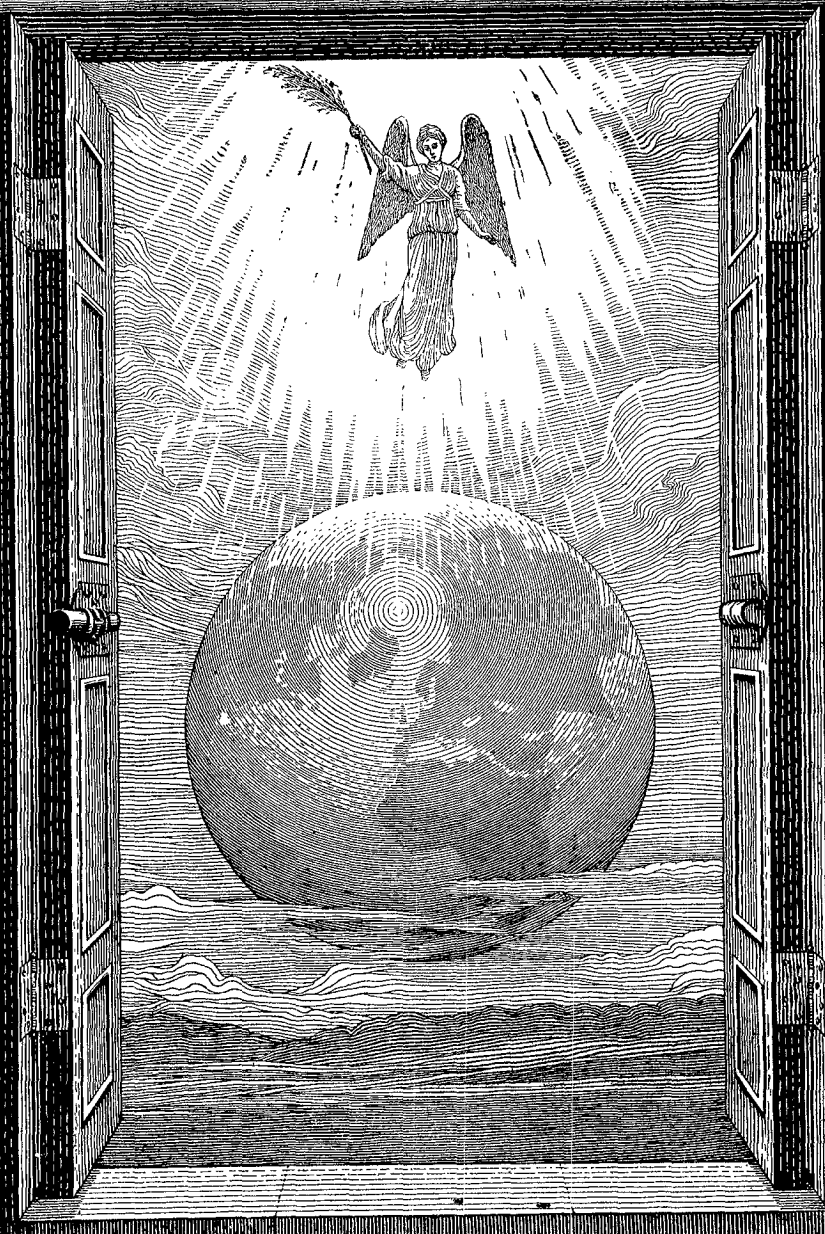


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

Questions and Answers

In this department there will be considered from time to time helpful and practical questions relating to the various phases of this message, church government, Christian doctrine, duty, experience, etc. The editors reserve the right to consider only those questions which in their judgment will prove of benefit to the readers of the REVIEW. All questions should be addressed to the editor.

6. *A brother raises the question as to whether it is proper to use the Sabbath service as an occasion for the announcement of classes, social gatherings, and questions of this character.*

It would be difficult, of course, to lay down a rigid rule which could be applied in every church with reference to these matters. We believe, however, that there is a too liberal tendency creeping into some of our churches in the making of announcements of this character at the Sabbath service. On account of the scattered membership of some of our churches and the inability of the church officers to secure a general attendance outside of the Sabbath service, it has become customary to deal more or less with the business matters of the church on the Sabbath day. While we are not prepared to condemn *in toto* this practice, we believe that just as far as possible the Sabbath should be safeguarded from matters of this character. The tendency of the human heart is toward laxity. We do not see in the lives of some of our people that careful regard for the Sabbath of the Lord which once marked their Sabbath observance. Let us not lower the standard; rather, let us raise it the higher. Honoring God in the time which he has reserved for himself, in both our personal and family life as well as in the work of the church, will bring to us the Sabbath blessing which God has placed in the day, making it indeed a Sabbath not only of physical rest for our bodies, but of spiritual rest for our souls.

7. *Should unbaptized believers be received into the church or take part in Communion service?*

The instruction of the Scriptures, together with the practice of the early church as recorded in the inspired record, leads to the inevitable conclusion that in God's design baptism constitutes the door into the visible church of Christ. The commission to the church is, "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." At the time of Pentecost, baptism following repentance, brought the infilling of the Holy Spirit, and those thus publicly manifesting their faith, numbering about three thousand, were said to be "added unto them"—the church. Acts 2:41. And in this manner "the Lord added to the church daily such as should be saved." Verse 47. This experience was duplicated many times in the early church. See Acts 8:12, 13; 10:48; 16:31-33, etc. This divine order has been recognized by every branch of the Christian church from the days of the apostles to the present time. With few exceptions, it has always been regarded by the Seventh-day Adventist Church. Under some circumstances, where conversions have occurred and no immediate opportunity was afforded for baptism, the believers have been voted into the church subject to the performance of such rite. While in very exceptional cases this possibly

may be allowable, the practice is becoming, in some of our churches, altogether too common, and has an influence to create confusion and to break down gospel order. We believe fewer exceptions should be made to the gospel order of procedure in receiving members into the church.

The Lord's Supper is an ordinance of the church of God. It is a means whereby, following his baptismal vows, the believer is afforded opportunity to show his faith in the sacrifice of his divine Lord. It appears quite inappropriate for one who has not taken the initial steps, who has not signified his purpose, by baptism, to dedicate his life henceforth to the service of his Master, to engage in the ordinances of the church. These ordinances were instituted for the church, and not for the outside world. And this is true, too, we believe, as applied to unconverted children and infants, who are sometimes permitted by their parents to partake of these sacred emblems. We can never bring people up to the true standard by lowering the standard. We need carefully to recognize the distinction which God has made between the holy and the profane.

8. *A sister inquires if it would not be advisable for the officers of our churches to keep in close touch with nonresident members, so that these individuals may know where to send their tithe and donations.*

This suggestion, we believe, is a good one. Many have drifted away from this movement, and been swallowed up by the worldly influences which surrounded them, because, in their isolation, they were not followed up by kindly interest on the part of their brethren and sisters. The officers of our churches should come into touch with these absent ones at least every quarter if possible. Let us remember by kindly, helpful words and in frequent prayer the lonely sheep of the fold.

9. *A brother in Michigan asks us to explain Isa. 65:20.*

The editor has never yet seen an explanation of this scripture which was satisfactory to his own mind. He has listened to many theories and speculations regarding its meaning. Some claim that the one hundred years brought to view in this scripture are identical with the little season spoken of in Rev. 20:3, when Satan is loosed,—the time between the resurrection of the wicked and their final destruction in the lake of fire. The scripture may have its application at that time. It is well, we believe, for all to reserve final judgment on the meaning, and seek by further study confirmation of present positions or further light which the Spirit of God may reveal.

There are some things in the Scriptures of Truth which are plainly revealed; we need not hesitate as to their meaning. We know that Jesus Christ is our Saviour from sin; we know that repentance of sin and confession on our

part will bring to us God's pardoning mercy; we know that immersion is the Bible method of baptism; that the seventh day is the Sabbath of the Lord; that Jesus is soon coming; that great lines of prophecy are fulfilling before our eyes; and many other plain, positive truths which make for salvation. On these we may take our position with positive assurance. But we need to avoid dogmatism. We need to hold our minds open, through study and prayer, for the Spirit's revealings.

There is enough plainly revealed in the inspired record to bring to us the salvation of God if followed out in our lives, or to condemn us at the last great day if rejected by us. Let us give careful heed to these clearly revealed truths, while at the same time we follow on to know more perfectly the ways and meaning of the Lord in those scriptures not now clear to our understanding.

10. *Does the Bible uphold slavery?*

The teaching of the Scriptures is against the principle of slavery, whether applied to slavery of the conscience, mind, or body. In the laws which God provided through Moses for the government of Israel, slavery is recognized as an existing institution of that period, a practice common among nearly all the nations of antiquity. Lev. 25:39-46. But the slavery permitted in Israel partook more of the character of serfdom than of slavery as practiced by the heathen. It undoubtedly bestowed upon the captives many liberties and privileges which were in excess of those they enjoyed in their native state. The children of Israel were admonished to remember that they were bondmen in the land of Egypt, and that therefore they should treat their captive servants with the utmost consideration. Deut. 15:15. The bondage of Israelitish brethren was permitted for certain abuses, such as debt, etc. This bondage, however, appears to have been anything but rigorous, and continued only until the obligation was discharged or until the year of jubilee.

God's dealings with his people of old, and with the heathen nations whom they supplanted, we may not be able clearly to reason out or fully to understand in detail. We must recognize, however, the superiority of his wisdom and the infinitude of his love, and that in all his dealings with the human family he works for the highest and eternal good of his creatures rather than for their temporal or material advantage. Doubtless many captives enslaved by the Israelites were brought to a saving knowledge of the true God, even as was Onesimus, the slave servant of Philemon. The truth of God in every age has taken men where they were, whether free or bond physically, and called them to be God's free men spiritually. Christ, during his earthly ministry, did not seek to change social or political conditions. He sought as far as consistent and possible to mitigate the suffering caused by these evils. His appeal was for the enfranchisement of conscience and mind, rather than of the body. Physical bonds cannot shut out the freedom of the soul. The most terrible slavery, after all, is the slavery of sin, and freedom from its bondage should be the desire and purpose of all. "If the Son therefore shall make you free, ye shall be free indeed."

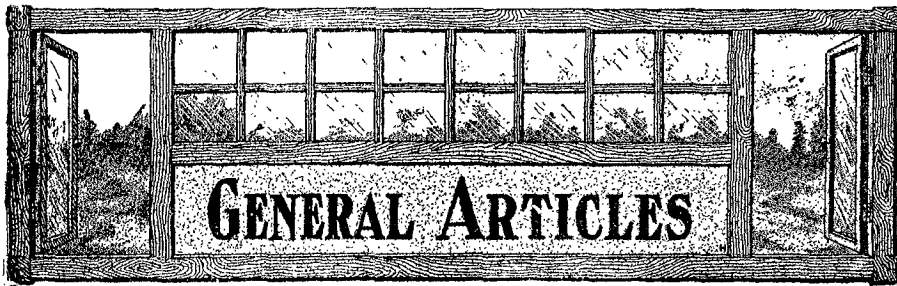
The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND SABBATH LITERAL

"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. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 9, 1914

No. 28



Shadows

ELIZA H. MORTON

WHEN rays of light are intercepted, a shadow is produced. Our days are compared to a shadow, because life has been intercepted by sin, which brings death. It is the privilege of every child of God so to live that no shadow of sin will come between him and the Eternal. The happy life is to feel at night that every sin has been forgiven, and that, so far as we know, we have walked with God.

It is Satan's settled plan to study the weak points of every soul, and to bring upon those points all the power of his evil agencies. Sometimes it may be hard to determine the line between right and wrong; but the Bible is our guide, and if we follow its principles and precepts, the shadows will depart, and the Light of life enable us to discern clearly the way. "God is our refuge," and the only way to avoid the shadows is to keep the heart "with all diligence; for out of it are the issues of life."

Those who are in darkness may walk, but it is a sad journey in the shadow of their own wickedness, and along a path from which the shadows never flee away, unless the feet turn toward the Light of the world.

Let's find the thing which loosens
Our hold on God today,
Let's shun the gloomy shadows,
And watch and hope and pray.

The Second Advent Movement —No. 1

J. N. LOUGHBOROUGH

"Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a

better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10: 32-39.

HERE we have the experience of the apostolic church linked with that of the church waiting for Christ's second coming. This, because there is a similarity in the experiences of the two. The commission to the apostles was, "As ye go, preach, saying, The kingdom of heaven is at hand." Matt. 10: 7. Concerning their work, note this interesting comment:—

"Their minds had become imbued with the popular conception of the Messiah as a temporal prince, who was to exalt Israel to the throne of universal empire, and they could not understand the meaning of his words foretelling his sufferings and death. Christ himself had sent them forth with the message, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' [Mark 1: 15.] That message was based on the prophecy of Daniel 9. The sixty-nine weeks were declared by the angel to extend 'to the Messiah the prince,' and with high hopes and joyful anticipation the disciples looked forward to the establishment of Messiah's kingdom at Jerusalem, to rule over the whole earth.

"They preached the message which Christ had committed to them, though they themselves misapprehended its meaning. While their announcement was founded on Dan. 9: 25, they did not see, in the next verse of the same chapter, that Messiah was to be cut off. From their very birth their hearts had been set upon the anticipated glory of an earthly empire, and this blinded their understanding alike to the specifications

of the prophecy and to the words of Christ.

"They performed their duty in presenting to the Jewish nation the invitation of mercy, and then, at the very time when they expected to see their Lord ascend the throne of David, they beheld him seized as a malefactor, scourged,—derided and condemned, and lifted upon the cross of Calvary. . . .

"Christ had come at the exact time and in the manner foretold by prophecy. The testimony of Scripture had been fulfilled in every detail of his ministry. He had preached the message of salvation, and 'his word was with power.' The hearts of his hearers had witnessed that it was of Heaven. The Word and the Spirit of God attested the divine commission of his Son."—*Great Controversy*, edition 1911, pages 345, 346.

In the recorded public prayer of Christ we have his approval of the work of the apostles, in these words: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17: 6-8.

We have seen how the Lord used the disciples to give a timely and true message, and yet they met with a disappointment in their expectations because of their misconception of *how* what they heralded was to be accomplished. Those who first gave the message of the second advent were disappointed in their expectations for a similar reason. The message they claimed to be giving is found in Rev. 14: 6, 7, symbolized by an angel who had "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

The very event which they proclaimed—the judgment—did come, but not in harmony with their conceptions concerning it. For centuries the idea of the church, both Protestant and Catholic, was that the judgment would be introduced by the second coming of Christ. When William Miller made a statement of the "order of events in the judgment,"

it was not new with him; but he simply voiced the sentiment of the religious world, in stating,—

"1. He [God] has appointed a day of judgment.

"2. The judgment follows the resurrection.

"3. His saints are raised and judged at the second coming of Christ."

From many lines of prophetic fulfillment, the Adventists could show that the coming of Christ was at the door; and if they could find the definite period of time leading to the close of Christ's priestly work, and the opening of the judgment, they supposed it would be the actual time of his second coming. How they found this period, and their disappointment, will appear in further study.

Brotherly Love

EDWARD QUINN, JR.

WHEN connected with the surgical ward of a large medical institution several years ago, I was much impressed with the spirit shown by the different fraternal orders toward those of their members who had undergone surgical operations. Almost daily cut flowers and plants were sent to brighten patients during their hours of suffering. When they were convalescing, reading matter was sent, and the usual inquiry was: "Now isn't there something else we can do for you? Do not be afraid to say so, for we are only too glad to do it for you."

One case in particular I well remember. The patient's body was crushed severely, and both his legs were broken. He was in the ward for months, and all that time a certain lodge cared for him, and also provided for his family.

Many times since, I have thought, if such a helpful spirit is manifest in worldly organizations, how much more should brethren and sisters in the church be helpful to one another!

Let us learn a lesson from these worldly organizations, and heed the admonition given in the Word of God in 1 John 4:21: "And this commandment have we from him, That he who loveth God love his brother also."

Takoma Park, D. C.

"Train Young America to Shoot"

S. B. HORTON

DESPITE the fact that peace arbitration treaties are being encouraged with commendable zeal, and despite the fact that many are being lulled to sleep by the peace-and-safety cry of the theorist, the nations of the world are making the greatest preparation for war that was ever known.

A very significant address was recently prepared by Secretary of War Garrison, on the subject of war preparation in connection with the educational institutions. After calling attention to the matter of perfecting men in marksmanship so that they may become fairly efficient in a short space of time, the Secretary said, in part:—

"France, with government aid, teaches rifle shooting in the primary schools, to boys of ten years of age and upwards. In Italy the departments of war and education cooperate in this teaching, and include secondary schools. Australia has 40,000 schoolboys organized as cadet companies that receive arms and ammunition free. Canada has a private donation of \$100,000 for encouragement of military training and rifle practice.

"In the United States, exclusive of those in the military or naval service, we have 3,000 members of rifle clubs and about 8,000 students of military schools and colleges,—a total of only 11,000 who have received outdoor rifle practice, a number almost negligible. To these might be added about 25,000 boys who have had indoor gallery practice of some sort or other.

"The United States government has so far aided in remedying this condition only by the appropriation of \$30,000 annually for ammunition for students of educational institutions to which officers of the regular army are detailed as instructors, and in allowing rifle clubs affiliated with the National Rifle Association to purchase arms at cost. Only a small number of rifles have been sold for this purpose. If as many as two persons used each rifle sold, the total number would not exceed 4,000.

"There is now a bill before Congress to appropriate \$100,000 for the promotion of rifle practice in public schools, colleges, universities, and civilian rifle clubs. If properly applied, this will be of great help. Of the different educational institutions the public schools are the most important, not only on account of the greater number of students, but on account of the age of the students. Shooting in schools of this class should be made compulsory to the extent of at least two hundred rounds per boy, .22 caliber gallery rifle, with the necessary preliminary sighting and aiming drills, in such States as will so provide for by law. The national board for the promotion of rifle practice is recommended to have supervision of this work and superintend such competitions as may be prescribed. . . .

"Every male citizen of the United States is, by Constitutional law, a member of the unorganized militia, and, in time of war, may be called upon to serve in the land forces of his country. It is therefore every man's or boy's duty as a good citizen to prepare himself to perform the service with credit to himself and the greatest amount of benefit to his country."—*National Sunday Magazine*, April, 1914.

When the public schools shall be required (as is hoped for by church and state devotees) to teach Christianity as part of its curriculum, and adopt the rifle practice policy, then will the people witness a spectacle of incongruous character. This possibility should serve as a warning to parents who have children to prepare for the future. Shall they be prepared for the kingdoms of this world, or for the everlasting kingdom?

The Transformation

WILLIAM BRICKEY

A CERTAIN man once dwelt with me;
A proud, deceitful man was he.
He bore my name, but now I see
It was the old man, Adam.
I loved him as I loved my life,
And often told my loving wife
That she it was who caused the strife,
And not the old man, Adam.

He was rebellious from the start;
Hatred and envy filled his heart,
His tongue was like a fiery dart,—
That spiteful old man, Adam,
Enscorched beneath my sheltering wing,
His poison venom he would sling
At every disconcerting thing,—
That wrathful old man, Adam.

To appetites and passions strong
He bound me with a brazen thong,
To serve his purpose, right or wrong,—
That lustful old man, Adam,—
Until I cried with all my breath:
"Who shall deliver me from death,
And tame this spirit from beneath,
This sinful old man, Adam?"

At once a stronger Man came in,
And overthrew this man of sin;
And since that time my guest has been
Jesus, the second Adam.
To sin this old man, Adam, died,
And with him envy, hate, and pride;
To me the world was crucified
With Christ, the second Adam.

Now, though I wander north or south,
Though seasons change, by flood or drought,
He puts a new song in my mouth,
This blessed new man, Adam;
He teaches peace, good will to men,
The end of sin, the end of pain,
When Christ the Lord returns to reign
As King,—the new man, Adam.
Kamiah, Idaho.

Not Forsaken by the Lord

ONE of the missionaries in Shanghai writes:—

"A young Chinese machinist, Zau Khwe Foh, after hearing the message of Christ's soon return, decided to unite with those who are looking for his appearing. His employer permitted him to retain his position for a time, but finally discharged him because of the inconvenience of releasing him from work on the Sabbath. However, Zau Khwe Foh trusted the Lord to provide a way by which he could support his family.

"A short time after this, two of our brethren in Shanghai who knew the circumstances lent him sufficient money to start a small business of his own. Within three months he was able to return the borrowed capital, and now he and six other men employed by him have sufficient work to keep them busy all the time. Truly the Lord never forsakes those who are faithful to him."

"WHATEVER is coming, there is but one way to meet it,—to go straight forward, to bear what is to be borne, and to do what is to be done."



VOL. 91

WASHINGTON, D. C., JULY 9, 1914

No. 28

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EDITORIAL

Reforming the Life by Changing the Heart

"OUT of it [the heart] are the issues of life." Prov. 4:23. The only way to bring about a change in the life is to effect a change in the heart, from which spring all the underlying motives and purposes which shape and mold the outward experience. Israel of old sought through outward forms and ceremonies to effect this change. By their own promises, resolutions, and will power they thought they could make themselves a peculiar people, a holy nation. But the spirit of inspiration declares that this old covenant relationship was weak, and powerless to accomplish the desires of God for his people. In its place the Lord established the new covenant. Hebrews 8.

This new covenant relationship works from within outward. In its operation the Lord declares, "I will put my laws into their mind, and write them in their hearts." We must learn, as did Israel of old, that the children of God are "born, not of blood, nor of the will of the flesh, nor of the will of man." Never by power of will alone can we become Christians, and so yield ourselves to God that the heart will be sanctified and placed under the control of the Holy Spirit. It is for us to choose the right, to open our hearts to receive of the ministry of grace. This permits God to come in and to change and fashion us after his own divine image.

Sometimes in instructing those newly come to the faith, and for that matter some who have been connected with the church for years, it becomes necessary to admonish them against conformity to the world, its follies, and fashions. If in this instruction the heart can be reached and the viewpoint of the individual changed, the battle is won. It accomplishes but little to sound the warning cry against these evils unless by the Spirit of the Lord there can be wrought in the hearts of those we warn a change of desires and purposes. We may frown upon these evils; we may

read the warnings given in the Scriptures and in the Testimonies against them, and for a time secure acquiescence on the part of those concerned. But this change will not be maintained unless the heart is converted.

The truly converted man desires to know but one thing, and that is that he is accepted of the Lord. Knowing this, he stops at no sacrifice. He has given himself to his Master for willing, loving service, and in his dress, deportment, and his entire life his first thought is the glory of the one he serves and the pleasure of his will. God's way of reforming the life is by changing the heart. This is the way of the new covenant. Let us seek to change our own life experience by this divine method, and let us in our labor for others employ the way of the new covenant instead of the plan of the old.

A Mission of Ruin

FROM time to time we see statements in temperance journals, and in journals that are not special advocates of temperance, setting forth the great waste that comes to the nation each year through the use of intoxicants. We look at these statements and figures in a general way, but do not comprehend the mighty amounts set before us, and so fail to appreciate what the figures mean to the individual persons whose savings have been swallowed up in the mammoth totals.

For instance, there are in the United States over two hundred thousand saloons, or about one saloon to every four hundred persons. The people spend about one billion seven hundred and fifty million dollars annually for liquor.

That is the money outlay; but the real cost of the terrible depredation on the human race no figures can give. There is no formula for its expression.

It means that about one and a quarter billion dollars have been turned out of the channels of legitimate use into the channel of abuse and waste.

In hundreds of thousands of cases it

means that the craving for liquor has been dulled for a few moments at the cost of the actual deprivation of food and clothing for those dependent upon the wages earned.

It means in thousands upon thousands of cases that women who have placed the keeping of their lives and the lives of their little ones in the hands of those they loved, have had to stand and see that trust betrayed for the appeasing of an unnatural and insatiate appetite.

It means that children, whose very birth is a legal lien upon the producing powers of the parents, are, in many thousands of homes, sent to school breakfastless and insufficiently clad, and go hungry to bed year in and year out.

It means that laws which are for the guarding of life are in effect nullified by other laws which give to this breeder of crime the right to carry on its business at the expense of the peace and the property and the lives of men, women, and children.

It means the keeping of jails, State prisons, asylums, and hospitals filled with men and women, who, but for the liquor business, would be filling the places designed for them in the affairs of the world.

It means the outlay of millions of dollars every year in this country for the support of policemen, lawyers, courts, jails, prisons, and wardens, which would, were it not for the liquor business, remain in the pockets of the people.

And it means more than that. It means that every year thousands of young men and women are taught the way to the pit of perdition; that the light in the eyes of the soul is dulled, the hope in the breast of a multitude is chilled; and that the love for the things of God in the hearts of such ones is fast going out or is perished already. There is nothing good the liquor traffic has ever done; there is nothing evil it has ever hesitated to do.

It has never stimulated a holy thought, but it has urged on the cause of the kingdom of darkness at a furious pace.

It has built no hospitals, established no foundling asylums or homes for the poor; but it has not hesitated to crowd the walls of all that have been established, as well as the jails, asylums, and penitentiaries, with the ripened fruit of its terrible planting.

It has lifted no burden of debt from the widow or fatherless; but it has pasted mortgages on millions of deeds, and hung the red flag of the auctioneer on the gatepost of many a ruined home.

It has established no schools for the education of the young, but it has set the seal of imbecility on thousands of the unborn, clothed the children of its victims in a garb of rags, and turned them into truants and tramps.

That is what it has done generally, and all know it. They read the figures and listen to the speeches, and forget the tragedies that it is enacting in millions of homes, each one with its terrible setting of blasted hopes and bitter heartaches. Never a home is established that is not built on hope and pleasant anticipations; but never a home has liquor entered that it has not torn hopes and heartstrings like a maddened bull. Once inside, it has never been satisfied until it has strewn the last timbers of hope's building upon the ground.

The individual deceives himself into believing that he is enjoying, at little expense, a harmless pastime, which he can abandon at a moment's notice. Never was there greater deception, and never a captor that continued so long to deceive so great a body of people at the same time.

In very many homes the husband comes to his family at the week's end with every dollar of his wages squandered. The rent is past due, and the landlord obdurate; the grocery bills are unpaid, and the grocer will give no more credit; the children are too poorly clothed to attend church or school, and sometimes even to be seen upon the street; the very cheapest food is obtained, and the stomachs of the children cry for food, while their forms are emaciated and their eyes grow big with hunger. One does not have to draw upon fancy to conjure up a picture like this. The cities are full of them. There are no words that can paint the picture of such things as they actually exist in thousands upon thousands of homes in our own land.

As a waster strong drink has no equal; as a mocker it is beyond comparison. The holiest relations of life it handles with the most ruthless mockery. It laughs at domestic peace, and stirs up discord in its place. It promises the husband a pleasant evening with his friends, and then sends him home to abuse the best and most trusting friend he has. In the glow of the first glass it promises him temporal success; and then, when it has wound its coils about him, it takes from him everything he did possess, and turns him and his family into the street. It promises him promotion in his occupation, and then takes away from his hands the steadiness and skill that are necessary to enable him to hold even the position he has. It promises him fluency of speech, and then robs him of his brains, thickens his tongue, and gives him the speech of the lunatic.

The army officer needs it to "steady his nerves," and he takes it, and loses the battle. The soldier needs it to brace him up for a dangerous undertaking; he takes it, forgets his mission, and is captured by the foe. The orator needs it to

give him freedom of utterance; he takes it, and disgusts his audience. The financier needs it to help him consummate a deal; he takes it, and when the deal is consummated, his fortune is gone and his friends desert him. The common man has needed it all his life as a stimulant; and while he has imagined he was being stimulated to greater accomplishments, he was standing still and watching the procession go past; and when he looks back upon a life now nearly spent, he finds that his progress has been retrogression, and the grade of his path has been downward day by day.

Every year nearly a hundred thousand persons can look back upon a life thus misspent and wasted in this country alone; for that many new drunkards' graves each year testify to the wasting and mockery of the demon of drink in the United States.

Because these things are terrible facts, no child should go out from under the parental roof until he has been made to understand clearly the awful dangers and evils of drink. The girls should know it as well as the boys, and should be taught to shun the companionship of those who either conduct or patronize the business.

The saloon jeopardizes every interest of the home. It cannot live without sacrificing those interests. Souls are its victims, and it snatches them from the homes of rich and poor alike. There is no satisfying of its appetite, no set boundary to its field of operations, no trust too holy for it to violate, no right too sacred for it to trample upon, no child so beautiful that it would hesitate to set the red brand of ruin upon its forehead.

The Christian must ostracize it as the very embodiment of sin and ruin that it is. He can have no fellowship with it without being a part of it. He cannot be guiltless before God if he fails to educate his children to look upon it as the leprosy of death, and to avoid it as they would the companionship of the evil one himself, whose advance agent and great-reaper it is.

C. M. S.

◆ ◆ ◆ No Scripture Authority for Sunday

THE admission that there is no Scripture authority for Sunday observance is so general, and so many testimonies have been given, that it may seem almost useless to multiply the quotations from various writers. However, here are a few that we do not remember having seen in print among us:—

Smith and Cheetham's "Dictionary of Christian Antiquities," issued many years ago in London, is counted one of the world's standard works, and is the source from which statements have been taken

for Bible dictionaries and other volumes. Under the word Sabbath it says:—

The notion of a formal substitution by apostolic authority of the Lord's Day for the Jewish sabbath, and the transference to it, perhaps in a spiritualized form, of the Sabbatical obligation established by the promulgation of the fourth commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity.

On the idea of the Sabbatical observance of Sunday, the Dictionary further says:—

The idea afterward embodied in the title of the "Christian sabbath," and carried out in ordinances of Judaic rigor, was, so far as we can see, entirely unknown in the early centuries of Christianity.

The late Dr. F. W. Farrar (arch-deacon of Westminster), in his work "The Voice From Sinai," says:—

The Sabbath is Saturday, the seventh day of the week; it was to be kept holy by consecrating it to God.—Page 149.

He argues that the essence and principle of the fourth commandment applies to Sunday, and adds:—

The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other.—Page 152.

Another word as to this "unconscious" substitution comes from Wm. B. Dana, in "A Day for Rest and Worship" (Revell and Company), page 174:—

Bear in mind that the substitution [of the first for the seventh day] was not a coerced happening; it could not be a sudden, but only a very slow development, probably never anticipated, never even designed or put into shape by those chiefly interested, but creeping almost unconsciously into being.

So, like certain characters spoken of by Jude who "crept in unawares," the Sunday institution came creeping in.

Haydn's "Dictionary of Dates," article "Sabbath," says:—

The earliest law by which the observance of the first day of the week was ordained is the edict of Constantine, 321.

"Curiosities of Popular Customs," by Wm. S. Walsh, says:—

Sunday. The first day of the week, named after the sun, and therefore an evident relic of sun worship. In French it is *Dimanche*; in Italian *Dominica*, both from *Dominus*, "the Lord." Christians, with the exception of the Seventh-day Adventists, have substituted it as a day of rest and prayer in lieu of the Jewish sabbath.—Page 901.

McClintock and Strong's "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," under article on "Sabbath," after speaking of the New Testament texts, says:—

These arguments, it is true, are not

satisfactory to some, and it must be confessed that there is no law in the New Testament concerning the first day.

Of the suggestion that Christ, as Lord of the Sabbath, had power to abolish it, the article says:—

It seems as if some cannot think of power in connection with the Sabbath unless as exercised in abrogation. If it be placed in Christ's charge, they take it for granted that more or less extinction must be the consequence. They speak as if Christ's scepter were an ax, and the only question were how much it would hew down and devastate. We maintain, on the contrary, that Christ would not be the Lord of the Sabbath to be its destroyer.

After all, what men say about God's Sabbath is of no authority. When all the books have been written, and all the explanations made, the living God who made the Sabbath still says, "The seventh day is the Sabbath of the Lord thy God."

W. A. S.

The World's Wealth

THE centuries of the past have witnessed many eras of national and international prosperity and progress, but it has been reserved for the last hundred years to witness the greatest progress in scientific research, the greatest achievement in invention and constructive ability, and the greatest advancement in general education which history records. The increase in the wealth of the world has likewise been phenomenal. Indeed, this increase in material prosperity has opened the way for much of the progress witnessed in all lines of human endeavor.

No less an authority than Sir George Paish, editor of the London *Statist*, declares that "at no time in history has the economic condition of the world improved as rapidly, or as much, as in the past hundred years." While all countries have not advanced equally, this writer declares that the progress made is nothing short of marvelous. He gives, according to the *Literary Digest* of June 27, 1914, some interesting statistics relative to the increase of wealth in four of the leading nations of the world; namely, Great Britain, France, Germany, and the United States of America.

The United Kingdom possessed in 1814 a total wealth of about £2,500,000,000. A conservative estimate now makes the wealth of that country £17,000,000,000, an increase of sixfold. In France during the last hundred years there has been a fivefold expansion of national wealth, an increase from £2,000,000,000 to nearly £10,000,000,000.

Equal progress has been shown by the German Empire. Of course, one hundred years ago there was no great federation of German states. They existed largely as separate kingdoms. Sir George estimates the combined wealth of

these states one hundred years ago as "probably less than France's," but at the present time the wealth of the united German Empire has reached £16,000,000,000, or £6,000,000,000 more than the wealth of France, and within £1,000,000,000 of the wealth of Great Britain.

During this one-hundred-year period the population of Great Britain increased less than two and one-half fold; the population of France, one third, or thirty-three and one third per cent; while in Germany the population has grown from 24,000,000 to 67,000,000, more than 180 per cent.

But these figures, although they are stupendous in their character and almost beyond our comprehension, are eclipsed by those representing the wealth of the United States, which has behind it a history of a little more than one hundred years. This country, standing as the Benjamin among the nations, has received, as did Benjamin, a fivefold portion in the unlimited resources it contains and in the material wealth possessed by its people. Sir George gives for the United States a total wealth in 1814 of about £350,000,000 and a total wealth now of £30,000,000,000, an increase of nearly ninetyfold. The total income of this country has arisen from less than £100,000,000 to about £7,000,000,000, or to more than the combined incomes of Great Britain, France, and Germany. A twelvefold expansion has marked the growth in population.

A recent number of the New York *Press* speaks of the wonderful advantages enjoyed by the wage earners of the United States. Of the amount of their deposits in the savings banks of the country the *Press* says:—

Upward of \$5,000,000,000 held in the savings banks by the wage earners of this country—and it is the wage earners who make the savings bank deposits—tells no story of poverty up to last year for the great mass of the American people. It tells a story which only a generation ago as a prophecy would have looked like the wildest dream that ever came out of the imagination of man.

In 1890 the savings bank deposits in the United States were \$1,524,844,506. Since that time the savings of the American people as represented in their savings bank deposits alone—irrespective of their other investments in homes built and bought, in bonds and stocks taken in small amounts—have increased by \$3,000,000,000, with more than another \$200,000,000 on top of that.

But in this country, as in the countries of the Old World, a growing inequality of wealth distribution is seriously apparent. A list of the big fortunes left by wealthy men who have died since Jan. 1, 1913, is given in a recent number of the Washington *Post*, as follows:—

John Jacob Astor \$87,218,791
Anthony N. Brady 75,000,000

J. Pierpont Morgan (exclusive of art works)	65,000,000
George W. Vanderbilt	50,000,000
D. O. Mills	37,000,000
Chas. E. Appleby	50,000,000
George Westinghouse	35,000,000
Benjamin Altman	30,000,000
L. H. Severance	15,000,000
James R. Keene	15,000,000
George A. Hearn	10,000,000
Edwin Hawley	9,720,000
Henry M. Flagler	6,000,000
Isaac V. Brokaw	5,000,000

This great increase of the world's wealth, together with the products of man's inventive genius, has entirely changed the atmosphere in which men live. Speaking of this, the editor of the *Statist* bears the following testimony:—

It is difficult to grasp the fact that only a century ago none but the very wealthy could afford to travel, that nearly all were chained to the localities in which they were born, that even in London there were no omnibuses, that all but the very rich were compelled to live in the immediate vicinity of their workshops or businesses, and that now it is possible for most persons to travel not merely by motor bus, tramcar, railway, motor car, or bicycle, from their homes to their occupations, but to journey many thousands of miles at small cost to obtain employment, either temporary or permanent. Moreover, when one stops to think that in those days newspapers, magazines, books, or engravings were very great luxuries, to be indulged in by the few, and that it was exceptional for people to know anything of affairs outside their own village or town, whereas now nearly all are rich enough to purchase newspapers or magazines containing information about everything under the sun, to possess prints of the greatest pictures in the world, and are able to keep in touch with social, scientific, political, and religious thought not only in their own locality and State, but in every country, one is compelled to acknowledge, however averse one is to doing so, that the advance in the mental condition of the world in consequence of the growth of wealth and of income has been extraordinary.

In completing his review of the present financial situation, Sir George declares:—

Thus a very cursory review of conditions today and a century ago reveals the wonderful change on every side of life, in this and in other countries, and the great forward movement of the nations both in mental and in economic well-being.

It was to this progressive and enlightened age in the world's history that the prophet of the Lord looked forward years ago. He declared that in the last days "many shall run to and fro, and knowledge shall be increased." Whether we apply this running "to and fro" to the searching of the Scriptures of Truth or to the extensive travel by railroad and steamship as seen in the world today, the prophecy is equally meeting its fulfillment. It is the day of the Lord's prep-

aration, and in the giving of the gospel message to the world the agencies of promotion and transmission have been prepared for a speedy work.

The great aggregation of wealth was foretold by the apostle James. James 5: 1-8. But the increase of wealth and the determination to control the world's supply and demand, the apostle indicates would be attended by serious strife between the warring factions of society. We see that also being fulfilled today, and in still more striking measure will future days reveal the intensity of the controversy.

May God grant that our eyes shall be anointed to see, our hearts opened to understand, and our hands and feet made willing agencies to cooperate with the Lord in the giving of the gospel of the kingdom in this day of his great preparation.

F. M. W.



From Elder A. G. Daniells

[June 3, Elder A. G. Daniells, president of the General Conference, accompanied by Mrs. Daniells, his niece Miss Hare, and Miss Florence Shull, a mission worker en route for China, sailed from San Francisco to visit some of the great outlying mission fields. The following interesting details of the beginning of his long journey are taken from a personal letter to the editor. Our readers will enjoy the personal details of the narrative.—Ed.]

My journey thus far from Washington has been a very agreeable one in every respect. On the way to San Francisco, Mrs. Daniells and I were able to visit, without any extra cost, quite a number of our relatives.

We spent our first Sabbath after leaving Washington in Dallas, Tex., the town in which we landed thirty-six years ago when we left Iowa to take up the work of the ministry. At that time we went there to act as tent master and cook for Elder Kilgore's party. Our main effort with the tent during the summer was at Plano, about twenty miles north of Dallas. There we raised up a large church. The Huguley family, in all its branches, came into the truth at that place. At Dallas I found Brother Job Huguley, son of old Father Huguley, still rejoicing in the message. He is elder of the Dallas church. He and his wife and his grown-up children are all earnest workers in the church. I also found Brother Will Huguley, a nephew of Job, who, with his family, is faithful in the Lord's cause. Will is a brother to J. B. Huguley, who was once at the Boulder Sanitarium. I cannot tell you what a pleasure it was to come back to this town where we left the train to take up our work, and to find persons who embraced the truth in our first efforts still

faithful and rejoicing in the message, after a separation of thirty-six years. As our train neared the city of Dallas early Sabbath morning, I had an hour or two of serious but sweet reflection while reviewing God's mercies and care and help during these years. I started when very young and inexperienced and full of trepidation. How little I knew of the future, and how strangely and wonderfully the Lord has led since those days of beginning and fear and trembling!

Leaving Dallas, Mrs. Daniells and I visited one of her nephews, about our own age, with whom we were brought up in childhood. We had not seen him for forty years. We found him gray, and surrounded by a large family of sons and daughters. They met us at the railway station with three automobiles, and still left a small houseful of grandchildren to welcome us on our arrival at their home. We could stay with them only two days, but we enjoyed the visit very much. We went to the homes of five of his married sons and five of the married daughters. I spoke one evening in the town in which they live.

In California we visited my people at Fresno, and many dear friends in Loma Linda, Los Angeles, Oakland, and St. Helena. We spent only one night in Los Angeles, and one night each in St. Helena, Oakland, and Mountain View.

Our visit in the northern part of the State around the bay was most pleasant, and we would have greatly enjoyed a full week there. Sister White sent an invitation while we were at Loma Linda for us to visit her and to make our home with her while in St. Helena. We found her feeble, but her mind was quite clear, and we had a very pleasant visit. We talked over old times, and she expressed herself as very happy in the Lord and rejoicing over the progress of the work.

As Sister Shull, who has done stenographic work in the Pacific Press office for years, was to sail with us on her way to China, quite a delegation of brethren and sisters came up from Mountain View to see us off. This made our departure a happy one.

Our voyage from San Francisco was one of the most pleasant I have made during all my travels. The first day out was a little rough, but after that the sea was like a mill pond. The service on the boat was good, and the company of my wife, my niece, and Sister Shull made the journey unusually pleasant to me.

On our arrival at this place [Honolulu] we were met by Brother and Sister Conway, Brother and Sister McKeague, and Sister Robinson, our missionary workers, and also by some of the church members. They gave us a royal wel-

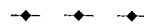
come, I can assure you, and we are having a delightful time in this beautiful place.

Each night we gather in our church for service. The brethren and sisters have wanted meetings, and they have needed help. So I have felt that I must have a meeting every night. On Sabbath they wanted me to give the Sabbath school a talk. I also spoke at the regular hour in the forenoon. As they were having an interesting time in the federal prison, they were anxious for me to meet the officials and the two hundred prisoners, and had arranged for me to address them, which I did at three o'clock. Then they asked me to speak to the young people at four thirty, and as this would be my only chance, I felt that I ought to do so. This made four addresses during the day, but really, I did not see how I could do anything less. Had I been remaining several weeks, I could have avoided it. I hope I shall not have to repeat this program; and yet you can imagine how it will be all the way along. Well, I am out to do the best I can, and shall go, I suppose, to about the limit of endurance.

Today is a national holiday in honor of Hawaii's first great king, Kamehameha I. Leading natives have come from the different islands for a great pageant. We shall see them in their native costumes of nearly a century ago.

In a little less than a week we are to leave on the steamship "Marama" for Fiji and New Zealand. We can spend only one day, the twenty-sixth, at Fiji, and are due at Auckland, New Zealand, the last day of this month. It will be twenty-eight years since I landed in that city, a total stranger to everybody, to proclaim our message there. I need not tell you that I am looking forward to my visit there with great interest.

A. G. DANIELLS.



They Want to Get Back

WITH hundreds of workers spread through the tropical regions of the earth, it is inevitable that now and then a worker will break in health and be compelled under medical advice to return to more northern climes to recuperate. A hundred years of missions has taught the missionary societies that these changes to prevent complete disablement are decided economies in missionary administration.

One thing the Mission Board notices, however, and that is, invariably the workers are most earnestly anxious to get back to the fields as soon as the furlough time is over. Anxious letters are written, and interviews had with medical authorities to make sure that the word to return comes as soon as the health is satisfactorily restored. The in-

terests of the great mission fields in darkness root themselves into the hearts of the workers until life itself is wrapped up in laboring for souls in the needy regions beyond.

A friend wrote us some time ago, reporting satisfactory progress being made by one of our missionaries on sick leave from the Orient, who was obliged to pass through a serious operation in one of our sanitariums. The first query of the worker on coming out of the operation was, "Will I be able to go back to —?" This is the burden carried upon the heart of the worker held in the homeland to fight the battle for renewed health.

W. A. S.

Death Rate for 1913

We copy from a recent number of the *Lutheran* the following figures relating to the death rate of the various American cities for the last year:—

According to a bulletin of the Bureau of the Census, the death rate of the registration area of the United States for 1913 was 14.1 per thousand estimated population. In 1912 it was 13.9; in 1911, 14.2. For the years from 1901 to 1905 the average was 16.2; from 1906 to 1910 it was 15.1. We are therefore continuing in improvement, the average for 1911, 1912, and 1913 being 14.06. These are the exact figures as stated in the report of the Census Bureau. What they mean in actual lives is not indicated except by closer analysis. The decrease from 16.2, the average from 1901 to 1905, to 14.1, the average for 1913, amounts to 13 per cent, or a reduction of one death in every eight. If the same rate had prevailed in 1913 as in the period from 1901 to 1905, there would have been 1,025,446 deaths recorded instead of 890,823, an excess of 134,623. The largest percentage of decrease was shown for Rhode Island (15.7), followed by New York (12.3), New Jersey (11.2), and Massachusetts (9.6).

Among the cities of over 100,000 population, Seattle and Spokane lead by far with death rates of only 8.4 and 8.9, respectively. Portland, Oregon, follows, with a rate of 9.5, so that this particular corner of the United States by comparison would seem to be more than holding its own. It seems almost obvious that location, climate, and character of population are responsible for this low rate. Minneapolis and St. Paul, as usual, contest for next place with 11.6 and 11, Oakland and Milwaukee following with 12.5 and 12.7. The highest rates occur in Memphis, Tenn., 20.8; Richmond, Va., 20.4; New Orleans, 19.9; Albany, N. Y., 19.8; Baltimore, 18.5; Nashville, Tenn., 17.8; Birmingham, Ala., 17.4; Atlanta, Ga., 17.4, and Washington, D. C., 17.3.

ONLY fifteen Kansas men and women went insane last year because of the habitual use of alcoholic liquors, and only six others gave alcohol as a contributing cause of the breaking down of the mind. Kansas is dry. In a New York hospital 31.4 per cent of the insane patients were sent to asylums as the result of the habitual use of liquor.



Cebu, Philippine Islands

R. E. STEWART

It has been seven months since we turned our faces toward the Philippine Islands to begin our foreign missionary life in response to the call of the last General Conference, and we thought that a short account of ourselves and our work might be appreciated.

Five weeks of the seven months were spent in making the long journey from Iowa to Manila, a journey which will

never be forgotten. As we sat on the deck of the steamer, looking over the city's low buildings with a beautiful background of high mountains, and as we watched the busy people on the street and docks, we felt as never before our dependence upon God. We were alone in a strange land, and among strange people. The next day we found a suitable house, and in a few days were settled, and very grateful for divine guidance and protection.

After two weeks of study, I began canvassing, and from that day the Lord has blessed us abundantly, and we have become self-supporting. The canvassing work here is very interesting and profitable. I have been working mornings only, studying the language in the afternoons, and giving Bible readings in the evenings, and in eight weeks my orders amounted to 530 pesos.

I have nearly finished my first delivery of "Home and Health," and have lost only two orders. I thank the Lord for this, as the islands are passing through a time of political unrest, and money is quite scarce.

We soon came in contact with some intelligent young men and women, and they became our friends. We have had a class of six boys, and also a class of girls, studying the Bible with us since we came here. Two have already decided to obey the truths for this time, and several others are progressing well in the way of everlasting life. Truly the harvest is ripe in the Philippines. Young people are breaking away from the Catholic Church, and we must reach them soon with this message or the results will be very sad. We believe that the young people will have an important part in the finishing of this work.

Sumatra

B. JUDGE

HERE in Sumatra we have a school for teaching the Chinese and the Malays. The object is to teach Christianity. School work seems to be the only way of helping these children to learn of the God of love. As it is, they know absolutely nothing of him or of a risen Saviour.

Many times parents have come to us and asked us to take their children into our homes, offering payment. In some instances we were sorry that we could not do this, as it would take the children away from the influences surrounding them in their homes. At the time of entering our day school, it is quite natural for these children to deceive, tell lies,



THE CLASS OF SIX CEBU BOYS, OF PHILIPPINE ISLANDS

long be remembered by us. We were very glad to reach the end, and as the steamer entered Manila Bay early in the morning, we were on deck with our hearts full of curiosity and expectation, and a desire to be at work in our new field.

We spent nearly three months in the city of Manila, becoming acquainted with the people, surroundings, and climate, studying the language, and helping with the printing work; and these were indeed pleasant days. As soon as advisable, Elder Finster assigned the new workers to their fields of labor. Accordingly we bade farewell to our friends in Manila, and sailed to the island of Cebu, which is between Manila and the equator. We arrived safely in the city of Cebu, the third largest city on the islands, two days later. Our first evening here will

smoke cigarettes, and use bad language. But after a great deal of patient teaching, we have found sometimes that they are impressible, and will confess when they have done wrong.

Our hearts are filled with pity for these heathen little ones who have no one to teach them in their homes. Day by day at the school they learn what is right and good, but upon returning home for the rest of the day they see their parents' heathen ways, and live in surroundings which do not help them to carry out the instruction given in the school. It is from their parents that they learn to deceive and speak wickedly. Though the teaching of these little ones is no light task, still if we finally see at least a few of them enter the kingdom of God, the sacrifice will not have been too great on our part. We believe the work of teaching the children will finally bring its reward.

The older people are very unimpressible. They are so bound to their old ways and customs that it seems almost impossible for them to give them up. Their customs seem to be part and parcel of themselves. But a few do get the victory. We turn to the young with hope that the influence exerted on them will surely bear fruit when they come to years of greater accountability.

When upon earth, our Saviour blessed the children and tenderly bade them come to him; and it will be a cause of great rejoicing to us if we finally see these little ones safe within the great Shepherd's fold.

Will you not pray for the heathen children? Will you not pray for their parents? Sumatra cries aloud for divine help. Pray that God will send his Spirit to convict them of sin, and then lead them to search for the true and living God.

North Basutoland

W. B. WHITE

THURSDAY evening, March 19, the writer, in company with Elder O. K. Butler, reached Generals Nek, on our way for a few days' visit at Emmanuel Mission, in north Basutoland. Our train did not arrive till long after dark, and as the siding was twelve miles from the mission, we were a little anxious as to whether we should find a conveyance waiting to carry us to the mission. On alighting from the train, we were very glad indeed to meet the superintendent, Brother H. C. Olmstead, and were also glad to greet Brother and Sister R. P. Robinson, who had arrived a few hours before from Cape Town. We were all soon in the large lumber wagon with our baggage, pulled by three yoke of oxen. Thus we began our journey of twelve miles to Emmanuel Mission. Our pace was not swift, but it was quite sure, and shortly before midnight we reached the mission.

The next day, Friday, we spent in counsel over many things pertaining to the work. On the Sabbath we held a meeting at eleven o'clock. Word had gone out throughout the native kraals

that we were to be there, and at the time appointed the Basutos, a large number of them in their best dress and bright-colored blankets, began to assemble in the schoolhouse for divine service. The writer was glad for another opportunity of speaking to this people. The room was crowded. They filled the seats and covered the floor, and gave splendid attention to the words spoken. On Sunday, a still larger crowd was present. Pastor Butler addressed the people on the plan of redemption. About three hundred were present at this service, including a number of prominent

him to leave. We are sorry to say that even since returning to north Basutoland, which is a very healthful climate, he has still had the fever quite badly. He is now some better, and we hope he may soon be able to take up work again.

We also improved the opportunity on this occasion to have a mission council. Elder W. S. Hyatt came over from Natal and met with us, and we considered various matters pertaining to our mission stations. We are glad to see the work progressing in north Basutoland, and are also glad to find our workers at this station full of courage and good cheer.



A BASUTOLAND (AFRICA) CONGREGATION LISTENING TO THE MESSAGE. THE MEN SEATED NEAR THE FRONT ARE CHIEFS. THOSE BAPTIZED ARE SITTING AT THE LEFT OF PASTOR O. K. BUTLER

Basuto chiefs who appeared interested.

After this service five were baptized. This was the first time baptism by immersion had ever been seen in Basutoland, and the people were very curious to see the rite performed. The accompanying picture shows the large crowd that gathered to listen to the preaching of God's word. The men seated in chairs are all chiefs. The five seated on the ground in front were baptized. The day of baptism was a good day for Emmanuel Mission. It was thoroughly enjoyed by all. The baptismal service was performed in one of the large springs on the mission farm.

There are some promising students in the school. We are glad to report that the work at this station is going forward under the blessing of God. When I reached the mission on this visit, Brother Olmstead handed me the first apple taken from the orchard. It is certainly a beautiful specimen of fruit, and is an earnest of what will come later when the orchard gets a little older. It is now producing some very good fruit. [One other, a third of the tree's yield, was sent to the Mission Board by Sister Hyatt on her returning to the States, and was divided at a meeting—a fine specimen of fruit surely, both in appearance and flavor.] While we were here, Brother J. R. Campbell came from the Tsungwesi Mission, Southern Rhodesia. An attack of the fever made it necessary for

The Garhwal School, North India

CHARLES C. BELGRAVE

AMONG the foothills of the grand Himalayas, is situated our Garhwal School. This is the only school we have in the Garhwal district with its many villages scattered far and near. To this school come many of the boys of these hills, some from forty miles away. The boys are instructed in Bible knowledge as well as in things secular. Great interest is manifested in the study of the Word of God, and from outward manifestations we are convinced that the good seed is finding its way into good soil.

During one of our meetings held on the last Sabbath of the school year, Dec. 13, 1913, an opportunity was given to the students to express themselves in regard to the benefits they had derived during the past year. The boys were quick in responding; many an encouraging word was heard, and the last student added: "And another thing, we are steadily learning the way to God." We are confident that by the grace of God we shall be enabled to bring some of these Hindu boys to the cross of Christ.

The dissemination of the third angel's message throughout this great hilly district must inevitably, to a great degree, devolve upon the boys who attend our school. Therefore we are endeavoring to give them the best possible training,

so that when any of them take their stand for the truth, they will be able to give it to their own people.

Haiti

A. F. PRIEGER

WE wish to thank all the REVIEW family who thought of and prayed for us during the time of trouble we passed through on account of the war. I am sorry to say we are not all through with it yet, for from all reports the revolution is starting again. We have been here since November, 1912, and during this time Haiti has had three presidents. We often wonder what will come next. Right here where we are located is the seat of trouble. Had not the United States gunboat come here, there would have been a great deal of pillaging. Just as the pillaging began, the United States marines landed, and it all stopped instantly. At present some fierce fighting is going on eighteen miles from us, and it seems to have turned into a guerrilla warfare.

Our work has been hindered to a great extent, but we hope that we shall make up for lost time in the near future. Thus far, only two of our brethren have been drawn into these political movements, and they have learned a lesson. None of our people have lost anything thus far. The Lord has kept them in a remarkable way, and I believe it is chiefly due to the prayers of our brethren everywhere.

We had quite an exciting time when the revolutionists entered the city. The shooting was terrific. Bullets went everywhere, and the empty shells were lying on the streets so thick that the next day at 11 A. M. I still found sixteen empty cartridges. Only a few persons were killed or wounded, for the city was surrendered without resistance.

I have just bought a photo of a genuine voodoo priest, and the man that took the picture was exiled because he took it. Everybody here, from the peasant to the president, believes in these voodoo priests. I have never attended their feasts. Nothing would be gained by doing so; for strangers attending them see only the humorous and ridiculous side, and often leave with the impression that such a feast is only an innocent worship of an innocent and ignorant people. But those who are here longer find out that it is a very serious affair. These feasts are always in the dark hours of the night; and when I meet some of these voodoo worshippers, I feel that Satan's host is present. Invariably all of them are fatalists, and the most ignorant is fully convinced that he can some day be president of Haiti.

LIGHTS do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct.—*Spurgeon.*



Conducted by Mrs. C. C. Lewis, Takoma Park, Washington, D. C.

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.

Life's Mirror

THERE are loyal hearts, there are spirits brave,

There are souls that are pure and true: Then give to the world the best you have, And the best will come back to you.

Give love, and love to your life will flow, A strength in your utmost need; Have faith, and a score of hearts will show

Their faith in your word and deed.

For life is the mirror of king and slave; 'Tis just what we are and do; Then give to the world the best you have, And the best will come back to you.

—*Madeline Bridges.*

Encourage the Youth to Have a Purpose

PARENTS can do much to tide their sons and daughters over the irresponsible period of the "teens" by helping them to early choose a calling, that is, conditionally. Of course no one can tell just what profession he may follow, but it will do no harm, and may do much good, to talk over different callings, and help the young mind to come to a temporary choice.

It is worth everything to have a purpose. The way to have a successful future is to have a successful present. Doing well the work of today is a long step toward doing well the duties of later life. Encourage your child to be brave and true as a boy, and he will be more likely to have higher aims as a man. If you want your daughter to be a successful woman, help her to do well the duties that come to her now. Some one has said, "The whole world is now living the verb 'to do; ' it is not enough simply 'to be.'"

"There is more virtue in perspiration than inspiration," says J. C. Van Dyke. Let there be assigned tasks and definite obligations. Do not be afraid to give a little wholesome praise. "Self-distrust is the cause of half our failures." "Blessed be drudgery." It is good for us to be obliged to perform certain duties on schedule time, whether we feel like doing it or not. Kingsley says, "Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not."

"Thousands of offenses designated by the law as misdemeanors or crimes are committed during the long vacation each

year because an army of boys is turned loose on the community with nothing to do. Their time is not motivated," says a writer on boy life. It is every parent's duty to keep constantly before the mind of his child an aim, a purpose. Raising a garden, earning money for missions, completing certain studies within a given time, making a garment, anything that is worthy,—it is not so much matter what the thing is, it is the determination and purpose to accomplish something that counts.

It is truly pitiful to see a large number of young people growing up aimlessly—mere driftwood on the sea of life. "Hitch your wagon to a star," is an inspiring call to every boy and girl to make the most of life. The world is calling for men and women of worth. The cause of God needs leaders "who can neither be bought nor sold, who are as true to duty as the needle to the pole." Why should parents not hold up these high and holy ambitions before their growing sons and daughters?

"Live for something, have a purpose, And that purpose keep in view; Drifting like a helpless vessel; Thou canst ne'er to life be true. Half the wrecks that strew life's ocean, If some star had been their guide, Might have long been riding safely; But they drifted with the tide."

Make the Children Partners in the Housework

It is little short of criminal the way many parents permit their children to grow up helpless and inefficient, while the parents themselves are worn to the breaking point, doing alone what should be done in partnership with the children.

The following story, told by Ida C. Bailey-Allen, in the *Country Gentleman*, is so much to the point that I give it entire, hoping every one who reads it may profit by it:—

"It was four o'clock Saturday afternoon when Mrs. Sherrod rapped on Mrs. Brown's screen door. From within came the spicy odor of baking cookies and the clatter of dishes, which bespoke a day's work as yet unfinished. In a moment or two Mrs. Brown emerged from the kitchen, tired and obviously much embarrassed.

"I am glad enough to see you, Mrs. Sherrod," she began, "and as long's you've seen my dirt I don't care; but I do declare I can't see how in the world you're

so smart. You look as fresh and cool in that pretty-gingham as though you had nothing to do. Now you're here, I've got an excuse to sit down, and here's a cool spot by the vines. O you're not interrupting! The housework will wait, and I'm not going to let you go home till you tell me how you manage to do your work so easy.'

"Mrs. Sherrod opened a work bag and took out her tatting. 'I'll sit here awhile and talk till you're rested, and then I'll help you finish up,' she said. 'As to my work, well, the truth of it is I don't do it,—not alone,—for the children help me. We're in company; I'm the president, and they're the stockholders, and we do it together. You see, when you're a stockholder you have shares, and our shares are to do parts of the housework. We exchange every week with one another, and try a new line. This prevents grinding out work, you see. We have dividends, too,' she continued, catching up a thread; 'one is a grand good time once a week. In summer it's a picnic or camping out, in winter a candy pull or a good story read aloud. Then the children are never interrupted during playtime, and the one that works the quickest is given a dozen eggs or something else that will sell.'

"Mrs. Brown's tired eyes brightened. 'But don't they quarrel over the amount of time it takes to do the work?'

"'That's a problem I've had to figure out,' Mrs. Sherrod answered thoughtfully, 'and at last I've settled it by planning an hour's daily schedule for each child. O, yes, they disagree sometimes!' she added, 'and then I step in as president of the company and ask them to do the work on schedule time, and they always finish in an hour.'

"A Mother Who Remembered

"'How did you ever happen to think of this plan?' Mrs. Brown asked.

"'Well, the necessity dates back a good many years—to my own girlhood,' Mrs. Sherrod explained. 'When I was about seven years old, Rachel Joyce and I used to visit her grandmother quite often. One day she said to us, "Girls, how would you like to learn to make gingerbread?" Well, Rachel and I had been crazy to learn to cook, but our mothers were too busy "to bother," they said. I'll never forget that day. We couldn't reach the table, so we stood on boxes. First of all, we learned the recipe: One cupful of sour cream, one cupful of molasses,—the same old ingredients we all use,—then we sifted and measured, and at last it went into the pans, with a little sample cake for each of us. Well,—Mrs. Sherrod sat upright in her enthusiasm,—'gingerbread was never so good; but somehow mother didn't seem to understand that I would like to learn something else, for whenever I asked her to show me, she said she was too busy, and I spent most of my time washing dishes. How I hated it, week in and week out!

"'When I was married,' she went on, 'I couldn't even bake a pie or cut out

the little clothes for the first baby, and I hated housework. So I decided to teach my children how to do it from the beginning, so that they wouldn't hate it as I did. You remember that box covered with red calico that stands in the sitting room? Well, that was the toy box, and when Johnny was only two, he played he was an expressman taking things to the station.

"'The Christmas Mary was four, father and the boys made her a doll house out of a big packing box. I papered the walls. We made the furniture and planned it completely, even to the sheets for the doll's bed. The first thing Mary did was to put her dolly into it; and when she took her out, I declare if she didn't turn the sheets back to air! The school-teacher told me it was the instinct of imitation; all children have it, and I find it's a help in teaching them. Right then and there I showed her how to make the bed. Whenever her dollies had supper, Mary had real food for the table, and she learned to wash their dishes. Then came sweeping and dusting. Finally one day when she was seven she said, "Mamma, let me set the table." "All right, daughter," I said; "let's see how well you can do it." I must say that I trembled for my dishes, but she didn't break one, because she was used to handling things. That's the secret in teaching them—they must learn to use their hands first.

"'Well, later on, as the children grew older, we imagined all sorts of work games; for a while we played brownies, then it was fairies, and now it's the company. At first it was a bother and sometimes I was almost discouraged, but I held on because I wanted them to learn for themselves the value of order and the usefulness of work.

"'When the boys were ten and twelve, they caught the camping-out craze. I let them go to the lake for a week with the rest of the boys, and do you remember how they came back? Johnny lost pounds of flesh, and Thomas had indigestion so's he could hardly walk; all because of the indigestible stuff they'd eaten. "I don't want ever to go again," Tom said, "till I've learned to cook." The girls had started in long before, but somehow I'd thought cooking wasn't for men. But as they wanted to have lessons, we started in,—first, cereals, then eggs and cocoa,—and each week the boys camped out for a few hours at least, and cooked the things they'd learned.'

"The Stockholders Take a Stand

"'One day,' continued Mrs. Sherrod, 'Mary came into my room and said, most importantly: "Madam President, the stockholders think you should have a day of rest each week, so they're going to get the Sunday dinner. It's all right about Sunday school," she went on; "we'll fix the vegetables before we go."'

"'Just then Mrs. Brown interrupted: 'It takes me an hour a day just to pick up,' she complained. 'But before you go

I want to inquire after your back.'

"'O, it's much better, thanks to Johnny! I found kneading bread was irritating it, and a month ago Johnny undertook to do it all. I'm feeling much better, thank you.

"'But if you want children to be orderly, you must give them the things to do with. You can't expect a little boy to hang up a towel till he has one of his own and a low hook that he can reach, or a girl to keep a bureau drawer in order that she shares with her sister. As to housework, you must provide utensils suited to them. Now, ten-year-old Queen can't use a big broom, so I have a lighter one for her. Whenever we see any interesting tool advertised, we investigate and often buy it.

"'You must think of the physical side, for too much or too heavy work is as bad as none at all. When Susan Brake came back from boarding school, she was telling us about her studies. "I just love gymnastics," she said. "We take a long rod and hold it that way and then this." Her father looked at her and said, dryly, "If that was a broom, I could a'most think you were sweepin'." Housework is certainly fine physical exercise if it's done with the windows open,' she added, 'and it is certainly a good deal better for the children to have something to take up part of their time than to hang round getting into mischief. It is the fault of mothers that so many children are naughty.

"'Judge Long was brought up to work both in the house and on the place, and he got his board and keep at college for two years by washing dishes. The biggest men and women are the ones who can do things, and if a knowledge of doing them decently and in order helps, my children will all have an education. But I'm going to finish up your work, Mrs. Brown; you're quite tired out.'

"'That isn't right,' Mrs. Brown objected feebly.

"'O, I'm not talked out yet,' Mrs. Sherrod answered. 'May as well talk and work as do anything else. There's a good deal being said nowadays about scarcity of the food supply and going back to the soil. I tell you the problem can be solved through teaching the children right.

"'It's a great thing to be concerned in national problems,' she added earnestly, 'and we country mothers are the ones who can help solve this one, for we can make things so lively and interesting that the children will grow up happy, and contented to fill our places when we're gone, and become providers for the nation.'

Women Need Standards of Value

WHAT women need most is an educational campaign along the line of standardization of values. The bargain sale makes victims of women at the cost of hundreds of millions of dollars spent by the storekeeper. That he gets a good percentage of return value on his hundred-million output shows how much

money Mrs. Housewife wastes by confusing yellow price tags with the actual needs of her home. Not knowing standard values is the great bugbear of the American purse. The American woman needs to put her mind to work and determine for herself whether she is buying the real article. The article bearing the yellow bargain tag is almost never cheap.

The big colleges are taking in hand the girl who will be the Mrs. Housewife of tomorrow, and through domestic science courses are teaching her to know values and to make a business of keeping house. Today, science invades and controls the whole house, including laundry and kitchen, says the *Mother's Magazine*. In Madison, where the University of Wisconsin is situated, many of the town laundresses have availed themselves of domestic science lectures, and the result is the best grade of laundry work at moderate cost. Before the opening of this course at the university, it was almost impossible to have good laundry work done in the city, or to find trained domestic servants. Scientific laundry work is taught not only here, but at other universities.

There is no part of housework which cannot be performed more easily if only a little common sense is applied, and if the housewife avails herself of only a small part of the good things that are being done by science for the home. Housework is not drudgery—at least it need not be. It is only one kind of human service. We were all born for service, and woman's best service is given in the home.—*Selected.*

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Mother's Ways

LET mother have her old-time ways,
And don't find fault with them;
For childhood thought her ways the best,
And they're as good as then.
The ways of love and tenderness
Are never out of style:
Remember this, and tell her so—
Don't wait till after while.
Let not affection wane with years:
It waneth not for you.
Go, put your arms around her now.
Kiss her as you used to do.
More than you know, her heart cries out
And craves affection still.
The same sweet mother love is there,
Unchanged; it never will.
Life does not hold enough of years
In which we can repay
A mother's love: but do your best
Before she goes away.

—*Pittsburgh Gazette-Times.*

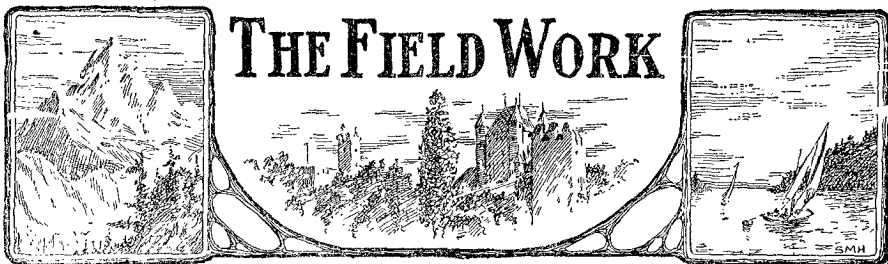
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The Housewife's Exchange

Oatmeal Cookies

- 2 EGGS, beaten light
- 1 cup sugar
- ½ cup melted butter
- 2 cups oatmeal
- 1 cup flour
- ¼ teaspoon soda
- Pinch salt
- ½ cup ground raisins
- 1 teaspoon cinnamon

Drop by teaspoonfuls on an oiled pan, and bake in moderate oven.

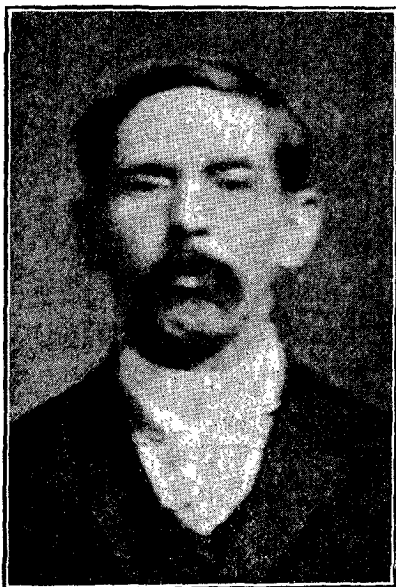
Mrs. W., Takoma Park, D. C.



Elder E. H. Wilbur

EDWIN HYMES WILBUR was born April 2, 1869, and died May 1, 1914. When quite young he accepted Christ as his Saviour, and his life was spent in spreading the third angel's message. He was married to Miss Susan Haskell, July 21, 1902, and soon after the wedding Brother and Sister Wilbur sailed for China, arriving there Oct. 28, 1902, where they devoted their lives to the work of winning souls for the Master.

For several years Brother Wilbur's



ELDER E. H. WILBUR

heart gave him much concern, he many times being so weak as to have fainting spells. Still he bore this affliction with great fortitude, until compelled by exhaustion to lay down his work, in Pak-hoi, where he was sick for but two days, and quietly went to rest to await the call of the Life-giver.

Brother Wilbur dearly loved the advent truth, and laid down his armor in hope of seeing his Master soon. He leaves a wife and two children, father, brothers, and sister to mourn. The funeral services were conducted by Rev. W. E. Hipwell, of the English Episcopal Church, assisted by Mr. Pun, the Chinese evangelist of our mission.

GEORGE HARLOW.

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Camp Meetings in the British Columbia Conference

ON account of the large territory and the consequent difficulties of assembling at one place, the conference held two camp meetings this season, thus affording a larger number the privilege of attending. The first of these meetings was held on the west coast, at Coquitlam, some sixteen miles from Vancouver.

The location was favorable. The camp was composed of forty tents, including

the book tent and two meeting tents. The weather was cool, and there fell some rain. The attendance on the Sabbath was about two hundred. While the meeting was not a large one, it was good and profitable, and all in attendance returned home much encouraged in the Lord.

The Bible studies and preaching were of a very practical nature, and met a hearty response from all present. There was no conference business connected with the meeting, as this was attended to during the winter; still the different lines of work, such as the Sabbath school, the home missionary work, and the circulation of literature, were discussed, and it was pleasing to see those present take such a hearty interest in the various branches of church and conference work.

A special feature of the meeting was a temperance rally, the evening after the Sabbath. This was well attended by the people of the village, and it seemed to make a favorable impression.

The second meeting was held at Vernon, in the beautiful Okanogan Valley, three hundred and seventy-five miles by rail from the former meeting. The camp was located in the edge of the city, on the grounds of the Jubilee Park Hotel. The hotel, which was vacant at the time, together with the grounds, was tendered the conference for the occasion free of cost, by the Hon. Price Allison, M. P. This was much appreciated, and the hotel furnished rooms for many who could not be accommodated in the thirty-six tents that composed the camp.

At Vernon fully half the attendance of our people were Germans. The meetings were conducted regularly in both German and English. The weather was all that could be asked for, and the meeting was graced with much of the Holy Spirit, and all our people in attendance were greatly blessed and encouraged.

Here also the different lines of work were taken up, and our brethren responded heartily. The attendance at this meeting was about the same as at Coquitlam, two hundred being present in the Sabbath school. Also at this place a temperance rally had been announced, which called out a full attendance at the tent, and made a very favorable impression on the citizens of Vernon.

The workers at the Coquitlam meeting, besides the local conference workers, were Elder H. S. Shaw, president of the union conference, and the writer; and at Vernon the same workers attended, with the addition of Elder Humann, a German laborer from the Alberta Conference. Elder John G. Walker, president of the British Columbia Conference, bore the burden of the arrangements for these meetings, and he felt much encouraged with the results at both places.

On Sabbath afternoon, June 13, after a discourse on the subject of baptism and its significance, by Elder Shaw, sixteen persons were baptized by Elder J. Röt-

tacker in a beautiful lake near the camp.

This conference, as well as others, feels the effect of the financial depression, but notwithstanding this the members have been very faithful in keeping up their part of the mission funds, feeling this a sacred obligation. Just now they are a little behind on the Twenty-cent-a-week Fund, but this time of year is the most difficult financially. It was very pleasing to note the conscientious earnestness they felt for the upkeep of their portions of the mission funds. This is right, and the Lord will bless them in this effort.

I was very glad to meet again so many that I had met in past years in other parts of the Lord's vineyard. Monday morning our Vernon meeting closed with a very interesting praise service. Thus ended our good meetings in the British Columbia Conference. We all look forward with blessed expectation to the time of the glorious gathering of all the faithful at the coming of our Lord and Saviour. May we be numbered among the faithful!

O. A. OLSEN.

Newspaper Publicity

At the direction of the conference committee we planned on holding a few weeks' meetings at Austin, Minn., immediately following the meeting of the Northern Union Conference, before taking up the city work in Duluth. March 1 was Sunday, go to church day, and as a result of free publicity in the *Herald*, the new house of worship was packed with interested hearers. We put out no cards nor bills whatever, but for nine weeks good reports of the meetings and the gist of the sermon appeared in nearly every daily issue of the *Herald*. As the interest deepened and the meetings progressed, we found it greatly to our advantage to insert from time to time a paid announcement with appropriate cartoon bearing on the testing points of the message, the expense of which was gladly met by local brethren.

As a result of these few weeks' work, God added twenty-three souls to the Austin church, twenty-one of whom were adults, increasing the membership from thirty-seven to sixty.

Since the all-powerful Word of God is the basis of all reform, how important it is that we take advantage of that greatest medium of free publicity, the press, to get the Word of God before the people. In our few paid announcements we kept prominently before the public the name "Seventh-day Adventist" in connection with a picture of the Bible, rather than with a picture of the evangelist (this we did not use). Many in Austin are now seriously thinking of the truth as a result of reading the *Herald*, and scores who never attended the meetings are searching for more light. We learned from the editor that the *Herald* circulates among friends in many parts of the United States, and even in far-away India, where it is eagerly read by a first-day missionary who used to reside in Austin. Only the judgment itself can reveal the wonderful results obtained by such publicity through the public press.

A certain Catholic lady read an article in the *Herald* on the number of the beast, which the editor had headed "666." She immediately borrowed the

priest's Bible (Douay Version) from his housekeeper, read the book of Revelation, attended one service in which the priesthood of Christ was presented, and at once vowed never to darken the door of the Catholic Church again. She destroyed her rosary and prayer books, and is keeping the Sabbath in her home. Although her husband is very bitterly opposed to the truth, she intends publicly to take her stand for God, and wishes to transfer her children from the parochial school to the local church school.

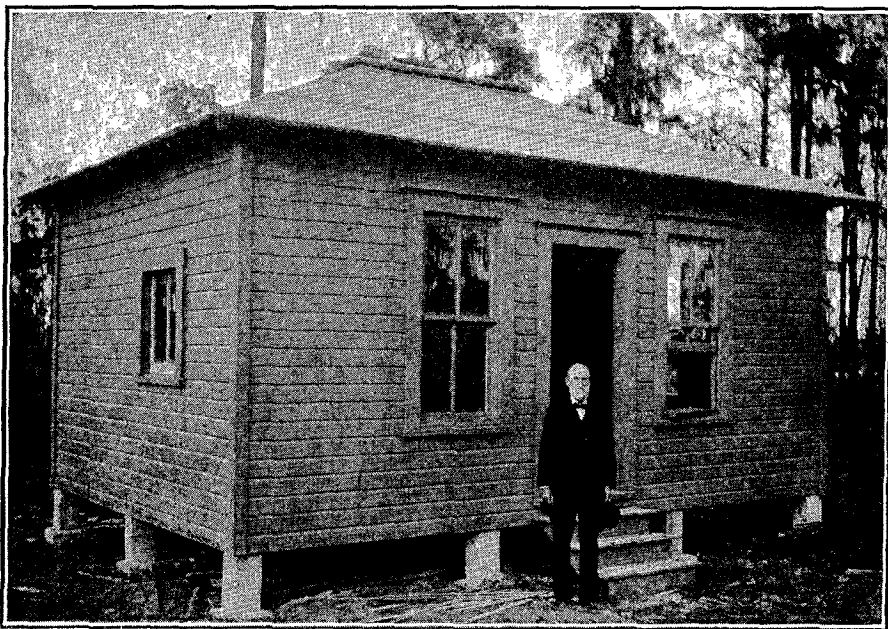
While in Mankato recently, I spoke on the seven seals, illustrating my subject with large hand-painted charts. Mankato had just been stirred by the lectures of Dr. Boles, and it was a most opportune time to give the warning against the beast, the image, and the mark; so by a little previous arrangement with the editor of the *Journal*, a full synopsis of the discourse appeared

time from November to April. I visited the churches in the southern part of the State, and held twenty meetings.

"My health is very good indeed, but I am afflicted with a chronic bronchial trouble, and I fear I shall never fully recover from it. I can talk much easier than I can sing. Wherever I go, I receive a warm welcome.

"I plan to visit North and South Carolina during the next three months, where I shall attend camp meetings and visit friends. I am longing for that glad day to dawn when all the workers will assemble around the great white throne in the city of our God."

Although rather feeble, and far advanced in years, Brother Whitford is still actively distributing literature, and selling the songs which all his life he has loved to sing. In his letter there was a photograph of the little cottage mentioned. Even such a modest little cottage as this becomes a haven of quiet



CHARLES P. WHITFORD AND HIS COTTAGE

in that paper, under striking headlines. Thus free publicity was given to this phase of the message, and many who had never heard a word on this important line of prophecy had opportunity to study this portion of present truth.

During our recent Minnesota camp meeting at St. Paul, the big dailies gave us favorable mention, and a picture of the baptismal service appeared in the *Daily News*.

The daily press is yet to play a far greater part in the closing work of the gospel than it ever has in the past.

STEMPLE WHITE.

The Home of a Pioneer

A LETTER recently received from Brother C. P. Whitford, one of the oldest surviving pioneers of this movement, brings a good word concerning his health and courage. He says:—

"My Florida friends have built for me a little cottage on the sanitarium grounds, in Orlando, Fla., where I can spend the declining years of my life on earth. When I am at home, I board at the sanitarium. It is not safe for me to be exposed to the climatic changes during the winter months, and therefore I was at home last winter most of the

and rest to a weary pioneer who has given his whole life a devoted sacrifice to the proclamation of this closing message; and it is indeed a palace when brightened and cheered by the blessed hope of the soon coming of Him who has gone away for a little time to prepare mansions for all those who love his appearing.

E. R. PALMER.

The West Pennsylvania Camp Meeting

ON a beautiful and charming spot in Homestead Park, Homestead, Pa., the annual session of the West Pennsylvania Conference was held in connection with its camp meeting, June 11-21. There was a splendid attendance from the conference,—larger than the year before,—especially of the young people. We felt very glad of this, because the reducing of Mount Vernon from a college to an academy, limiting it in its scope of territory, naturally increases its need of a good enrollment from the West Pennsylvania Conference.

On another hill, just a little way from our camp, were the dancing pavilions, confectionery booths, merry-go-rounds, and baseball park. Some attraction was on practically all the time, yet to the

praise of the Lord, we are glad to say that these in no way affected our camp meeting. Quite the contrary. We felt that the spirit of consecration and devotion was increased by the contrast between the emptiness and foolishness of the world and the deep things of God which we were enjoying. Especially was this manifested on the part of the young people. Their workers in attendance from abroad said that they had never seen so thorough consecration and devotion on the part of the youth to God's work.

From the first, the spirit of love and harmony pervaded the assembly. There were about sixty tents pitched on the ground, and almost three hundred of our people in attendance, according to the enrollment of the Sabbath school the last Sabbath. Elder F. H. Robbins, who had just been called from the presidency of the West Virginia Conference to take the presidency of the West Pennsylvania Conference, was unanimously chosen president. The corps of workers elected was practically the same as last year.

We are glad to note the stir that the truth is making among all classes in this section of the country. We are sorry that the call which took Elder Westworth from Pittsburgh to Battle Creek, Mich., left the city of Pittsburgh without an able minister. The recent great revival conducted by Billy Sunday stirred the city. After his departure thirty-six circles were formed for the study of the Bible. Nine of these in the vicinity of our church applied to our workers to take the leadership of them. Thus there are splendid openings on every hand, and many are inquiring for light.

The donations given at this camp meeting, both in the Sabbath school and in the other services, exceeded those of last year. The splendid offering on the part of the brethren for foreign missions practically covered the conference deficit up to date on the Twenty-cent-a-week Fund, so that there is every prospect that the West Pennsylvania Conference will fully raise its twenty cents a week this coming year.

We were favored with the presence of Elder W. A. Spicer during the first few days of the meeting. Prof. C. L. Benson was with us throughout the meeting, and gave us most valuable help. Brother I. D. Richardson, Prof. C. L. Stone, and the writer represented the union. Professors Salisbury and Kelly earnestly took care of the interests of Mount Vernon Academy. We were also favored with good help in the book work, by I. A. Ford and a representative from the Southern Publishing Association.

B. G. WILKINSON.

Gladstone (Mich.) Camp Meeting

THIS meeting was held June 5-14 at Gladstone, in a beautiful grove by the bay. There were not so many people in attendance at the meeting as in some former years, but it was universally conceded that it was the best meeting ever held in the Upper Peninsula. The Spirit of the Lord came very close to his people, and many who had been burdened for some time, enjoyed perfect freedom in the Lord.

The last Sabbath of the meeting eight persons were baptized, and some who could not be with us at that time, are planning to be baptized at the first opportunity.

At this meeting no business was transacted, as the conference business was looked after at the camp meeting held in the southern part of the conference.

The workers from outside the conference were Elder L. H. Christian, Profs. C. A. Russell and J. G. Lamson, and Brother J. B. Blosser, the latter representing the field missionary work in the Lake Union.

The instruction was very practical, and was given in a way to reach the hearts of the people. The foreign mission work received attention, cash and pledges to the amount of \$150 being raised. One sister made up her mind to give \$100 each year for the support of some native worker in one of the foreign fields, this money to be paid quarterly. What a good thing it would be if a large number of our people could do the same thing!

The interest on the part of the citizens of Gladstone was such that it was deemed best to leave a tent. Since the camp meeting, the weather has been unfavorable, but notwithstanding this a fair number have attended the services.

Elder G. G. Roth and Brother S. C. Hannon also have a tent pitched at Gladstone, and are laboring for the French people. They are having some interesting experiences in visiting the people, and hope to develop a good work there.

J. J. IRWIN.

The Quebec Conference

THE thirty-fifth annual session of the Quebec Conference was held at South Stukely, June 16-22, 1914. A large tent was pitched in which to hold the daily services. Unfavorable weather, however, made it necessary to hold some of the services in the church, which was near the tent. Those who attended the meeting from a distance were lodged in the homes of those living near.

The attendance was not large, but was marked with a most earnest spirit, and the utmost unity was seen in all the deliberations of the conference.

Brother A. V. Olson was elected president of the conference. He enters upon his work with courage, and with the support of all the believers in the conference. Miss Eva Rickard was elected secretary and treasurer.

The Lord greatly blessed on the Sabbath, and all who were present took a forward step in consecration. A spirit of liberality was manifested in making offerings for the advancement of the work. There were a number present at this meeting who have been long in the message, and who have made many sacrifices in its interests. Their courage and faith cheered our hearts.

Special difficulties have to be overcome in carrying forward the work in this field. One is a foreign language, which is spoken by the larger part of the people. But beyond this is that of the blighting influence of Catholicism. Where the Roman religion has sway, illiteracy, superstition, prejudice, and a spirit of force and persecution especially, predominate. But God has true hearts among this people,— hearts longing for light and hope and comfort, and a salvation that is not purchased by money or works, but obtained without price by all who will take by faith the gift of eternal life offered freely through the gospel of Jesus Christ.

The labors put forth during the past

year, though carried forward under special difficulties in some instances, have been blessed in bringing souls to the truth. Three new churches were admitted to the conference at this meeting,— two French churches, with a membership of fourteen and nine respectively, and an English church of sixteen members. This was a source of encouragement to all. We believe that the evangelistic efforts to be put forth during the coming year will result in gathering in a number of faithful souls who will rejoice in the blessed hope of the Saviour's soon coming. The seed sown in both the French and the English language will surely bear fruit. If help can be furnished to this struggling field for a while longer, it will serve to greatly strengthen the work. Brethren, do not forget to pray for the work in Quebec.

G. B. THOMPSON.

Brazilian Workers' Meeting

ON the first of January, at Santo Amaro, Sao Paulo, began the workers' meeting for the Brazilian Union Conference, and continued until the nineteenth. This year (1914) is the twentieth anniversary of our missionary operations in Brazil; and as we look back over the twenty years of effort in this vast country and remember the many struggles in the beginning, when workers were few and the calls from many states were urgent, it is certainly a cause for thankfulness and encouragement to see almost fifty workers present at the meeting, and to remember that fifteen faithful canvassers are yet in the field, thus raising the number of those who are devoting their lives to the promulgation of this message in Brazil to sixty-five.

Then, too, this workers' meeting was the first of its kind, for never before have so many of the workers of our union been together for so long a time. It is no small expense to get them together from so many far-away fields, but we believe it is money well invested, giving greater efficiency and impetus to our work. A further result of the workers' meeting will be greater unity in plans and methods of work, which of course also brings greater strength.

Of the forty-eight present, twenty-five are evangelical workers, and twenty-three are canvassers or those who are preparing to enter the work. There is manifest on the part of all a general good will and willingness to gain a better preparation for the work.

In connection with the workers' meeting, we are conducting a series of public meetings, which are well attended. Last Sunday evening five hundred persons listened to a health talk, and showed the very best attention. Even rainy weather did not hinder. Every evening the tent is full of people to whom we preach the message, and these experiences seem to indicate that there is a great future before us in the tent work in this country.

May the Lord give power from on high to finish the work soon, is our prayer.

F. W. SPIES.

A Young Chinese Girl's Testimony

IN the past we had not yet known God. One day a missionary sold some books at our house in Padang, Su-

matra], afterward he asked us to go to his home. My mother and I went. After that we went every Sabbath afternoon, and after hearing the missionary's teaching we began to obey God. Now we know God, and know, too, that he can hear and help us.

Six months after being baptized and entering the Christian religion, my father died. The Chinese custom is to worship dead people. At this time my brothers and others tried to force us to worship my dead father, but we knew that God had commanded us to worship him only. We love our Lord Jesus, and we want to obey as he commanded, notwithstanding that people make trouble for us; for our hearts are fixed. God helped us to be witnesses for him.

Several days after my father was dead, we went to bury him. Just before we left the house, one person said to us, "Now worship your father; the missionary is not here and will not know." But God helped us to witness rightly for him, and for this we want to thank him very much, because he helped us, and because he has sent a missionary to us, and because we know the "way of salvation."
SAN A. LIOELZ.

West Caribbean Conference

THE eighth annual session of the West Caribbean Conference was held May 22-27 with the church at Bocas del Toro, where ample provision had been made for entertaining the delegates and visitors who were in attendance.

The names of thirty-two delegates were read, sixteen of whom were present at the first meeting. Elder A. J. Haysmer, president of the union conference, and Elder W. G. Kneeland, who is expected to labor in this conference, were invited to sit with us in the conference as delegates at large.

Two churches, which had been organized since our last annual meeting, were received into the conference.

Reports from the different churches showing an encouraging growth in nearly every place, were given by their several delegates. Especially was this true of the Bocas, Pearl Lagoon, and Port Limon churches. And in all the reports there was good evidence of the Lord's blessing which has attended the personal efforts of individuals in the different places.

The need of making Panama City a center for our Spanish work on the Pacific coast was considered at some length, and the need of a suitable building for mission and church work was clearly set forth by Elder Haysmer in a meeting devoted to that purpose. The sum of \$436.75 gold was pledged by the delegates and visitors. It was indeed good to see the whole conference standing together as one man to help push the work in the city of Panama and on the west coast.

But the battle cry of the conference from the very first, as expressed in resolution No. 2, which was spoken to by nearly all the delegates, was to make the rest of 1914 a soul-winning campaign, in which the aim of every one shall be, One soul for Jesus in the year 1914.

To the end, the work of the conference was marked with brotherly unity. All the different questions were freely discussed, and most of the resolutions were passed unanimously.

In the personnel of the conference officers several changes were made. Elder W. G. Kneeland was elected president, in place of the writer, who has accepted an invitation to labor on the Isle of Pines. Elder D. E. Wellman was invited to take up work in the West Caribbean Conference, and F. H. Raley, secretary and treasurer of the union, will remove his office from Riversdale to Cristobal, and will also become secretary and treasurer of the West Caribbean Conference. Brother Charles Degering will be the secretary and treasurer of the Jamaica Conference.

We all appreciated very much the help given us in all our meetings by Elders Haysmer and Kneeland, and in spite of the heavy rains that continued nearly all the time, there was a good attendance on the part of the citizens of the place.

A vote of thanks was heartily given to the churches of Bocas and its vicinity for their kind and generous hospitality; and then, with our hearts full of gratitude to a kind and merciful Heavenly Father for the feast of good things we had enjoyed, we all prepared to leave for our homes, to put in practice all the plans here laid for the advancement of the great work intrusted to our hands.
H. C. GOODRICH.

River Plate (Argentina) Academy

ONE month and a half of our school year has passed, and I have not yet written you of our opening. I have now found a little leisure time which I can use in writing. The occasion of the leisure is that we have had nearly a week of almost steady rain, and we have been able to do very little in our building operations. This has given me some time in which to catch up with my other work.

Our school opened on the fourth of March, with an enrollment of forty-six the first day, which is more than twice as many as we had the first day of last year. Before the week was over, the enrollment had reached sixty-one, and before the close of the month of March, one hundred and nine. This has taken all the available space we have, and has made it necessary to utilize the room which has generally been reserved for visitors. As it is now, visitors have to be accommodated in the sanitarium.

So far, things have run very smoothly, there having been practically no friction. The pupils have manifested a loyal spirit of cooperation, and have taken hold of the work of the school with a will.

We had good meetings during the week of prayer. All seemed fully to appreciate the times in which we are living, and the nearness of the end. The last Sabbath of the week three of our pupils were baptized. By far the greater part of our students have already taken this step. However, we have some who are not converted, for whom we are working and praying. We are hoping that some of these will take their stand for the truth before the year is over.

We require twelve hours of industrial work each week from each pupil in the school home, and under no consideration is he excused from his obligations in this matter. This I am sure is one of the most powerful factors we can employ to reduce the discipline to a minimum. The students this year have engaged in the

work heartily, and many have asked for something to do which will keep them busy all the afternoon. Brother Wheeler, with the help of the students, is making a school garden, and before the year is far gone we hope to provide the tables in the dormitory with all the garden stuff they need. We are also utilizing the students' help as we can in the erection of the new buildings. At times they get tired of work, and need to be reanimated; but I should much rather struggle with them to keep them employed in some kind of useful labor than to struggle with them in disciplinary problems, which their idle hands would be sure to create.

Our building operations are progressing satisfactorily. The new dormitory is now ready for the roof, and we hope it will be ready for occupancy by September at the latest. Besides the dormitory, we are constructing a power plant, which is to provide light, heat, and water for the sanitarium, as well as for the school. We are planning to put in connection with this some industries, such as a wagon shop, laundry, a carpenter shop, and perhaps an ice factory. Our bakery will ultimately be located over the power plant, so as to utilize the power here developed. We hope by this means to provide a way by which young men can help themselves through school, as well as to provide many things which the institutions are continually needing, and for which we can find a ready market in the country and towns around.

H. U. STEVENS.

Does It Pay to Use the Newspapers?

DOES it pay? So often we hear the discouraged soul say: "I have labored faithfully for the Lord, and have sought to warn those about me of the judgments soon to come upon the world, and to arouse them to sense their need of a Saviour. But my efforts are fruitless; I see no results." And so we ask, "Does it pay?"

God, who cannot lie, whose word is living and powerful, has said of that word, "It shall not return unto me void." In giving the parable of the good seed, Christ said some fell on good ground and brought forth fruit. The seed is God's word; the soil, the minds of men. Though the snow lie deep over the seed for months, yet the warm spring sun will cause it to germinate and bear fruit. The minds of men may be as cold as the frozen field of grain, yet the warmth of God's love will melt away the ice, and if any good soil is to be found beneath, the seed will grow.

The newspaper is a means of sowing that seed quickly. Editors are always grateful for well-written articles which are right to the point. The message is news. The more of the message our brethren can place before the people through the newspapers, the greater will be their influence for good.

During the camp meeting at Fresno, Cal., both morning and afternoon newspapers gave liberal space to reports of the meetings. Twenty-seven articles were published, amounting to between nineteen and twenty columns. Besides these, newspapers in towns near published items. Short notices of business

proceedings appeared in the San Francisco dailies several times.

The Fresno newspapers, which have a combined circulation of about 23,000 each day, had reports of sermons on the following subjects: "The Sabbath," "The Judgment," "Tithing," "Temperance," "Sunday Laws," "Our Relation to the Civil Government," "Dangers of Theatgoing," "Health Principles and the Harm of Spices and Condiments," "Dangers of Church Unity," and articles on the progress of the young people's work and the publishing work.

The public was told that "God's judgment of the cases of men has begun in heaven and is now going on;" that "the time in which we live means more than any other time in the history of the world;" that Paul preached to Felix of "righteousness, temperance, and judgment to come;" but that now it is not a judgment to come, but a judgment begun.

One of the points on tithing was that the civil government is recognized by the payment of taxes, which is right. In its last analysis, a refusal to pay our taxes would be treason. We recognize God's government by paying a faithful tithe, which he has required. In its last analysis, a refusal to pay tithe is treason against God's government. The Lord said, "Ye have robbed me," but no person can be robbed of that which is not his, therefore the tithe is the Lord's property.

At the first prayer service in Fresno after the camp meeting closed, several spoke of having conversed with persons who read the newspaper items and were much interested in them. One lady said of the Adventists, "They must every one of them be rich, judging from the amount of money they give to missions." We know that this people's love for souls, not financial ability, has prompted the gifts. But our Father is rich, and is able to give us much more than we have yet received; and as we give, we are enriched with an inheritance which "fadeth not away."

Newspaper men themselves may become interested in the truths preached at our meetings, as a result of articles submitted to them by our ministers. An experience of this kind came to one of our workers in San Jose. Extracts from sermons had been printed from time to time, and one day a synopsis of a sermon on justification by faith was handed to the editor of the leading newspaper. He manifested enough interest in it to request our brother to preach it again when he could attend. They agreed upon a date, the editor inserted in the newspaper a free advertisement, gave considerable space to a news article about it, and attended the service.

One of our young ministers at Barstow Colony, near Fresno, is writing synopses of his sermons for a weekly newspaper, published near the place of his meetings. These items have brought him an increased attendance, he says. He feels confident that, as a result of the meetings, some will fully obey God.

Years ago the Lord told us that as far as practicable the discourses at our camp meetings should be written up and published in the newspapers. Thus the message given in the meetings to comparatively few may reach a great many. Only the great gathering day in the kingdom of God will reveal all the good accomplished in this way.

FRANK A. COFFIN.

Field Notes

SIX persons have definitely taken their stand for God at Artesian, S. Dak.

BROTHER CLINTON LEE reports several ready for baptism at Eaton Rapids, Mich.

As a result of recent efforts, seven have begun the observance of the Sabbath of the Lord on the island of Tasmania.

Two new Sabbath schools are reported in the New York Conference for this quarter,—at Saratoga Springs and Brasie Corners.

FIVE additional members have been received into the church at Leatherman, N. C.,—three by baptism, and two upon profession of faith.

Two new churches have recently been dedicated to the cause of God in the Southeastern Union Conference, at Macon, Ga., and Greeneville, Tenn.

ON Sabbath, April 4, fourteen persons were baptized by Elder C. G. Manns, and added to the Charleston (S. C.) church, making a total membership of fifty-one.

FIVE of the children from the church school at Mesick, in the North Michigan Conference, and one young woman from a distance, were baptized Sabbath afternoon, May 23.

AT Austin, Minn., on Sabbath, May 16, three were baptized in Dobbin's Creek, and four others were received into the church, making a total of twenty-three since March 1.

ON May 17, Elder August Anderson met with the members of the Worley (Idaho) church, on the bank of Rock Creek, and four followed the example of Jesus in receiving baptism.

ELDER J. O. MILLER writes: "On Sabbath, June 13, after our Second Sabbath Reading was conducted, seven persons went forward in baptism, after which they were received into the First Seventh-day Adventist English Church of Newark, N. J."

THE little company at Danville, Ill., have been organized into a church, and two of their number followed the Lord in the ordinance of baptism, Elder Ferris administering the same. A Sabbath school of twelve members has been organized at Cairo.

A BEAUTIFUL baptismal scene was witnessed on a recent Sabbath by about fifty members of the Rockford and Freeport churches in the Northern Illinois Conference, when seven new believers were buried with their Lord in baptism by Elder Wm. Lewsadder. They will become members of the Rockford church.

SEVEN students of the Maplewood Academy were recently baptized in Lake Independence by Elder Geo. M. Brown. At Blackberry, Minn., May 16, during a visit of Elder G. W. Wells, five took part in the ordinance of baptism; and on a recent Sabbath four were buried in baptism by Elder O. O. Bernstein at the Lake Street church in Minneapolis.

DURING the past two years there has been a gain of fifty-two in the membership of the Bendigo (Victoria, Australia) church. At Cunninghame, Gippsland, Victoria, a large number have taken a firm hold of the truth, and many others are deeply interested.

ON Sabbath afternoon, May 2, the believers in Bay Roberts, Newfoundland, met in their new church building, and the Bay Roberts church of Seventh-day Adventists was organized. The following Sunday evening three of their number were buried in baptism.

OUR three workers in Finland baptized eighty-nine persons the past year. The Scandinavian Union Conference has taken in 1,354 new members in the last four years. They have one hundred and forty colporteurs in the field, whose sales last year amounted to over \$97,000.

AT a recent baptismal service at the North Seattle church, five precious souls were received into the fold. At North Yakima the same number were baptized and taken into the church, and the report says that others are ready for baptism who could not be present at the service.

SEVEN presented themselves for baptism during the visit of Elder E. E. Farnsworth at Enyart, Mo., and on Sunday, May 31, this rite was administered. At Kansas City two new Sabbath keepers are reported. A company of twelve has been organized as a result of Brother Limerick's effort near Fulton.

THE new church building at Kelly, Colo., has been dedicated to God, and five persons have united with the church by baptism. As a result of the labors of Elder G. M. Alway near Yuma, two were buried with their Lord in baptism, and a church of nine members has been organized, which will be known as the Lincoln Valley church.

AS the result of the labors of Brother Howard Hicks, with the blessing of God, twelve members have been added to the church at St. Charles, Mich., by baptism, which was administered by Elder French. Sunday, May 24, six persons were baptized at Breckenridge by Elder O. M. Kittle, as the result of an effort by Brethren Post and Boylan. A house of worship has been purchased, and a church organized.

A REPORT from the Wisconsin Conference states that in one community ten persons have accepted the truth, and applied for baptism and admission into the Seventh-day Adventist Church, as the result of the faithful efforts of a colporteur (O. O. Porter) a year ago in placing "Great Controversy" in their homes. Arrangements were made for Brother P. M. Hanson, of Chippewa Falls, to meet with them Sabbath, June 6, and administer the rite of baptism. Six young people were recently baptized at Milton Junction. At Beldenville five were buried with their Saviour in baptism on Sabbath, May 9. Four were recently baptized at Oxford; and at Merrill five young people are ready to have this rite administered. These are busy days in the Wisconsin Conference.

Medical Missionary Department

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

College of Medical Evangelists

THE first commencement exercises of the College of Medical Evangelists were held in the chapel at Loma Linda, Cal., Thursday, June 11, 1914. It was a very pleasant and appropriate closing of the most profitable and satisfactory year in the history of the college, and was so expressed by nearly every member of the school.

The exercises were of a very simple nature, including a half day devoted to an exhibit of the various departments of the institution, in a systematic way, under the direction of a score of guides chosen from the students.

The commencement address was delivered by Elder Roderick S. Owen, and was a very practical discourse on persevering unto success. This was much appreciated by all, but more especially by the graduates from the medical course. Some of these young people had joined the school two years before it was chartered, and had faithfully stood by it during five years of the course. Such faith, loyalty, and perseverance surely will not be unrewarded.

Four courses were represented. The medical course has six graduates: two young women—Miss Lavina Baxter and Miss Zenobia Nightingale—and four young men—Mr. Robert I. Hall, Mr. Fred Herzer, Mr. J. J. Weir, and Mr. L. M. White. These will all present themselves as soon as possible before the State board for examination.

To students who have had at least two years of regular literary college work the college has granted up to the present a Bachelor of Arts degree when they have completed at least three years of the medical course in this college. This is a part of what is known as the combined course. Three young men were granted the degree of Bachelor of Arts. These were Mr. Edgar R. Brigham, Mr. Arthur N. Donaldson, and Mr. Fred Herzer.

Mr. Roger Williams Paul was graduated from the medical evangelistic course. It is regretted that there were not more graduates from this course. It has been much strengthened for next year, and many are applying for it.

Following the exercises, the company repaired to the well-lighted lawn at the rear of the sanitarium, where the graduates received congratulations.

The baccalaureate sermon was preached on Sabbath, June 13, by Elder G. A. Snyder. This was a most inspiring discourse.

There is a feeling of deep gratitude and satisfaction at such a pleasant completion of a long and difficult effort to establish the medical college; but the students and faculty feel that now we have seen the fruition of our hopes, and it is worth while. The many calls that have come for these young people indicate the confidence felt in their ability and in their devotion to the work. All the graduates in medicine and surgery go immediately into our own denominational

work, also several of the nurses. All are ready and anxious to do this were there openings.

Our sincere thanks are due our Heavenly Father for his blessings, and to our people for the hearty support that they have given the college, which has made it possible to thus successfully accomplish this great task of establishing the College of Medical Evangelists.

W. A. RUBLE, M. D.

Health Suggestions for Camp Meeting

THIS is the time of camp meetings, and also the time for a few reminders on what to do and what not to do from a health standpoint. The camp meeting season need not be one of danger to health. Most of our conferences observe great care in providing the best health conditions at these gatherings.

We shall take it for granted that the camp officials are making general provision for camp sanitation. A suitable location is secured, high and dry, away from river bottoms, marshes, dumping grounds, manufacturing establishments, or objectionable living sections. The important matter of proper water supply receives attention, and either we are assured that the water is pure and safe, or provision is made for boiling all that is used for drinking purposes, taking care that it is not made unsafe by the use of impure ice in cooling it. The disposal of garbage is arranged for by placing covered receptacles to receive it, and appointing a man to see that the receptacles are used and that they are duly emptied. Sanitary toilets are also provided, made fly proof, and supplied with disinfectants. A health officer or a sanitary committee is appointed to look after the things that make for health.

After all has been done that can be done by those in charge of the camp to safeguard the health of the campers, there are precautions to be observed by individuals. Instead of being the occasion of sickness, the camp meeting stay may be one of physical benefit and recreation, as well as a spiritual uplift and blessing.

Plan for the meeting beforehand. Count it a vacation if you wish, and arrange definitely for it, planning to stay through the whole meeting. Think of it as an essential part of the annual program. Look forward to it gladly, expectantly. Prepare to receive a spiritual blessing. Prepare to get physical benefit. Prepare to enjoy the meeting in general.

Take with you a good supply of bedding. Plan for a bed raised from the ground. Have a floor in the tent. Two or three small rugs will be desirable.

Clothing should be ample to provide against any kind of weather that may come. Have warm underwear and sufficient outer garments for cool evenings and mornings. Don't forget rubbers to use in case of rain. Umbrellas should be taken.

Probably all our camps have dining tents or provision for supplying cooked food. The bill of fare is usually planned for health. Where it can be afforded, it is better to use the camp cooking facilities than to cook in the living tents; it will save time and labor.

If food is taken from home, let it be

of the strictly healthful kind. Leave at home the things that are at all questionable. Canned fruits are in place; rich jams, pickles, and preserves are not. Do not make camp meeting a picnic affair. At least one warm meal a day should be provided. Be very careful about using left-over foods. Dry foods make good camp meeting food; they do not easily spoil, are quite digestible, require thorough chewing, and prevent hasty eating.

It is a part of healthful living that the food be palatable and relished. Do not go through a camp meeting season on a fare that is too restricted in quantity, variety, or preparation. Two weeks of living out of paper bags cannot be for the best.

Bear in mind that attending meetings all day, sitting most of the time, is quite different from working at hard labor in either the house or the field. The quantity of food required is different, and one should eat accordingly. It is easy to overeat at almost any time. At camp meeting it may be more so, and the results are especially bad.

Try to get some exercise every day. Watch the bowels, guarding against either looseness or constipation. Observe regularity in eating and in all daily habits. Do not eat between meals. Do not let ice cream take the place of regular food. Remember that a combination of milk and sugar is not good. The changes in the manner of living while at camp meeting must be guarded at the best. Indulgence or dissipation will be especially liable to cause harm.

The fresh air and sunlight of a camp ground should be beneficial to all. Arrange tents so they may be opened for daily airings and sunnings. Avoid the gathering of dampness under floors or in the contents of tents. See that water does not collect under or around the tent.

Do not put things under the tent floor that will decay or cause bad odors. It does not take much of this, or many days, to create a source of possible serious illness to those of your own tent and to others. Those who take down the tents sometimes find pretty bad testimonials of their occupants. A few steps to the garbage barrel should not stand in the way of the proper disposal of things that should not be in the camp.

Children should have consideration as children. They cannot be expected to attend meetings as constantly as the older people. Wholesome play and recreation are as good at this time as at other times; but, of course, they should be under suitable conditions, and with proper supervision. It would be good for both parents and children to take a little walk together after meals before going to meeting. Children should have their usual amount of sleep.

L. A. H.

If you could once make up your mind in the fear of God never to undertake more work of any kind than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous, and like one out of breath, would stop and take breath, you would find this simple common sense rule doing for you what no prayers or tears could ever accomplish.—*Elizabeth Prentiss.*

**THE WORK
AND
THE WORKERS**

WEST VIRGINIA went dry July 1. The liquor question is becoming tense. Place your orders early for the August or "Temperance" number of *Life and Health*. NOW READY.

REV. WALLACE RADCLIFFE, pastor of the New York Avenue Presbyterian church (Lincoln's old church), Washington, D. C., writes thus: "I like your *Protestant Magazine*; it is doing good. More power to your elbow."

AN enthusiastic worker for the *Protestant Magazine* in one of the Western States, writes: "I believe I can see a wave of anti-Catholicism coming in this country that will make a monthly issue of 100,000 of the *Protestant* a small matter." We hope this prophecy may be speedily fulfilled.

A PRESBYTERIAN pastor writes from Charlotte, N. C., concerning the *Protestant Magazine*: "I wish to express my appreciation of your publication, to which I subscribe." This pastor in the same letter forwarded the names and addresses of the other pastors in Charlotte, suggesting that we forward sample copies of the *Protestant Magazine* to them. If we had a fund from which to draw for such work, we should be glad to send out a large number of sample copies.

WRITING under date of June 21, Elder W. J. Stone, president of the Virginia Conference, sends us the following encouraging message: "I am sure you are sounding the keynote of the message, and that the *Protestant Magazine* is giving the pith of the message of Rev. 14: 12. To my mind we have no exponent of this question that is presenting it more directly and in a more tactful manner than the *Protestant*. May God continue to bless you in the work."

REV. WALLING CLARK, superintendent of the Rome district of the Methodist Episcopal Church, writes thus from Rome, Italy: "*Protestant Magazine*: Please send me a copy of the April number of your magazine. I should be glad to receive the magazine regularly if you have any arrangement by which you can send it to missionaries in Roman Catholic countries. Shall hope to send you occasional articles and items of interest. Wishing you great success." Every Protestant clergyman should be supplied with this magazine for six months or a year. Ten six months' subscriptions, only \$3.00, or five for \$1.50.

A BIRMINGHAM (Ala.) patriot writes: "About three weeks ago I received the twenty copies of the February *Protestant Magazine*, and have distributed them, by mail, among some of the leading pastors of this city and State, but I find that such a limited number will not begin to 'go round.' Please send me 30 copies more for the inclosed money. The patriotic forces of the country ought not to stop short of placing a million copies of this February issue in the hands of the American people. This number in particular is just simply superexcellent. I hope you will continue to push the 'Great Protestant Mass Meeting' number."

THE July number of the *Protestant Magazine* contains some important articles which ought to be brought to the attention of the people. The connection of the Roman Catholic hierarchy with the Mexican situation, and their plans for the good of the church in case the United States should intervene, are plainly set forth; the article on "Scripture and Tradition" discusses fundamental principles, and lays a sure foundation for the whole truth; the way in which the doctrine of the second advent has been set aside by the work of Antichrist is made clear in the article by Elder L. S. Wheeler. The circulation

of this number of the *Protestant Magazine* is good missionary work.

ELDER B. L. HOUSE, of the Nebraska Conference, writes thus of his work at Valentine: "Through the kindness of Mr. Milton Latta, one of the townsmen and a zealous Protestant, the large city auditorium was secured for the Sunday night service, and the writer had the privilege of addressing a good audience on the subject of 'The Roman Peril and Aims for America.' Elder Porter assisted in the service, and the Methodist and Presbyterian pastors dismissed their own congregations and came to the auditorium to hear."



HEAVEN REJOICED WHEN LIBERTY BELL SPOKE FREEDOM TO THE PEOPLE OF AMERICA IN MATTERS OF FAITH AND WORSHIP

The issue for the third quarter, or "Church and State," "Blue Laws," and "Temperance" number, of *Liberty* NOW READY. The following are a few of the articles in this number: "Religious Proclamations by the Nation's Executive;" "True Principles of the Reformation;" "Is This Truly a Free Country?" "Religion and the State;" "The American System of Government as Conceived by Its Founders;" "Shall Ecclesiastical Laws or Civil Laws Be Enforced in Washington, D. C.?" "Blaming Deity for Blue Laws;" "Baltimore and Sunday Ball;" "Does Prohibition Prohibit? Is Prohibition Right?" "The Liquor Business and the Government;" "The Nation's Greatest Burden." Get your church to order 1,000 copies for only \$40.00, by inducing your members to take 50 for \$2.00 or 20 for \$1.00. Send in lists of ten yearly subscriptions for only \$2.00—regular price, \$3.50. Let many pick out several lists of ten prominent people who should receive *Liberty* one year,—clergymen, teachers, lawyers, sheriffs, judges, etc. ORDER TODAY. Address all orders to your tract society.

Publishing Department

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

An Unusual Demand for Our Literature

Not long ago we received a letter from the librarian of a large city in the State of Michigan. Pinned to the corner of the letter was a clipping taken from the newspaper containing a short report of a talk given by the writer at the Lake Union Conference at Battle Creek. The letter read as follows:—

"The library, as part of its regular work, is building up a collection of Michigan material which illustrates the activities of all sorts of institutions and organizations in this State. We should be very glad if you could put this institution on your mailing list so that we may receive for this collection all publications issued by your organization. We should like to preserve them here for future generations in this fireproof building, and at the same time have them available for any persons who wish to consult them. In this way we should like to receive not only all future publications, but also those that have already been printed, so far as possible."

Thinking that the writer desired only literature produced in Michigan, we wrote him that our publishing house that had formerly been located in Battle Creek had been removed, and that at present we were producing no literature in Michigan that he would be likely to care for. We thought that this would be the end of the matter, but in reply to our letter we received the following:—

"Replying to your note of May 18, permit me to say that we shall be very glad to get samples of all the literature of your organization which you issue, not only the current things, but things that have been published in the past."

"For so many years your organization has been so actively identified with the history of the State that both the earlier and the present things would be of interest to our historical collection."

Thus it is plain that this librarian knows something of our work, and although the institution pertains especially to Michigan, yet he is anxious to get our literature in any form, not only for current reading, but to file away for future generations. No doubt in the future we shall have many similar requests.

W. W. E.

Comparative Summary for Foreign Periodicals

JANUARY, 1913, 402,908 copies, value \$10,301.63; 1914, 485,968 copies, value \$19,795.36.

February, 1913, 394,257 copies, value \$12,342.06; 1914, 372,235 copies, value \$10,739.70.

March, 1913, 395,933 copies, value \$12,987.49; 1914, 381,017 copies, value \$11,168.35.

April, 1913, 630,998 copies, value \$17,795.02; 1914, 375,140 copies, value \$11,686.31.

May, 1913, 481,712 copies, value \$15,547.70; May, 1914, 297,877 copies, value \$8,049.00.

Colporteurs' Summary for May, 1914

UNIONS	Books			Periodicals			VALUE 1913	
	AGTS.	HRS.	VALUE 1914	VALUE 1913	NO. COP.	VALUE 1914		
ATLANTIC								
Maine	3	106	\$ 74.05	\$ 42.00	1165	\$ 116.50	\$ 95.50	
N. New England	8	388	449.15	450.85	716	71.60	49.60	
Massachusetts	11	291	253.15	194.25	2791	279.10	346.90	
S. New England	6	327	366.00	428.50	1206	120.60	266.50	
New York	12	554	702.50	1421.33	886	88.60	162.50	
W. New York	7	317	165.25	400.75	425	42.50	236.20	
Gr. New York	10	503	382.40	562.55	5878	587.80	344.00	
Totals	57	2486	2392.50	3500.23	13067	1306.70	1501.20	
COLUMBIA								
Ohio	22	2044	1643.60	1506.37	4904	490.40	671.20	
West Virginia	4	466	497.60	213.50	227	22.70	36.70	
Virginia	8	226	630.60	239.00	1025	102.50	220.10	
Chesapeake	9	934	1288.95	295.50	1215	121.50	170.60	
E. Pennsylvania	13	976	814.70	646.20	1239	123.90	531.80	
W. Pennsylvania	6	233	317.37	275.35	1707	170.70	221.50	
New Jersey	6	525	514.40	64.95	2597	259.70	286.80	
Dist. of Columbia	..	....	.....	546.90	953	95.30	192.40
Totals	68	5404	5707.22	3787.77	13867	1386.70	2331.10	
LAKE								
E. Michigan	8	643	561.05	970.00	2854	285.40	222.50	
W. Michigan	11	1028	849.80	747.60	1462	146.20	52.90	
N. Michigan	7	631	307.85	442.35	510	51.00	50.00	
Wisconsin	7	482	460.40	782.25	1410	141.00	235.80	
N. Illinois	15	526	574.23	761.70	3416	341.60	520.50	
S. Illinois	23	2596	3207.15	3773.45	564	56.40	77.30	
Indiana	18	1293	1257.40	732.10	1853	185.30	140.70	
Totals	89	7199	7277.88	8209.45	12069	1206.90	1299.70	
EASTERN CANADIAN								
Ontario	..	....	.....	329.15	4517	451.70	455.60
Quebec	..	....	.....	.....	894	89.40	10.10
Maritime	..	....	.....	680.80	985	98.50	23.70
Newfoundland	..	....	.....	.....	80	8.00	12.00
Totals	..	....	.....	1009.95	6476	647.60	501.40
SOUTHERN								
Louisiana	10	870	967.00	851.95	875	87.50	107.70	
Alabama	20	1673	2056.05	788.55	902	90.20	193.40	
Kentucky	12	1146	1653.35	809.75	660	66.00	91.50	
Mississippi	17	2503	4999.05	1346.30	930	93.00	65.10	
Tennessee River	6	1071	1026.05	1476.85	1860	186.00	212.00	
Totals	65	7263	10702.10	5273.40	5227	522.70	670.60	
SOUTHEASTERN								
Cumberland	10	1526	948.50	787.98	1735	173.50	136.00	
Georgia	13	1322	1172.95	1177.75	1305	130.50	177.00	
North Carolina	14	1813	2297.85	1157.35	945	94.50	183.50	
South Carolina	17	1639	1522.15	721.75	925	92.50	212.00	
Florida	11	962	1309.30	443.95	883	88.30	59.00	
Totals	65	7262	7250.75	4287.88	5793	579.30	767.50	
SOUTHWESTERN								
Arkansas	21	1762	2149.50	1758.10	300	30.00	69.60	
Oklahoma	25	2250	3774.90	6422.59	1592	159.20	74.10	
W. Texas	5	217	236.40	1491.15	125	12.50	5.00	
S. Texas	16	992	1477.50	3327.20	890	89.00	22.20	
N. Texas	27	2257	3581.90	8878.10	1409	140.90	103.10	
New Mexico	8	913	983.80	946.55	220	22.00	96.50	
Totals	102	8391	12204.00	22823.69	4536	453.60	370.50	
CENTRAL								
N. Missouri	4	499	715.05	946.55	302	30.20	122.90	
S. Missouri	20	969	1134.55	640.09	1050	105.00	91.20	
E. Colorado	4	478	923.00	857.75	4355	435.50	113.10	
W. Colorado	2	89	101.60	.....	362	36.20	23.50
Nebraska	12	945	1149.20	847.85	2140	214.00	97.30	
Wyoming	4	326	218.75	498.30	275	27.50	39.10	
E. Kansas	..	....	.....	1060.10	214	21.40	155.90
W. Kansas	8	855	782.50	1255.05	1040	104.00	120.40	
Totals	54	4161	5024.65	6105.69	9738	973.80	763.40	
NORTHERN								
Iowa	..	....	.....	265.20	5013	501.30	551.40
Minnesota	10	573	898.45	1452.85	4565	456.50	500.30	
North Dakota	4	381	690.25	793.95	306	30.60	18.00	
South Dakota	3	218	584.65	494.45	372	37.20	172.30	
Totals	17	1172	2173.35	3006.45	10256	1025.60	1242.00	

UNIONS	AGTS.	HRS.	Books		NO. COP.	Periodicals		
			VALUE 1914	VALUE 1913		VALUE 1914	VALUE 1913	
PACIFIC								
California	4	477	\$ 345.10	\$ 55.45	2983	\$ 298.30	\$ 541.00	
N. California	7	973	2236.80	163.20	2770	277.00	57.10	
Gen. California	2	214	300.55	717.15	1006	100.60	60.50	
S. California	6	639	688.75	1115.40	1950	195.00	443.10	
Arizona	2	253	179.50	1280.05	50	5.00	7.00	
Utah	..	..	..	639.00	15	1.50	40.50
Totals	21	2556	3750.70	3970.25	8774	877.40	1149.20	
NORTH PACIFIC								
W. Washington	9	451	683.90	248.35	3970	397.00	351.40	
Upper Columbia	9	393	670.05	1508.80	2040	204.00	100.10	
W. Oregon	..	..	..	764.85	2300	230.00	539.70
S. Oregon	..	..	..	278.75	730	73.00	235.50
S. Idaho	6	253	276.75	346.55	526	52.60	70.30	
Montana	..	..	..	684.45	944	94.40	172.80
Totals	24	1097	1630.70	3831.75	10510	1051.00	1469.80	
WEST CANADIAN								
Alberta	7	435	441.75	959.00	2980	298.00	67.50	
Manitoba	6	126	193.85	1833.85	2005	200.50	80.00	
British Columbia	5	374	446.50	509.35	7455	745.50	79.00	
Saskatchewan	8	1604	2744.15	1712.00	1922	192.20	140.50	
Totals	26	2629	3826.25	5014.20	14362	1436.20	367.00	
Foreign and miscellaneous	..	..	..	..	16010	1601.00	1306.00
Subscription list	..	..	..	..	38249	3824.90	2907.10
FOREIGN UNION CONFERENCES AND MISSIONS								
British	47	3237	1573.56	1326.40	118143	2397.32	3074.51	
Australasian	..	..	..	6055.19	..	..	1904.79
South African	10	820	1146.28	893.56	..	..	44.16
Indian	24	3373	521.27	415.74	..	..	..
Scandinavian	73	8262	4243.17	4861.64	4497	255.98	581.30	
E. German	99	10028	2753.77	6332.02	61863	1582.11	8293.31	
W. German	106	9883	2784.58	70804	1912.11	..	..
Danube	42	4047	1180.23	389.40	4475	..	32.93	
Gen. European	103	11338	3715.86	3638.41	22352	726.17	851.05	
Russian	17	..	1215.62	127.28	..	69.95	34.34	
Siberian	..	..	..	79.60	..	..	1.50
Latin	17	2260	1551.47	890.64	7851	255.81	129.10	
Porto Rico	6	..	588.81	308.00	..	400.26	238.12	
Cuba	6	454	908.80	801.50	804	65.93	..	
Levant	..	..	..	95.80	..	..	..
Korean	17	..	18.59	13.51	6168	154.20	74.92	
South American	17	1071	1297.95	2728.81	..	198.26	233.77	
Japan	3	413	..55	7.63	648	26.85	18.30	
Brazil	23	2228	1266.40	1200.02	..	..	..
Philippine Islands	..	..	246.89	754.15	..	..	35.60
Canary Islands	1	107	70.20	..	272	4.95	..	
Totals, foreign	611	57521	25084.00	30819.30	297877	8049.90	15547.50	
Totals, N. Am.	588	49620	61940.10	70820.71	168934	16893.40	16646.70	
Grand totals	1199	107141	\$87024.10	\$101640.01	466820	\$24943.30	\$32194.20	

Comparative Book Summary

	1909	1910	1911	1912	1913	1914
Jan.	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52
Feb.	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45
March ..	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31
April ...	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35
May	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01	87024.10
June ...	124,412.34	112,606.05	135,888.76	137,838.38	139,217.06	..
July ...	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74	..
Aug. ...	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64	..
Sept. ...	55,625.41	66,523.65	86,001.72	67,551.70	73,732.12	..
Oct. ...	52,669.93	62,461.13	81,367.89	70,129.07	84,013.90	..
Nov. ...	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68	..
Dec.	45,759.73	54,663.93	58,386.24	57,291.91	59,739.92	..
Totals	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,051,766.94	..

Comparative Summary of American Periodicals

	1911	1912	1913	1914	1911	1912	1913	1914
Jan.*	122202	121666	177080	152971	Aug.	215773	183119	153849
Feb.	99234	144257	201659	242627	Sept.	135179	173077	127017
March	244003	207529	166499	224757	Oct.	164537	587830	126562
April	192757	189498	152088	162027	Nov.	110326	108755	100351
May	141204	162220	166465	168934	Dec.	98541	111199	99504
June	145025	163120	156550	..	T'ls	1866363	2344207	1804396
July	197582	191937	176772	..				

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

No reports received from the East Oregon and West Caribbean Conferences and from the Nevada, Mexican, East Caribbean, and China missions.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION
 Northern New England, Claremont, N. H. Aug. 20-30
 Southern New England, New Haven, Conn. Aug. 27 to Sept. 6

CENTRAL UNION
 Colorado, Rocky Mt. Lake Park, Denver Aug. 13-23
 East Kansas } Newton Aug. 20-30
 West Kansas }
 North Missouri } Clinton, Aug. 27 to Sept. 6
 South Missouri }
 West Colorado, Montrose Sept. 8-15

COLUMBIA UNION
 Ohio, Mount Vernon Aug. 13-23
 Virginia, Lynchburg Aug. 27 to Sept. 6
 Chesapeake Sept. 24 to Oct. 1
 West Virginia, Parkersburg Aug. 20-30

LAKE UNION
 Indiana, Logansport Aug. 6-16
 West Michigan, Charlotte Aug. 13-23
 North Michigan, Mount Pleasant Aug. 20-30
 Southern Illinois, Altamont, Aug. 27 to Sept. 6
 Northern Illinois Sept. 3-13

PACIFIC UNION
 Southern California, Alhambra Aug. 3-16
 Western Washington, Auburn Aug. 20-30
 Utah Sept. 7-13
 Arizona Oct. 8-18

SOUTHEASTERN UNION
 South Carolina, Greenwood, July 30 to Aug. 9
 North Carolina, Greensboro Aug. 13-23
 Georgia, Macon Aug. 20-30
 Georgia, Macon (colored) Aug. 20-30
 Cumberland, Lenoir City, Tenn. Aug. 27 to Sept. 6

SOUTHERN UNION
 Tennessee River, Jackson, Tenn. Aug. 28 to Sept. 7
 Mississippi, Jackson July 23 to Aug. 2
 Louisiana, New Orleans July 30 to Aug. 9
 Louisiana, New Orleans (colored) July 30 to Aug. 9
 Alabama, Montgomery Aug. 7-17
 Kentucky, Nicholasville Aug. 20-30

SOUTHWESTERN UNION
 South Texas, Houston July 23 to Aug. 3
 North Texas, Keene July 30 to Aug. 9
 West Texas, Abilene Aug. 6-16
 Arkansas, Hot Springs Aug. 13-23
 Oklahoma, Guthrie Aug. 20-30

WESTERN CANADIAN UNION
 Manitoba, Morden July 2-12

South Texas Conference Association

NOTICE is hereby given that the annual meeting of the South Texas Conference Association of Seventh-day Adventists (incorporated) will be held on the camp ground, in connection with the conference and camp meeting, at Houston, July 23 to Aug. 3, 1914. The first meeting of the association will be at 10 A. M., July 27.

J. A. LELAND, *President*;
 C. C. MATTISON, *Secretary*.

Arkansas Conference Association

NOTICE is hereby given that the annual meeting of the Arkansas Conference Association of Seventh-day Adventists will be held in connection with the conference meeting, Aug. 13-23, 1914, on the camp ground at Hot Springs, Ark. The first meeting will be called at 9:30 A. M., August 17, for the purpose of electing officers for the ensuing year, and of transacting such other business as may come before the association. All delegates to the conference are delegates to the association.

W. E. BAXTER, *President*;
 C. J. DART, *Secretary*.

Louisiana Conference Association

IN harmony with the charter of the Louisiana Conference Association of Seventh-day Adventists, a board of seven trustees will be elected for the association by the Louisiana Conference of Seventh-day Adventists (unincorporated) at its fourteenth annual meeting.

R. W. PARMELE, *President*;
O. R. GODSMARK, *Secretary*.

North Carolina Conference and Camp Meeting

THE North Carolina Conference will hold its fourteenth annual session and its camp meeting at Greensboro, N. C., Aug. 13-23, 1914. Conference officers for the ensuing year will be elected, and plans for the furtherance of the work will be laid, as may seem good and proper to the delegates.

The delegate representation to the conference is one delegate for each church, without regard to numbers, and one additional delegate for every ten members. Let our churches elect their delegates at once, and have the clerk send a list of the same to the conference secretary at an early date. Let us pray that God will greatly bless us at this gathering.

J. H. BEHRENS, *President*;
J. W. WINN, *Secretary*.

Southern California Conference

THE fourteenth annual session of the Southern California Conference of Seventh-day Adventists will be held on the camp ground at Alhambra, Cal., Aug. 3-16, 1914. Beginning with the evening of the third, at half past seven, and daily until the evening of the sixth, these meetings will be devoted entirely to the transaction of conference business. The session is called for the purpose of electing conference officers for the ensuing year, and for transacting such other business as may properly come before the meeting.

F. M. BURG, *President*;
B. M. EMERSON, *Secretary*.

Southern California Conference Association

THE fourteenth annual session of the Southern California Conference Association of Seventh-day Adventists will be held on the camp ground at Alhambra, Cal., Aug. 3-16, 1914, in connection with the annual meeting of the Southern California Conference of Seventh-day Adventists. The first meeting of the session will convene August 4, at 7:30 P. M. At this time officers will be elected, and all other business pertaining to the annual session will be transacted.

F. M. BURG, *President*;
B. M. EMERSON, *Secretary*.

Southern California Conference Sanitarium Association

THE seventh annual session of the Sanitarium Association of Seventh-day Adventists of Southern California will be held in connection with the annual session of the Southern California Conference of Seventh-day Adventists, at Alhambra, Cal., for the purpose of electing the officers of the corporation, and transacting such other business as may come before the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 4, 1914.

E. E. ANDROSS, *President*;
B. M. EMERSON, *Secretary*.

North Texas Conference

THE thirty-seventh annual session of the North Texas Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Keene, Tex., July 30 to Aug. 9, 1914, for the purpose of electing officers for the ensuing year, and transacting such other business as may be the pleasure of the delegates. The first preaching service will be Thursday night, and the first meeting of the conference will be announced at this meeting.

J. I. TAYLOR, *President*;
A. M. WOODALL, *Secretary*.

Request for Prayer

A SISTER in Virginia requests prayer for her daughter, who loves the pleasures of the world more than the Lord; that she may become a true, consecrated Christian.

Buyer and Storekeeper

WANTED AT ONCE.—Experienced grocery buyer and storekeeper having a knowledge of bookkeeping. Address New England Sanitarium, Melrose, Mass.

Your Opportunity

ISN'T there some one to whom you would like to have Elder Daniells tell of "The Power of This Great Message," a truth that produces the same sanctifying effects upon every people of the world?

At the same time Elder Evans shows how "The Word of God Is the Uplifting Agency" in the world, and tells of its circulation and influences.

Elder Spicer calls to mind the many "Providential Agencies for a Quick Work." How the work is to be finished in this generation, — intercommunication, transportation, transmission. Their real significance.

Elder Porter speaks on the subject of "Love, the Essential Element of God's People." Revealed at crucifixion. The true nature of "Satan's kingdom" also revealed.

Sister White's article, "Walking in the Light," is a timely one. A work of reform in this generation. God's Word, the test. Our relation to God depends upon our obedience.

Elder Covert tells of "The Sinner's Fate." What will it be? A fair question and a clear answer. What the Bible says.

Elder Vuilleumier speaks about "Spiritism," its nature. Some interesting facts regarding it.

Brother Bowen contributes a few thoughts on "God's Eternal Purpose in Christ." The one foundation. Testing truths for every age. The test for our time.

Professor Price continues his interesting studies on "Reason or Revelation." Modern thought and where it leads. Three centuries of progress.

Elder Reed, the editor, reviews "Current Events." A valuable selection, relating strongly to Christian freedom and Sabbath observance.

Aren't there some to whom you would like to tell these important truths? You don't have the time? That is just why we have put them in the August *Signs Magazine*. Let the *Signs* tell the stories for you. You will recognize it as being a genuine message number; the clear note of gospel truth in every article. A magazine that will carry conviction to the hearts of men. Be sure to get a copy for yourself, and a few for your neighbors.

Ten cents each.

Five to forty copies, five cents each.

Write to your tract society.

Little Missionary Ripples

THE following letters tell how the Temperance number of *Our Little Friend* is being used by our children in the battle against the great blight of intemperance.

A sister in Los Angeles, Cal., writes:—

"Inclosed you will find a picture of the kindergarten children of Carr Street church, who have worked faithfully in selling the Temperance number of *Our Little Friend*. In this department alone, the children have disposed of 130 copies, and are still asking for more. Most of the children have gone alone on the street where they live, and sold the papers. Some of the children have given all the money received into the Sabbath school, while others have kept the money to invest in different missionary endeavors, such as buying temperance tracts and giving them away. All have shown great enthusiasm in the work, and they hope to double this number sold, next time."

From Tennessee a little girl, ten years old,

who started out with forty of the Temperance *Little Friend*, writes:—

"I sold them, and with the two dollars sent for eighty more. Mamma took me to — twice, and I sold forty the first time and sixty the next time. — is twenty miles away, and it costs so much to go there, and mamma stays with me all the time, or I could sell a lot more of the papers. I am sending three dollars today to the Harvest Ingathering fund, and with the money I get from the other twenty, which I shall sell around home, I am going to send for one dollar's worth of tracts to distribute."

From the Hawaiian Islands comes the following:—

"I am sending you a post card of our little children who love the *Little Friend* here in the Hawaiian Islands. I think you had a picture sent to you of little Sammie and Rachel Ching. You will find them in the front row in this picture, too. You would be surprised if I told you that they sell our good papers among their people. Just tonight a little boy, who is not in this picture, brought in \$3.50 for missionary money to help us get out a Hawaiian book. The child had spent many hours getting this offering for the Lord's work. Now, you see they are all ready to go out with the Temperance number of the *Little Friend*. I wish them much success in this good work; don't you? And I hope many of our dear little boys and girls will try to sell some of the splendid temperance papers."

The temperance fight will continue to be a live one the rest of this year, and longer. The Temperance number of *Our Little Friend* will not grow old in the fight. The children will rejoice at having a part in the work.

Two and one-half cents each in quantities. Order through the tract society.

Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent post-paid, for missionary purposes:—

Rosa N. Kozel, 213 W. Oak St., Chicago, Ill. Continuous supply.

Emma Kincaid, 2557 A Herbert St., St. Louis, Mo.

J. H. Downes, Y. M. C. A., Cornhill, London, E. C. Large and continuous supply of *Signs, Life and Health, Watchman, Little Friend*, and miscellaneous Seventh-day Adventist literature.

The Advent Review and Sabbath Herald

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

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[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.]

Missionary Ammunition

He who goes forth to war must have ammunition. The most effective ammunition of Seventh-day Adventists is their literature. A single tract has often been the means of the conversion of a soul. Order a supply of the following tracts, and have them on hand:—

Words of Truth Series

This series of tracts is put up in packages, as indicated by the first figures at the right of the title of the tract. The net prices follow the number in the package. One or more copies of any tract, or an assortment of various numbers, will be mailed at the prices quoted, postpaid when the order amounts to ten cents or more.

Missing numbers are out of print.

No.	No. in Package	Price Each
1	100	\$.00¼
4	50	.00½
5	50	.01
6	50	.00½
9	25	.02
11	25	.02
14	100	.00¼
16	50	.00½
17	25	.01¼
18	25	.01
19	25	.05
20	25	.02
22	50	.00½
23	25	.02½
24	50	.00½
26	25	.01
27	50	.00½
28	25	.03
29	25	.03
32	50	.00½
33	25	.01
34	25	.02
35	100	.00¼
36	25	.01
37	25	.01
38	25	.01
39	25	.01
40	25	.01
42	25	.02
43	50	.00½
44	25	.02
45	25	.01
46	25	.01
47	100	.00¼
48	25	.02
49	25	.01
50	25	.02
51	25	.05
52	50	.00½
53	25	.01

Berean Library

No.	Price
1	\$.25
2	.25
3	.35
4	.15
5	.25
6	.50

7	Capital and Labor	.....\$ .25
8	Here and Hereafter	..... .25
9	Bible Footlights	..... .35
10	Our Paradise Home	..... .15

Life and Health Leaflets

A series of leaflets, envelope size, containing pointed arguments against the use of alcohol and tobacco, and ably presenting the temperance question in all its phases. Handy, cheap, and effective.

No.	No. in Package	Price Each
1	50	\$.00½
2	50	.00½
3	50	.00½
4	50	.00½
5	50	.00½
6	50	.00¾
7	50	.00½
8	50	.00½
9	100	.00¼
10	50	.00½
11	50	.00½

Life and Health Series

A series of tracts, large size (4¾ x 7 inches), treating fully the great temperance question. Each tract is written by a physician who has made a study of his subject. Thus the physical as well as the moral side of the question is presented.

No.	No. in Package	Price Each
1	10	\$.05
2	25	.01½
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WASHINGTON, D. C., JULY 9, 1914

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ON June 30, Brother A. E. Holst, of Mount Vernon College, Ohio, sailed from New York for Jamaica, West Indies, to engage in the colporteur work.

ON a card received from A. J. Giron, British Post, Smyrna, Turkey, he writes: "I am in a village, occupied with the tent work, the first one privileged to obtain permission for such work in Turkey."

J. R. McCoy, of Pitcairn Island, reached Australia by way of South America, a few weeks ago, en route to Tahiti, Society Islands, with which field he was invited to connect more than three years ago. He reports that Brother and Sister Adams, recently arrived in Pitcairn from Australia, are doing well and have won the hearts of the people.

AN interesting report has been received at the Mission Board office from Elder A. G. Daniells, written after he had spent eight days in Honolulu, studying conditions and counseling with the workers. The brethren there greatly appreciated having Brother Daniells with them these few days. He was booked to sail for New Zealand on the steamship "Marama," June 17.

BROTHER F. FRAUCHIGER sends us the following word from Saloniki, Turkey: "I greet you with 1 Thess. 1:2, 3. I am on a round trip in Macedonia. All the depots and landing places are overcrowded with Bulgarian, Turkish, and Greek fugitives. One is chasing out the other one. The misery is great. In New Bulgaria the work is onward. Last Sabbath I had my first baptism (a Greek sister of Thessalonica), in the Mediterranean Sea. Now I am on the way to Smyrna. At Odemish, near Colossæ, we have pitched our first tent."

ELDER W. E. HANCOCK, of Algiers, North Africa, has recently made a visit to Morocco, to study conditions there. He says: "There is no other field in all North Africa where all lines of missionary work are open to missionaries as in Morocco. There are absolutely no legal restrictions. Medical missionaries may enter the country and do all kinds of medical missionary work without any examinations. Schools and dispensaries may be freely established."

WE learn that Mrs. W. G. Kneeland and her son George sailed from New York, June 20, to join her husband in Panama, where he has been laboring for several months, being now president of the West Caribbean Conference. At Kingston, Jamaica, Brother and Sister F. H. Raley will join them, as the West Indian Union headquarters are being transferred to Cristobal, where these workers will locate.

The Day of Peace Far Distant

MANY times we find that the man of the world and of affairs in general possesses a better outlook and a clearer vision of the things which are coming on the earth than do many who pose as religious teachers. The reason for this is that too often the religious teacher endeavors to interpret the trend of events in harmony with his own preconceived notions. He has a theory to maintain, and he is loath to admit of any conclusion which will antagonize his hobby. The man of affairs has no theory to maintain, and he sees from the natural trend of events the shaping of great issues.

This is illustrated in the statements made by speaker Champ Clark in his address in Washington last Memorial Day. Speaking of the outlook before us from the standpoint of peace and war, Mr. Clark says:—

"All history is but one unending story of human butchery. All our boasted and multiplied arts of civilization are but preparations for the sacrifice of war—the festival of death.

"Despite the positive command of the Saviour, few, even of the best of us, ever pray for our enemies. If we do, it is with an elastic mental reservation. The day has not yet arrived when swords are beaten into plowshares or spears into pruning hooks; and, judging from facts which can be neither blinked nor denied, that era of perfect peace is out of sight in the distant future.

"With every nation of Europe supporting armaments of immense proportions and straining every nerve to augment them, it cannot be truthfully said that the world has attained that pacific status foretold in the gospel of the Prince of Peace. The clank of the sword is heard and the flash of the bayonet is seen in every quarter of the globe."

Mr. Clark's statements are in direct line with the predictions of Sacred Writ. Centuries ago the prophet of God declared that the last days would be times of warfare; the nations of men would be busily engaged in preparation for the last great struggle for the supremacy of the world. A striking fulfillment of this is witnessed today in the active prepara-

tion for warfare which is going on in every land, and well do the men who are in the forefront of national affairs know what the future holds in store for the inhabitants of this world.

To the student of prophecy it is given to know this not alone from the shaping of human affairs, but also from the sure word of Scripture. Knowing it, may we prepare our own hearts for the times that are coming on the earth, and warn our fellows that they may likewise find in God the preparation which will sustain them in the day of trouble soon to come upon the world.

"CONFIRMATION of one of the most warmly controverted passages in Genesis has been discovered by archeologists, who have deciphered a Babylonian votive offering now in the possession of Yale University. It has been asserted for years by certain critics that the names of the four kings mentioned in the fourteenth chapter of Genesis as having invaded Palestine in the days of Abraham were 'etymological inventions of imaginary characters,' and it was held that the entire historical background for the patriarchal stories was different from that given in Genesis. Now the pick and the shovel of the archeologists come to the support of the Biblical record. The Yale tablet is in the form of a conical brick, dedicated to the goddess Innina, or Ishtar. It is written in Sumerian, the non-Semitic language of the early period. The last two kings of Larsa were, according to the Yale tablet, Eri-Aku (Arioch) and Rim-Sim (Rim-Aku), sons of Kudur-Mabug, the Elamite, who was also suzerain of Palestine and Syria. Chedorlaomer, mentioned in the fourteenth chapter of Genesis, was probably another son, in the opinion of the Yale authorities. These Yale archeologists point out that the knowledge that Arioch was the son of an Elamite king, who claimed to be suzerain of Palestine and Syria, is a remarkable confirmation of a detail in this Old Testament narrative, in that it furnishes a reason why Arioch, of Ellasar (Larsa), who was a son of an Elamite king, was allied with Elam. Moreover, it is known that Amraphel, of Shinar, was subservient to Elam until he overthrew its power in his thirty-first year."

Harvest Ingathering Review

LAST week the Southern California Conference ordered 10,000 of the Harvest Ingathering REVIEW. These are desired sent in one order to their tract society address, and will mean a fair-sized truck load of papers. Their portion of the \$100,000 goal is \$5,231, and they expect to reach it, but it will mean doubling their actual Ingathering cash receipts—\$2,438.64—of last year. Many other conferences probably have about the same thing to do, and we trust they, like Southern California, will begin early to plan for a strong, definite work.

T. E. BOWEN.

ELDERS I. H. EVANS and W. T. KNOX returned to their offices last week from visiting Western meetings. They report excellent meetings in those conferences which they have visited.