

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.

11. Where and when will Jesus Christ set up his kingdom?

The kingdom of Christ will be established on this earth. In this will be carried out the original design of God, providing that this earth should be peopled by a holy race. Gen. 1:26-31. In this original plan, Adam, as the father of the human family, would doubtless have occupied the position of king. But through sin he lost possession of his inheritance. He could be restored to this lost dominion only through the provisions of the plan of salvation. In this plan Christ became the redeemer not only of man in his lost state, but of man's lost dominion as well. Through his grace both will be restored to their Edenic purity. Rom. 8:18-23. To Christ, the tower of the flock, by right of conquest and by virtue of his sacrifice, the lost dominion reverts. Micah 4:8.

That God's design that this earth should be peopled by a holy nation did not change with the entrance of sin is evident from his call to Abraham, to whom he promised that to him and to his seed he would give the earth. Gen. 13:14-17. The seed to whom the promise was made was the Lord Jesus Christ. Gal. 3:16. All who accept Christ are counted as Abraham's seed and heirs according to the promise. Gal. 3:29. And Christ, in speaking to his faithful followers while on earth, comforted them with the promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. Thus, in the carrying out of God's purpose, Christ, the second Adam, becomes a quickening or life-giving spirit, and through the resurrection of the dead at the last day there will be gathered from every age of the world the people whom God has taken out of the nations of men for his name. Isa. 11:11, 12.

This kingdom will be established at the end of the world, the second coming of Christ. For proof of this see 2 Tim. 4:1; Matt. 25:31; 16:27; 13:40-43; Dan. 7:26, 27; Rev. 21:1-7; and other scriptures.

12. Will one who knows of the seventh-day Sabbath and does not keep it be saved?

The determination of this question does not rest with man. It is a question which only the Lord himself can determine at the last great day. At that time every man will be judged according to the light which he has possessed. "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke 12:47, 48. In the judgment of the last day the law of God will constitute the standard of judgment. See James 2:12.

Undoubtedly many earnest Christians have lived in this world and died in the full and conscientious belief that in the observance of the first day of the week they were keeping the commandment of the Lord. The righteousness of Christ will cover this remissness in the lives of these children of his. They did the best they knew, and God accepts the will for the deed in the service they rendered. When light comes to an individual and he rejects it and turns from it, that light, which would have led him on into the fullness of the salvation of God, will prove his condemnation at the last day. But the records of heaven only can determine at what time and in what measure light is rejected by each individual. Judgment does not belong to us. It is for us faithfully to proclaim the message of God. It is for us to restore to its rightful place in the recognition of our fellows the Sabbath of Jehovah. But, having given the message of the Lord with meekness and with godly fear, let us leave to God the judgment of our fellows in the relationship which they choose to sustain toward his truth. It proves many times that some whom we have believed had forever rejected the truth of God out of their knowledge, under changed conditions and in hearing the truth in a new setting were attracted by its beauty and yielded themselves to its saving power. Whether men hear or forbear to hear the gospel message, let us hope on and pray on and labor on, leaving to God the results of the harvest.

13. Has the question of life insurance been made a test of fellowship in the Seventh-day Adventist Church?

We know of no instance in the history of the church where this question has been made a test of church fellowship. This is a question which pertains rather to the individual conscience and to the province of the individual relationship between the disciple and his Master than to the determination of the church. It is a question, however, which we believe should receive more careful and personal consideration on the part of our brethren and sisters than has been given it in the past.

We should not wish to take the position that no temporal benefit had ever come to individuals as the result of taking out life insurance policies. Such benefit has accrued to many from many other worldly enterprises and schemes. On the other hand, there have been many sore disappointments in receiving the benefits which it was hoped life insurance would bestow upon the beneficiaries. Thousands and thousands of dollars have been invested in these ways from which there have been received no commensurate returns. And there would have accrued to the participants much greater advantage by the safe investment of their earnings in conservative business enterprises.

But there is another phase of the question to the children of God, particularly

to the believers connected with this movement. We are living in the day of the Lord's preparation. Is it his desire that we should make provision for the future?

If our lives are hid with Christ in God, if we have committed into the divine keeping our all, can we not safely trust the Father above for the outcome of our earthly existence? Is not the best life insurance that which lays up a bank account in heaven in store for the life to come?

The servant of the Lord has spoken with direct reference to this question:—

"I was shown that Sabbath-keeping Adventists should not engage in life insurance. This is a commerce with the world which God does not approve. Those who engage in this enterprise are uniting with the world, while God calls his people to come out from among them and to be separate. . . . As a people, we are in a special sense the Lord's. Christ has bought us. Angels that excel in strength surround us. Not a sparrow falls to the ground without the notice of our Heavenly Father. Even the hairs of our head are numbered. God has made provision for his people. He has a special care for them, and they should not distrust his providence by engaging in a policy with the world.

"God designs that we should preserve in simplicity and holiness our peculiarity as a people. Those who engage in this worldly policy invest means which belong to God, which he has intrusted to them to use in his cause, to advance his work. But few will realize any returns from life insurance, and without God's blessing even these will prove an injury instead of a benefit. Those whom God has made his stewards have no right to place in the enemy's ranks the means which he has intrusted to them to use in his cause."—*Testimonies for the Church*, Vol. 1, pages 549, 550.

We believe that through life insurance, wild speculation, and worldly enterprises, much money has been absorbed which God would have had placed in his treasury. Our lives are in his hands, and we may safely commit to him their keeping against the day of his appearing. 1 Peter 4:19.

14. A reader of the "Review" raises the old-time question of where Cain obtained his wife.

We candidly admit that we do not know. The only record in existence at the present time regarding Cain and his posterity is found in the fourth chapter of Genesis, and that is silent on the question. We know of no other source of information to which we may appeal. How long after the creation of man before Cain's marriage we have no means of knowing. It is evident from the record that our long-lived forefathers did not marry at the early age at which marriages are consummated today. Undoubtedly before Cain's marriage a sufficient time had elapsed for the human family to largely increase and afford among some of Cain's relatives the woman whom he chose for his companion.

This woman was not found necessarily in the land of Nod, as skeptics sometimes aver. The record shows that after reaching the land of Nod, there were born to Cain and his wife sons and daughters. Gen. 4:16, 17.

The Advent REVIEW And Sabbath HERALD

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

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No. 30



Freedom in Christ

ELIZA H. MORTON

(Ps. 126: 1, 2)

O ZION in the wilderness,
O people bound by sin,
O people with a mighty truth,
Be clean and pure within!

Repent, confess, and put away
Transgressions seeming sweet;
Arise and shine, and trample sin
Beneath thy conquering feet.

And pray for rain, the latter rain;
Surrender all to God.
Angels of strength and mighty power
Will come from Christ the Lord.

Thy mouths with laughter shall be
filled,
With joy thy tongues shall sing,
O hearts contrite! O tide of love!
O Jesus, Jesus, King!
Portland, Maine.

The Example of Christ *

MRS. E. G. WHITE

DEAR BROTHER: At one time you made the suggestion that if the managers of our institutions offered higher wages, they would secure a higher class of workmen, and thus a higher grade of work. My brother, such reasoning is not in harmony with the Lord's plans. We are all his servants. We are not our own. We have been bought with a price, and we are to glorify God in our body and in our spirit, which are his. This is a lesson that we need to learn. We need the discipline so essential to the development of completeness of Christian character.

Our institutions are to be entirely under the supervision of God. They were

established in sacrifice, and only in sacrifice can their work be successfully carried forward.

Upon all who are engaged in the Lord's work rests the responsibility of fulfilling the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

Christ himself has given us an example of how we are to work. Read the fourth chapter of Matthew, and learn what methods Christ, the Prince of life, followed in his teaching. "Leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthaliim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthaliim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. . . .

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."

These humble fishermen were Christ's first disciples. He did not say that they were to receive a certain sum for their services. They were to share with him his self-denial and sacrifices.

"And Jesus went about all Galilee, teaching in their synagogues, and preach-

ing the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them." He gave what is known as the Sermon on the Mount,—a discourse full of precious instruction for all who claim to be his disciples. His deeds of sympathy in restoring the sick to health had aroused a deep interest in his work, and had prepared the people to listen to his words.

In every sense of the word, Christ was a medical missionary. He came to this world to preach the gospel and to heal the sick. He came as a healer of the bodies as well as the souls of human beings. His message was that obedience to the laws of the kingdom of God would bring men and women health and prosperity. . . .

Christ might have occupied the highest place among the highest teachers of the Jewish nation. But he chose rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might catch the words of the gospel of truth. He labored in the way in which he desires his workers to labor today. By the sea, on the mountain side, in the streets of the city, his voice was heard, explaining the Old Testament Scriptures. So unlike the explanation of the scribes and Pharisees was his explanation that the attention of the people was arrested. He taught as one having authority, and not as the scribes. With clearness and power he proclaimed the gospel message.

Never was there such an evangelist as Christ. He was the Majesty of heaven, but he humbled himself to take our nature that he might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. How the people flocked to him! From far and near they

* Part of a letter dated July 2, 1903, published recently, with similar matter, in the small pamphlet entitled "The Spirit of Sacrifice."

came for healing, and he healed them all. His fame as the Great Healer spread throughout Palestine, from Jerusalem to Syria. The sick came to the places through which they thought he would pass, that they might call on him for help, and he healed them of their diseases. Hither, too, came the rich, anxious to hear his words and to receive a touch of his hand. Thus he went from city to city, from town to town, preaching the gospel and healing the sick,—the King of glory in the lowly garb of humanity. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

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The Second Advent Movement —No. 3

J. N. LOUGHBOROUGH

A SCRIPTURE which gave great force to the advent movement, especially from 1840 to 1844, was the tenth chapter of Revelation. "I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roar-eth: . . . and sware by him that liveth forever and ever . . . that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10: 1-7.

The Adventists said: "Here is a message announcing the time for the finishing of the 'mystery of God.' That mystery is the gospel, according to Rom. 16: 25, 26; Eph. 3: 8, 9; Col. 1: 27. This proclamation points to the sounding of the seventh angel as the event to follow; and when he sounds, there are voices in heaven saying, 'The time of the dead, that they should be judged.'"

In 1838 Brother Miller published his lectures in a pamphlet of 204 pages. In that pamphlet he gave an exposition of the seven trumpets, claiming that the first four trumpets had their fulfillment in the wars that broke Western Rome into ten fragments. The fifth he applied to the Turkish "torment" of the Eastern Empire, after the founding of the Ottoman Empire, from July 27, 1299, to July 27, 1449, 150 years—five prophetic months. At this time John Palæologus, the last Greek emperor, died, and Amara, the Turkish sultan, was storming Constantinople, using firearms, and with a ponderous cannon battering the walls of Constantinople. Very shortly he had possession of the city, "killing" the power which he had formerly "tormented." His killing of the power was to be for "an hour, and a day, and a month, and a year"—391 years and 15 days, on the ground of a day symbolizing a year, according to the Lord's explanation. Num. 14: 34; Eze. 4: 6.

"In the year 1840, another remarkable

fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A. D. 1840, sometime in the month of August;' and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years and 15 days commenced at the close of the first period, it will end on the eleventh of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.'

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended."—*Great Controversy*, edition 1912, pages 334, 335.

Just after the battle of St.-Jean d'Acre, the following appeared in the London *Morning Herald*: "We [the allies] have dissipated into thin air the *prestige* that lately invested, as with a halo, the name of Mahammed Ali. We have in all probability destroyed forever the power of that hitherto successful ruler; . . . but have we done ought to restore strength to the Ottoman Empire?—We fear not. We fear the sultan has been reduced to the rank of a mere puppet, and that the sources of the empire's strength are entirely destroyed."

When the situation of the Turk became known, the people said: "Turkish independence is gone. The prediction of the prophecy is fulfilled. The year-day theory of prophecy is established." This resulted in a mighty impetus to the advent movement. Many infidel clubs were broken up. Brother Litch stated that he had received word by letters from more than one thousand infidels who gave up infidelity on the strength of the fulfillment of that prophecy.

Lodi, Cal.

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"Judge Not"—No. 2

A. E. PLACE

A FRIEND once wrote me the following sentence, "God is far above our petty differings." This is a truth of which we should be very thankful. But notwithstanding the fact that he is far above these things, he feels for us in all our weaknesses, and he "is touched with the feeling." Yet how very small must ap-

pear to him many of our "differings" which to us seem of considerable moment.

"Petty differings!" Petted differings! O, how we have petted them, and pitied ourselves when we should have said, "Get thee behind me, Satan"! But these differings, however small, will finally become like the little land between the sources of the Amazon and the Orinoco Rivers. The one letter O divided the Eastern and Western churches. One claimed that the body of Christ was "homousian;" that is, the same substance with the Father. The other side claimed that the body of Christ was "homoousian;" that is, of like substance, etc.

The historian Bancroft tells us that the Peloponnesian War resulted from a strife about an oracle. So the peace of thousands of homes has been destroyed because one cries, "It was a rat!" while the other cries, "I say it was a mouse!"

Many of the differings of both friend and foe, if analyzed, would give but one precipitate—"petty." Petty slights, petty hurts, petty feelings, petty differings,—all these are bases for judgment and condemnation. I often wonder if it was "petty differings" back in Paul's day which led him to say, or write, "When I was a child, I spake as a child, . . . but when I became a man, I put away childish things."

Are we children, or are we men and women in Christ Jesus? If we are children, let us earnestly pray to become men and women.

For the past few years, I have been studying man's nature and characteristics (and woman's, too, for that matter) more than ever before, and especially have I tried to study my own, and I have reached the conclusion that we are all much alike. Some of us are for Paul, and some for Apollos. Paulites condemn Apollosites, and vice versa, but God says "both are carnal." Paul may plant, Apollos may water, but God giveth the increase. So he who planteth is nothing, and he who watereth is nothing, but God who giveth the increase. No man living is anything in the sight of God, only as he is, or will be, connected with God. If we do not have God with us and in us in the planting or the watering, we are nothing, and our planting or watering is nothing. Christ establishes this truth by the statement, "Without me ye can do nothing."

Let us now emphasize the truth that if God be with us and in us, or to the extent this is so, we shall not and cannot condemn or judge our fellow men. God manifest in the flesh of Jesus, said, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

This not only shows Christ's attitude on the question of judging, but shows that he saw that if he came to judge the world, he could not save the world. Thus we see that criticizing and judging tend to destroy men, but not to save

them. Therefore, the great question for us each to decide for himself is, Am I a savior to this world, or am I a destroyer? Am I in God's hands a savior, or is my life destroying or hindering his great, merciful work?

San Jose, Cal.

Authenticity of the Bible

L. L. CAVINESS

THESE are days of skepticism and infidelity; and it is well for us from time to time to consider the reliability of the hope which in us lies. The greatest proof of Christianity and of the Bible is the transformation which is wrought in the lives of those who receive and believe it; yet it may be interesting and helpful to consider some of the many other proofs.

William E. Gladstone, one of England's greatest statesmen, in speaking of the books of the Pentateuch, said:—

"The main facts of history they contain have received strong confirmation from Egyptian and Eastern research."—*"The Impregnable Rock of Holy Scripture,"* London, Wm. Isbister, 1890, pages 14, 15.

Not only in the facts themselves, but even in the manner of telling them, there is proof of the authenticity of the Bible.

"There is another evidence of its veracity, and it is this: In other histories we see the great tendency to hero worship. The historian has some favorite character. He wants to show what a grand man that was. The Bible never wants to show what a grand man anybody was. There is no hero worship in the Bible."—*Adolph Saphir, "The Divine Unity of Scripture,"* London, Hodder and Stoughton, 1894, page 214.

One of the most common attacks on the Scriptures is on the Mosaic authorship of the Pentateuch, although "the unanimous tradition of the Jews ascribes the Pentateuch to Moses, and among Christians the Mosaic authorship was not called into question until a comparatively recent period. The evidence of the genuineness of the Pentateuch rests on direct testimony. If it had perished, most of its ordinances could have been gathered from the later books of the Bible; and the chain of evidence is completed by the testimony of Christ and his apostles, who without hesitation ascribe the composition of the Pentateuch to Moses."—*Walter A. Copinger, "The Bible and Its Transmission,"* Henry Sotheran and Company, London, 1897, page 10.

The historical faithfulness is not found alone in the writings of Moses, but is present throughout the entire Bible.

"Here is a book which, unlike any other contemporary history, records the sins of rulers and people, the divine condemnations and punishments visited upon them for their sins, their numerous defeats at the hands of their enemies, faithfully preserved by this people, though it is historically a fraud [the critics tell us] from beginning to end. You ask me to believe the monstrous,

the impossible. That is not all, this fraudulent compilation of writings [as they call it] claims from the beginning to the end to be from God. It is always saying, 'Thus saith the Lord.' It also teaches the most perfect morality that the world ever received. Its doctrine of the Godhead is the sublimest ever taught to man: he is eternal, all-seeing, everywhere present, all-powerful, just, holy, true, merciful, long-suffering, and tender in mercy. The most ancient of these writings, even according to the critics, are filled with these sublime teachings. What wonderful teachers were Amos, Micah, Hosea, Joel, Isaiah! Yet we are told that more than two hundred and fifty years after their times a wily priest reversed Israel's history, and made that first which was last, and that which begun in the spiritual end in the merely ritual, and overslaughed the great teachings of the prophets with the ritualism of the Levitical system."—*T. McK. Stuart, "Divine Inspiration Versus Higher Criticism,"* Jennings and Graham, Cincinnati, pages 70, 71.

John Stuart Mill says:—

"It is of no use to say that Christ, as exhibited in the Gospels, is not historical. Who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul."—"Essays," page 233; quoted in *"The Bible, Its Origin and Nature,"* Marcus Dods, D. D., Scribner's Sons, New York, 1905, page 208.

In concluding this article, two short quotations from that well-known anti-infidel writer, H. L. Hastings, are given:—

"I do not believe that a good man lies; and I do not believe that a man who lies is a good man. Perhaps you do; but if so, you were brought up in a different way from that in which my father brought me up. So I do not believe that a book packed with lies from one end to the other is a good book; and I do not want any one to come and tell me that Jesus Christ was a good man, and the Bible a good book, but that neither of them tells the truth. I join issue there. This book is what it professes to be, or it is a swindle; Jesus of Nazareth was what he professed to be, or he was an impostor. . . .

"The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up; and when you overturn it again, it is right side up still. Every little while somebody blows up the Bible; but when it comes down, it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. 'In less than a hundred

years,' said Voltaire, 'Christianity will have been swept from existence, and will have passed into history.' Infidelity ran riot through France, red-handed and impious. France still feels the curse and blight of its influence. The century has passed away. Voltaire has 'passed into history,' and not very respectable history either; few infidels would care to read publicly Voltaire's biography as written by a fellow infidel; but the Word of God 'liveth and abideth forever.'—"Will the Old Book Stand?" pages 4, 5.

The Perpetuity of the Law

C. E. HOLMES

THERE are many who claim that the fourth commandment was nailed to the cross at the crucifixion of Christ. Occasionally, however, we find one who distinguishes between the ceremonial law, which was fulfilled by Christ, and the moral law, which is eternal. One of the best statements regarding the establishment of the Sabbath and its perpetuity is made by Rev. David James Burrell, D. D., LL. D. He is pastor of the Marble Collegiate church, New York City, and president of the New York State Sabbath Association. Writing under the title "Some Mistakes About the Sabbath," he says:—

"The first mistake made by Christian people is in supposing that the Sabbath law, as laid down in the Old Testament, was abrogated by our Lord Jesus Christ.

"Christ himself affirmed that he came 'not to destroy the law, but to fulfill it.' The ceremonial law, in its symbols and prophecies, was intended to point forward to the coming of Christ; and at his coming it passed away, because it was fulfilled in him. So it is written: 'He nailed to the cross the handwriting of ordinances that was against us, and took it out of the way.' But the moral law, as contained in the decalogue, is as eternal as the constitution of man. It was written in the nerves and fibers of the human system before it was transcribed on tables of stone. The fact that it was thus written on stone, if it meant anything, meant that it was to abide forever. It is difficult to see how any one could suppose that Jesus would select one of the ten precepts thus recorded,—and the very one which was expressed in the most positive terms,—and, leaving the others intact, abrogate that one."—"Sunday Rest in the Twentieth Century," page 205.

After quoting the fourth commandment entire, Dr. Burrell continues:—

"The opening word is significant: 'Remember'! It is precisely as if God foresaw that the time would come when some of his people might say this commandment was intended to be only of temporary force, and thus forestalled it. Observe, also, the two illative conjunctions in which the rationale of the Sabbath is set forth: 'For in six days the Lord made heaven and earth, . . . wherefore the Lord blessed the Sabbath day, and hallowed it.' The Sabbath is

thus established in the fact that God made the world in six creative days and then rested. This being so, is it not obvious that the law is of binding force so long as it continues to be true that God created the world in that way?

"If the Sabbath law, as thus formulated by God himself, were to be abrogated, it surely would not be done by his only begotten Son. Let me say it reverently, Christ would not have done this if he could, and, considering his relations with the Father, he could not if he would. He came into the world, 'not to destroy the law, but to fulfill it.'"—*Id.*, page 206.

"Behold What God Hath Wrought" *

MRS. MARY H. WILLIAMS

PROPHETIC the message that flashed o'er the land,

"Behold what God hath wrought;"
Writ in the lightning with unseen hand,
What a lesson for us is taught!

The message is circling the whole earth round,

"Christ's coming and kingdom are near;"

The forces of nature reecho the sound
For earth's teeming millions to hear.

From far-away lands and isles of the sea
Where the battles of truth are fought,
Come the joyful tidings of victory,
And we marvel at *what God hath wrought*.

Let us onward press in the name of the Lord,

His strength to our weakness unite;
With the shield of faith and the Spirit's sword

We triumph alone in his might.

When gathered at last on the crystal sea,
The hosts by the Lamb's blood bought,
Will praise his great name through eternity,

Remembering *what God hath wrought*.
Charles City, Iowa.

The Jews and the Third Angel's Message

HAROLD MAYER

PROPHECY indicates that the final triumph of the third angel's message will bring with it the conversion of many of the literal seed of Abraham; and it is clear from Scripture that the Jewish people must be given the gospel message of the kingdom before the Lord comes.

Jesus said at one time, speaking of the gathering of his people from all nations into the kingdom of God: "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are *last* which shall be *first*, and there are *first* which shall be *last*." The spirit of prophecy makes it clear that the Jewish people will be the last of all peoples to receive the truth; but receive it they will,

for we are encouraged to labor for them in the following words:—

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects his messengers to take particular interest in the Jewish people whom they find in all parts of the earth."
"As his servants labor in faith for those who have long been neglected and despised, his salvation will be revealed."
"Many will by faith receive Christ as their Redeemer." "Their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world."—"Acts of the Apostles," page 381.

And the Word of the Lord says (Hosea 3:4, 5) that "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

We know we are living in the latter days, when all the signs of the end are being rapidly fulfilled; and we are engaged in the mighty work of helping the Lord to bring to pass his prophecy of Matt. 24:14. How important it is, then, for us to take into consideration the Jew and his relation to the third angel's message! The apostle says the receiving of the Jews will be the finishing of the work. "God hath not cast away his people." They have not stumbled that they should fall, "but rather through their fall salvation is come unto the Gentiles. . . . If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, . . . if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. 11:1-15.

"Blindness in part is happened to Israel until the fullness of the Gentiles be come in." The fullness of the Gentiles has come in. The gospel message has practically gone to all the world to gather out a people for His name. That work is almost finished; and it seems now that the Lord is but waiting for the Jew to take hold of the truth of God for these last days.

The prospect that the Jewish people will accept the message is very encouraging. We already have several Jewish believers, and others, here and there, slowly but surely, are accepting present truth. To be sure, it is difficult to work for the Jews. Perhaps there is no harder class of people to reach. This difficulty is accounted for by the fact that they have been so long bound by the traditions of men. Today, however, there are indications on every hand that these people are breaking away from the man-made precepts and ceremonies of their forefathers which have bound them in greater servitude than did their taskmasters in Egypt.

The Holy Spirit is moving upon the

hearts of the Jewish people in these days, preparing them for the reception of the gospel, by convincing them that the persecutions of the past were no part of real Christianity, and by breaking the bonds of human tradition which have so long clung to them. The fear of the rabbi has now practically disappeared, and the Jew of today is an independent thinker. The Jew in this generation is not nearly so prejudiced as was his father, because he has come in contact with liberal-minded Christians and modern events, and this has broadened his mind.

The Jew today will talk to you about Christ. He believes that Jesus was a good man, and that his teachings are among the best; but he does not believe that Jesus was the Son of God. It is an impossibility with him for God to have a human Son. That is still the stumblingblock, as it was back in the days of Peter and Paul.

It is on this point that our people will have to meet the Jew. He needs to be shown this truth from the Old Testament. The great need of the Jews today is for us to go among them and show them the difference between professed and practical Christianity. They have always been taught that the name of Christ represents persecution, and that his followers are violators of the law of the Most High given through Moses. Therefore, Seventh-day Adventists are the only people who can set the Jew right on this question. Let him know you keep the Sabbath of the commandment, do not eat pork, and live up to the law as you know it from the Bible, and you will have established a tie between him and this people. You should not try to convince him that you know the Word of God better than he does, for he will quickly tell you that his people received the truth from God, and they are the correct interpreters of it. But speak to him about the similarity in his belief and yours. Tell him of your strong faith in the writings of Moses and the prophets. By and by he will begin to ask questions, and inquire where it is you and he differ. Then you can bring in Christ; for the Holy Spirit has impressed his heart to ask these questions.

"As his servants labor in faith for those who have long been neglected and despised, his salvation will be revealed. . . . The God of Israel will bring this to pass in our day. . . . 'Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.'"—"The Acts of the Apostles," pages 381, 382.

Takoma Park, D. C.

"MANY receive advice; few profit by it."

* The first telegram sent by the Morse system.



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EDITORIAL

Glorious Power

It is the privilege of the child of God to be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." If Christ is in him and he in Christ, he will have it. And think how much power it confers. It is "might, according to his glorious power." Christ says, "All power is given unto me in heaven and in earth." Then the promise to the Christian is that, in his battle against sin, he may have divine power. That power will be bestowed in proportion as he becomes a "partaker of the divine nature." With such unlimited resources as these from which to draw, certainly the child of God may take heart. Christ is his Captain, and through him the warfare knows no defeat.

A Raven the Messenger of Deliverance

THE attitude of thoughtless unbelief toward the records of providential care in Holy Scripture is well illustrated by an advertising card displayed in a car on a Western interurban line. Presenting some business offer, the card declared:—

If Elijah were alive today, there would be no ravens to feed him. That brand of ravens has gone forever. The only bird that will feed you today is the eagle on the American dollar.

Sad to say, it is more than an irrelevant treatment of a sacred story. It is the expression of a sentiment that obtains too generally in these days, of which Christ asked, "When the Son of man cometh, shall he find faith on the earth?" We need a revival of faith in the God who actually doeth things for his children. Inspiration puts on the lips of those living in these latter days the prayer:—

"Awake, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days. . . . Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" Isa. 51:9, 10.

He is ever the same, a God able to do things on earth, whose arm is stretched forth in might today the same as in olden days. He does not work always in the same way. His wonders are not repetitions for display. But he who made the depths of the sea a way in ancient times is still making ways for his children; and he who fed the prophet by the ravens so long ago is still able to provide in trouble.

Many a man in unbelief draws back from the path of righteousness because he can see no way of livelihood in the narrow way that leads to life; while the foot of faith presses into that path and finds that God is truly the living God. Whether his care is manifested in the ordinary or the extraordinary way, it is his loving providence.

Here, however, is a story of a providence, a raven being an actual agent in the deliverance. It was in the seventeenth century that Paul Gerhardt, of Germany, a Lutheran pastor, wrote the blessed hymn, "Give to the Winds Thy Fears." The familiar English translation ("Hymns and Tunes," No. 733) renders two stanzas:—

"Give to the winds thy fears,
Hope and be undismayed;
God hears thy sighs and counts thy tears,
He shall lift up thy head.

"Through waves and clouds and storms,
He gently clears thy way;
Wait thou his time, so shall this night
Soon end in joyous day."

It was amid trial and persecution that Gerhardt's trust had grown strong; and the hymns of faith and hope that poured from his soul have blessed and helped many another heart waiting through dark hours for God to "clear the way." One such was a Polish peasant named Dobry, who lived near Warsaw, in the days of King Stanislaus (1764-95). Dobry experienced a remarkable deliverance by a raven's visit, in which he recognized the direct intervention of the Lord. The story is told by S. W. Duffield, in his standard history of "English Hymns" (page 166):—

He had fallen into arrears with his rent, and his landlord was about to eject him from his home. It was the dead of winter, and the poor man had thrice appealed for mercy, but in vain. The next day was to see himself and his family homeless and hopeless in the midst of the snow. But Dobry kneeled down and prayed, and then they all sang this hymn. At length they came to the words, "*Dein werk kann niemand hindern*:"—

"Nothing thy work suspending,
No foe can make thee pause
When thou, thine own defending,
Dost undertake their cause."

There was a rap at the window. Dobry went to it, opened it, and a raven which his grandfather had trained and set at liberty popped in with a valuable jeweled ring in its beak. The peasant took it at once to his minister, who identified it as the property of King Stanislaus, to whom he restored it. The king sent for Dobry, rewarded him handsomely, and the next year built him a new house, and gave him cattle from his own herds. Over this house door, on an iron tablet, appears still, it is said, the effigy of a raven with a ring in its beak. Underneath are the first four lines of the stanza which was being sung: "*Weg' hast du allerwegen*," etc., which are thus rendered in the admirable version of Mrs. E. Charles:—

"All means always possessing,
Invincible in might;
Thy doings are all blessing,
Thy goings are all light."

It is good to know that our Father in heaven is never at loss for means by which to send the deliverance from trouble or perplexity, when he sees best. And when the trouble must be borne, his sustaining, comforting grace amid trial never fails his dear ones who put their trust in him. Let us give two stanzas of Gerhardt's hymn (in this translation of Mrs. Charles's), so full they are of the spirit of trust in the living God who can make ways where there are no ways:—

"Commit thy way to God,
The load which makes thee faint;
Worlds are to him no load;
To him breathe thy complaint.
He who for winds and clouds
Maketh a pathway free,
Through wastes or hostile crowds,
Can make a way for thee.

"Hope then, though woes be doubled,
Hope and be undismayed;
Let not thine heart be troubled,
Nor let it be afraid.
This prison where thou art,
Thy God will break it soon,
And flood with light thy heart
In his own blessed noon."

W. A. S.

Minded to Be Rich

ISRAEL worshiped a calf of gold and suffered God's displeasure. His servant burned the calf, ground it to powder, and scattered the dust upon the water.

The people today are not making calves of gold to worship; but they are certainly worshiping the material of which Israel's calf was molded. The worst fea-

ture of the situation is that such worship is not confined to the people of the world. In very many cases even the church member has sacrificed truth and honor to the shining idol, and then has sat down to eat and drink and risen up to play.

The Word declares: "They that be minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Tim. 6:9, 10. In very many cases we have found that this unholy and dangerous love has taken possession of those of our own faith; and an idol has been set up in the soul that has eclipsed the missionary zeal, the love of the message, and even the fervent love of God experienced in former days. Satan has been wonderfully industrious in these closing years to invent a myriad of schemes to catch, if possible, the eye, the ear, and the heart of every soul in this age.

If we are "minded to be rich," we may know, as surely as the Word of God is true, that we have put ourselves in the way of Satan's temptations and thrown ourselves into his snare, and have opened up our hearts for the "many foolish and hurtful lusts" that Satan has invented for the very purpose of drowning men "in destruction and perdition." We cannot love two things supremely at the same time. When the love of God is uppermost, the love of the things of this world sinks out of the heart. When the love of money is uppermost, the love of God declines and vanishes; and then it is that men are "led astray from the faith."

At the present time unscrupulous men, whose only god is the gold they have or covet from you, are advertising all kinds of plausible schemes to enable "the small investor" to amass a fortune in a few months or a few years. They seem able to figure out their propositions to a demonstration. The people invest their means, and may even receive a dividend; and then for some reason, plausibly explained, the project ends, the "promoter" is rich, and the people who have invested, because they were "minded to be rich," have the experience and a depleted purse.

Some of our own people have invested in these plausible propositions, and riches are still beyond their reach. In many cases they have not received a cent in dividends. They cannot contribute as they would like toward the promulgation of the message; for the very being who prompted the proposition and fosters the love of money, is holding theirs where it can never be obtained to use for that

purpose. It is a scheme of the adversary, and it works for the advancement of his purposes and the hindering of the message God has given us to give to the world.

Such investments are like those of which Haggai speaks: "He that earneth wages earneth wages to put it into a bag with holes." God's blessing is not upon them. How much better to follow our Saviour's instruction: "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:33, 34.

The powers of darkness will never come to the support of the legions of light to advance the interests of the kingdom of Christ in the world. Satan exults when Christians (and especially Seventh-day Adventists) put their means where he can handle it in his own way. God has made us stewards of the means he intrusts to us. When we invest in the money-making schemes of this world, we are making the "god of this world" the steward of what God has intrusted to us; and we are in no way warranted in expecting that the god of this world will so handle our funds that the cause of God will be advanced or our eternal interests in any way served. There is a bank that is safe; there is an enterprise that will not fail nor disappoint the investors. That bank is the bank of heaven, and that enterprise is the third angel's message. C. M. S.

Our Attitude Toward Others

THE attitude of others toward us will be very largely determined by our feelings toward them. He who would have friends must show himself friendly. The environment in which we live is homelike, the people surrounding us are neighborly, very largely in proportion as we kindly relate ourselves to men and conditions. This principle is true as applied to our relation to men and women of other Christian faiths and churches. Like Paul, we may belong to the sect which is everywhere spoken against, and this may result from the very nature of the message we are bearing to the world. But we should seek to give the message in such a spirit that no unnecessary antagonism will be aroused.

Our work in this world as a denomination is not to antagonize other denominations. We are not set to fight the Methodists, the Baptists, or the Catholics, or any other denomination. Heaven has ordained this movement for the proclamation of the everlasting gospel, the great saving message of truth. As the harbingers of this message, our work is to save men, not to condemn them. It is not for us to hold up the

cherished views of others to jest or ridicule or scorning. Some of the religious bodies in the world today have a Christian experience and history antedating ours by many years. God has used them for the accomplishment of a great work in the world. They have sent to the mission fields many heroic souls who have watered the gospel seed with their blood. These denominations contain many earnest men and women who are serving God according to the best light they have. The recognition of these facts should lead us to the exercise of a kindly spirit in our relationship to them.

God has blessed this people with advanced light, with a special message for this day and generation. It is for us kindly and considerately to place this truth before those who know it not. In the preaching of the gospel it is inevitable that truth must clash with error, and that error should be exposed, but the best way to expose error is to preach the positive truths of the gospel. This message is designed to give a warning against great systems of error and evil. It sounds a warning against the beast, his image, and the reception of his mark. But the great foundation truths of the warning of the third angel's message are found in the proclamation of the first angel, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

These positive and negative truths constitute together the message. Without the preaching of the positive, the preaching of the negative will be of no avail. There are men in the world today sounding a warning against the beast and against his image, but they are not giving the warning of the prophecy of the Word; and in the giving of their own warning they fail to provide the antidote for the evil. The source of help for the ills against which they strike is contained in the positive truths of the message. The warning against the beast and his image is not designed of Heaven to hold up to ridicule the errors and weaknesses of the system represented by these symbols. It is designed to save men, and to present to them the truth and power of God which will enable them to break loose from the strongholds of error and darkness, and assert their liberty in Christ Jesus.

God has made us a distinct and separate people. This separation we must maintain. We must not compromise the message he has given us to bear. We must not lower the standard one iota for the sake of so-called peace and harmony. We must stand fearlessly in defense of the truth of God. But while we speak the plain truth, let us do it

in the spirit of the Master. We need today a greater love for perishing souls. We need more tenderness in our methods of labor. We need to enter new fields, not with a spirit of antagonism toward any, nor should we go necessarily anticipating opposition. This expectancy will place us on the defensive, and afford us poor preparation to bear the message of mercy and forgiveness to those in need.

Let us avoid as far as possible in our labors the spirit of contention, of debate, of criticism. Let us preach the truth and live the truth, revealing in our own lives its power. This will give strength to the witness we bear above any mere power of human reasoning or argumentation. The gospel of Christ is a gospel of peace and love and good will to men. To prove a savor of life the gospel must be preached in the spirit of its divine Author.

F. M. W.



Instruction for the Last Days

THE book of Deuteronomy contains special instruction for the people living in the last days. That being so, we shall not be fortified against the conditions of those days without a study of that book. We shall find in it many precious lessons of a general application, and we shall also find in it very definite and specific instruction on particular subjects.

The reason which the Lord mentions for giving the people his law while still in the wilderness was that they might learn to obey it in the land into which he was bringing them. They had forgotten the ordinances of the Lord, and the world was far from walking in harmony with those precepts. For several hundred years they had mingled with a people who were worshiping gods of their own creation, and almost everything in creation in which the life principle was manifest. So God brought them out from that people to make them a peculiar people for himself; and during all that journey he was educating them and fitting them for an inheritance in the land he had prepared for them. He would bring them in a pure people, free from idolatry and the baneful customs of the heathen.

In view of God's purpose concerning them, and in view of the associations in which he found them, these words have a special significance:—

"Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that Jehovah spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image in the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged bird that flieth in the heavens, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the water under the

earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them." Deut. 4: 15-19.

They had been among a people who saw a god in everything alive, and in everything they could create to represent their idea of his attributes. No doubt many of the Israelites had imbibed the ideas of the pantheistic people among whom they lived. So before taking them into the land of their inheritance, the Lord must teach them to purge themselves from pantheism and to learn the pure worship of the true God.

Today, when the time of the long-expected entering into the antitypical promised land is drawing nigh, the same instruction is needed, and it is needed, too, among the people whose hearts are specially set upon that glorious consummation. The world is teeming with pantheism today more than it was then, and a very definite effort has been made to wreck this movement in that treacherous current.

If the Israelites of old were so specifically instructed in the wilderness that they might live out the principles of God's law in their promised land, it is necessary also that we shall know the principles of that law here, that we may be prepared to keep it in the land which we hope so soon to enter. A kind of religious philosophy, based on the pantheistic teachings of the ancients, is spreading through the world like a veritable leaven of death. The people from whom Israel was called out saw a god in everything, and so they worshiped everything. The modern world, out of which God's remnant people are called, is traveling toward that same wide gate, or, in a gross materialism, are discarding the very idea of God. In either case the object of the great deceiver is attained. As God's specific instruction was necessary then to prepare his people to enter in, so it is necessary now when the antitypical Canaan is so near. "Little children," says the apostle John, "guard yourselves from idols." Idolatry was merely the working out of a belief. The belief thus worked out was pantheistic. What it worked out then it will work out now. So we should consider the admonition given in the above Scripture quotation as applicable to us, and necessary, and meeting a condition now, even as it did then.

As the Lord brought that people out of Egyptian bondage that he might bring them into liberty and their own inheritance, so has he brought us out of our bondage to the things of this world, that he might give us that liberty that there is in Christ, and bring us into an inheritance of which Israel's inheritance was

but a foretaste and a shadow. He gave them his law that their lives might be brought into harmony with his purpose and his character and carry out his will in that promised land; and for the same reason he has given us his law, that, under the influence of his Spirit, it may work in us the purpose of his will, bringing our lives into harmony with his purpose and his character, so that his ways may be our choice, and that our entrance into the eternal inheritance may not be marred by disobedience. There is much in that wonderful book of interest and profit and instruction to those who hope to meet their Lord in peace and enter with him into the better Canaan. He has called us out of this world that he might conduct us into a better one. Let us not murmur nor halt nor complain. We have "compassed this mountain long enough." The command now is, Go forward.

C. M. S.



God's Care

WORRY? Yes, most people do, but why the Christian? "Casting all your care upon Him; for he careth for you." 1 Peter 5: 7.

Can we, amid the sorrow and perplexities of life, when the heart aches, and when the fondest dreams of life fail of being realized, cast all on the Lord? When tossed on Adria, and neither sun, moon, nor stars have appeared in many days, can we safely let our Maker carry the load? Listen:—

Look up, on any night when the stars are clear, and you will see at its post the same sentinel star which God commanded of old to guard the throne of the eternal North. Arcturus and his sons are still circling around the pole, as they were when the Almighty answered Job out of the whirlwind, and challenged him to lead forth that prince of the ethereal host on his way. Orion is still girt with his blazing bands as he climbs the steep ascent of the eastern sky. The sweet influences of the Pleiades are still unbound. The signs and seasons are still numbered upon the glittering belt of Mazzaroth.

There they stand, from century to century, upheld by nothing save God's invisible hand, withdrawn to an inconceivable distance from us in the silent and awful depths of space,—every star a world, and many of them a million times larger than our earth,—and yet there is no jar, no collision, no falling out of the ranks, no change of place. All earthly things fade and pass away. The whole order of human society has been repeatedly changed, revolutionized, and set up anew while the flood of ages sweeps along. But the hosts of heaven are marshaled forth in the same symmetrical order upon the measureless fields of space. The clouds and the tempests of earth have not dimmed the light of the stars. The shock of armies and the thunder of a thousand battles have not shaken one gem from the diadem of night. No hostile hand has hurled the sons of the morning from their flaming thrones.

Can we not as believers in him who marshaled the host of heaven, and call them forth by name, come to him with our little load of trials and perplexities, and lay it down in his almighty arms? Let us lay aside our unbelieving worry.

G. B. THOMPSON.

The Present Situation in the Balkan States

NOTHING is more helpful in order to understand the present difficulties in the Balkan States than a map from which can be readily seen how the different nationalities and creeds are intermingled in this territory. There are large compact areas in all the Balkan States where only Roumanians or Bulgarians or Servians or Greeks live. But whenever you come to the outskirts of these countries, then the map begins to look more like a "crazy quilt." There are red patches of Greek settlements all along the seacoast of Bulgaria and of European and Asiatic Turkey, and in Albania. There are yellow patches of Turks in Roumania, Bulgaria, and Servia, and in Greece and Albania away up to Bosnia and Herzegovina. We see blue patches of Roumanians still in Bulgaria, Greece, Albania, Servia, and Turkey. There are brown patches of Albanians in Montenegro, Servia, Greece, and even in Italy. There are violet patches of Macedonians in Greece, Bulgaria, Servia, and Albania.

But the patchwork and the variety of color become still more complicated when we come to their religion. The religious divisions of the peoples of the Balkan Peninsula do by no means correspond to those of race. The Turks are not the only followers of Mohammed, for a large number of the subdued races, chiefly the Bulgarians, Albanians, and Servians, have, in order to escape oppression, turned converts to the creed of their rulers, and have since become fanatical followers of the Prophet. Thus we have Bulgarians and Servians who belong to the Orthodox Church, and a minority who have turned Mohammedans. In Albania the larger portion in the south is Mohammedan; the smaller, in the north, Roman Catholic. The Bulgarians, Greeks, and Servians all belong to the Greek Catholic faith, but each state has its own church; and as the national feeling is strong, they hate one another, because with them church and state are identical. Of the twenty-three millions in the six Balkan States, over twenty millions are adherents of the Greek Catholic Church, probably two millions are Mohammedans, and the rest Roman Catholics, Protestants, and Jews. Thus the Balkan Peninsula presents contrasts not only between the six Balkan nations, or between them and the church, but between Mohammedans, Christians, and

Jews; and also among the professed Christians, and between Greek and Roman Catholics; and among the Greeks, between the Roumanian, Bulgarian, Servian, and Greek state churches.

In the United States and Canada, one language largely predominates—the English. Freedom is granted to every nationality, and liberty to every belief. These nationalities assimilate of their own free will with the ruling nation, and within one or two generations all are good citizens of the new fatherland. The contrary is true in the Balkan States. Ever since the great migration brought these different nations into the Balkan Peninsula, they have held tenaciously to their nationality and creed where they were a solid mass, and have mostly done so where they were strewn in smaller settlements over the country. From childhood up, they imbibe not only the national hatred, but also the creed hatred. In the territories which Bulgaria, Roumania, Servia, Greece, and Montenegro occupied before this late Turkish war, there was some intermingling. Turkey has constantly had its hands full to keep peace among all the so-called Christian subjects in its territory. But their very division kept them in weakness. The moment Turkey lost this territory and the Balkan States began to divide it, then the real difficulty appeared. There were large Bulgarian and Greek settlements interspersed; the same was true with the part that Servia claimed. The same issue arose also when Albania was set aside. Most of the subjects in these parts professed Christianity, but many had turned Mohammedans and were most fanatical. And yet the very preponderance of Greeks, Bulgarians, Servians, or Albanians in disputed territory would turn the scale one way or the other.

In their greed for territory, principles of justice, mercy, and tolerance were utterly disregarded; and wherever settlements of another nationality were found, they were driven out or exterminated. Of the male population no one was spared, from the child in the cradle to the old patriarch, and even many of the women were killed. Thus whole settlements of Bulgarians in Greek territory and Greeks in Bulgarian territory, disappeared. In a little while hundreds of thousands of Turks, who still lived in the Balkan States, had to leave their lands and houses and emigrate to Turkey in utter destitution. The Turks retaliated, and thousands of Greeks who had lived on Turkish soil, were driven out and had to emigrate to Greece. All this only added new fuel. As the great powers wanted to give the Albanians a national existence, the boundary commission had the most difficult task. In order to give the new state any kind of national boundaries, some Greek,

Servian, and Macedonian settlements came within the line of Albania, and some Albanians remained in Greece, Servia, and Montenegro. Again, in Albania proper, while the great mass in the south are Mohammedans, quite a number in the north are Roman Catholics. So there was even in this small state abundant fuel for religious conflagrations.

Had the Balkan States learned the lesson of civil and religious liberty, all these difficulties would not exist. If religion were not a state affair, many of these difficulties would not have appeared. In some parts of Greece, the remaining Mohammedans were even crucified. Greece itself does not allow the sale of the Bible in modern Greek. Lately, when Greece took possession of Saloniki, it decreed that all foreign firms must employ only Greeks in their offices. As the Bulgarians were driven out, and as there is an intense hatred now between the Greeks and the Bulgarians, the latter recently converted all the Greek churches and schools in Bulgaria into Bulgarian. Thousands of people would assemble in the cities of Sofia, Rustchuk, Varna, etc., take possession of the Greek churches and schools, change everything Greek into Bulgarian; and the Greek churches became Bulgarian property.

But while all this is going on and the Balkans seem like a seething volcano, which at any moment may erupt anew, God's work is to go on. There are at present in the Balkan States about six hundred Sabbath keepers, five hundred of whom live in Roumania and form a self-supporting conference. But should we include the Roumanian and Servian Sabbath keepers in Hungary and Austria, this number would probably not be far from one thousand. They have suffered greatly during the war. In Roumania, every able-bodied man was called to arms, and forty-four of our brethren, including all our workers, were taken. The same was true in Bulgaria and Turkey. Some left these latter countries, never to return. This is a terrible blow, as our force of workers was already so small.

Roumania did not entangle itself, and being the strongest before, it has now become the leading Balkan state. It has acquired quite a strip from Bulgaria, and with it one of our churches, which we have lately transferred. Other Protestant denominations have tried in vain to gain a foothold in Roumania. We tried for years, but finally got some good native workers; and in spite of all opposition, a prosperous conference has grown up. But the more we grow, the more the priests become enraged. They even appealed to the state attorney. He told them that as the constitution guaranteed religious liberty, he could not do any-

thing, and their only weapon would be to use kind persuasion. But a new ministry came, more favorable to the clergy. The clergy renewed its attempts, and is being heard. Priests, accompanied by armed policemen, have gone to the houses of our people in full ornate, forced the people to kneel before them, and demanded them to renounce their heresy. In case they refused, the priests struck them with the crosses which they carried in their hands, and the policemen with their swords. Thus the cross of liberty becomes the sign of religious thralldom, being joined with the fleshly sword. Quite a number of government employes had accepted present truth, and had succeeded in obtaining the Sabbath free. But the priests learned of this, and now a decree has gone forth that all such must be dismissed. The priests tried to hire false witnesses to testify that we teach insubordination to the government. The matter is before the court.

Ought we not to remember our struggling workers and brethren and sisters in the Balkans in this time of crisis? In spite of persecution, they remain of good courage, and press the battle to the very gate of the enemy. Political and religious difficulties in almost any part of the world today involve us as a peculiar, united people. The more we spread and the more we increase, the more all these difficulties, wars, and strifes cause suffering to some dear members of the great family of Christ, which is walking in the commandments of God. Troublous times are before us; some of our people feel it keenly. What we need to do is to work more diligently than ever that the God-given task may soon be accomplished.

L. R. CONRADI.

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“A STATISTICIAN tells us that the Bible is now published in over 600 languages, and that every year from eight to ten new languages are added to the list. During the year which ended May 1, the British and Foreign Bible Society distributed 8,958,233 copies of the Bible entire or in part. During the same period the American Bible Society circulated no less than 5,251,176 copies of the entire Scriptures or bound portions of the Bible. A grand total by all Bible societies of more than 18,000,000 copies is the best answer we can offer to the critics. During the past year in China alone 2,183,000 Bibles were distributed in the various Chinese dialects. No ten of the most popular books the world ever published can together equal the present circulation of the Bible, and that is saying nothing of the millions of copies that have already been circulated in all parts of the world. Truly the Word shall accomplish the mission whereunto it hath been sent.”



A Needy Mission Field

O. A. OLSEN

I KNOW not what title other than “A Needy Mission Field” to give to the foreign field that is here in North America, the homeland of the message. The tide of immigration which a hundred years ago, yes, even fifty years ago, was only a few thousands each year, has increased so rapidly that it has startled the world. Instead of coming by thousands, they come by the hundreds of thousands every year, and in 1907 more than a million and a quarter of these immigrants landed on the shores of the United States, in addition to the thousands that landed in the great Dominion of Canada.

True, the tide fluctuates; they do not come in the same numbers every year. That the reader may have some idea of the rate at which they are coming, we give below the number of immigrants that have landed in the United States, year by year, for the last ten years:—

1904	815,361	1909	751,786
1905	1,026,499	1910	1,041,570
1906	1,100,735	1911	878,587
1907	1,285,349	1912	838,172
1908	782,870	1913	1,197,892

Total9,718,821

This is in the United States alone. Add to these the thousands and thousands that have entered Canada during the same time, which also composes a part of our field. North America presents a condition worthy of most careful study and interest from the standpoint of the third angel’s message to all the world in this generation.

From where do they come? In reply to that, let me quote from the report of the Government Immigration Commission for the year ending June 30, 1913: “Here they are, Austria, Hungary, Belgium, Bulgaria, Servia, Montenegro, Denmark, France, Corsica, German Empire, Greece, Italy, Netherlands, Norway, Portugal, Roumania, Russian Empire and Finland, Spain, Sweden, Switzerland, Turkey, England, Ireland, Scotland, Wales, China, Japan, India, Africa, Australia, Tasmania, New Zealand, etc.” Here they are from all quarters of the globe. The countries furnishing the largest numbers in 1913 are: Russia, including Finland, 295,040; Italy, including Sicily and Sardinia, 265,542; Austria, 137,245; Hungary, 117,586. The other countries follow with lesser numbers.

These figures will give the reader some idea of the condition of our country’s population. Who will say that we

do not have an extensive foreign mission field right here in the homeland?

Where do they locate? To this we answer, Everywhere. It is true, however, that the larger number settle in our large cities. About thirty-four per cent settle in New York, a smaller number in the cities of Massachusetts and in the larger cities in the interior of the country; but aside from those who go to these large cities, we meet the foreigners everywhere, in the cities, the rural districts, the populous country districts, and on the great prairies of the West. In short, they are everywhere, and sometimes in large compact communities, where they keep up their foreign customs and preserve their own peculiar characteristics and languages for generations. We find men and women who were born in America many of whom speak no English, and others who have only a very limited knowledge of it.

Such is the situation in general, and it is no wonder that it is attracting the attention of the government and of thinking people in both state and church. It is but natural and right that it should, for it presents a condition of things that unless properly cared for may be a menace to both state and church, instead of a blessing.

The phase of this question that is of special interest to us is its relation to the gospel message to all nations in this generation. The Master stated very definitely that—

This Gospel of the Kingdom

should be preached in all the world as a witness to all nations, and then would come the end. We are putting forth a strong effort to bring the message to people in foreign lands, which is what we ought to do; but while doing that, we should not overlook the foreigners whom providence has brought in such vast numbers to our very doors. If we had put forth greater efforts for these foreigners who have come to us from all countries in the world, our work in the foreign fields would have been less difficult; for among these nationalities many would have accepted the truth who could have been quickly trained to bear the message to their own people. This is evident, from the results of the small efforts that have been made to give the message to the foreigners in this country.

Aside from all that, we owe a duty to all these foreigners. They must hear the message, and now is the time to give it to them. Something has been done, but even among those where most has been done, there are a great many yet unwarned. It has been found by experi-

ence that new settlements are by all means the most favorable to work. Old associations have been broken; new relations, new acquaintances, are being made; religious privileges are few, and prejudices have to quite an extent given way. Such opportunities should be improved to the fullest extent possible, for they yield an abundant harvest at a comparatively small outlay of labor and means. We have not taken advantage of this as much as we should have done, and it is our duty, at this late hour, to do our utmost, for the day in which we can work is far spent.

Workers are needed in these various tongues, and funds with which to support and carry on the work. This is the situation everywhere. What can we do? What course can we take to supply both money and workers?

While attending camp meetings in Western Canada, many brethren in all the provinces spoke to me of large communities of foreigners — Germans, Russians, Swedes, Norwegians, and others — whose religious privileges were few, who were calling for some one to come and preach to them the gospel of salvation. I presented these calls to the various conference presidents and others, but they had neither the workers nor the funds to support them; so what could they do? What we find in Canada, we find in many other places. Truly it is a needy field.

Our local conferences feel deeply over the situation, and so does our North American Division Conference Committee. Feeling that something very definite should be done to meet it, they have decided to call for a special collection to be taken on Sabbath, August 22, 1914, for the foreign work in North America.

Think what it would mean if the North American Division Conference could render some aid to the local conferences, through the Foreign Department, to promote this work by developing laborers and by assisting them when they are ready to enter these promising open doors. This is what the offering has in view, and we believe it will appeal to all our people. We are not asking for money to build any institution, however good and proper that may be; but we are asking for funds to enable us to assist in developing laborers among the foreign nationalities, and to assist where it is necessary in order to get them started in the work. Our local conferences have shown themselves ready to do their utmost to cooperate in this work, and now we ask all to help us, and thus aid in hastening the message to its final and glorious consummation.

Solusi Mission, South Africa

J. V. WILSON

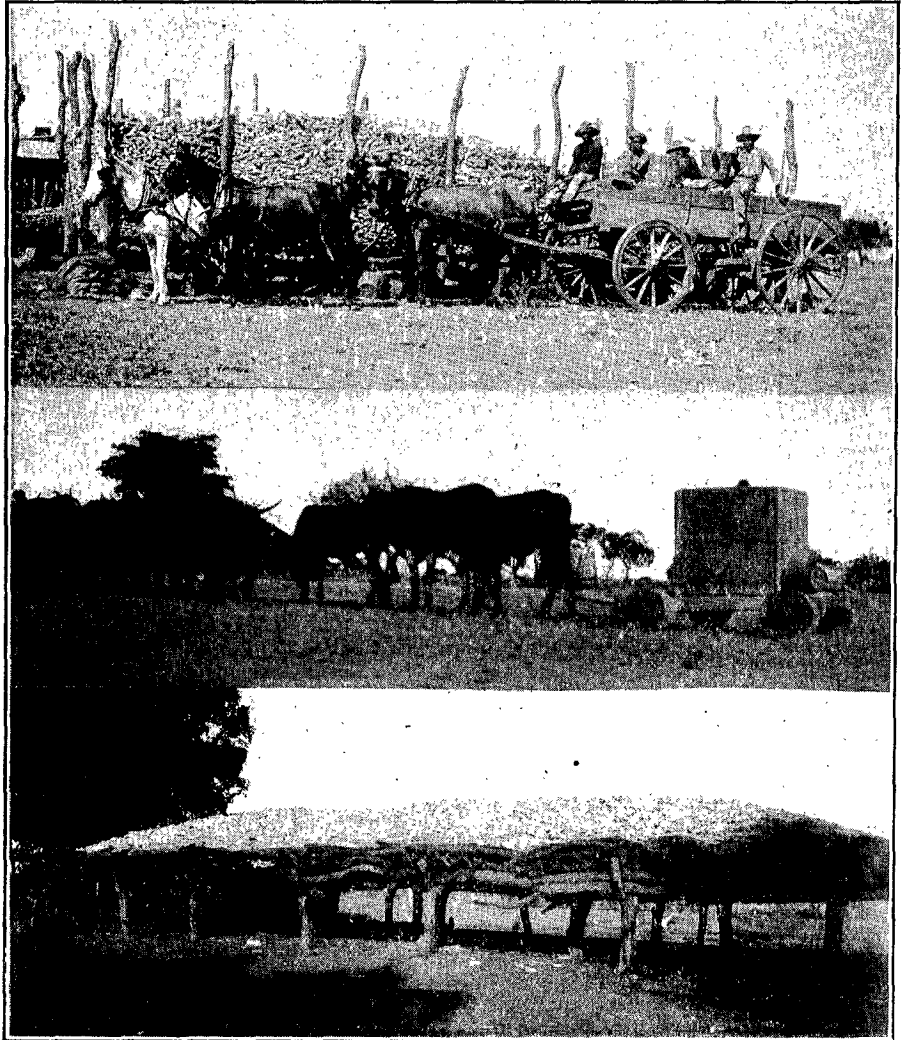
You have no doubt heard much about our head native teacher, Jim. At present he is up in northern Rhodesia. His father is expected to die, and Jim is waiting to bury him. I cannot tell you what a help he is to the mission, but

will say he is at least worth a well-trained and experienced white worker, and in some ways he is much like a white person. He has a very great burden for the natives for whom we are working, which is saying much considering that he was brought to this country as a slave, he being of an altogether different tribe. I shall try to give you some idea of how great his burden is to see souls saved.

Some time ago he was greatly troubled with his leg and could hardly walk. As he was teaching seven and one-half hours a day in our home school, he could

velous way, and surely showed Jim he was pleased with his work. He is very anxious to canvass the whole of Matabeleland, and would have started in January had he not been with his father.

Before a native can canvass here, he has to get a license, which costs over fifty dollars. Jim said if the brethren could not see their way clear to buy him the license, he would sell one of his cows and pay for it himself, and also buy a donkey to carry his books for him. One might understand a white person's willingness to do so, but coming from a



Photos by J. V. Wilson

SOLUSI MISSION SCENES

Upper — Double team and boys hauling mealies.

Middle — Water wagon hauled by several ox teams.

Lower — Mealie rack. Made this way to keep the mealies (corn) from the white ants.

not get out at all during school time. His leg gave him pain night and day, and he was very thin; but when vacation came, he set out to canvass the natives over thirty miles away, trusting in the Lord for strength. Although his leg had been paining him incessantly, as soon as he started out to canvass, the pain ceased, and his leg did not trouble him until he got back home again. He sold all his books, and traveled about one hundred miles. But that is not all. At a certain kraal where he did some canvassing, an old native took him into his cattle kraal and showed him two very nice young heifers, saying he could have them as soon as he sent somebody to get them. The Lord works in a mar-

native it surprises us. Natives think more of their cattle than of their lives, and would almost rather starve than sell a beast to buy food. A few weeks ago I wrote Jim, telling him that Brother Walston was willing to get him the license. This is his reply: —

"I received your letter, and read it, and was very glad to hear the way was opened for me to get a license to canvass. The letter seemed to come from Jesus. The work of selling books is very great, and I love it as I do my food, and want to canvass the whole of Matabeleland."

This is saying a great deal; for the natives do certainly love to eat. To give you some idea as to how much a native

really likes his mealie meal porridge I shall tell you what one of our native teachers asked me. We were talking about heaven, and he wanted to know if they would have their porridge there. He did not seem to care to go there if he could not have it.

In his letter Jim told how much he enjoyed reading his Bible. He says: "There is only one thing that gives me pleasure now, and that is the Bible. I read and study it hard every day." Jim has a very remarkable mind for retaining the Scriptures. I have heard many persons, even some of our workers who have preached for years, say they wished they knew the Bible as well as Jim knows it. He can tell the familiar texts one would give for any point of our faith. He is always studying the Bible, and says the more he studies it the more he wants to and the more he sees the need of doing so.

You will notice one of the illustrations is of our water sled. I made it out of native wood, and put in a good pair of axles. It works well, and serves as a wagon. We have to use a good many primitive things here to cut down expenses, but they answer just as well as if they were modern. We have a very good spring about a mile from the house, and the boys inspan a team of oxen to the sled and bring up a tankful of water. We use the water for watering our trees in the yards, and for the children.

En Route to Szechuan, Through the Yang-tze Gorges

F. A. ALLUM

BELIEVING that the friends in the homeland will be interested in the journey we have just made, I am writing this account, which will give the story from I-chang to Chung-king. An account of the journey from Shanghai to I-chang has already been published in the REVIEW. I am letting this take the form of notes from my diary.

March 27. We left I-chang by native house boat, which is known in this part of China as a *quadza*. Some one has said that it resembles not a little a gypsy caravan afloat.

Before leaving I-chang the boat people killed a fowl and spilled the blood on the front of the boat, and also stuck some of the feathers on both sides of the boat at the front, and placed some on each side of the front cabin, and also in the middle. The captain's wife beat a gong vigorously, and at the same time they burned paper money and fired off crackers. They reason that if they only burn paper money and do not fire off crackers, the gods will not know that they are worshipping them. The whole system of heathen worship is to pacify the evil spirits, which are said to make their home in the waters of the great Yang-tze-kiang.

Our boat ascended the stream about one mile, and then we anchored, as the captain had not finished all his preparations for the journey. As he would not come on board until sundown, we shall

remain at this place over the Sabbath.

March 28. We spent a very pleasant Sabbath. In the morning we had Sabbath school, and after this I spoke to the crew of our boat, who number eighteen in all. I concluded my remarks with an appeal to them to give up smoking and the drinking of wine. One man decided right away that he would not smoke any more, and immediately threw his pipe into the river. He has not smoked since.

March 29. Leaving I-chang about 6 A. M., we sailed almost due north for about five miles, and at this point turned west and entered the famous I-chang gorge. This gorge is thus described by one who has traveled in nearly every part of the world: "It looked as if we were sailing through a chain of mountain lakes."

Having a favorable wind, we soon arrived at a place called Hwang Ling Miao. It is thirty miles from I-chang. Here I took a picture of the many rope sheds. There must be at least twenty miles of rope for sale here. These ropes are made out of bamboo, and are used for hauling the boats up the rapids.

About 7 P. M. we came to the first dangerous rapid. It is called Ta Dung rapid. We had already passed two rapids today. It took us over half an hour to pass this rapid and make three hundred feet up the river. We anchored for the night above the rapid. In all, we made 120 li today (about forty miles). This is splendid for China. Truly God has been good to us.

March 30. We left our anchorage above the Ta Dung rapid about 6 A. M. There was a head wind blowing, so we made slow progress. About 9 A. M. we arrived at a place called Tung Ling Tan, where we stayed until 2 P. M. A little after this hour we slowly crossed the Tung Ling rapid. Here the passage is very dangerous, for there are many rocks hidden in these whirling waters, and right in the middle of the stream lies an enormous rock, which may be forty feet above the stream or as much below it, according to the condition of the river. It was here that the German steamer "Sui Hsiang" was lost. She struck this rock, and in a few minutes sank in one hundred and fifty feet of water. Thirty missionaries were on board, but only one foreigner, the captain, lost his life. However, many Chinese were drowned. Among these was the son of a mandarin, who was returning to Wan-hsien. His servant helped him into the "Red Boat" (the Chinese lifeboat), but he, seeing no immediate danger, foolishly returned to the steamer to secure some valuables that were in his trunks. Before he could secure them, the vessel sank, and he was lost. Thus, on the one hand, we see God's special protection over the missionaries, and on the other, the loss of life of those who trusted in uncertain riches.

After ascending the Tung Ling rapid we stayed some time at the Tung Ling village, and finally crossed the first and second rapids at Tsin Tan, and arrived at the third rapid about 6 P. M. This

rapid at low water is the most dangerous one on the river. Here many boats are wrecked and lives lost. The loss of life would be greater if it were not that at all dangerous points on the river the Chinese have stationed lifeboats.

We anchored below this rapid for the night, for at 6:30 P. M. there were no less than twelve boats ahead of us, and each boat must wait its turn to be hauled up the rapid, as the passage is not wide.

March 31. We did not try to cross the Tsin Tan rapid until 3:15 P. M. However, when we did try I had about the most thrilling and dangerous experience I ever had in China. Brother Warren had already safely gone up the rapid on another boat, and was on the shore taking pictures of our boat as it ascended the rapid. All the Chinese Christians being on the shore, I was the only one of our party on board. We had seen a good many boats go up safely, and therefore did not think we should have much trouble. However, the captain was on shore directing the efforts of the fifty or sixty trackers who were to pull the boat up the rapid, and the pilot in command made the mistake of launching out too far into the rapid, and so allowed the boat to dip into a whirlpool, and it shipped so much water that all the front compartments were filled, and then it keeled over so badly that all thought it was going to turn over. I climbed with difficulty to the highest side of the boat and prepared to swim for my life. It would have been a terrible swim, for the water was rushing by with such force that it might have ended fatally. However, God's protecting hand was over me, and the man in command cut the towline with a hatchet at just the right time, and the boat righted itself. However, the next danger was that it would sink, owing to the large amount of water that it had shipped; but by the frantic efforts of the crew the water was quickly bailed out, and the boat was beached on the shore. During this time I was working hard to get our things out of the hold of the boat in order that they should not be spoiled by the water. On the boat's reaching the shore, Brother Warren assisted me in this work. One of my boxes of books was damaged by water, and our provisions also suffered.

We realize that God's word was fulfilled to us in a wonderful way in this experience. We had just read at our noonday prayer meeting, Isa. 43:2: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Surely this scripture was fulfilled to us in a literal way. To him we offer sincerest thanks, for he heard our prayers.

Our Bible woman told me, after it was all over, that her twelve-year-old boy cried bitterly when he saw the danger I was in, and then he prayed to the Lord to save me. He is a fine little fellow, and always give good testimonies in our social meetings. At present, as we have no cook with us, he is acting as our cook, and is rendering good service.

(To be continued)



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.

The Friends That Love Us Always

THE friends that love us always
In the good times and the bad;
The friends that love us always
Are the friends that keep us glad.
The friends that cling in tempest
As they do in calms are those
That have made the paths of hardship
Seem the paths of song and rose.

The friends that love us always,
When we go their way or not,
Are the friends that hearts remember
When the others are forgot,
The friends that stick the closest
When the trouble grows the worst;
The friends that love us always
Just the way they did at first.

They are the crowning jewels
Of the coronets we weave
In the dreams of tender moments
When the troubles start to leave;
And we hush their names forever,
And we see their faces clear;
The friends that love us always,
In the sun or shadows, dear.
— *Baltimore Sun.*

A Letter From One of "My Girls"

"My girls" are scattered over land and sea. I often think of them by name, and wonder how they are meeting the responsibilities of life. Every now and then a favoring breeze from east or west, or sometimes from over the sea, brings the cheering word that all is well. Not long ago I received one of these welcome letters. One paragraph contained so much good counsel that I pass it on, hoping it may help some other mother. She says:—

"I have a neighbor across the way who has two small children, and who is tired of 'keeping house' already, and I shouldn't wonder. All day long she is screaming to those children, 'Now stop that,' 'Let sister alone,' 'Give me that,' 'Get off the porch,' 'Get out of this house;' a slap and a kick, anything to get those little babies out of her way. O, if she only knew how to take them in her arms and talk to them, telling them wherein they are wrong, giving them a smile once in a while, and only when necessary whipping them, and never saying a cross word to them, how she would enjoy her home life, and enjoy those babies! I have practiced smiling at my boy from the very beginning, and he has a smile for every one. I have never yet

seen him fail to meet every person with a smile. Sometimes when he is just crying and I am not sure whether he wants some one to take him or something is wrong, I go and talk to him a little to see if all is right, and if it is, I let him alone."

Bargain Counter Goodness Bad Policy

THE mother says, "Helen, if you will stop teasing, I will give you a cooky." Of course Helen will stop teasing; but what will happen when the cooky is eaten? and what is happening all the time to Helen's character? Such a custom can be only pernicious in its effect upon the child.

Another mother says, "George, I will give you a book if you will be a good boy till I come back."

Are these good motives to place before these children? Mr. Baldwin, in his "School Management," says: "Motives are inducements to act. There are high motives and low motives. Parents need to study carefully the motives they set before their children. What motives help, and do not hurt? What motives hurt, and do not help?"

Helen should be taught, without any material reward, not to tease, and George should do right for its own sake. Right doing brings its own reward. The following article, quoted from a daily paper, is credited to the author of "Your Child Today and Tomorrow:—

"Would you pay your child ten cents a week as a reward for doing his school lessons regularly and neatly?"

"This question came up at a meeting of mothers recently, when one of the mothers told her experience with her eleven-year-old son. The boy was doing very good work in school, but the teacher complained that his home studies were not as carefully and as regularly prepared as they should have been. The mother spoke to the boy; he claimed that he had no time to do what the teacher required of him. After school he had to practice his music for an hour, and he had to play; and he wanted to read. He was very fond of reading, and read a great deal that the school had nothing to do with.

"If I give you ten cents a week,' she had asked him, 'will you do your lessons every day?'

"Goody!' the boy had exclaimed;

and he was true to his word. In a short time he was at the head of his class, and no one complained.

"A number of the mothers present were delighted with this easy way of getting big results.

"But after a little discussion, we all had grave doubts as to whether the results were really as big as they looked, or whether the price was really as low as it looked.

"Buying Up a Child

"The first objection that occurs to the mother's plan of buying the child's attention to his required work is that of motive. It is often necessary to present to the child a promise of reward for doing something. The first consideration then should be to make the reward in keeping with the character of the task and at the same time of a kind that raises the child's outlook up to the highest level that he is capable of reaching. . . .

"The Wrong Reward

"When it comes to doing school work, it may be supposed that the child is capable of appreciating the value of what he is doing. He certainly should not be led to suppose that he is studying for the benefit of his parents or his teacher. The reward for good work ought to be in some way connected with the results of the work, or with the satisfaction of achievement, or with the pleasure of the work itself. When it is necessary to offer a boy or girl money or candy for doing the work required by the school, there is something wrong either with the school or with the home, or possibly with both.

"In the particular case discussed, the boy was bright enough, for the teacher was entirely satisfied with everything except his failure to do the home work regularly and carefully. He was able to get a 'passing' mark even without giving home time to his school work. Under the circumstances it would seem that a boy like this could certainly be reached on a higher plane than that of ten cents a week. He could be reached by an appeal to his instinct of workmanship, to the sense for completeness or wholeness in a day's work. Or he might have been reached by an appeal to his ambition to excel his past records, to show his ability to keep up a high standard; or even by an appeal to the desire for high marks or the approval of the school mentor, his teacher. It might have saved something of the dignity of the work if the reward had been made more remote; for example, the reward in the form of some much-desired object could have been delayed to the end of the term.

"Bribes Useless

"To pay cash for doing that which a child should learn to do as a matter of course is an almost certain way of debasing his standard of values. A child should learn that some things are done for money or other material reward; but that there are other things whose doing must bring their own rewards, either at once or at some later time. It were

better that some things be not done at all than that the child should acquire the bargaining attitude toward them.

"Here was a boy who claimed he had no time to do what was required of him; and apparently he made out a good argument. However, he was able to find time. Where did this time come from? He had to keep up his music practice, and he would not reduce his reading time. As a result of this bargain, he cut down his outdoor play. Was that worth doing?"

"Rewards, like punishments, must do more than accomplish an immediate purpose. We must look ahead to see the effects of our rewards and punishments upon the child's character, and not merely count for the day's convenience."

Feeding the Baby

MANY little children are lost every summer through improper feeding. There is so much reliable information to be secured these days that it would seem almost criminal not to avail ourselves of its advantages. The United States Department of Health, in a bulletin on "The Care of the Baby," has this to say on proper feeding:—

Mixed Feeding

"When the mother's milk is diminishing, it is advisable to make up the lack with properly prepared cow's milk. This may be done either by following one or more breast feedings with enough modified milk to satisfy the baby or by giving one or more full bottle feedings in place of a like number of breast feedings.

"The flow of breast milk tends to diminish when the baby nurses less than five times in twenty-four hours. When the baby is being nursed once every four hours and is not satisfied, it is better to give him after nursing enough modified milk to satisfy him, rather than to replace a nursing with the bottle. If, on the other hand, shorter intervals and more feedings are being used, a bottle feeding may take the place of a nursing without so much danger of decreasing the milk supply. Most babies need additional food after the seventh month.

Bottle Feeding

"Cow's milk is the most satisfactory substitute for mother's milk. The best milk (this does not mean the richest milk) is none too good. Get 'certified' milk if possible. If you cannot obtain certified milk, get the cleanest and purest bottled milk you can find. Milk sold in bulk, or bottled from the can in stores or by milkmen in their wagons, is likely to be stale and contaminated, and not a proper food for the baby, even though it looks and tastes good. 'Baby foods' and condensed milks and the like are not satisfactory substitutes for good cow's milk, and often harm the baby.

"Raw milk may carry the germs of tuberculosis, scarlet fever, tonsillitis, diphtheria, typhoid, and other communicable diseases. Unless the milk is above suspicion, danger should be prevented by proper Pasteurization of the milk or by boiling or by sterilization.

"Pasteurization.—By Pasteurization is meant heating the milk to about 150° F. for thirty minutes, and then rapidly cooling it. Milk for the baby should always be Pasteurized in the feeding bottle. It may be done as follows: The milk should be mixed and poured into the clean feeding bottles, which should then be stoppered with clean, nonabsorbent cotton. It is then ready for Pasteurization. While a number of satisfactory Pasteurizers may be bought in the shops, a home-made Pasteurizer can be easily constructed.

"Take a wire basket that will hold all the nursing bottles for twenty-four hours, and place this basket containing the bottles in a vessel of cold water filled to a point a little above the level of the milk. Heat the water, and allow it to boil for five minutes. Then run cold water into the vessel until the milk is cooled to the temperature of the running water. The milk is then put into the ice chest, which should be not warmer than 50° F.

"Sterilization.—By sterilization of milk is meant the process of rendering it germ free by boiling it on three successive days or by keeping it for fifteen minutes under pressure at a temperature of 242° F.

"Boiling.—Milk is boiled for one or two minutes in a large vessel and poured immediately into the sterilized bottles, stoppered with cotton, rapidly cooled in running water, and put on the ice. This destroys all living bacteria but not spores or eggs, which will not do harm unless the milk is kept too long after boiling. It should be used within twenty-four hours.

"If the baby's milk is to be mixed with other ingredients, such as oatmeal, barley water, rice water, sugar, etc., these should be added to the milk before Pasteurization, boiling, or sterilization. When the milk is once prepared, the bottle should not be opened until it is given to the baby.

"Preservation of the Baby's Milk.—After the baby's milk has been prepared, it is very important that it be kept cold until it is used.

"A simple ice box can be made as follows: Procure a wooden box about 18 inches square and 12 inches deep. Get two tin boxes, one about 11 inches square and 9 inches deep, the other 10 inches square and 9 inches deep. Cracker boxes will do. Cut the bottom out of the larger box. Place 3 inches of sawdust in the wooden box. Put the larger bottomless box upon the layer of sawdust, and fill the space between the wooden and the outer tin box with sawdust. Fasten the pieces forming the lid of the wooden box together with cleats nailed on the outer surface. Tack about 50 layers of newspapers cut to the size of the wooden box to the inner surface of the lid. Make hinges for the lid by tacking two strips of leather onto the outside of the box, and then tack additional strips of leather to the front edge of the lid to catch on nails driven into that side of the box, in order to hold the

lid down tightly. The ice box is now ready for use. Into the smaller tin box put your wire basket containing the filled and stoppered nursing bottles (or a quart and a pint bottle of milk) and surround them with cracked ice. Place the smaller tin box inside the larger and close the lid. Each morning, remove the inner box, pour out the water, clean, and repack with ice. Keep the ice box in a cool, shady place.

"This ice box, if properly cared for, and kept full of ice, will keep a day's supply of milk cool and sweet."

Question Corner

"How can we draw the children nearer to us?"
Mrs. F."

It ought not to be a difficult task if the children referred to are quite young. Such children are usually affectionate; and if the parents manifest sympathy for them in their plans and in their trials, the children will naturally go to the parents when they need help. Ask the children to help you, and then thank them and show them you appreciate their assistance. Parents often wound the tender, sensitive child by ignoring its desires and treating its opinions as worthless. Each child must be studied, and encouraged or repressed according to its needs.

"I have often wondered what are the results of nagging the children."

"Mrs. T. R."

I am not surprised that this query has arisen in your mind, for the habit is so common; but it is none the less pernicious because of its commonness. Nagging, like scolding, never does any good, but always harm. A parent should give directions slowly and clearly, and see that they are followed. Much cause of nagging is hasty and careless assignment of duties, without waiting to see if the child clearly understands the requirement or feels the responsibility of performing the task assigned.

Nagging causes the child to grow careless, lose heart, and develop a "don't care" spirit. He comes to lose confidence in his own ability to give satisfaction. He therefore becomes morose and irresponsible, and ceases to try to please.

Dr. H. Clay Trumbull says: "Overtraining is almost worse than no training." "Don't be always don'ting, is a bit of counsel to parents that can hardly be emphasized too strongly." Many parents pay too much attention to small faults, temporary failings, which will disappear of their own accord if the children are kept in an atmosphere of kindness. Gentle firmness will do more to remove these irregularities than all the nagging in a lifetime.

"Some people never succeed because they are afraid of doing more than their share."

"It is better to be forgotten than to be remembered for disagreeableness."



New York Conference

It was decided at the recent session of the New York Conference held at Utica, N. Y., to conduct four tent efforts in as many different cities in this conference; namely, Albany, Syracuse, Utica, and Watertown. Elder J. C. Stevens is to have charge of the work in Syracuse, Elder R. B. Clapp in Watertown, Clinton Coon and Prof. C. H. Castle in Utica, and the writer in Albany.

It was a question at first whether I should take charge of an effort in Albany this season so soon after being elected to take the presidency of the conference and before I had become fully acquainted with its affairs, but I finally decided to assume the responsibility, with the aid of a faithful corps of workers.

Whenever the president of a conference assumes this added burden, every church member should do his best in maintaining and increasing the efficiency of the local churches.

Those having relatives or friends residing in any of the cities that are mentioned above should write to them at once, urging them to attend the tent meetings. The Albany meetings will be held at the corner of Central Avenue and Manning Boulevard.

We would solicit the earnest prayers of our people in the New York Conference in behalf of these meetings. It has been recommended that each one set apart some time each day when he shall in a definite way remember our tent companies, that the Lord may abundantly bless the efforts of his consecrated servants. My address is 288 Morton Ave., Albany, N. Y. K. C. RUSSELL.

The Iowa Conference

THE fifty-first annual session of the Iowa Conference was held in conjunction with its State camp meeting, at Des Moines, May 28 to June 7. The camp was pitched on the beautiful and commodious State fair grounds, one of the large buildings being used as the main pavilion. The excellent sanitary conditions, the comfortable and convenient arrangement of the camp, and the efficient provision for caring for the temporal wants of those in attendance, contributed materially to the success of the meeting.

The conference was well attended by representatives from all parts of the State. In addition to the regular conference workers, the meeting enjoyed the benefit of the labors of the following-named brethren of the North American Division Conference: Prof. Frederick Griggs, educational secretary; Elder F. W. Paap, home missionary secretary; Elder Chas. Thompson, president of the Northern Union; and Elder W. T. Knox.

From the first, there was a deep interest manifested in all the devotional services, every appeal for an advanced move in

Christian experience receiving a hearty and general response. The revival services, which were numerous, yielded most encouraging results. This was especially so among the young people. Before the close of the meeting forty were buried with their Lord in baptism. The meetings held during the last Sabbath of the session were especially helpful, the morning service being characterized by a deep spirit of consecration, and a number gave their hearts to God for the first time. In the afternoon, Brethren W. A. McKibben and Geo. R. E. McNay were, with the approval of the conference, set apart to the work of the gospel ministry by prayer and the laying on of hands.

The report of the president concerning the progress of the work of the previous year, contained many interesting and encouraging features, not the least of which was the recounting of some of the many laborers Iowa has furnished, who are now proclaiming the truth in other lands, and occupying positions of responsibility in the leadership of the denomination. Mention was made of the evangelical efforts of the various workers during the year just closed, showing not only a good degree of activity, but also encouraging results in conversions and accessions to the faith. Two church buildings were dedicated.

The financial features of the report showed the tithe for the year as \$43,789.68; mission offerings, \$22,483.54, the latter being within a few hundred dollars of equaling the entire amount contributed during the previous two years. Of this amount, \$3,251.45 was realized from the Harvest Ingathering campaign. The conference association, which carried the obligations of the Oak Park Academy and the Iowa Sanitarium, showed a reduction of its liabilities amounting to approximately \$5,000.

The business of the conference was conducted with reasonable dispatch, and with perfect harmony. There were but few changes in the officers. Elder A. R. Ogden was again called to the presidency of the conference. Sister Flora V. Dorcas was chosen secretary, and Brother J. W. Dorcas, treasurer.

One very encouraging feature of the session that received most interested attention, and gives promise of great future benefit to the conference, was the consideration of the home missionary work. The plans adopted, if carried out, cannot fail to result in great benefit to the denomination in the spiritual growth of its members, and in a large increase in its constituency. These plans involved a definite work on the part of all the membership in the circulation of our tracts and periodicals, holding Bible readings, and in all similar Christian activities for winning souls to Christ.

A very aggressive effort was also planned for the coming Harvest Ingathering campaign. A standard of five dol-

lars a member was established as the goal for their solicitation of funds, all conference laborers planning to take a very prominent part in this effort, with one hundred dollars each as their standard. W. T. KNOX.

Montana Conference and Camp Meeting

THE Montana camp meeting and conference were held at Helena, the State capital, June 11-21. The camp, which was in an excellent residential section within the city boundaries, was situated in a beautiful little grove, the use of which was furnished without cost.

There were about one hundred and twenty-five persons in attendance throughout the period of encampment, as some of the people who returned home were replaced by other members of their families.

The people were anxious to obtain a deeper experience in things divine, and the Lord wrought mightily but quietly for them. There were those who had wandered away from God, and had for years been feeding on husks, who gladly returned to the Father's house. There were others who desired a real experience in the things of God, having grown poor while feeding on sentiment. The effect of the working of the Spirit of Christ in the hearts of many of those who sought him, brought to their troubled lives peace, quietness, and assurance, through a personal acquaintance with their divine Lord.

There were twenty-two baptized at the close of the camp meeting, making fifty-two during the conference year.

The number of people attending the meetings who were not of our faith was very gratifying. The evening services were devoted to the presentation of definite points of present truth, and a good interest was awakened to hear God's message for this generation. Elder Ernston and wife, who recently removed from western Oregon to Montana, remained to follow up the interest awakened.

The Sabbath school, young people's, book and periodical, and religious liberty departments of the work were all looked after with care, each receiving its proportionate share of attention. The book and periodical sales during the camp meeting were most encouraging.

There was an increase in trust funds of \$1,300 over that of the preceding year, and an increase in the amount received for the sale of literature of \$3,500. I understand that there has been an encouraging increase in tithe receipts during the year over that of the preceding year, which is said to be normal.

Ministers and other workers in attendance from outside of the local field were: Elder Flaiz, president of the union conference; Elder Longacre, secretary of the Religious Liberty Department of the North American Division Conference; Professors Kellogg and Lawrence, of College Place; Elders L. F. Starr and Grant Adkins; Brother W. R. Beatty; and the writer. A number of these were present only a part of the time.

Elders Longacre and Adkins, Professor Ragsdale, Brother Beatty, and the writer obtained the privilege of a social interview with Governor Stewart, which was a pleasant occasion, and we believe

a profitable one. The governor very frankly committed himself to the great principle of the God-given, inalienable rights of man, by stating that he was a staunch believer in and supporter of religious liberty.

There will be three tent companies in the conference engaged in evangelistic work during the summer.

Elder U. Bender was reelected to the presidency, and the members of the conference committee remain about as last year.

All enter upon the campaign for another year with renewed courage and brighter prospects for greater results.

H. W. COTTRELL.

Colporteurs in the New York Conference

THE accompanying illustration shows a number of the colporteurs in the New York Conference.

It was a meeting long to be remem-



COLPORTEURS IN THE NEW YORK CONFERENCE

bered when eighteen of these colporteurs sat on the rostrum at the camp meeting held at Utica, N. Y., and told how the Lord had led and blessed them in his service.

On the extreme left is the youngest of these workers, Harold Stevens, son of Elder J. C. Stevens, of Syracuse. He expects to earn a scholarship to the South Lancaster Academy, as do some of the others in this picture.

The colporteur work is onward in this conference, under the leadership of Brother E. E. Covey, the field agent, and many will surely hear and obey the message brought to them by these self-sacrificing workers.

C. J. TOLF.

The Maine Camp Meeting

FROM the beginning of the meeting, the weather was unusually cold, and it rained almost continually. The campers at first were few, but in spite of the unfavorable weather the people came until we had quite an assembly. The wet and cold weather, instead of being a hindrance, proved to be a help. We were shut up together, almost entirely away from those not of our faith, and naturally there existed a greater freedom in seeking God for the help and blessing of which we felt in need. God came very near. Those of us who had visited the

other camp meetings held in the Atlantic Union Conference felt that the Maine meeting was in some respects the best one. There were more young people present than at the other meetings, and there seemed to be a deep consecration to God's service on the part of nearly all. This is a most hopeful sign for the future of Maine. There were also many present who witnessed the power which attended the message in Maine in the early days of our work, when multitudes would flock together to hear the messengers proclaim the near coming of Christ and the need of a preparation of heart on the part of all who would be among the redeemed.

We were glad to see Elders Osborne and Hersum, men who have witnessed the progress of this movement for years. It was refreshing to hear their testimonies. While they had been to larger meetings, both these brethren considered this one possibly the best they had ever attended. This is saying a great deal,

also will I give you, and a new spirit will I put *within* you. . . . I will put *my* Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . . I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them." And when this experience is ours, then the promise is, "I will increase them with men like a flock." It leads us to impart to others the blessings received. The plan of each member's becoming responsible for missionary endeavor in a certain area around his neighborhood, was looked upon with favor. The future looks bright. We have reason to be of good courage, for we are well able to go up and take the goodly land just before us. It will not be long until it can be said of a truth, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: . . . and the shout of a King is among them."

D. H. KRESS, M. D.

Ontario Conference

THE annual camp meeting and conference session of the Ontario Conference were held on the academy grounds at Oshawa. Some were furnished entertainment in the school buildings, others in tents. New arrivals continued to come until at the close of the meeting the attendance was very good. The business of the conference was transacted with the utmost unity, and a deep interest was manifested on the part of all in the plans considered for the advancement of the work. Elder M. C. Kirkendall was unanimously reelected president of the conference. T. D. Gibson, the union conference treasurer, was chosen treasurer.

I do not remember of ever attending a more encouraging meeting in many ways. Great interest was manifested in missionary work. The home missionary work is indeed a live issue in the conference, and all entered enthusiastically into all the plans laid for this work. This line of work has been going forward in the churches with excellent results. All the ministers and other workers are laboring hard to advance the message. Although the corps of workers is not large, about seventy-five were added to the membership during the past year. Three tents will be in the field this summer. The colporteur work is on the increase, and the outlook for the future is very encouraging.

By hard work and sacrifice a good academy has been established at Oshawa. The enrollment last year was about fifty. The splendid results of the school are already being seen among the young people. Several have gone into the work from the school, and others will follow. Prof. W. J. Blake, who has done most efficient work for several years in the school, finding it necessary to take a rest to build up his health, Prof. T. D. Rowe was chosen principal. Although there is some debt upon the academy, we feel sure the believers in Canada will faithfully stand by the school, and as a result will see the work strengthened and many of their youth saved.

Those in attendance at this meeting from outside of the union and local conferences were Brother W. W. Eastman

and the writer. Ten years ago I left Ontario to connect with the general work. Personally, it was a great pleasure to attend this meeting and renew former associations, and also to meet many who have recently accepted the truth. We believe that Ontario is a fruitful field for the message, and that a strong conference will be developed in this territory. G. B. THOMPSON.

Used Newspapers During Early Camp Meetings

DURING the spring camp meeting season recently closed considerable was done in different parts of North America to advance the truth through the newspapers. Writers appointed by the local conference presidents appreciated the importance of using this medium, and they devoted the best part of their time to furnishing daily reports to the papers.

Along the Pacific coast and in the North Pacific Union Conference those who prepared articles found editors of the newspapers quite willing to give of their space for the reports. In several places articles one page in length, with interesting illustrations of the encampment, were printed, and these served to attract strangers to the meetings. At different meetings in the Atlantic and Columbia Union Conferences the papers published interesting articles. Large extracts of sermons on doctrinal points were printed, together with accounts of the rapid growth of the denomination, and other features of our work. Reports state that camp meetings in other sections of the continent were well advertised.

An encouraging feature in connection with this newspaper work is the willingness of editors to publish our reports. Even in the large cities, such as Boston, the editors receive our workers with courtesy, and express thanks for their contributions. In both large and smaller cities the editors tell about the same story—that they do not employ enough reporters to send to every place where news develops, and they are glad to have some one not connected with the paper furnish reports. No less than nine reporters visited the Massachusetts camp meeting held just outside of Boston, and they themselves wrote interesting articles. Each reporter's aim was to get something different from the others, and in this way those large dailies, some of which have a circulation of several hundred thousand, dwell on a variety of subjects connected with the camp meeting. The papers also displayed an eagerness for illustrations, which gave the meeting more than ordinary advertising. Brethren, we should not let slip an opportunity to use the secular press for the advancement of this precious truth. The editors have their minds set to publish articles for us, and now is the time to take advantage of their liberality.

Our worker on the Isle of Pines, one of the West Indies, says, "I am trying to use the press whenever possible, and so far have had good success."

One worker in Porto Rico, in telling how he has used the newspapers, says: "Just a word to let you know how we are using the press here in Porto Rico. Since the legislature met, we have translated several articles and asked the leading papers to publish them. One of

them, the *Correspondence*, received us very kindly, and has published several articles on religious liberty. I had the leaflets "Principles Too Little Understood," "Why Sunday Laws Are Wrong," and "Limits of Civil Authority," translated, and the paper has published them. In another paper was published the leaflet "The Logic of Sabbath Laws." I intend to furnish the editors material as long as they will publish it. We hope that many will have their attention drawn to the truth through reading these articles. I have talked with some of the leading men, and they have expressed themselves as being in perfect harmony with the principles of religious liberty, but do not see in the little harmless Sunday law that we have any reason to be alarmed, but I hope these articles will lead them to see that just there the danger lies."

It is our duty to make these principles plain to the world, and just what dangers are involved; and the newspaper is one of the greatest mediums through which these principles can be taught.

Let others follow in the footsteps of our brother in Porto Rico, and give the message through the press.

WALTER L. BURGAN.

Field Notes

SABBATH, May 23, was a day of blessing to the West Philadelphia church, when fifteen were baptized.

DURING a visit of Elder Slade, six were buried with their Lord in baptism at Cincinnati by Elder Miller.

ELDER R. A. UNDERWOOD conducted the service at the dedication of the new church building at Curtis, Nebr., on May 17.

At the close of a sermon by Elder J. S. Rouse on Sabbath afternoon, May 30, in a schoolhouse eight miles northeast of Eaton, Colo., five young persons gave their hearts to the Lord, and expressed their desire to be baptized.

FOUR have been received into church fellowship at Jamestown, N. Y., three of whom were baptized. On Sunday, May 17, the new church building at Elmira was dedicated to the service of God. Thirteen were recently baptized and united with the church at Buffalo.

JOHNSTOWN, Pa., reports four new members received into the fold, three of whom were baptized. At Pittsburgh the same number were baptized and taken into the colored church at that place. Elder Gaede, pastor of the Allegheny churches, baptized four on the morning of May 25.

ON Sabbath, May 16, Elder Clemens baptized ten at Waterloo, Iowa, as the fruitage of the effort of Brother McNay, and a church of fifteen charter members was organized. On the twenty-third a baptismal service was held at Knoxville, where nearly twenty have accepted the truth as a result of recent efforts; and on the same Sabbath another baptismal service was conducted at Hawkeye, where Elder E. W. Wolfe and Brother J. M. Olsen have gathered out another good company.

Educational Department

J. L. SHAW
F. GRIGGS
W. E. HOWELL

General Secretary
N. Am. Div. Secretary
N. Am. Div. Asst. Secretary

Enlist for Life

THERE is an ancient saying, uttered on his deathbed by the patriarch Jacob to his first-born son, from which we may learn a modern lesson. The saying is this: "Unstable as water, thou shalt not excel." This statement is not so remarkable in itself, for its truth will hardly be questioned by any one. But when taken in connection with what goes before, it is very illuminating. Jacob said to Reuben: "Thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." Surely this would be highly commendatory were it not followed immediately by the fateful saying quoted above. The only fault with Reuben was the unstableness of his ways. With all his excellencies of might and strength and dignity and power, he could not excel because of this one fundamental weakness—he was too easily moved.

There is creeping into the ranks of our teachers a spirit of moving about from one place to another that does not augur well for the upbuilding of our schools. Some teacher in Michigan thinks he would like to go to California, and writes there for a position. A teacher from Iowa who has been "trying it awhile" in Oregon, thinks it too rainy there, and that he would better go to Oklahoma. Some one in Kansas finds it too hot there in summer, and decides to try it in Minnesota. A principal in Colorado has a relative or an "old friend" or schoolmate in Illinois, and thinks it would be fine to be together, so he tempts him away from a needy place. If the itinerary of some of our teachers could be written up, you would think this one an annual inspector of schools, and that one a traveling salesman of school supplies. In some of our academies you can almost tell the number of years the school has been operating by the number of principals it has had. In some of our local conferences the educational superintendent has almost at times to wipe the slate clean and start a new list of church-school teachers for the next year. Some of these changes may be occasioned by marriage, or by going back to school, or by discovering an opening in some academy for which the teacher has been looking ever since he took his first church school. But a very considerable part are owing to a habit of shiftiness—a kind of *Wanderlust*—that has been gradually growing up among our teachers.

We do not say that the teachers themselves are wholly to blame for this roving about. The fault lies also at the door of boards and patrons. Some boy or girl has to be disciplined for breach of conduct. The parent, who should have trained him better in childhood, takes offense, and works up a sentiment against the teacher or principal. The board, influenced perhaps by the enchantment of distance, sends away for some one else, and decides to "try" him for a year. Some brother has donated land for the

academy, and feeling a certain proprietary right in the school, disagrees with the principal, who does not manage the school just as the donor with his country district education of twenty-five years ago thinks it ought to be conducted. He therefore urges that a "new" man be looked up for another year. Some of these conditions on the other side of the question from the teacher, are difficult to correct until we can educate the people to a wiser course, but it will help greatly if the teacher himself maintains a more stable attitude.

The best advice we can give our teachers is to *enlist for life*. What do we mean by this? We mean that when a teacher takes up church school work, he do it with a devotion and an abandon of all other prospects, which alone will assure success in so responsible a vocation; that he enter upon his work with the feeling that if the Lord so will, he will teach church school for life. If church-school teaching is worth carrying on at all, it is worthy of the very best any man or woman has to put into it, of enthusiasm, talent, and time. That teacher will make the greatest success who, when he accepts a particular school, does it with the idea that he may stay there for ten years, and plans and works accordingly. Our children should not be exposed to the experiments of a teacher who enters upon his work with the sentiment, "Well, I think I'll try church-school teaching for a year, and see how it goes." It usually does not go, and the children are the sufferers.

It is difficult to understand how some of our academies survive the number of beheadings and amputations they do. With their more complicated problems of dormitory life and daily curriculum, they require the most stable management it is possible to give them. We know one academy in which the principal and all the teachers but one have been changed for two succeeding years; another in which all but the principal and one teacher have been changed the last two years; another which has had four principals in seven years; another which has had eight principals in nine years. On the other hand, we know one academy whose principal has served five years; the business manager and teacher, three years; the matron, three; the preceptress and teacher, two; and one new teacher, one—all elected for another year. In another, the principal has been chosen for his ninth year, and some of his teachers have served as high as five years. It is a well-established fact that it takes a man his first year really to get his bearings in a new setting, the second to get real constructive work under headway. He then needs the next few years to build something stable and permanent. He never can succeed by Reubenizing, so to speak, whether on his own initiative or on that of some one else.

Our academies, like our church schools, are worthy the very best talent that can be put into them, college-trained teachers when possible. Our boards should use great care in selecting their teachers, then when elected give them a chance to succeed, even when they have faults. Our teachers should settle it once for all that academy teaching is just as honorable a calling as college teaching; that church-school teaching is equally honorable and worthy with both; and that, so far as their devotion and enthusiasm

and efforts are concerned, when they take up either they will enlist for life.

W. E. H.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

"Remember You Are a Man"

FOR nearly a week there was held in Albany, N. Y., recently, the golden jubilee of Bishop Thomas M. A. Burke. The occasion was the fiftieth anniversary of his ordination to the priesthood.

Sunday, June 28, thirty-two thousand of the "faithful" paraded the streets of Albany in honor of the occasion. The clergy presented him with the magnificent sum of nearly \$20,000, and the laity gave him what they denominate "the wonderful ostensorium of gold and jewels." He also received what the Catholics consider the most priceless gift, the Pope's blessing.

In his address, Bishop Burke referred to the great demonstration in his honor as follows:—

"It is not hard to remember, even after the grand and glorious demonstration, that I am a man. After Sunday's demonstration by the clergy and the people, in which many non-Catholics as well as some of the Hebrew friends took part, . . . I say to myself, Bishop, remember you are a man."

It would seem from these words that even the bishop himself was conscious that such demonstrations tend to pride and self-exaltation, and therefore he must not forget that he is only "a man." Such words should serve as a rebuke to so-called "non-Catholics" (Protestants?) who have so far departed from the principles of genuine Protestantism that they would dare participate in a demonstration that every true Protestant should know is antichristian.

Bishop Colton, of Buffalo, N. Y., in referring to Pope Pius X, said:—

"We all love the Holy Father. Every bishop is an auxiliary to the Holy Father, and every priest an assistant. The Holy Father is the connecting link between mankind and heaven.

"Our great desire is to have the Holy Father come to America and visit us all. But his position forbids that; and if he cannot come to us, let us go to him and tell him that American people desire to be second to none in their love and their reverence and their cooperation."

It is clearly evident that one of the chief objects of the rapidly increasing spectacular functions of the Roman Catholic Church, not only in Albany, but in nearly every city of prominence in this country, is to capture this nation for "the church."

In the midst of the dazzle and the gorgeously robed prelates of the Roman Catholic Church, the tread of the thousands of its devotees as they march in their great parades, the enchanting music, the eloquent addresses by their distinguished representatives, besides the bold, attractive headlines and full-page illustrations that are daily appearing in the public press, the people of this country are becoming charmed and overawed by this mighty system of error that the

seer of Patmos has declared the whole world would wonder after.

The true Christian will ever seek to be under the control of the Spirit of Christ, who taught his followers to avoid display, and "made himself of no reputation, and . . . humbled himself, and became obedient unto death, even the death of the cross."

K. C. RUSSELL.

"A Statement of Principles"

THE Federal Council of the Churches of Christ in America is already exerting a powerful influence in religious and political matters in this country.

Bulletin No. 7, issued under the date of Jan. 15, 1914, is "A Statement of Principles." Some of the declarations published in this statement are of peculiar interest to us as a people. The preamble says that "in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America, in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and cooperation among them."

At first thought, such an undertaking would seem commendable. Great good may be accomplished by organization and concentration of forces. The evil comes when such power is directed into wrong channels.

There are about one hundred and fifty different religions in the United States. Over thirty of these, which form the bulk of the Protestant bodies, compose the Federal Council. It is evident that unity of action could not be secured on any basis of all accepting one creed.

This was realized by the council. So it stated that "it brings together the various denominations for union in service rather than in polity or doctrinal statement." In other words, any program agreed to by all the bodies, shall be carried out as far as possible. To accomplish it, all the power possessed by over 18,000,000 Protestants will be focused upon the object to be attained.

We know from the prophecies of John that "the time has come" when the government of this nation will soon become religionized. The church and the state will be wedded. They will become one; and a refusal to heed the dictates of either will be counted an insult to both.

The statement of principles further says that "it is, however, clearly the duty and the function of the council to determine upon objects for such common action and to find appropriate expression of the consciousness and the conscience of the churches upon them."

Although this organization has not been in existence many years, it has, in a very definite way, imposed itself upon our lawmakers, both national and State. Rev. H. K. Carroll, associate secretary, reports, from his Washington (D. C.) office:—

"The associate secretary has given constant attention to the matter of the increase of naval chaplains. Chiefly through the influence of the Federal Council, the House Committee on Naval Affairs has reported favorably on two of the three points covered by the action of the executive committee."—*Bulletin No. 12.*

This provision for navy chaplains has passed both the House and the Senate with scarcely any opposition. Emboldened with this success, the executive committee now reports that "a similar movement is under way relative to chaplains in the army, and will be earnestly prosecuted by the associate secretary at Washington."

Not least among the various activities of the Federal Council is the movement for Sunday laws. It is here that we see the greatest danger. When its program is completely carried out, America's light of religious liberty will have gone out.

The secretary in his report also mentions that he has been elected a "member of the New York Sabbath Committee." The American Federation of Labor has indorsed the work of the Federal Council in its Sunday rest campaign. Thus we see the forces combining that will engage the people of God in the last great battle. C. E. HOLMES.

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
North Missouri } Clinton, Aug. 27 to Sept. 6
South Missouri }
East Kansas } WichitaSept. 3-13
West Kansas }
West Colorado, MontroseSept. 8-15

COLUMBIA UNION

Ohio, Mount VernonAug. 13-23
West Virginia, ParkersburgAug. 20-30
Virginia, LynchburgAug. 27 to Sept. 6
ChesapeakeSept. 24 to Oct. 1

LAKE UNION

Indiana, LogansportAug. 6-16
West Michigan, CharlotteAug. 13-23
North Michigan, Mount PleasantAug. 20-30
Southern Illinois, Altamont, Aug. 27 to Sept. 6
Northern IllinoisSept. 3-13

PACIFIC UNION

Southern California, AlhambraAug. 3-16
Western Washington, AuburnAug. 20-30
UtahSept. 7-13
ArizonaOct. 8-18

SOUTHEASTERN UNION

South Carolina, Greenwood, July 30 to Aug. 9
North Carolina, GreensboroAug. 13-23
Georgia, MaconAug. 20-30
Georgia, Macon (colored)Aug. 20-30
Cumberland, Lenoir City, Tenn.
.....Aug. 27 to Sept. 6
FloridaOct. 8-18

SOUTHERN UNION

Mississippi, JacksonJuly 23 to Aug. 2
Louisiana, New OrleansJuly 30 to Aug. 9
Louisiana, New Orleans (colored)
.....July 30 to Aug. 9
Mississippi, Jackson (colored)Aug. 4-13
Alabama, MontgomeryAug. 6-16
Kentucky, NicholasvilleAug. 20-30
Tennessee River, Jackson, Tenn.
.....Aug. 28 to Sept. 7

SOUTHWESTERN UNION

North Texas, Lufkin (local)July 16-26
South Texas, HoustonJuly 23 to Aug. 3

North Texas, Keene (local), July 31 to Aug. 9
West Texas, AbileneAug. 6-16
Arkansas, Hot SpringsAug. 13-23
North Texas, Jefferson (local)Aug. 20-30
Oklahoma, GuthrieAug. 20-30

Alabama Conference Association

THE Alabama Conference Association of the Seventh-day Adventists will hold its annual session in connection with the camp meeting, at Montgomery, Ala., Aug. 6-16, 1914, for the election of officers, and the transaction of other necessary business. All accredited delegates to the regular session of the Alabama Conference (unincorporated) are members of the association. The first meeting will be at 9:30 A. M., Monday, August 10.

A. L. MILLER, *President*;
S. D. HARTWELL, *Secretary*.

Alabama Conference

THE twelfth annual session of the Alabama Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Montgomery, Ala., Aug. 6-16, 1914, for the election of officers, and the transaction of other conference business. The first business meeting of the session will be at 10 A. M., Friday, August 7. Each church is entitled to one delegate for the organization, and to an additional delegate for every ten members. We hope every delegate will be present at the first meeting.

A. L. MILLER, *President*;
S. D. HARTWELL, *Secretary*.

Mississippi Conference Association

THE fourth annual meeting of the Mississippi Conference Association of Seventh-day Adventists (incorporated) will be held in connection with the annual meeting of the Mississippi Conference, on the camp ground at Jackson, Miss., July 23 to Aug. 2, 1914. The first meeting will be called on Friday, July 24, at 3 P. M. Officers of the association will be elected for the ensuing year, and other business pertaining to the legal association will be transacted. Regularly accredited delegates to the conference are also delegates to the association.

C. S. WIEST, *President*;
WM. A. WOODRUFF, *Secretary*.

Mississippi Conference and Camp Meeting

THE fourteenth annual session of the Mississippi Conference of Seventh-day Adventists will convene on the camp ground at Jackson, Miss., July 23 to Aug. 2, 1914. The first regular business meeting of the conference will be called at 9 A. M., Friday, July 24. Each church is entitled to one delegate without regard to numbers, and one additional delegate for each ten members or major part thereof. It is hoped that all delegates will be present at the first meeting.

C. S. WIEST, *President*;
WM. A. WOODRUFF, *Secretary*.

Ohio Conference

THE fifty-second annual session of the Ohio Conference will be held on the camp ground at Mount Vernon, Ohio, Aug. 13-23, 1914. The first meeting of the conference session will be called at 10 A. M., August 14. At this time, officers will be elected, and all other business pertaining to the annual session transacted. The basis of representation at the conference is one delegate for each church, and one additional delegate for every twenty members. Each church clerk is requested to send his list of delegates to the conference secretary at an early date.

E. K. SLADE, *President*;
H. D. HOLCOM, *Secretary*.

Ohio Conference Association

NOTICE is hereby given that the annual meeting of the Ohio Conference Association of the Seventh-day Adventist Church will be held in connection with the conference session, at Mount Vernon, Ohio, Aug. 13-23, 1914. The first meeting will be called at 10 A. M., Aug. 18, 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.

E. K. SLADE, *President*;
R. G. PATTERSON, *Secretary*.

South Missouri Conference Association

NOTICE is hereby given that the annual meeting of the South Missouri Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, at Clinton, Mo., Aug. 27 to Sept. 6, 1914. The first meeting of the association will be held at 10 A. M., September 2.

W. D. MACLAY, *President*;
R. L. CARSON, *Secretary*.

South Missouri Conference

THE sixth annual session of the South Missouri Conference of Seventh-day Adventists will be held in connection with the camp meeting, on the campus of the Clinton German Seminary, at Clinton, Mo., Aug. 27 to Sept. 6, 1914. The first meeting of the conference will be at 10 A. M., Friday, August 28. Each church is entitled to one delegate without regard to numbers, and to one for each additional fifteen members or fractional majority. The churches should proceed at once to elect their delegates, and should send the credentials to R. L. Carson, 520 West Lynn St., Springfield, Mo.

W. D. MACLAY, *President*;
R. L. CARSON, *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*.

Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting and conference, on grounds located four blocks east and four blocks north of the Northern Pacific Railway depot in Auburn, Wash., Aug. 20-30, 1914. Although a new corporation has been formed, it will be necessary to hold a meeting of the old association. This will be held August 25, at 9:30 A. M.

L. JOHNSON, *President*;
H. A. GREEN, *Secretary*.

Request for Prayer

AN afflicted sister in Idaho requests the prayers of God's people that she may be restored to health if it is God's will.

Buyer and Storekeeper

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

Home Study

LESSONS in Bible, history, English, mathematics, language, business, and mothers' work. Thirty subjects ready. Write for new booklet. Fireside Correspondence School, Takoma Park, D. C.

Addresses Wanted

CHURCH No. 1 of Brooklyn, N. Y., is desirous of obtaining the addresses of Mrs. Susan Demorest, Mrs. Emma Curtis, Mrs. E. Clark, and Mr. Frank Haggerty. Address Mrs. Thomas M. Cross, 312 Bainbridge St., Brooklyn, N. Y.

Business Notices

WANTED.—To correspond with cement and flour manufacturers for mission field. Address W. S. Ritchie, Hinkley, Cal.

WANTED.—A competent dressmaker experienced in healthful dressmaking, who can also instruct others. Address Review and Herald Publishing Association, Takoma Park, D. C.

Western Washington Conference

THE thirteenth annual session of the Western Washington Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Auburn, Wash., Aug. 20-30, 1914, for the election of officers for the ensuing year, and the transaction of such other business as may come before the conference at that time. The first business meeting of the session will be held at 9:30 A. M., August 21. Each church is entitled to one delegate without regard to membership, and to one additional delegate for every fifteen members.

L. JOHNSON, *President*;
H. A. GREEN, *Secretary*.

Texas Conference Association

THE annual meeting of the Texas Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting at Keene, Tex., July 30 to Aug. 8, 1914.

The first meeting of the association will be called at ten o'clock Wednesday morning, August 5. Association officers for the coming year will be elected, and such other business transacted as may properly come before the meeting. Accredited delegates to the conference are delegates to the association.

J. I. TAYLOR, *President*;
C. E. SMITH, *Secretary*.

North Michigan Conference Association

THE twelfth annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Mount Pleasant, Mich., in connection with the annual conference and camp meeting, Aug. 20-30, 1914. The first meeting will be called August 21, at 10 A. M., for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the North Michigan Conference are delegates to this association.

J. J. IRWIN, *President*;
S. E. KELLMAN, *Secretary*.

West Michigan Conference Association

THE annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in connection with the meeting of the West Michigan Conference, on the fair grounds at Charlotte, Mich., Aug.

13-23, 1914. The first meeting will be called at 10:30 A. M., August 13. Regular delegates to the West Michigan Conference (unincorporated) are the constituency of the West Michigan Conference Association. This meeting will elect a board of trustees for the association, and transact such other business as may properly come before the meeting.

C. F. McVAGH, *President*;
F. R. EASTMAN, *Secretary*.

Publications Wanted

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

James Harvey, 1729 Grove St., Oakland, Cal. Continuous supply.

S. L. Stafford, Statesville, N. C. Continuous supply of REVIEW, magazines, papers, and tracts.

Mrs. Laura Pearson, 120 N. Second St., Winchester, Ky. *Watchman*, *Signs* (can use back numbers), and tracts.

Elizabeth Hickok, R. F. D. 2, Miami, Fla. Continuous supply of *Signs*, *Protestant Magazine*, *Instructor*, *Liberty*, *Watchman*, and *Life and Health*.

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.

M. W. Moss, of Gravette, Ark., wishes to inform those who have been so kind as to send him papers and tracts that he has enough for the present.

The Battle Creek College Association

THE association has had made a cut of the photograph of Battle Creek College teachers and students taken at the General Conference of 1913. This picture contains the faces of one hundred and fourteen of the former teachers and students and members of the board, with names and numbers for identification. It will be sent free to all members of the association. Former teachers and students may become members by sending the membership fee of fifty cents to the secretary, together with their permanent address, their occupation, the years they attended the college, and the course from which they were graduated, if they finished a course. They will also receive a booklet containing reports of the reunion at the General Conference and of the organization of the association, with addresses of the members and of two hundred and fifty former teachers and students present at the reunion. The picture is 10 x 12 inches, on heavy gray photo mount. It will also be sent, with a copy of the booklet, to those who are not members of the association, for fifty cents. Address the writer at Takoma Park, Washington, D. C.

C. C. LEWIS, *Secretary*.

Obituaries

FUNG.—Mrs. Edith Orchid Fung was born in New York, April 29, 1888, and died in Hongkong, China, April 15, 1914. When she was quite young, she came to China with her father, Mr. Der A. Wing, who settled in Macau. After spending some years here, she was married to Edward Mow Fung. One child, a little girl, was born to them. In 1912 Mrs. Fung became interested in the advent message through Brother S. A. Nagel's efforts to spread the truth in Hongkong. About one year later, or in 1913, she joined the Seventh-day Adventist Church. She bore her long illness with great patience. She died in hope of the resurrection. Her husband and child, father and mother, brothers and sisters, are left to mourn. The funeral services were conducted in the cemetery chapel by the writer.

GEORGE HARLOW.

NASH.—Died at Long Lake, Minn., June 23, 1914, George Robert Nash, son of Leon and May Brown Nash, aged 17 months. Little George was the sunshine of the home, and his sudden death came as a great shock to his parents, but they are comforted in their hour of bereavement by the Christian's hope.

GEO. M. BROWN.

BUHALTS.—Charles Theodore Buhalts was born in Mecklenburg, Germany, Nov. 18, 1835, and died at the home of his daughter, Mrs. C. J. Boyd, near Huntsville, Ala., April 27, 1914. In 1865 he was married to Marie Christiana Hammann. To them were born eleven children, nine of whom are living. The second son, Elder C. J. Buhalts, is president of the West Texas Conference. Brother Buhalts was a faithful member of the Seventh-day Adventist Church. He first became acquainted with the doctrines held by this people through the preaching of Brethren C. M. Gardner and B. E. Nicola, at West Grove, Iowa, in 1894. Becoming convinced of the truthfulness of the message, he hastened to obey. He was ever faithful to the truth he had espoused. Hoping to be benefited by a change from the rigorous cold of the Dakotas, he came to Huntsville, Ala., in January, 1913, where he made his home with his daughter, Mrs. Boyd. His faith was firm to the end. We hope to meet him in the first resurrection. Funeral discourse by the writer.

T. H. JEYS.

LEGG.—James Milton Legg died at Waldron, Ill., June 9, aged nearly eighty-nine years. He was born in Kentucky, and moved to Indiana when young. In 1847 he was married to Louisa M. Harden, who passed away nine years ago. Seven children were born to them, six of whom survive. In 1852 he moved near to Kankakee, where he afterward resided, except for a short time spent in California. Brother Legg received present truth forty years ago, under the labors of Elder T. M. Stewart, who held a series of meetings in his district, known as Leggtown. He witnessed the falling of the stars in 1833, and was ever after impressed that it was a warning that the end of the world is near. The blessed hope of Christ's returning was his constant joy. He hoped to live to see the Lord come. He leaves a good record, and was beloved by old and young. Brother Legg was a faithful attendant at the Sabbath meetings. He lived beyond the allotted time of man, but we trust his extra days were to the honor and glory of God. The funeral services were based upon John 6:44.

G. E. LANGDON.

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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.]

THE WORK AND THE WORKERS

JULY 9 orders booked for the special "Temperance" *Life and Health* called for 3,225 copies — forenoon mail only.

Up to July 14, orders had been received for nearly 25,000 of the special August or "Temperance" *Life and Health*: Selling fast!

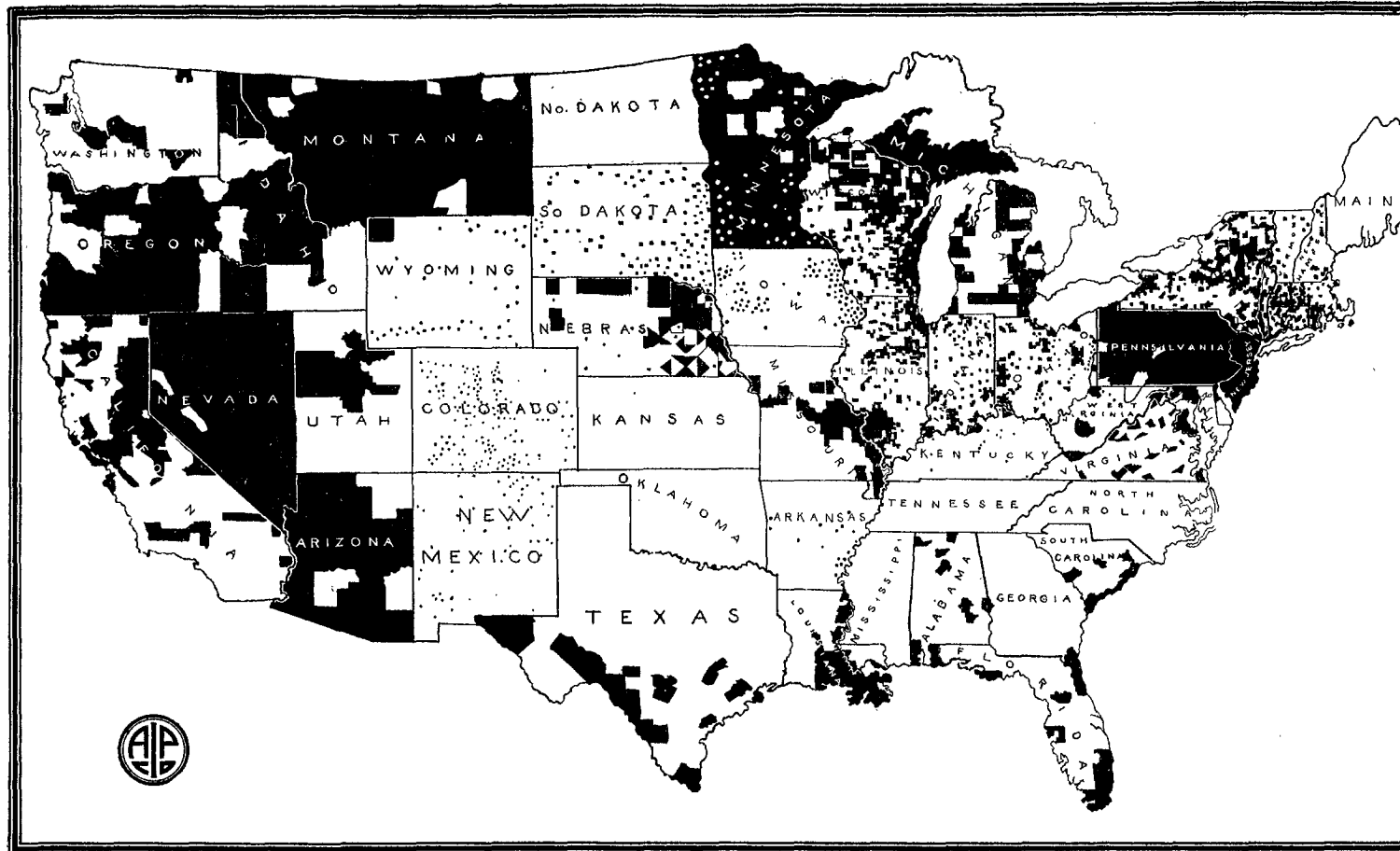
magazines as well as the subscription books while field missionary agent for the District of Columbia Conference.

A TELEGRAM from Brother S. A. Rusker, field missionary secretary of the Minnesota Conference, calls for 1,050 copies of the special "Temperance" or August number of *Life and Health*. Is your order in? Is your *second* order in?

HERE is the editor's own "Suggestive Short Canvass" for the great August or "Temperance" number of *Life and Health*: "The National Health Magazine! August number devoted to tem-

ests are using the press, lying pamphlets, books, etc., to arouse public sentiment against prohibition. NOW IS THE TIME FOR US TO WORK ALSO. Circulate the August or "Temperance" number of *Life and Health* — a great molder of public opinion. Send \$2.00 for 50 or \$1.00 for 20 copies today.

Just a taste of the leading articles in the August or "Temperance" *Life and Health*. Note the titles: "Alcohol and the Mind," "Alcohol and Racial Degeneracy," "Truth About the Demon Rum," "The Still," "Alcohol and Accidents,"



"WET" AND "DRY" MAP OF THE UNITED STATES, JANUARY 1, 1914

■ WET □ DRY

Help to Make It All "Dry" By Circulating the August or Temperance "Life and Health"

Telegraph and other "RUSH" orders are still pouring in for the great "Temperance" number of *Life and Health*. IS YOUR ORDER IN? IS YOUR SECOND ORDER IN? It sells almost at sight. To every one ordering a bundle of 5 or more copies we will mail a photographic reproduction of a "confidential" letter sent out May 6, 1914, by the National Wholesale Liquor Dealers' Association of America "to the bankers of the United States," threatening a "boycott" of whisky deposits unless these bankers join them in opposition to the Hobson amendment to the Constitution of the United States prohibiting the manufacture or sale of alcoholic beverages throughout the land. This letter will help to make sales for you. NOW IS THE TIME TO STRIKE FOR NATION-WIDE PROHIBITION. THIS NUMBER WILL SELL FOR MONTHS TO COME. ORDER 50 COPIES (\$2.00), 500 (\$20.00), or 1,000 (\$40.00) TODAY. You will need to sell only 20, 200, or 400 to get your money back. You can then GIVE THE OTHERS AWAY if you prefer. INTEREST YOUR CHURCH OR YOUNG PEOPLE'S SOCIETY IN THIS PROPOSITION. Order through your conference tract society. Your work will help to swing hesitating votes!

WHAT is left of the summer vacation is ample time in which to earn a full year's college scholarship through the sale of 2,000 to 2,500 copies of either *Life and Health*, *Liberty*, or the *Protestant Magazine*, or of all three. Send \$2.00 for 50 copies, separate or mixed. Send to your tract society today.

BROTHER C. V. LEACH, field missionary agent for the Eastern Pennsylvania Conference, sends us a rush order for 1,000 *Life and Health*, *Liberty*, and *Signs Magazine*, in behalf of a lady agent just starting out in the magazine work. Brother Leach did faithful work for the

perance. A strong advocate for nationwide prohibition. Most popular temperance and health magazine published. This article [name, pointing to page] and that one [pointing to another one] are worth many times the price of this one number. Ten cents."

THE Constitutional amendment for national prohibition is now hanging in the balance in Congress. Congressmen dread to go on record because they must either antagonize the liquor interests with their strong money backing or else antagonize the strong temperance sentiment of the country. The liquor inter-

"Do Beer and Wine Make for Temperance?" "Back With the Saloon as a 'Safety First' Measure," "Nation-Wide Prohibition," "The Handwriting on the Wall," "Fifty Doctors Against Alcohol," "American Court Decisions and the Liquor Traffic," "Uncle Sam's Navy Dry." These articles are all by experts and well-known authorities. Convincing pictures and cartoons also abound in this great number. Order today. Second large edition the next thing in order. EARN YOUR SCHOLARSHIP BY SELLING 2,000 to 2,500 OF THIS NUMBER. AN EASY TASK!

NEWS FROM THE HOME MISSIONARIES

SUNDAY, July 12, the anniversary of the battle of the Boyne, Prof. W. W. Prescott, editor of the *Protestant Magazine*, addressed the Orangemen of Wilmington, Del.

HAVE you read the "Blue Laws," "Church and State," and "Prohibition" number of *Liberty*, just off the press? Send \$1.00 for 20 copies. If desired, we will send 10 of this number and 10 of

article about Governor Sulzer. It has caused much discussion, and my telephone is ringing to inquire where the magazine can be secured." P. S.—A few days later: "So great has been the demand for the June issue that the 50 copies I bought have been taken. I inclose 50 cents more, for which please send me as many copies more as you can for that amount. Yours for truth."

BROTHER C. N. KEISER, secretary of the East Michigan Tract Society, reports that the Holly (Mich.) church has contributed 20 copies (\$1.00) toward the 862 copies of the *Protestant Magazine* which Mr. O. P. De Ford, proprietor of the Pierce Hotel, Denver, Colo. (where

zine and a policeman were the only citizens who neither bowed nor doffed their hats. All others, reporters included, dropped to their knees. May 17, this year, however, Rome did not venture to be so bold. Read about this year's "field mass" in the July *Protestant*. Twenty other strong features also. Sells readily!

A LADY agent for the *Protestant Magazine* in one of our large Eastern cities writes: "Inclosed find \$4.00 for 100 copies. I sold 100 copies in the — Building here. It is a sixteen-story building, and just the place for the magazine. I also sold 27 on the public square, going into the arcades and selling to the people as they passed through. I

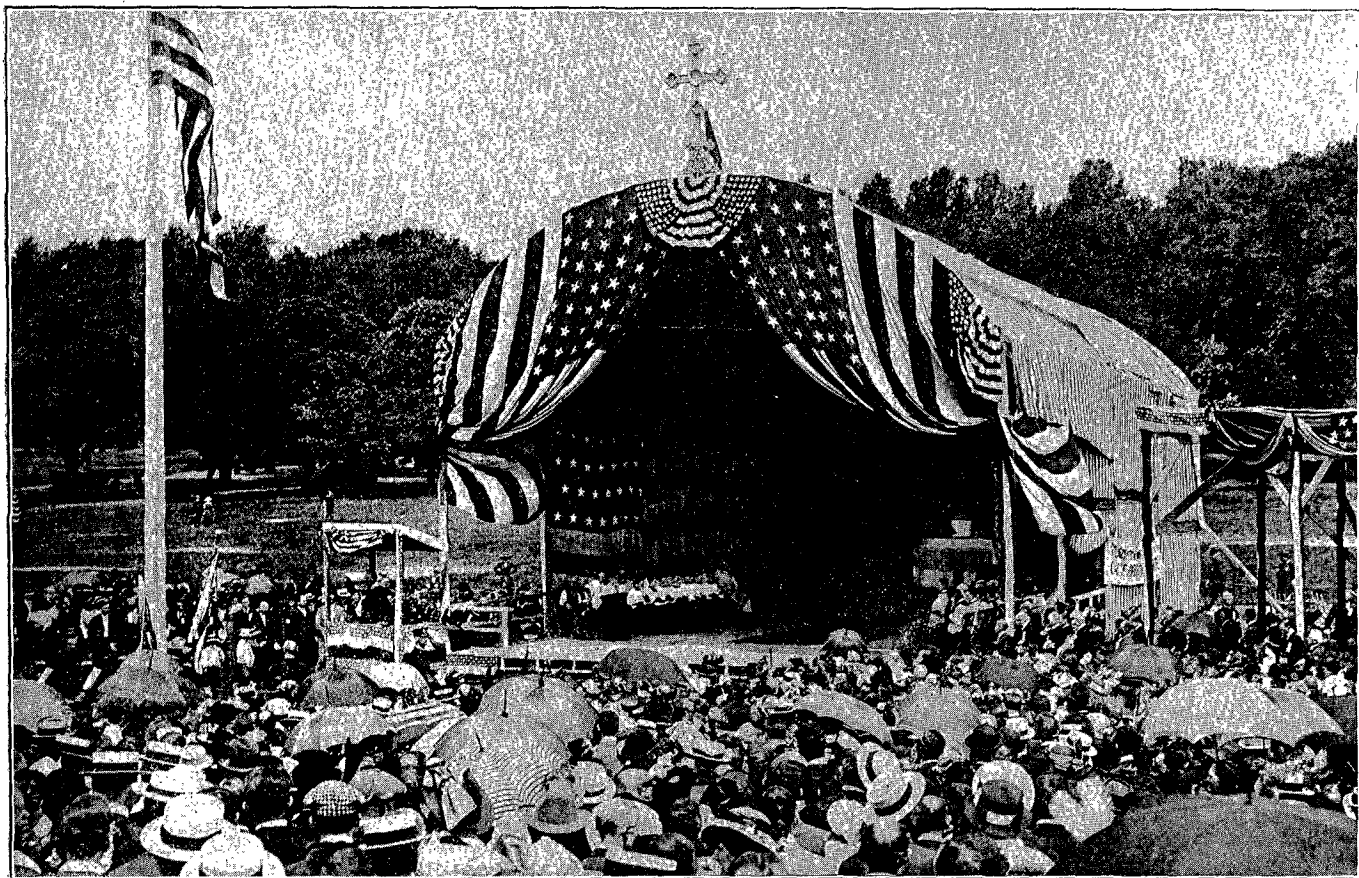


Photo by Buck

THE MILITARY MASS ON THE MONUMENT GROUNDS, WASHINGTON, D. C., MAY 17, 1914

(See page 334 of July *Protestant Magazine*)

The above illustration is but one of four composing the interesting "Picture Section" of the thrilling July or "Rome and Mexico" and "Field Mass" number of the *Protestant Magazine*. The two articles showing Rome's hand in the Mexican situation are well worth the price of this number, to say nothing of the other 20 features you will be interested in. Orders are being received from churches, societies, and individuals calling for anywhere from 50 to 1,000 copies each. Place your order early, before this edition is exhausted. GET YOUR CHURCH OR SOCIETY TO ORDER 1,000 COPIES. This number especially will sell readily to Knights of Luther, Guardians of Liberty, and other Protestants. Send \$1.00 for a bundle of 20 or \$2.00 for 50 TODAY. Address your tract society.

the "Pilgrim Fathers" number, for this amount. Splendid, effective ammunition for all religious liberty and missionary workers! Warranted to put to flight the advocates of the union of church and state every time!

REV. LEWIS E. CARTER, pastor of the Albany Street Methodist Episcopal Church, Schenectady, N. Y., writes thus enthusiastically: "Let the good work go on in the *Protestant Magazine*. It is time loyal American citizens were awake to the danger that threatens our civil as well as religious liberties from the direction of the Vatican. Please send me 50 copies of the June issue, for which find inclosed check for \$2.00. A copy of the June issue came to me while I was preparing to preach a sermon on the relation of church and state. I used the

Rev. O. L. Spurgeon was kidnaped), requested us to mail to "all the county officials of the State of Colorado." Other churches or individuals desiring to assist should instruct their tract society secretary to place an order with the publishers at once for 20 copies (\$1.00), 50 (\$2.00), or 100 (\$4.00), which will be mailed immediately to these officials whose names and addresses were furnished us by Mr. De Ford.

ONE year ago the Catholic official in charge of the "field mass" celebrated on the Washington Monument grounds made the following announcement: "Upon the elevation of the host and the pronouncing of the papal benediction by the papal delegate, Archbishop Bonzano, ALL WILL PLEASE KNEEL." A representative of the *Protestant Maga-*

have had some splendid experiences, and enjoy the work. A priest has been through this — Building, getting the names of Protestants and Catholics. To protect myself I got the names of those who are willing to have me come to their office every month. They gladly gave me their names, with only one exception. There are two other large buildings close by that I intend to canvass. Shall get the names of the Protestant judges, and visit them. I never tried canvassing until last December. I have not very much time, as I have my home and two children to look after. If my health permits, I expect to put out 100 each week; so kindly fill my order quickly. One Mason told me to go to the Masonic Temple, where I could sell a large number." For obvious reasons we do not give this lady's name and address.



WASHINGTON, D. C., JULY 23, 1914

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ELDER S. M. BUTLER, the Bible instructor in the Washington Missionary College for the next school year, reached Washington with his family last week.

WE learn of the arrival in Oregon of Elder Geo. F. Enoch and family, who will spend a year in America on furlough from India. The furlough time will, however, be a year of active service.

IN a letter to the Mission Board Elder A. F. Prieger, of the Haitien Mission, tells of sad sights and scenes of violence in Haiti in connection with the revolutionary movement. Our workers also in the Republic of Santo Domingo, at the other end of the island, find themselves amid revolution.

DRS. G. A. and Jessie F. Hare, of Fresno, Cal., are spending a few days at the Washington (D. C.) Sanitarium. Dr. Hare is just recovering from a serious illness, which came upon him while attending the American Medical Association meeting at Atlantic City recently. Mrs. Hare was called East on account of her husband's sickness. We are glad to report, however, that he has quite fully recovered, and expects soon to return to his work on the Pacific Coast.

WE regret to learn that Elder R. A. Underwood, president of the Central Union Conference, has been quite seriously sick within the last month, suffering from what was feared to be a slight stroke of apoplexy. At last reports, Brother Underwood was so far recovered as to be able again to be about, and we earnestly hope that he may be strengthened for the heavy responsibilities which rest upon him. For many years Brother Underwood has been a faithful standard bearer in this movement. He has carried heavy and taxing burdens. Let our readers pray that he may be spared many years to continue with the work to which he has so faithfully given his life.

ACTING on the counsel of the Mission Board, Elder J. J. Westrup, of China, has returned to the United States to join his family, landing in this country the last of June. He had continued in the field alone nearly three years, hoping that Mrs. Westrup's health might enable her to enter the field as she desired, but for the present at least her condition is such as to deny them the privilege of working in the field of their first choice.

The "Review" at the Camp Meetings

WE appreciate the efforts which are being put forth by our brethren in the field in extending the circulation of the REVIEW AND HERALD.

Elder W. H. Thurston, president of the Wisconsin Conference, writes: "The matter of the REVIEW AND HERALD was given attention, and forty subscriptions were received. Undoubtedly the majority of the people who attended the camp meeting are readers of the REVIEW. In view of this, we of course did not obtain as many subscribers as we should otherwise; but I gave a public talk relative to this matter, and urged all the church members, as they returned home, to make a personal effort to place the REVIEW in every Sabbath-keeping home in their community. In view of this, we have no doubt that the subscription list to our church paper in Wisconsin will be materially increased this year."

Elder L. H. Christian, president of the Lake Union Conference, says: "We talked up the circulation of the REVIEW at every camp meeting in the union, and will continue to do so. We certainly ought to have the REVIEW in every Adventist home in the Lake Union Conference. I am glad you have opened a Questions and Answers department in the paper. This will be interesting and helpful to our people I am sure."

Elder H. W. Carr, president of the Western New York Conference, sends this word: "We talked the matter of REVIEW subscriptions up at camp meeting, and encouraged all our people to take it. We have just received seven dollars, with a note asking that we send the REVIEW to as many poor families in our field as possible with this amount."

A recent letter from Elder E. E. Andross, president of the Pacific Union Conference, says regarding the REVIEW: "I am always glad to do all I can to encourage a larger circulation for the REVIEW. I feel that every family among us ought to have this paper in their home. We have done something at our camp meetings thus far, and I shall be glad to keep it before our people."

Elder D. U. Hale, president of the Wyoming Conference, reports: "I assure you that something was done for the REVIEW on the camp ground. The grounds were not only canvassed personally, but we had it up before the whole camp. We always feel that if we can get the REVIEW into the home of a person we have him settled for the truth. In our work among the churches we always place the REVIEW first."

WE appreciate these words from our brethren in the field. It is only by hearty cooperation on the part of all that this work can be pressed forward. Let us stand together in the promotion of every cause and enterprise in connection with the work of God.

THE *Congregationalist*, of Boston, Mass., for June 11, 1914, contains almost a column of matter contributed by a Washington correspondent, entitled "The Sunday Question in Washington." The last paragraph will be of special interest: "Strangely enough, one of the greatest obstacles to such observance is furnished by the Seventh-day Adventists. The headquarters for the denomination are just on the Maryland and District line. They worship in Maryland, and conduct their business in the District. The result is that with the looser laws in the District [there are none as yet] their printing establishment runs all Sunday and until 10 P. M., to the great discomfort of the people who live in its vicinity. Every effort to secure better Sunday laws is opposed by these people, and they are so large, and in some parts of the country so militant, a community that Congressional vote seekers are cautious about offending them." Neither the size nor the political militancy of Seventh-day Adventists has made effective their opposition to Sunday laws. The mighty principles of truth contained in our literature which has been so widely circulated have had much to do in molding public thought and in leading our lawmakers to take right positions relative to these questions. This aggressive labor we should earnestly continue. The current issue of *Liberty* should be circulated by the thousands. Read pages 22 and 23 of this number. These contain many valuable and interesting items, showing what others are doing in the circulation of our literature and suggesting ways and means whereby all may work to advantage.

Educational Day

SABBATH, August 8, has been appointed Educational Day. Readings have been prepared, and will appear in the magazine *Christian Education*, a copy of which will be sent to the church elders in time to be read in all the churches. Our young people and their education are the important themes under consideration.

This day may well be used in working for the young people, and in placing before them the opportunities and possibilities offered in our colleges and academies. The need of educated men and women in all parts of the work, both at home and abroad, is growing. The heads of colleges and academies, union conference educational secretaries and State superintendents, and teachers, should extend this notice, and plan to make the day one of profit in the cause of Christian education.

J. L. SHAW.

A LETTER from Elder K. C. Russell, of Albany, N. Y., reports that our church building in that city was badly damaged by fire on Sabbath morning, July 11. Brother Russell says: "The fire evidently started in the large church organ. The organ was completely destroyed, and the corner of the church where it was located badly burned. The entire interior of the main auditorium, including furnishings, was badly damaged by fire, smoke, and water. The cause of the fire is unknown. We are glad to report that the church carried an insurance that will probably entirely cover the loss."