to give them a cordial invitation to attend the evening services. With the neatly printed invitations announcing the subjects for each evening, they took one or more of our truth-filled tracts, thus giving the people a taste of the good things treasured in the everlasting gospel. The results were very gratifying. The large tent, at each camp meeting, was filled to overflowing every evening. In some instances the campers went a second time,



we see precious souls coming into the truth everywhere, we rejoice, and double our efforts to finish the work.

T. B. BUCKNER.

### Field Days at the Camp Meetings

THE reports from all sections of our field indicate that our camp meetings have been seasons of great refreshing this year. Personally I never enjoyed these privileges more than during the past season. In most instances the attendance of our people has been larger than usual, and the spirit of seeking after God has been more earnest.

We have reached the time when a new order of things is coming in. There is an awakening; the church is being aroused. The spirit of revived consecration is leading many to see the im-

with even better results than at first.

All who thus engaged in soul-winning activities had an opportunity at the six o'clock meeting on the following morning to tell their experiences. This was one of the best and most profitable meetings of the camp. A collection was taken to pay for the literature thus used, and over forty thousand papers were provided for, and placed in the hands of the people in one day.

We believe there is great virtue in this plan of teaching the people how to do home missionary work, and recommend it to every conference in the Division. The accompanying picture shows a company of about two hundred leaving the camp ground at Oklahoma City with five thousand invitation cards and five thousand tracts and periodicals. God greatly blessed their efforts. F. W. PAAP.

## A Visit to Mt. Vernon Academy and Berrien Springs College

It was my privilege to be present at the opening exercises of Mount Vernon Academy. It was a most beautiful sight to see so many students in their places on the opening day, and the expression on their faces indicated their joy in being able to begin another year's school. Although this school has been reduced from a college to a twelve-grade academy, yet the attendance was greater at the beginning of the school this year than it was on the opening day one year ago. I was glad to meet a number of the students who have been engaged in the colporteur work during the summer. Several in the territory of this school who have earned scholarships were just finishing their deliveries, and so were unable to be present on the opening day.

Many improvements have been made in this school since my first visit there five years ago. One thing which attracted my attention perhaps more than any other was a cement plate fastened into the corner of the building, and containing these words, "Mount Vernon College freed from debt, 1915." The paying off of the debt, besides the repairing and improving of the building and the equipment, has been a Herculean task, and we rejoice to know that it has been accomplished.

I was delighted to find so many students at the college at Berrien Springs. It was a real perplexity to Professor Graf, the president, to know where to place them. However, he said he enjoyed that sort of perplexity. Every seat in the chapel was occupied, and extra chairs were in use. I found here over thirty who had earned scholarships during the past summer. Several of them have earned more than one. Among this number were ten young ladies, who felt justly proud of the accomplishment. This was the first time I had visited this school for more than ten years, and I was very much pleased to note the many improvements that have been made in that time. The school has taken a very lively interest in our colporteur work, and this has contributed much to the increase which we see in the circulation of our publications by the army of student colporteurs, and also has increased the number of students in the school.

The increased patronage of our schools shows that our people are appreciating more and more the value of these institutions in training workers for the fast-closing work. I. A. FORD.

## Newspaper Publicity Growing

ENCOURAGING letters are still being received from both ministers and lay members who are continuing to cooperate in the rapidly growing campaign of giving the message through the newspapers. Workers in various large cities are securing excellent space for their reports, and those in smaller places are also doing well.

Now that the camp meeting season is over for this year, it can be stated that this has been an excellent season so far as newspaper publicity is concerned. Our local conference presidents showed their appreciation of this feature of the movement by appointing certain workers to look after the reporting, with the

result that the newspapers gladly published the contributions, the truth was heralded far and wide, and many were attracted to the evening meetings not only from the cities where the camp was held, but also from the surrounding country. Our local conference officials were pleased over the liberality of the editors, and also over the way in which the truth was given publicity. Souls surely will be saved in the kingdom who were attracted to the truth through newspaper reports during the past summer.

One of our brethren, eighty-two years old, who has been unable to walk even with crutches for the past three years, has been making good use of the newspapers in his locality for the spread of the message. Recently he wrote an article about a column and a half in length, on the Sabbath question, in answer to an article he read in the same paper by one who would make void the law of God. Our brother, helpless as he is, did good missionary work by having his article circulated in more than nine thousand copies of the paper in which it appeared. There are, no doubt, others who could take advantage of numerous opportunities to present phases of the message through newspaper work, which certainly is a very important line of missionary endeavor.

One of the workers in Wisconsin has been meeting with success in his newspaper efforts, and has the following encouraging words to say: "With the two daily papers we are reaching hundreds of homes. I am doing my own reporting, giving my sermons to the editor before I preach them. One comes out in the morning, and the other in the afternoon." This brother says he will continue to use the newspapers in the proclamation of the message even more than he has done in the past.

One of our brethren in Minnesota tells of the success he and another worker have had in getting articles published in connection with their tent effort, as follows: "Although our efforts have been confined to a weekly paper,—there being no dailies here,—we see good results. Each week we have written up extracts of our sermons, and every article has appeared in full each week. Our attendance has been from three hundred to six hundred all summer, and thus far thirty-three have been baptized. We believe that the publication of our sermons has done much toward drawing the crowd to the tent."

What has been accomplished through the tent season can also be done in the fall and winter, when the meetings are held in the churches and halls. Thousands of persons who have read the explanations of the prophecies, especially concerning the drying up of the Turkish Empire, are watching the developments of the war in the Near East, principally for the fulfillment of these prophecies. There never was a greater opportunity for our workers to continue to herald the message through the newspapers than now. As the situation in Turkey becomes more ominous, our preachers should continue to give the papers reports, and thus keep these questions before the minds of the readers. The editors will gladly publish our views, especially as they see the prophecies fulfilling before their very eyes. This is the golden opportunity to give the message through the secular press.

W. L. BURGAN.

## Publishing Department

N. Z. TOWN  
W. W. EASTMAN

General Secretary  
N. Am. Div. Secretary

### The Summary

"NOTHING succeeds like success." This is illustrated in this month's summary. Seven of the twelve unions in North America show a gain over the corresponding month last year. The six of these unions which report the number of hours worked show an average of over 102 hours for each colporteur for the month. The average sales amount to \$1.08 an hour for each worker. Somehow the more time a worker puts in, the better success he has for each hour worked. Here is one conference with 37 agents who worked a total of 1,585 hours, or an average of about 43 hours for each worker, for the month. Their sales amount to \$1,231.60, or 77 cents an hour for each. Here is an adjoining conference with conditions more or less the same, with 16 agents who worked 1,575 hours, an average of 98 hours each, and their sales amount to \$1.36 each an hour. The consciousness of doing faithful work gives one confidence and success.

Notwithstanding some losses, we are glad to see a total gain in our book sales for the month both at home and abroad. It is especially encouraging to see the splendid gains in some of the foreign fields. The periodical reports from these fields are more than double those of the corresponding month last year, both in the number sold and in the value. In the fields that have suffered because of the war, nearly all our field men have faced the situation with strong faith and stout hearts, and these splendid reports show the results.

Let us not waver nor slacken our efforts. Nothing is too hard for the Lord. He delights in doing the seemingly impossible for us when we meet special difficulties. In Jacob's prophecy concerning his sons, after mentioning the special difficulties that Joseph would have, he says of him, "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." Commenting on this, one writer says: "It is a beautiful picture. There stands the weak child in whose slender arms are no muscles strong enough to draw the string or bend the bow, which he vainly tries to use. They resist his utmost endeavors. Evidently he has neither might nor strength."

"But now see! On his weak hands are laid other hands, mighty hands, that wove the tapestry of the heavens, and that hold in their hollows the depths of the seas. One of these is placed where the left hand holds the bow, the other where the right hand plucks the string. And now with what ease those thin hands wield the bow; it is a plaything in their grasp; and without apparent strain the arrow flies to its mark."

An old legend tells us that Ulysses, returning home after long years, proved his identity by bending a bow which had defied the efforts of the stoutest heroes who had tried in his absence. There are a good many of these defiant bows lying all around us,—tasks that deride

our puny efforts, wicked neighborhoods that will not yield, hardened soils that will not admit the plowshare to cut into their crust. The one thing of which we need to assure ourselves is whether it is God's will to take them in hand. If not, it is useless to attempt the task; we may well husband and reserve our strength. But if it is made clear to us that we are to take up the armor, let us not hesitate for a single moment, but let us put on the armor of defense and the weapons of attack; and as we do so, we shall become aware that strength is being infused into us — not ours, but his. The arms of our hands will be made strong by the hands of the mighty God of Jacob.

To the man who thus relates himself to God and his power, there is no such thing as defeat. Instead of allowing apparently unfavorable circumstances, such as floods, drought, depression in trade, and wars, to dishearten him, he will turn these things to his own advantage and to the advantage of the work. "Quit you like men, be strong." "All power is given unto me in heaven and in earth. Go ye therefore."

N. Z. TOWN.

### Comparative Summary of Foreign Periodicals

JANUARY, 1914, 485,968 copies, value \$19,795.36; January, 1915, 448,128 copies, value \$13,166.23.

February, 1914, 372,235 copies, value \$10,739.70; February, 1915, 403,134 copies, value \$11,357.55.

March, 1914, 381,017 copies, value \$11,168.35; March, 1915, 467,626 copies, value \$18,243.92.

April, 1914, 375,140 copies, value \$11,686.31; April, 1915, 418,584 copies, value \$10,001.96.

May, 1914, 297,877 copies, value \$8,049.90; May, 1915, 595,740 copies, value \$18,200.94.

June, 1914, 301,582 copies, value \$9,509.79; June, 1915, 215,051 copies, value \$7,974.76.

July, 1914, 380,246 copies, value \$10,455.83; July, 1915, 561,531 copies, value \$11,627.60.

August, 1914, 196,328 copies, value \$5,502; August, 1915, 451,249 copies, value, \$11,301.47.

LAST week Wednesday was the Harvest Ingathering day for the employees of the General Conference and the Review and Herald Publishing Association, for the Washington Missionary College, and for as many of the Washington Sanitarium workers as could be spared from the institution. It was an inspiring sight to see various members of the North American Division and General Conference Committees, the managers and editors of the Review and Herald, the teachers from the College, and the physicians from the Sanitarium, unite with the others connected with these organizations and institutions in carrying to the homes of the people the excellent number of the Harvest Ingathering Signs. We cannot at this time report the amount of money brought in, but many came back reporting most interesting experiences. The day was one of inspiration and courage to every one associated with the work. We trust that the campaign this fall will prove such to every Seventh-day Adventist.

### Colporteurs' Summary for August, 1915

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
<b>ATLANTIC</b>							
Maine	12	859	\$ 1004.85	\$ 412.30	4257	\$ 425.70	\$ 125.50
N. New England	12	907	602.50	63.75	3378	337.80	225.10
Massachusetts	9	613	624.90	684.70	7376	737.60	410.90
S. New England	1	109	143.05	193.40	1980	198.00	197.40
E. New York	19	2029	2591.58	1260.18	2805	280.50	106.30
W. New York	19	1568	1637.45	472.95	4050	405.00	330.70
Gr. New York	10	1131	636.12	406.66	5643	564.30	687.10
Totals	82	7216	7240.45	3493.94	29489	2948.90	2083.00
<b>COLUMBIA</b>							
Ohio	23	1294	1163.00	1139.55	3829	382.90	639.30
Chesapeake	12	926	1557.10	731.00	1041	104.10	138.70
Virginia	22	2533	3138.10	976.65	1310	131.00	244.70
West Virginia	8	830	848.85	570.00	206	20.60	24.00
E. Pennsylvania	18	2022	1700.57	1074.03	2529	252.90	423.40
W. Pennsylvania	19	1879	1830.77	1155.07	615	61.50	76.80
New Jersey	9	859	886.25	619.50	3982	398.20	523.60
Dist. of Columbia	8	69	363.10	.....	157	15.70	219.20
Totals	119	10412	11487.74	6265.80	13669	1366.90	2289.70
<b>LAKE</b>							
E. Michigan	19	1870	1737.90	717.05	3180	318.00	374.30
W. Michigan	13	785	470.50	223.95	847	84.70	149.50
N. Michigan	12	924	724.35	295.50	580	58.00	35.10
Wisconsin	20	1886	2106.10	1298.75	1238	123.80	258.50
N. Illinois	16	1486	887.73	978.62	885	88.50	445.50
S. Illinois	17	1794	1626.25	1405.15	1431	143.10	75.80
Indiana	17	1003	857.70	358.60	561	56.10	218.00
Totals	114	9748	8410.53	5277.62	8722	872.20	1556.70
<b>EASTERN CANADIAN</b>							
Ontario	8	....	3166.41	1350.21	3381	338.10	230.60
Quebec	..	....	103.51	.....	177	17.70	20.00
Maritime	2	....	222.45	3.00	150	15.00	340.50
Newfoundland	..	....	50.50	6.20	....	.....	8.00
Totals	10	....	3542.87	1359.41	3708	370.80	599.10
<b>SOUTHERN</b>							
Louisiana	11	482	670.70	731.10	896	89.60	82.50
Alabama	24	1766	1130.78	2401.80	1011	101.10	96.50
Kentucky	13	1188	1111.25	677.45	1065	106.50	45.20
Mississippi	11	726	731.85	2337.10	945	94.50	82.00
Tennessee River	15	1520	1069.80	1351.95	1647	164.70	278.00
Totals	74	5682	4714.38	7499.40	5564	556.40	584.20
<b>SOUTHEASTERN</b>							
Cumberland	14	1514	1259.05	1023.35	710	71.00	38.10
Georgia	24	2440	1809.10	2857.75	890	89.00	138.50
North Carolina	9	1253	1512.82	802.85	4698	469.80	105.50
South Carolina	10	903	380.60	935.10	1160	116.00	137.50
Florida	10	961	628.70	3262.35	1005	100.50	137.80
Totals	67	7071	5590.27	8881.40	8463	846.30	557.40
<b>SOUTHWESTERN</b>							
Arkansas	10	454	627.00	2225.35	458	45.80	49.50
Oklahoma	37	1585	1231.60	2335.80	2637	263.70	82.30
N. Texas	11	562	371.30	3169.95	932	93.20	42.60
S. Texas	16	1575	2145.80	3090.55	1626	162.60	181.60
W. Texas	21	1344	1378.30	897.74	353	35.30	28.50
New Mexico	7	531	546.15	1707.65	270	27.00	35.00
Totals	102	6051	6300.15	13427.04	6276	627.60	419.50
<b>CENTRAL</b>							
Missouri	14	475	466.00	1384.65	1515	151.50	519.90
E. Colorado	10	875	1093.75	804.40	897	89.70	146.30
W. Colorado	4	419	412.75	164.50	....	.....	71.00
Nebraska	10	1223	1517.60	1546.95	342	34.20	312.40
Wyoming	6	745	1150.35	1245.30	121	12.10	5.50
Kansas	23	2750	2864.70	741.85	1875	187.50	160.10
Totals	67	6487	7505.15	5887.65	4750	475.00	1215.20
<b>NORTHERN</b>							
Iowa	9	715	802.25	703.50	3087	308.70	606.50
Minnesota	24	3573	3258.46	1894.60	5404	540.40	764.30
North Dakota	15	2598	4978.00	1733.60	1143	114.30	38.00
South Dakota	8	828	831.80	1109.75	225	22.50	41.50
Totals	56	7714	9870.51	5441.45	9859	985.90	1450.30



UNIONS	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
<b>PACIFIC</b>							
Cen. California	4	102	\$ 127.50	\$ 64.75	800	\$ 80.00	\$ 12.40
California	16	706	465.95	444.00	4981	498.10	380.50
N. California	13	429	521.75	894.45	237	23.70	62.70
S. California	..	....	.....	657.60	935	93.50	360.00
Utah	4	103	130.75	263.45	100	10.00	25.00
Arizona	..	....	.....	33.00	....	.....	.....
S. E. California	2	24	37.25	.....	....	.....	.....
Totals	39	1364	1283.20	2357.25	7053	705.30	840.60
<b>NORTH PACIFIC</b>							
W. Washington	..	....	.....	2388.50	1757	175.70	156.00
Upper Columbia	..	....	.....	717.00	101	10.10	90.00
W. Oregon	..	....	.....	1134.75	723	72.30	88.20
S. Oregon	..	....	.....	243.00	102	10.20	19.50
Montana	..	....	.....	.....	785	78.50	118.70
S. Idaho	..	....	.....	882.00	581	58.10	45.50
Totals	..	....	.....	5365.25	4049	404.90	517.90
<b>WESTERN CANADIAN</b>							
Alberta	10	1827	1872.50	1209.60	149	14.90	247.50
Manitoba	4	909	790.60	813.00	415	41.50	85.50
British Columbia	4	462	465.70	.....	837	83.70	236.50
Saskatchewan	23	4293	5697.15	2664.15	1196	119.60	117.00
Totals	41	7491	8825.95	4686.75	2597	259.70	686.50
Foreign and miscellaneous	.....	.....	.....	.....	3655	365.50	1197.10
Mailing lists	.....	.....	.....	.....	44419	4441.90	3147.90
<b>UNION</b>							
British	43	4454	2425.26	4759.72	178595	3624.00	2724.44
Australasian	92	6731	10877.81	9329.65	64500	1968.29	1797.84
South Africa	..	....	.....	786.46	....	.....	38.52
Indian	43	4896	332.38	592.34	....	.....	.....
Scandinavian	141	20722	13226.84	13233.85	6222	297.87	264.35
E. German	50	7203	2489.39	.....	84805	2185.21	.....
W. German	45	6621	2223.80	.....	75309	1906.05	.....
Danube	14	1530	428.19	.....	....	.....	.....
Cen. European	58	7816	2743.11	.....	25926	504.72	.....
Latin	9	989	730.40	1624.90	4454	146.33	230.32
Porto Rico	6	....	1215.96	476.09	....	.....	.....
Cuba	20	877	2135.40	1452.00	134	7.08	112.65
Jamaica	..	....	411.00	.....	5226	313.56	.....
Canary Islands	1	113	60.25	78.57	....	.....	2.95
Japan	..	....	11.83	5.59	2594	87.19	43.20
Philippine Is.	15	1245	733.45	151.20	....	40.00	.....
Korean	..	....	37.13	18.96	3484	87.00	145.17
South America	20	1204	1666.31	1454.76	....	134.17	142.56
Brazil	37	3382	1973.47	1484.60	....	.....	.....
Venezuela	3	....	280.00	.....	....	.....	.....
Totals, for.	597	67783	44001.98	35448.69	451249	11301.47	5502.00
Totals, N. Am.	771	69236	74771.20	69942.96	152275	15227.30	17145.10
Grand totals	1368	137019	\$118773.18	\$105391.65	603524	\$26528.77	\$22647.10

## Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	.....
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	.....
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	.....
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	.....
Totals, \$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	.....	.....

## Comparative Summary of American Periodicals

	1912	1913	1914	1915	1912	1913	1914	1915
Jan.†	121666	177080	152971	170760	July	191937	176772	211040
Feb.	144257	201659	242627	134619	Aug.	183119	153849	171451
Mar.	207529	166499	224757	341059	Sept.	173077	127017	164860
April	189498	152088	162027	183280	Oct.	587830	126557	174182
May	162220	166465	168934	158114	Nov.	108755	100351	142040
June	163120	156550	189897	150635	Dec.	111199	99504	143190
Totals	.....	.....	.....	2344207	.....	1804391	2147976	.....

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

## Medical Missionary Department

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

### Medical Convention Items

#### Concluding Report -

OTHER recommendations passed by the medical conventions held this year and not yet reported are given herewith, together with some of the thoughts suggested in the discussions.

"We recommend, That our sanitariums solicit subscriptions for *Health and Temperance* from their patients, and that they encourage its sale in their field missionary work; and further, that we request the *Health and Temperance* magazine to devote a full-page directory to include such sanitariums as will use one hundred or more copies of the magazine monthly."

*Health and Temperance*, formerly known as *Life and Health*, has made such changes in its policy as to make it more specially an organ for our denominational health work and of our Medical Missionary Department. Already filling a place as an accepted popular health journal for the public, it is in good position to represent our health principles from our special standpoint.

The editor, Dr. G. H. Heald, is not only in sympathy with the idea of making the journal a stronger representative of our denominational health work, but is anxious to do so. It is an undertaking that requires help, as the editor and publishers cannot do it alone.

Our sanitariums are thus offered the advantage of an established health journal as a house organ. It solicits written contributions from the staff of each sanitarium. Articles of local interest may be published, so that liberal use may be made of the journal for local circulation.

The news items and personal notes concerning workers are now appearing in *Health and Temperance* instead of being given in this department of the REVIEW AND HERALD. As we secure more cooperation in gathering such items, these notes will become of greater interest.

Departments have been added in the journal that make it of special interest to our own people. A School of Health department will give instruction in simple treatments, and will discuss other questions of interest to all who wish to be better informed in matters pertaining to health. We often hear it expressed that there is need of a more general study of these subjects. We urge a strong support of all for *Health and Temperance* in our effort to make it a mighty factor for presenting health truths in their proper setting.

The directory mentioned in the preceding recommendation now appears in each issue of *Health and Temperance*. The publishers have generously waived the requirement of one hundred copies, and have listed all the associated sanitariums, which, in turn, are expected to contribute to the success of the magazine.

"Resolved, That we recommend to the

Medical Department of the North American Division Conference that there be printed a small booklet embodying in a concise and clear way the fundamental principles of healing and reform represented in the health reform movement of Seventh-day Adventists."

This recommendation speaks for itself, and voices a need for something that will help our children, and others who may require it, to learn more fully the underlying principles of rational health reform.

"Resolved, That it is our opinion, gathered from reports of others and from our own experience, that advertising for sanitariums pays best when put out in a form to reach individual prospective patients rather than the general public; that cooperation of physicians is desirable; that field educational work by medical representatives is productive of fair results; and above all, that good service pays."

The question of advertising received considerable attention at our conventions. Experiences were reported by various ones. It was the consensus of opinion that our sanitariums will not profit by advertising which follows lines of general publicity, as in magazines, newspapers, etc. A large outlay of money can thus be made without commensurate returns.

Favor was expressed in behalf of syndicate advertising whereby our sanitariums can utilize uniform folders or catalogues that can be issued in quantities and used in a way that will reach the individual reader. This matter should be well written and tastily arranged. Samples from one of our brethren, C. E. Hooper of Boston, who is an advertising expert, were submitted. Study is now being given the idea.

Some interesting figures were presented showing the results of a carefully kept system whereby the source of the patronage of the New England Sanitarium had been determined. It was shown that twenty-seven per cent of the patients were recommended by old patients. A little over twenty per cent were recommended to the institution by physicians, and fourteen per cent were old patients returned. The total list of patients, including those who were Seventh-day Adventists, those who were recommended by Seventh-day Adventists, and those who knew of the institution by reputation or had been to other sanitariums, showed that over ninety per cent came to the institution simply because of the influence of its work.

Certain magazine advertising costing hundreds of dollars showed less than one per cent of the patronage. School of health work was disappointing, except where the sanitarium physicians could have part and could impress individuals with the need and value of sanitarium care.

There were also presented the results of a careful follow-up system in the correspondence with inquirers, as well as in giving personal attention to those who telephoned the institution or came for information. Sample form letters were shown, and copies of these have been sent out for suggestions.

Our journal, *Health and Temperance*, was spoken of by some as offering a profitable advertising medium. The average medical journal advertising was not thought to be very productive, but

some of it might be desirable in order to make known the ethical standing of the sanitarium.

"Whereas, It is our unanimous sentiment that good cooking is an art of high attainment, requiring scientific training and skill, and worthy the life work of persons suitable to enter upon it,—

"We recommend, That the College of Medical Evangelists and any other qualified institution shall have our hearty support in securing suitable persons to take up the work of scientific advanced cookery as a calling; and that all our sanitariums be urged to give such instruction and training as will aid in selecting persons adapted to the art of cookery."

While the subject of hygienic cooks and what can be done to develop them was about the last one of the agenda paper, it was by no means the least, as was seen in the discussion that took place. It was stated that our Medical Department office is receiving calls that indicate a strong demand for hygienic cooks, and that those who will devote themselves to this work as a calling will find good prospects of employment.

E. G. Fulton, who has had long experience in restaurant work, gave it as his opinion that not one person in twenty who take up cooking as a profession makes a success of it. He thought that a good cook could not be developed under three years. The importance of the work and the responsibilities resting on the cook are of a nature that make thorough training necessary. He felt that the work should be placed on a much higher plane than it had ever been in the past, and that careful selection should be made of persons to be encouraged to make cooking their life work.

The discussion covered the need of general efficiency and higher standards for all kinds of domestic work. Dr. S. P. S. Edwards expressed his idea that student nurses should be taught not merely to look forward to the time when they can wear a uniform, but that they should be encouraged to feel that any work they do in connection with the institution is worthy of their best effort.

J. A. Burden thought that the most expert table waiters would almost invariably prove to be the best nurses; and that the student who puts her very best effort into domestic work, would do the same in her medical work. He believed that too great attention could not be given to the two special distinguishing features of our work, reform diet and reform treatment. He made a strong plea for a better understanding of the culinary department by all those connecting with our institutions. He pointed out that the kitchen was the most trying place in which to work, and that many of the cook's daily experiences were such as would try him to the utmost. He thought there was not only an almost unlimited field for service in the kitchen, but that there was also honor connected with it. He wished that a regular course of training for cooks, covering two or three years, might be carried out. He said he realized that it would mean quite an expense, but that he was satisfied it would far more than repay the expense in better service, better results, and better satisfaction all around.

C. E. Rice suggested that the sanitariums allow their cooks to visit other institutions where they might receive

training and suggestions. He said that at the Paradise Valley Sanitarium the cook was a full-fledged member of the faculty, and was expected to attend all meetings and to bear heavy responsibilities in his department and the general conduct of the entire sanitarium work. He felt that any money spent in broadening the experience of their cook was money well spent.

It was suggested that it would be well to arrange for a convention for cooks where there could be an exchange of ideas and plans; and other suggestions for helping to develop efficiency were offered.

L. A. HANSEN.

"YOUR Extra was handed to me by a lady in the street car, and it is according to my religion and belief, so I should like to carry on the good work and give out copies of the 'Approaching Armageddon.' Please let me know where your assemblies are here in Chicago. Inclosed you will find money, for which kindly send the papers as soon as possible."—*Eliza Nowak, Y. W. C. A.*

"I HAVE been exceedingly pleased with the extra number of your paper, The Bible the Word of God. What a blessing if this copy could be distributed among the Roman Catholics! How the Bible would dissipate all their false and erroneous teachings! Perhaps the Lord may lead you to publish it in the form of a booklet. Please send me twenty-five cents' worth of this copy of the REVIEW AND HERALD, The Bible the Word of God."—*Sarah A. Cook, Chicago evangelist and publisher.*

## NOTICES AND APPOINTMENTS

### Annual Meeting of the Michigan Sanitarium and Benevolent Association

The eighteenth annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1915 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., Tuesday, Nov. 9, 1915, at 3 P. M., standard time, for the election of trustees and the transaction of such business as may properly come before the meeting.

By order of the board of trustees.

GEORGE E. JUDD, Secretary.

### Publications Wanted

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

Mr. N. D. Ingram, Monroe, N. C. All our magazines.

Mrs. W. S. Holton, 311 N. Toombs St., Valdosta, Ga.

Mrs. E. E. Petet, Box 142, De Quincy, La. Magazines and papers.

Mr. P. C. Miller, Waycross, Ga., R. F. D. 4. Papers and magazines.

Miss Edna Westlund, Kewanee, Ill. German and Swedish papers.

C. R. Spencer, 972 W. Ninth South St., Salt Lake City, Utah. Signs, Watchman, tracts.

Mrs. Louisa Hedrick, Lake Arthur, La. Lock Box 375. Papers and magazines, with the exception of the REVIEW.

### Requests for Prayer

A FRIEND asks prayer for the restoration of her mother's sight, and the conversion of her sister and family.

A sister of Pennsylvania sends urgent request for prayer for her brother, whose mind has been weakened as the result of sin.

A sister of Washington State requests prayers in behalf of her husband, who is an unbeliever, that he may unite with her in her effort to train her children for God.

A brother in Spanish Honduras who has recently moved into a new locality, requests prayers that God may greatly bless their efforts in reaching the hearts of the people.

## Obituaries

DUBOIS.—Died in National City, Cal., Sept. 12, 1915, Petresse DuBois, a native of New York, aged 68 years. W. M. HEALEY.

WHITE.—Lynn White, son of Mr. and Mrs. Burt White, was born Oct. 19, 1914, and died Aug. 30, 1915, in Daisy, Tenn. His father and mother, one brother and one sister, together with many relatives and friends, mourn the loss of little Lynn. Interment was made in the Graysville cemetery. W. H. BRANSON.

RIDGE.—John Ridge was born in London, England, about 1842. When twenty-one years of age he came to America. He was acquainted with God, and called upon him for help and strength each morning. He had been a faithful Seventh-day Adventist for four years when he was called to rest, Aug. 27, 1915. T. S. COPELAND, JR.

CLARK.—Mrs. Ellis Clark was born in Devonshire, England, Jan. 17, 1841, and died in Charlotte, Mich., Sept. 17, 1915. She united with the Seventh-day Adventist Church in 1875, and was a devout member until the last. Her husband and two children, who were present at her death, mourn their loss. Words of comfort and consolation were spoken by the writer. R. A. HART.

BROWN.—Martha E. Brown, née Boughton, wife of Charles Brown, was born in Athens, Mich., Oct. 2, 1864, and died in Battle Creek, Mich., Aug. 23, 1915. Sister Brown was patient in trials and kind to all. She was held in high esteem by her neighbors. She leaves a husband, one son, and an aged mother. They sorrow, but in hope. GEORGE E. LANGDON.

GLEN.—Martha Fosberg Glen was born June 6, 1889, in Oakland, Cal., and died Aug. 3, 1915, in Berkeley, Cal. She was baptized when about twelve years of age, and remained a devoted servant of the Lord until called by death. She was a young woman of a generous, lovable nature, and was highly respected by all with whom she came in contact. Her husband and one child survive. C. E. FORD.

PARK.—Harry Park was born near Owosso, Mich., April 4, 1872, and died in Marlboro County, South Carolina, Aug. 1, 1915. He became a member of the Seventh-day Adventist Church when he was ten years of age, and his highest aim in life was to do something for his Master. We came to South Carolina over five years ago, to engage in selling our literature, and spent nearly two years in that work. Mr. Park was unable to continue for a while on account of poor health, and had just begun working again when taken sick with malarial fever. The Saviour was precious to him in his last sickness. He was laid to rest in our church cemetery at Cherokee, S. C. His wife, three brothers, and four sisters are left to mourn. MRS. HARRY PARK.

BEDOISEAU.—Eugenie Bedoiseau, formerly Forges, was born in France. She came to New York, was married to Mr. Etienne Rey, and then settled in Montreal, where she lived till her death, Sept. 22, 1915, at the age of 68 years. Five years ago she was married to Mr. J. B. Bedoiseau, from France, who survives. Our sister embraced the present truth in 1897, under the labors of Elder D. T. Bourdeau. We believe that she will rise at the first resurrection. JEAN VUILLEUMIER.

WILCOX.—Betty Walston Wilcox, wife of Daniel Wilcox, was born in Hinesburg, Vt., Feb. 7, 1838, and died Sept. 3, 1915. She was the daughter of James and Roxana Walston. Her only son died six years ago. For more than fifty years Sister Wilcox was a faithful Seventh-day Adventist. She is survived by her aged husband, two brothers (one of whom is a missionary at Solusi Mission, South Africa), and a grandson. The funeral services were conducted at her late home, September 6, the writer officiating. C. J. RIDER.

BEEBE.—Elsie Amy Beebe died Sept. 4, 1915, at her sister's home, in Los Angeles, Cal., where she went six months previously in the hope of regaining her health. Sister Beebe was born Jan. 3, 1894, and about five years ago was baptized into the Seventh-day Adventist Church. She died with a firm belief that she will come forth in the first resurrection. She leaves a mother, four brothers, and three sisters. After the funeral services at Modesto, the body was borne to the Ceres cemetery, four miles away, and laid to rest. E. E. GARDNER.

THOMPSON.—Isaac O. Thompson died Aug. 22, 1915. He was born in Batavia, N. Y., March 21, 1832, and was married in 1854 to Miss Harriet Chase, who died ten years ago. Brother and Sister Thompson accepted the message under the labors of Elders Andrews and Lawrence. Though for twelve years Brother Thompson had been totally deaf, he could not be induced to remain away from the church, and it was at the church in Wichita, Kans., while looking up into the minister's face, that he was stricken with heart failure. He lingered only a few hours, and now rests with the faithful of all ages, awaiting the call of the Life-giver. Three children and many friends are left to mourn. For fifty-two years Brother Thompson was a weekly reader of the REVIEW. G. R. HAWKINS.

WALTERS.—On September 11 funeral services were conducted over the remains of Willard B. Walters, in Columbus, Ohio. Brother Walters has for the past thirty years been a faithful member of the Seventh-day Adventist Church. His zealous activity in warning the people of the nearness of the second coming of Christ caused him to be known by all classes as "the get-ready man." He felt that his was a call to warn the multitudes, and he used the personality which God had given him to accomplish this purpose. Those who were most intimately acquainted with him well remember that on all occasions his conversation was enriched with expressions of praise to God for his goodness. His faith in God and in the ultimate triumph of his cause was ever strong, continuing to his last moments of consciousness. The testimony of his wife is that during all the fifty years of their married life, so far as she can remember, he never arose from his bed in the morning without kneeling at the bedside in prayer. He was born June 14, 1842, in Milton, Pa., and died Sept. 8, 1914. During the Civil War he served as a member of the Eleventh Regiment, Pennsylvania Volunteers. In the year 1865 he was married to Miss Jennie Ephlin, and to them were born four children. The surviving relatives are, his wife; one daughter, Miss Ida M. Walters, of Columbus, Ohio; and two sons, J. B. and W. B. Walters, of Washington, D. C. H. A. WEAVER.

FINCH.—Olive Maria Finch fell asleep in Jesus Sept. 4, 1915, at her home, near Gretna, Kans. She was born in Scruples, N. Y., May 7, 1852, and at the age of twelve accepted the call of the Lord to this truth, and was baptized by Elder James White in Battle Creek, Mich. She remained a faithful Christian until death. Feb. 29, 1876, she was united in marriage with J. T. Hallock. Eight children were born to them, six of whom survive. The presence of her husband and all her children comforted her in her last hours. E. T. WILSON.

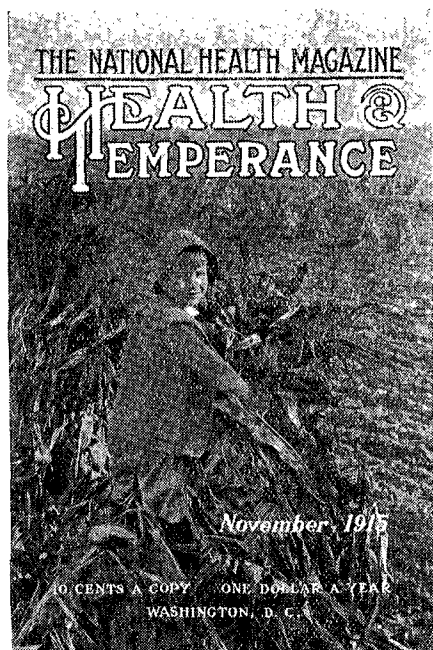
BAILEY.—Arthur C. Bailey was born in Crow Wing, Minn., May 24, 1877, and died in Lincoln, Neb., April 22, 1915. While working near an open elevator shaft, he was struck on the head by the descending elevator. Death was instantaneous. His wife, two little daughters, and other relatives are left to mourn. Brother Bailey was a model husband and father, a true friend, and an earnest Christian. He was a member of the Seventh-day Adventist Church, and funeral services were conducted in the church of that denomination in Osceola, Iowa. MRS. A. C. BAILEY.

PEYTON.—Ihla Hazel Smith-Peyton was born in Buchanan County, Iowa, June 3, 1890, and died in Hughson, Cal., Sept. 1, 1915. About three years ago she accepted present truth, and a short time before her death her husband followed her in baptism. The deceased was a devout, God-fearing, Christian woman, loved by all who knew her. She leaves a husband, a three-year-old son, a father and a mother, one brother, and three sisters to mourn their loss. We laid her to rest, believing that she will meet us in the first resurrection. J. W. RICH.

OLDS.—Julia A. Olds was born in Milwaukee, Wis., Oct. 6, 1839, and fell asleep in Glendale, Cal., Sept. 18, 1915. Sister Olds was the wife of Elder C. W. Olds, who for fifty years was a laborer in the cause of God. In the manner of her decease an often-expressed desire was fulfilled; namely, that her life might terminate without lingering illness. She wished to sleep beside her husband a little while, till the resurrection. Five daughters mourn the loss of their mother. "Precious in the sight of the Lord is the death of his saints." G. W. REASER.

CURDY.—Alexander Clark Curdy was born July 28, 1905, in Monett, Mo., and died in Cape Haitien, Haiti, Sept. 13, 1915. When his father and mother answered the call of the General Conference to help spread the third angel's message in Haiti, he was the eldest of their three children to go with them. Clark was taken sick with fever on Sabbath, September 4, and at the close of the tenth day, died. His last prayer was the Lord's Prayer, repeated, while unconscious, as far as the words "the power." While he is greatly missed by his parents and brothers and by his friends, they look forward to a new heaven and a new earth, and yearn for the new home which will not be incomplete. A. F. PRIEGER.

JORGENSEN.—Flora Marie Jorgensen was born in Lakeview, Mich., Oct. 23, 1886, and departed this life at the home of her parents, near Lakeview, Sept. 19, 1915. At the age of thirteen she was converted and joined the Seventh-day Adventist church at Gowen, Mich. She attended the Cedar Lake Academy and the Mount Vernon College, after which she taught school for several years. In May, 1914, she was graduated from the training course for missionary nurses, at Mount Vernon, Ohio. Last year she was engaged as teacher of the Traverse City church school, but had to resign on account of failing health. The last sad rites were held at the home of her parents. We laid her to rest in Pine Cemetery, near Lake View, to await the coming of the Life-giver. Words of comfort were spoken by the writer from Jer. 15:9 and Rev. 14:13. R. U. GARRETT.



FACSIMILE THREE-COLOR COVER

Ten cents a copy

One dollar a year

Five to twenty-five copies, five cents each

Fifty or more copies, four cents each

## Here Is One Sister's Record

**\$1,812.40, Sales for 1914**

What this aged sister has done and is doing you can do. Don't wait longer for an opportunity. Here is the

### KEY TO SUCCESS:

"I would rather sell my papers than eat the finest dinner."

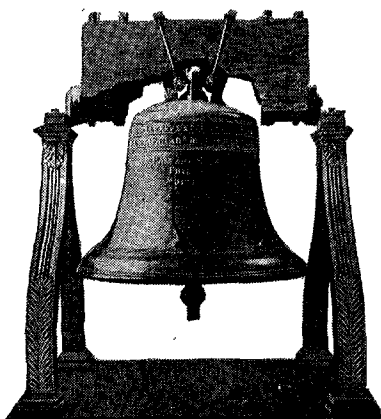
### A LOVE FOR SOULS

This good sister has been in this work for years, and has earned \$1,000 a year, while many are pining for something to do, and for the necessities of life. The sale of "Health and Temperance" offers both. Order a supply today, and begin work. Your tract society will supply you.

**Health and Temperance, Washington, D. C.**

## LIBERTY 19,000 Copies Sold

A MAGAZINE OF RELIGIOUS FREEDOM



PUBLISHED QUARTERLY  
TEN CENTS A COPY - THIRTY-FIVE CENTS A YEAR  
WASHINGTON, D. C.

*Circulate this number everywhere.  
5 to 40 copies, 5 cents each; 50 or  
more copies, 4 cents each.*

*A wonderful selling number for  
agents. Order early. We have  
printed a large edition in order to  
fill orders without delay.*

### Before the Date of Issue

Owing to the demand, *Liberty* for the fourth quarter was issued ahead of time, and 19,000 copies have been sold previous to the regular date of issue. Religious liberty is at stake, and this is an important number to circulate.

### Four Seventh-Day Adventists Arrested

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

### OTHER IMPORTANT ARTICLES

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

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

### THE MOST POPULAR NUMBER EVER ISSUED

ORDER THROUGH YOUR TRACT SOCIETY

**LIBERTY MAGAZINE, Washington, D. C.**

# TRACT CIRCULATION



TRACT has often been the means of saving a soul. Think of it! that which is worth more than all the world, saved by a tract costing perhaps one cent! Who would not like to be the one to give that tract? "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

When we hand a tract to a friend or send one in a letter, we cannot tell what the results will be, but the Lord will water the seed sown and cause it to yield fruit to his glory. What a great surprise will be enjoyed in the kingdom when the faithful missionary workers meet those who shall have been saved through their missionary efforts!

To make the work of tract distribution easy and effective, a special selection has been made of our best missionary tracts, and these have been arranged in envelopes numbered from one to ten for a systematic work. Below is the list:—

- |   |  |
|---|--|
| What to Do With Doubt                     | How Esther Read Her Bible                              |
| 1. The Name Justified by Faith            | 6. Elihu on the Sabbath Which Day and Why              |
| Prayer                                    | New Testament Sabbath                                  |
| 2. Winning of Margaret Jesus Died for You | 7. Why Not Found Out Before Is Sunday the Sabbath?     |
| We Would See Jesus                        | Thoughts for the Candid                                |
| 3. Can We Know? Second Coming of Christ   | 8. Rich Man and Lazarus Tormented Forever and Ever     |
| Waymarks to the Holy City                 | Spiritualism, Source and Power                         |
| 4. Is It Armageddon? The Eastern Question | 9. Gospel Remedy for Present-Day Isms Is Man Immortal? |
| Signs of Our Times                        | Is the End Near?                                       |
| 5. The Perpetuity of the Law of God       | 10. Present Truth                                      |
| The Law in Christ                         | Temporal Millennium                                    |

Every family should have one or more of these packages of tracts, and *be ready* for every opportunity to use them where they will do the most good. A sample package can be procured for only 25 cents.

## GERMAN, DANISH, AND SWEDISH TRACTS

### Complete Lists Topically Arranged

THE recent reduction of almost 50 per cent in the prices of tracts in the German, Danish, and Swedish languages ought to encourage all to circulate them by the thousand. Furthermore, the lists have now been made almost entirely uniform with the English, making it very easy to select and order just the tracts desired. Our English-speaking people will find this a great advantage. In the topically arranged list below, price in language column indicates tract in that language. Slight difference of price on any one tract is due to the difference in number of pages. Send your order to your tract society. On orders for less than 10 cents include two cents extra for postage.

GENERAL					THE SABBATH				
	German Cts.	Danish Cts.	Swedish Cts.	English Cts.		German Cts.	Danish Cts.	Swedish Cts.	English Cts.
How Esther Read Her Bible .....					Who Changed the Sabbath? .....	2 1/2	1 1/2	1	1
The Bible—Its Origin .....	1				Without Excuse .....	1/2		1/2	1/2
Topical Bible Studies .....	2		2	1 1/2	Why Not Found Out Before .....	1/2			1/2
Have Faith in God .....	1 1/2			1	Which Day and Why? .....	1/2			1/2
Sufferings of Christ .....	2	2	2	2	New Testament Sabbath .....		1	1	1
The Name .....	1	1		1	Elihu on the Sabbath .....	1	1	1	1
Baptism .....	1	1		1	From Sabbath to Sunday .....	1 1/2		1 1/2	1 1/2
Word Eternal .....		1/2			The Perpetuity of the Law of God ..	1 1/2	1	1 1/2	1
Return of Jews .....				2	Ceremonial and Moral Law .....	1			
The Way to Christ .....			1		Relation of Law to the Gospel .....	1 1/2			1 1/2
Sanctuary .....			1 1/2		Jewish .....	1 1/2			1 1/2
SECOND COMING AND PROPHECY					Seal of God and Mark of the Beast	1	2	2	2
Can We Know? .....	1/2	1/2	1/2	1/2	Waldenstrom on Sabbath .....			1	
We Would See Jesus .....	1		1	1	Two Laws .....			1	
Is the End Near? .....	1 1/2	1/2	1/2	1/2	IMMORTALITY				
Signs of Our Times .....	1 1/2			1	Is Man Immortal? .....	1	1/2		1
Second Coming of Christ .....	2		2	2	Spiritualism .....	1 1/2	1		1
The Millennium .....	1			1 1/2	The Rich Man and Lazarus .....		1 1/2	2	1
Waymarks to the Holy City .....	1 1/2	1	1	1	Thoughts for the Candid .....			1/2	1/2
The Gospel Message for Today .....		1	1	1					

ORDER OF YOUR TRACT SOCIETY





WASHINGTON, D. C., OCTOBER 14, 1915.

## CONTENTS

NOTE AND COMMENT ..... 2

## EDITORIALS

The Responsibilities of Our Training Schools — The Ingathering Campaign — Living Our Faith — The Prophecy of Daniel 7 — "The Influence Must Be Divine" — Mixed Marriages — Helping One Another ..... 3-6

## GENERAL ARTICLES

Who Are "the Fathers," and What Is Their Authority? *C. P. Bollman*... 6  
 Questions and Answers on God's Sabbath, *Edward Ertel* ..... 7  
 Letting Our Light Shine, *E. J. Baker*... 7  
 Trials, *Charles E. Nixon* ..... 8  
 Seven Great Triumphs — No. 6, *H. A. St. John* ..... 9  
 Revivals and Revivalists, *H. J. Farman*... 9

THE WORLD-WIDE FIELD ..... 10-13

OUR HOMES ..... 14, 15

THE FIELD WORK ..... 16, 17

PUBLISHING DEPARTMENT ..... 17-19

MEDICAL MISSIONARY DEPARTMENT ..... 19, 20

IN some unaccountable way there crept into a recent number of the REVIEW an error which we greatly regret. In an article from one of our esteemed contributors there was given a quotation from the writings of the so-called Fathers of the early church, which is regarded by many credible writers as spurious. In this number, by request of the editors, Brother C. P. Bollman considers the credibility and authority of the testimony of these early writers. This article is well worth reading, and preserving for future reference.

A post card from Brother F. F. Oster, of Persia, dated August 24, reports everything quiet in the region of Maragha, where our workers are located, though naturally great unrest prevails among the people. Brother Oster reports that a remittance had just reached him from the treasurer of the General Conference. "We were indeed glad for it," he says, "as we were without funds." Through special funds given for the purpose of helping in regions such as this, the General Conference treasury has been able to supply timely help at various points where workers were cut off from regular sources of supply.

THE editor of the REVIEW left Washington this week for the Pacific Coast, where he will attend the meetings of the fall council at Loma Linda during the month of November. He expects to visit en route several sanitariums and schools, and will have some notes of interest to present in connection with these institutions. He will also have many items of interest to report in connection with the important meeting to be held at Loma Linda. During the editor's absence Prof. L. L. Caviness, with the assistance and counsel of Elder C. P. Bollman, will have charge of the REVIEW. All copy and manuscript for the REVIEW should always be addressed "Editor of the Review and Herald, Takoma Park, Washington, D. C."

IN response to the call of the mission fields, the Western Canadian Union Conference has released Brother L. T. Heaton, of its colporteur department. Brother and Sister Heaton sailed September 29 from Vancouver, British Columbia, en route to the Hawaiian Islands. We are glad that special attention is to be given to the circulation of our literature in that island field.

LAST week letters were received from Mexico City, giving evidence that again mail communication was open. Professor Caviness writes: "First let me tell you that we are all well here, and have done our work in spite of the difficulties." For several months it had been impossible to send out the Spanish paper and Sabbath School Quarterlies with any regularity or certainty, owing to communications being interrupted. Our Mexican printing house has been one of the distributing centers for the Red Cross Society in its effort to supply food to people who otherwise would have been in a starving condition. In Mexico City twenty-seven thousand families have been receiving aid.

### Brother C. M. Snow's Call to Australasia.

IN response to an urgent call from Australasia, Brother Charles M. Snow is severing his connection with the editorial staff of the REVIEW AND HERALD, to take the editorship of the *Australasian Signs of the Times*. In making this transfer, the cause is giving of its best in editorial value to Australia. After finishing his studies in South Lancaster, and acting as secretary to Elder S. N. Haskell and Elder Dan. T. Jones, Brother Snow entered the employ of the Pacific Press Publishing Company as stenographer and typewriter salesman. In 1901 he joined the editorial staff of the *Signs of the Times*, and continued his work on that paper until 1906, when he was called to Washington, D. C., for editorial work.

In his connection with both the *Signs* and the REVIEW, Brother Snow has served the cause well. He has given his whole thought and time and talent to the work assigned to him, and has taken a deep interest in the welfare of the work both in the homeland and in the mission fields. As one of the elders of the local church, he has labored earnestly for its upbuilding. Ever since Brother Snow entered the work in 1886, the Sabbath school has had his services in the capacity of either teacher or officer.

Knowing that this is the kind of service Brother Snow will render the cause wherever he is located, we feel sure his connection with the work in Australasia will be a blessing to that field. Sister Snow, who for many years has done valuable work in proof reading and preparation of book manuscript in our printing houses, heartily unites in responding to this call.

In a few days Brother and Sister Snow and their little daughter, Ivanilla, will leave Washington for the Pacific Coast. They will attend the fall council at Loma Linda, and sail for Australia early in December. I am sure our people in America will join in wishing them all blessing and success in their new field.

A. G. DANIELLS.

### A Touching, Convincing Appeal

THIS number of the REVIEW presents to our people an appeal from our missionaries in China and the surrounding countries. It is the first united appeal ever prepared by our fellow workers in foreign lands and addressed to our people in the homeland. It will surely touch the hearts of all who read it.

These dear, devoted fellow believers in China, Japan, Korea, Manchuria, the Philippines, Malaysia, and the East Indies are not asking for anything for themselves personally. This is not an appeal for larger remuneration, better homes, and more comforts. No matter how much they may need some of these things, they are willing to go on toiling without them.

They appeal to us in behalf of the millions of poor lost souls around them who are going down to Christless graves without hope. They are with these people, and realize that they were all purchased by the death of God's dear Son. They know, too, that these lost souls have tender hearts that respond to the love of God when it is revealed to them. Already they have won thousands to Christ and to the third angel's message. They are witnesses of the joy that comes to the hearts of these poor heathen when the light of the glorious gospel penetrates to those dark recesses. They see the devotion, loyalty, and earnest zeal of these people in the cause of God.

And seeing all this, they appeal to our people in the homeland, who have been so greatly blessed all their lives, to take the present situation to heart, and do more for the salvation of the millions who are still unsaved. They feel that this is the hour of great opportunity to work in these heathen lands, and they are deeply convinced that the time has fully come to enter upon a far greater and larger effort in those lands. Let all read this stirring, convincing appeal.

A. G. DANIELLS.

IN a growing and progressive work such as is represented by this movement, changes are inevitable. The home field must ever be the great source of supply for the outposts and the regions beyond. We send forth our best laborers with sorrow at our own loss, but with joy that we can contribute to the fields more needy. It is with these feelings that we see Brother C. M. Snow separate from the Review and Herald to accept a call to Australia. Brother Snow has been with this office for the last nine years, and during that time has done faithful and efficient service as one of the editors of the REVIEW. We have taken sweet counsel together, and shall miss him in the future. We are glad, however, of the assurance that he will still write for the REVIEW from time to time. This, we are sure, will be a source of satisfaction and pleasure to all our readers. Elders W. A. Spicer and G. B. Thompson will constitute the associate editors of the paper. Prof. L. L. Caviness, known to many of our people by his long years of school work in connection with Union College and other educational institutions, has accepted the position of assistant editor of the REVIEW. We believe the Lord directed in this call, and we heartily welcome Brother Caviness to his new field of labor.