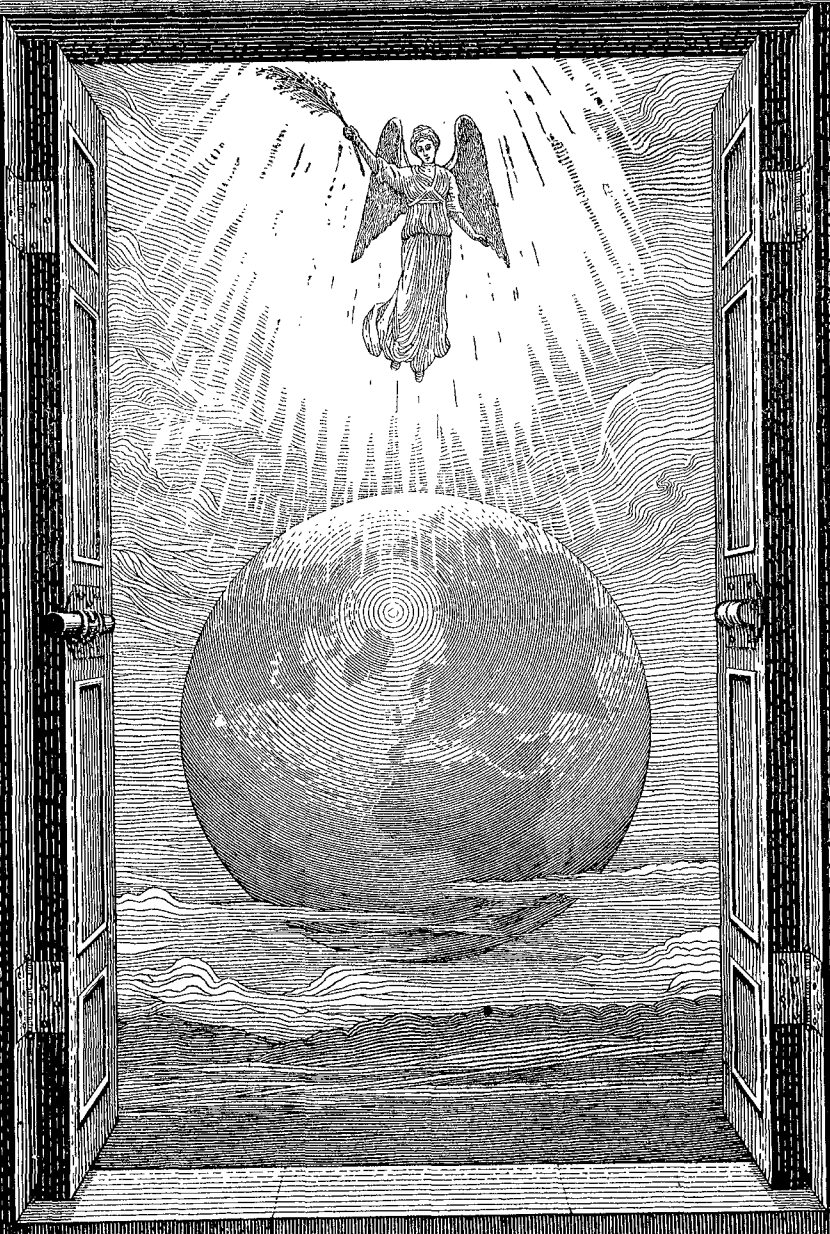


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

THE WORK AND THE WORKERS

THE article "The Priesthood" in the August *Protestant*, now ready, will give you unquestionable proofs that the Papacy fulfills the predictions made concerning it in the Bible.

A NUMBER of our faithful book colporteurs are planning to sell the August or "Temperance" *Life and Health* Saturday nights and Sundays, thereby securing means to tide them over until delivery time.

SUPPLY your public library and Y. M. C. A. reading room with *Life and Health*, *Liberty*, and the *Protestant Magazine* for one year, for only \$1.90. Regular price, \$2.35. Mention "library" rate when ordering.

SPEAKING of the August or "Temperance" *Life and Health*, Brother J. W. Siler, field missionary agent of the North Carolina Conference, writes: "Temperance is becoming a live issue, and I hope we shall be able to do a good work in its behalf."

DON'T forget to order a liberal supply of the new "Church and State," "Blue Laws," and "Temperance" number of *Liberty*, just off the press. Just the document to hand to leaders in your community. Send \$1.00 for 20 or \$2.00 for 50 copies today. Cover design shows Statue of Liberty in New York harbor. Sells readily.

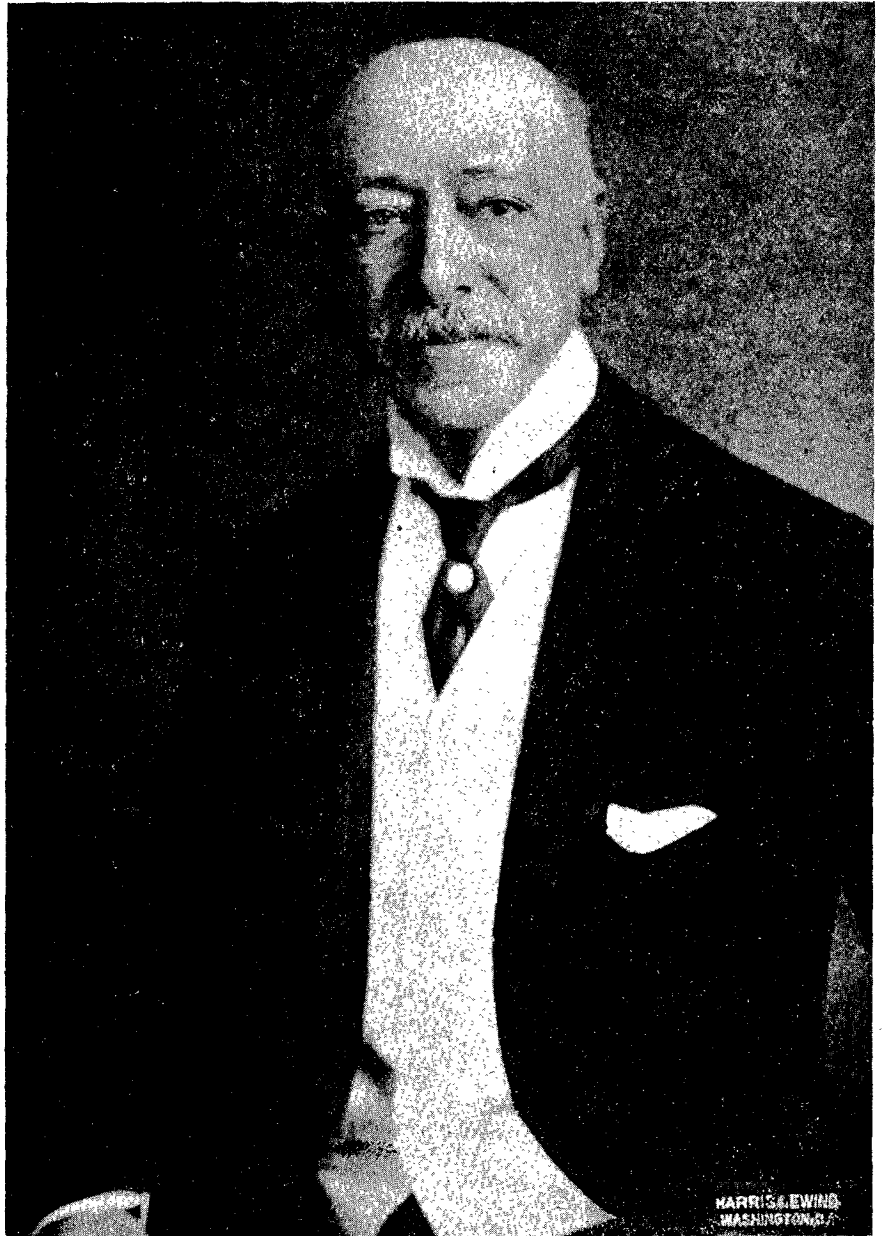
EVERY minister, Bible worker, and lay member will thank the publishers of the August *Protestant* for that wonderful twelve-page article on "The Priesthood." The Catholic quotations which it contains more than prove that the Papacy is that "mouth that spake very great things," or "great words against the Most High," Dan. 7: 8, 20, 25.

PROF. SAMUEL A. WALLIS, of the Protestant Episcopal Theological Seminary, Fairfax County, Virginia, writes: "As a regular and interested reader of the *Protestant Magazine*, I want to congratulate you most heartily for your noble and righteous stand. Your magazine has already done much to arouse the American people to a sense of their danger. I wish you abundant success in exposing the political activities and the doctrinal errors of the Roman Catholic Church." A valuable testimonial for all *Protestant Magazine* workers.

ALREADY thousands of copies of the August or "Papal Priesthood" and "Roman Boycott" number of the *Protestant Magazine* are being ordered. It tells of the proposed Catholic boycott of the Panama-Pacific Exposition, and why; also of Catholic approval of the burning of Bibles in the Philippines, of the brave defense of a Protestant assembly in Barcelona, Spain, by the "Catholic" (?) mayor, of the blasphemous claims made in behalf of the Catholic priesthood—direct fulfillments of the Bible prophecies concerning the Papacy. A great number! Order early.

THIS denomination now has two great "entering wedges" preparing the minds of the people for the reception of the full message: (1) Our health and temperance literature; (2) the *Protestant Magazine*. The following letter addressed to Brother H. F. Kirk, now field missionary agent of the West Virginia Conference, by a faithful *Protestant Magazine* colporteur, is of interest: "Feeling impressed to take the *Protestant Magazine* to the preachers of Dayton, Ohio, I did

the 'Seven Last Plagues.' In the evening I sang for them 'Take Time to Be Holy.' They then asked to come to my house for a prayer meeting, and asked me to take charge of the meeting; so I turned it into a Bible reading, and Elder Marietta gave the reading. We had a fine meeting. The Lord met with us. Fourteen persons turned out. One young minister was so interested that he has turned his hall over to us on Thursday evenings for Bible readings." Are there



SIGNOR ERNESTO NATHAN, REPRESENTATIVE OF ITALY AT THE PANAMA EXPOSITION

(See article on page 348 August *Protestant*)

The above is one of the six illustrations in the "Picture Section" of the August or "Papal Priesthood" and "Roman Boycott" number of the *Protestant Magazine*. If you want to know why Rome is urging a boycott of the Panama-Pacific Exposition at San Francisco, what Signor Nathan said about the Papacy while he was mayor of Rome, and what he says regarding this Roman Catholic boycott, read the eight-page article "Rome and Nathan of Rome," in this important number. Other features: "Views of Courtyard in Philippine Islands Where Protestant Bibles Were Burned," also "The Saviour Praying." Some articles: "That Bible Burning—Again," "Americanism Versus Catholicism," "The Roman Catholic Priesthood," "From a 'Great Mystery' to a 'Great Sacrament,'" "History of Religious Toleration in Maryland—No. 4," "Papal Delegate Bonzano on Phelan," "Attempted Mobbing of Rev. Francis Clark in Spain," "Villa's Program," etc. Send \$40.00 for 1,000, \$20.00 for 500, \$4.00 for 100, \$2.00 for 50, or \$1.00 for 20 copies of this great number today. Order through your tract society.

so one day, with success, 98 of them taking the magazine, and some subscribing. They asked me to their meetings. I always went. Some asked me to sing. Last Sunday afternoon I gave a talk on

not others in our large cities who have a burden to do a work similar to this among the Protestant clergymen? Why not send \$2.00 for 50 copies of the August *Protestant* and go to work?

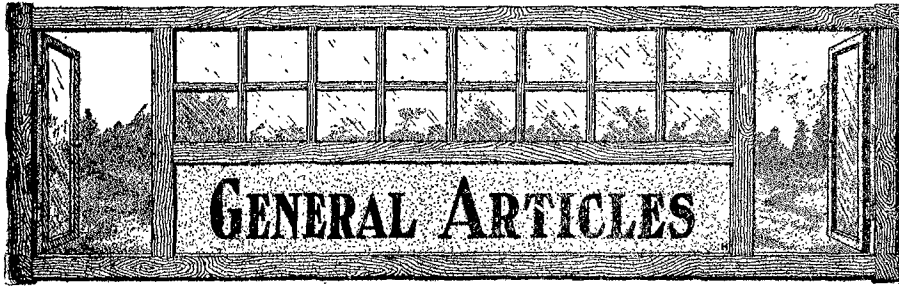
The Advent REVIEW AND HERALD HOLY BIBLE THE FIELD IS THE WORLD And Sabbath

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 30, 1914

No. 31



Simplicity and Economy*

MRS. E. G. WHITE

OUR sanitariums are to be conducted upon principles that will meet the approbation of the great Medical Missionary who went about all Galilee, teaching in their synagogues, and healing all manner of disease among the people. . . .

In the establishment and carrying forward of the work, the strictest economy is ever to be shown. Workers are to be employed who will be producers as well as consumers. In no case is money to be invested for display. The gospel medical missionary work is to be carried forward in simplicity, as was the work of the Majesty of heaven, who, seeing the necessities of a lost, sinful world, laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might stand at the head of humanity. He so conducted his missionary work as to leave a perfect example for human beings to follow. "If any man will come after me," he declared, "let him deny himself, and take up his cross, and follow me." Every true medical missionary will obey these words. He will not strain every nerve to follow worldly customs, and make a display, thus thinking to win souls to the Saviour. No, no! If the Majesty of heaven could leave his glorious home to come to a world all seared and marred by the curse, to establish correct methods of doing medical missionary work, we his followers ought to practice the same self-denial and self-sacrifice.

Christ gives to all the invitation: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is

light." If all will wear Christ's yoke, if all will learn in his school the lessons that he teaches, there will be sufficient means to establish gospel medical missionary work in many places.

Let none say, "I will engage in this work for a stipulated sum. If I do not receive this sum, I will not do the work." Those who say this show that they are not wearing Christ's yoke; they are not learning his meekness and lowliness. Christ might have come to this world with a retinue of angels; but instead he came as a babe, and lived a life of lowliness and poverty. His glory was in his simplicity. He suffered for us the privations of poverty. Shall we refuse to deny ourselves for his sake? Shall we refuse to become medical missionary workers unless we can follow the customs of the world, making a display such as worldlings make? Consider the life and sufferings of the Son of the infinite God. To save a race of sinners he lived a life of poverty and self-denial. To one who asked if he might follow him, he said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Shall those who profess to be his followers refuse to engage in the work of helping their suffering fellow beings unless they can be placed in a position that will not lessen their dignity?

My brother, my sister, take up your work right where you are. Do your best, ever looking to Jesus, the author and finisher of our faith. In no other way can we do the work of God and magnify his truth than by following in the footsteps of him who gave up his high command to come to our world that through his humiliation and suffering, human beings might become partakers of the divine nature. For our sake he became poor, that through his poverty we might come into possession of the eternal riches.

It is not being rich in the wealth of the world that increases our value in

God's sight. It is the meek and the contrite that the Lord acknowledges and honors. Read the fifty-seventh chapter of Isaiah. Study this chapter carefully; for it means much to the people of God. I will make no comments upon it. If you will study it carefully and prayerfully, you will become wise unto salvation. . . .

Intelligent, self-denying, self-sacrificing men are now needed,—men who realize the solemnity and importance of God's work, and who as Christian philanthropists will fulfill the commission of Christ. The medical missionary work given us to do means something to every one of us. It is a work of soul saving; it is the proclamation of the gospel message.

The Second Advent Movement — No. 4

J. N. LOUGHBOROUGH

LET us look at the situation after the Turkish crisis of 1840. According to Revelation 10, at the close of the sixth trumpet a message, already given to the Lord's messengers, must go in a powerful manner, by sea and land, proclaiming that the time had come for the finishing of "the mystery of God," the gospel work.

Previous to that time very few were engaged in publicly preaching the soon coming of Christ. In the *Midnight Cry* of Sept. 13, 1844, Elder Himes said: "When we commenced the work with Brother Miller in 1840, he had been lecturing nine years. During that time he stood almost alone." In other countries some were speaking and printing on the subject; Hentzepeter in Holland, Mason in Scotland, Kelber in Germany, Wolff, etc. But suddenly scores came to the front to proclaim the message.

In September, 1844, Brother Miller stated that he had the names and addresses of three thousand in various parts of the world who were preaching the faith, and the most of these were in America and the British provinces.

As an illustration of the sudden rise of public interest, I will relate an incident. In 1840 E. C. Williams, of Rochester, N. Y., an extensive tent and sail maker, embraced the advent doctrine, and invited Brethren Miller and Himes to come to Rochester and speak to the thousands of that city. He also gave them the free use of a 120-foot circular tent. In telling this to me, he said: "They came, and the

* Portion of a manuscript dated April 15, 1904, published recently, with similar matter, in the pamphlet entitled "The Spirit of Sacrifice."

tent would not hold half the people who came to hear. I put in a 40-foot splice, making a tent 160 x 120 feet. This was filled with people daily, and hundreds outside crowded near to hear." This tent was used also in Cincinnati and other Western cities. A tent that would seat 3,000 persons was made for Eastern city work. Crowds came to hear, and a power went with the work which reminded one of the face like the sun and the feet like pillars of fire. See Rev. 10:1. Whether the message was sung, prayed, or preached, the mighty power of God sent home the truth to hearts.

I call to mind the first advent meeting I attended. It was the last week in December, 1843. The largest meeting-house in that section was crowded to its utmost capacity of both seating and standing room. Though such a crowd, there was almost breathless silence. A solemn awe pervaded the place. The meeting was opened by the singing of a peculiar hymn. In a clear and musical voice came from one corner of the room the words, "Hail you! And where did you come from?" From the opposite corner a melodious response, "I am come from the land of Egypt." Then the question, "Hail you! And where are you bound for?" followed by the reply, "I am bound for the land of Canaan." Then a full choir of all parts gave the chorus,—

"O Canaan, bright Canaan!

I am bound for the land of Canaan.

O Canaan, it is my happy home;

I am bound for the land of Canaan."

Then, in the same manner, came questions and answers relative to captain, pilot, cargo, etc. Simple as were these words, the power of God filled the house, and the people were in tears.

In the pulpit was the pastor of the church, and James Barry, the advent minister, whose topic for the evening was "The Judgment." What a solemn place! As the Spirit of God sent home the truth, it seemed as if we stood at the judgment bar of God. And when, at the close of the discourse, a call was made for sinners to seek God, there was a crowding for the "anxious seats," the writer among the rest. Not much attention, however, seemed to be paid to the twelve-year-olds. One of the class leaders, as he passed along, said, "Johnnie, you want to be a good boy?" I replied, "Yes, sir." In my adolescent state, I was, like other boys, up and down. But from that night I almost daily prayed to God, but did not make a public profession of religion until the spring of 1848, under the advent revivals, when that confusion of nations was on in the Old World.

From 1840-44 the advent message not only spread with great rapidity and mighty power, but it was also given in the right place to fulfill the prophecy. The call is represented as the call to supper, the last meal of the day. That call was to go to "them that were hidden." Luke 14:17. These were in the churches, and to them the message went. In those revivals 256,000 sinners were converted

to God. Elder Himes, in speaking of Brother Miller's labors up to the spring of 1844, said, "He labored among all parties and sects, without interfering with their organization or discipline." Of his own labors, as combined with those of Elder Miller, he said, "Most of the ministers and churches that opened their doors to us and our brethren who were proclaiming the advent doctrine, cooperated with us until the last year," the spring of 1844.

Those preaching the message said, "The period may terminate with the close of the Jewish national year 1843, about the equinox of our year 1844." With such manifestations of God's power in connection with the preaching of his coming "at the doors," and with the rejoicing of thousands who were turning from sin to serve the Lord and to wait for his Son from heaven, they came up to the date of their expectation. "But the Lord did not come. The conviction with the devoted and thoughtful, however, was that they had moved in harmony with the mind of the Lord, and that in due time all would be made plain."

Lodi, Cal.



Redeeming the Time

WALTER P. MCLENNAN

It is the belief of every one who has accepted the threefold message of Revelation 14, and who understands its import, that it is the last message of mercy to be given to the world. Not until this message has been proclaimed to the world, will the blessed Jesus return to receive his people. We are often heard saying that the Lord is holding back the winds of strife until the servants of God are sealed in their foreheads with the seal of God. Recent developments in the Far East have stirred our minds. But is it not true that we should have witnessed even greater and more stirring indications of the nearness of the battle of Armageddon if we had been more faithful in the work to which God has called us? Have we not permitted the "cares of this life" to occupy so much of our time that we have devoted little to the salvation of the precious souls who are hungering for this message?

Our Saviour knew that we should be in danger, and so gave us the following word of warning: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." How thankful we should be that Jesus has pointed out so plainly this great danger that threatens our eternal interests. "Had the purpose of God been carried out by his people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Testimonies for the Church*, Vol. VI, page 450.

To know that we have delayed the coming of Christ, and that through the neglect of his work, is indeed sad. But

should it not spur us on to greater activity and earnestness in the Master's service? Has not the time come to "redeem the time" by so consecrating ourselves to his work that through us he can finish the work and cut it short in righteousness? Surely we should feel thankful that God has said "he will finish the work." Rom. 9:28. This is what we are looking forward to with such pleasant anticipation.

But, we ask, How can it be finished? "It is not alone by men in high positions of responsibility, not alone by men holding positions on boards or committees, not alone by the managers of our sanitariums and publishing houses, that the work is to be done which will cause the earth to be filled with the knowledge of the Lord as the waters cover the sea. This work can be accomplished only by the whole church acting their part under the guidance and in the power of Christ."—*Id.*, Vol. VIII, page 47.

What a grand and glorious work, that of winning souls to Christ and preparing them for his coming! No wonder Matthew Henry said as his mind dwelt upon this thought, "I would think it greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself." This is the wisest course for any one to follow. Solomon said, "He that winneth souls is wise." Prov. 11:30. How true are the words of Hallenbeck: "There are many worthy pursuits in life, there are many desires to which we may rightly cling, but there is only one passion for a blood-bought heart; that is the all-controlling purpose which brought the Son of God from the skies and drove him to the cross, the passion for the salvation of men."

But the question is asked, How can I obtain a burden for the salvation of souls? This is an important question, in view of what we have already said. What shall the answer be? In Isa. 6:5 we read: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Who was it he saw?—"The King, the Lord of hosts." In the eighth verse he says that he heard the Lord say, "Whom shall I send, and who will go for us?" How did Isaiah respond?—"Here am I; send me." That is the result of seeing the Lord of hosts.

The apostle Paul had a similar experience. "As he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. . . . And he . . . said, Lord, what wilt thou have me to do?" The first thing Paul wanted to know when he saw the Lord Jesus was, "What wilt thou have me to do?" Is not that the experience we need as a people? Will not the sight

of Jesus beget in all of us a passion for souls and a willingness to do the Lord's will?

First, we need to see Jesus as a Saviour from sin. We need to follow him once more to the garden of Gethsemane, and thence to the cross of Calvary. Let us read again and again the closing chapters of "The Desire of Ages," beginning with the one on his agony in the garden of Gethsemane. Is it not true of many of us, as it was of Job, that we have heard of him by the hearing of the ear? And is it not time that we get to the place where we can with Job say, "Now mine eye seeth thee?" Job 42:5.

Second, we need to see Jesus as our great high priest in the heavenly sanctuary, carrying forward the great antitypical work of atonement. We need to realize more than we do, that the work of judgment, which has been in progress seventy years, is about to be finished. How solemn this thought! Should it not arouse those of us who have been "at ease in Zion"?

Third, we need to see Jesus as he appeared upon the mount of transfiguration. Our view of his second coming must be more real. We need to constantly remember that "the day of the Lord cometh, cruel both with wrath and fierce anger." Isa. 13:9. "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11.

When we see Jesus in his fullness, surely we cannot but persuade men to turn to the Lamb of God, which taketh away the sin of the world.

Shreveport, La.

◆ ◆ ◆
"Judge Not"—No. 3

A. E. PLACE

LET US now present the following simple propositions:—

1. Man by nature is decidedly *human*. This means man in its fullest sense—you, me, us, no matter what our position, location, or profession.

2. Being human, "we have *all* missed the mark."

3. Living in different degrees of light and shadow, it is but reasonable—that our views should differ concerning many things; in fact, it would be a miracle, and a mighty one, that would bring all to see alike on all things.

4. Every person not abandoned by the Holy Spirit (and this class is doubtless much smaller than many think) has some honesty, and desires to do what he sees and believes to be right.

5. A man will follow his convictions to the extent that he is truly honest, and to that extent he is accepted by the Lord, for to that extent God is in him, though the man does many things which his brother or neighbor may condemn.

6. We believe that honesty is measured rightfully by him who sits in the sanctuary above, and not by any man; and God's measure is quality rather than quantity. To illustrate: A may have, so to speak, twice the honesty that B has, and yet God may regard B's as more

precious than A's. Some two-ounce peaches are intrinsically better than others weighing eight ounces. Yet in each case the color of the skin and the smell may be the same.

Experience has taught us that color, smell, and weight are each and all deceptive. Fruit must be tasted to determine quality; but even when this test is applied, men and women disagree.

7. By the greatest teacher this world has ever known, we are told, "There is none good but one, that is, God." "Where is boasting then?" Where has man any basis for preeminence? Where has God located a seat in this world where any living soul may claim the right to sit in judgment on any other living soul? "It is excluded. By what law? of works? Nay: but by the law of faith." How much better to trust than to judge!

8. Our righteousness must "exceed the righteousness of the scribes and Pharisees," or we cannot get into either the kingdom of grace or of glory. We cannot judge till we get into the latter, and when we get there we shall have lost all desire to judge, and shall simply sit with Christ to sanction Heaven's decisions.

9. Every individual, in religious matters, is responsible both now and in the judgment for his actions. You cannot present my case there, neither can I present yours; for "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done." See also Rom. 14:12.

10. My ways do not please everybody, not even my best friends. All my ways do not please anybody who knows me; in fact, they do not please myself. Neither do other people's ways always please me. I have known but few people who really met my ideals, and had I been permitted to "summer and winter" with them, my view of *their* perfection might have been marred. And I say this with the consciousness that my ideals may be, and doubtless are, far from perfect.

11. Traits which I admire, another does not. Traits which another may condemn, may seem right and good to me. What does this prove? One of two things, and possibly both; namely, either we do not all have the same measuring rod, or we do not all read the figures alike, or correctly. Would it be too strong to say that probably neither of us sees them correctly?

12. By an act or acts we may please God and at the same time displease our fellow men, or we may please man and in so doing displease God. Then let us draw and consider carefully the following conclusions:—

He who tries to please all men, no matter what his calling or ability, has before him a hopeless and thankless task; and he who tries to please both man and God will make just as great a failure. But he who honestly seeks to please God, regardless of criticism, condemnation, or judgment, will not only please God, but in this way will please more of his fellow

men than he could possibly do in any other way; and last, but not least, he will find in it a pleasure, yea, a joy and peace, which the world cannot give nor take away.

San Jose, Cal.

◆ ◆ ◆
Laughter

ELIZA H. MORTON

A SPECIES of the hyena laughs, but man is the only animal that smiles. Laughter is usually preceded by smiles. A little girl was once told that the Bible nowhere says that Jesus smiled. She replied, "I know that he did smile, for he called the children to him and blessed them, and they would not have gone had he not smiled."

It is true that the word smile does not occur in the Bible, but the word laughter is mentioned a number of times. It says there is a time to laugh (Eccl. 3:4), and the whole tenor of the Scriptures goes to show that God's people should be a glad, joyful people. The laughter of fools, however, is like the crackling of thorns under a pot (Eccl. 7:6); and when the feet are in the ways of death, the lips may laugh and yet the heart be heavy and sorrowful (Prov. 14:13). This class of people are counseled to turn their laughter to mourning (James 4:9),—mourning for sin,—which, if genuine repentance, will cause them to receive the oil of joy for heaviness, and gladness for sorrow.

It is always true that the Christian should avoid frivolity; and in these days when God is working a strange work in the earth, it is especially true that they should be sober, walking softly before the Lord, and wrestling with him for that victory over sin which will bring a holy joy to illuminate the countenance with the light of life. When God turns again the captivity of Zion, those who now weep shall laugh, and shall say among the heathen, "The Lord hath done great things for us." Ps. 126:1, 2.

Portland, Maine.

◆ ◆ ◆
 "ONCE a great emperor was riding in a chariot through a city when a little boy ran through the lines of soldiers toward the chariot. The soldiers cried, 'Stop! that is the emperor.' He answered, 'He is your emperor, but he is my father,' and so he kept on, and was taken by his father into the chariot. So the mighty God, who rules the winds, is our Father, and we are not afraid to come to him in prayer."

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 THANK God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength in will, cheerfulness and content, and a hundred virtues which the idle never know.—*Charles Kingsley.*

◆ ◆ ◆
 "GOOD cheer is the heart's constant springtide."



VOL. 91

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No. 31

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EDITORIAL

Gathering Trouble

THE present affords its full load of trial and perplexity. We do not need to borrow of the past nor of the future. There are some who carry a threefold load,—the trouble they have had in the past, present trouble, and the trouble they expect in the future.

We need to forget the things that are behind. Wherein sin has marred the record let us repent of the wrong, gather from it lessons for present need, and then bury the record.

We need to meet bravely the trials and perplexities of the present hour. If we stand with God, then he is on our side, and what need we fear? He who has preserved us from dangers seen and unseen in the past, will take us through dangers that compass us now.

Then let us not anticipate the future. Its revealings belong to God. We may not know what waits on the morrow, but God knows, and he doeth all things well. If we will but trust him, he will choose our way for us. Let us cultivate hope and cheerfulness. Let us cultivate joy in our hearts, and songs in our experience.

F. M. W.

Building for the Better World

THE man of the world builds for time, but the Christian for eternity. The one grasps that which is near at hand and will perish with the present. The other looks beyond to what the future holds, and chooses that which will endure. Satan holds the present close to our eyes that we may not see what God has for us in the better world,—the enduring substance of an eternal inheritance.

This life is not given to us that we may use it to minister to the lusts of the flesh. It is given to us as an opportunity to demonstrate whether we will be loyal or disloyal; whether we will choose that which God sets before us as the best, or choose that which would work ruin to ourselves and our associates and bring further discord into the universe of God. Faith and hope and trust and loyal obedience,—these show the better choosing;

these demonstrate a determination to be aligned on the side of God, and to be in harmony with his purpose. They bring blessings to those who manifest them, and make the manifestants a blessing to those with whom they mingle.

While men and women of the world delve, and toil, and worry, and strive for that which they cannot take with them when the last summons comes, the Christian uses this life as an opportunity for entrance into the grander one in which he can enjoy all that is good, and be free from every interference of unrighteousness. He whose hope of enjoyment is bounded by the cradle and the grave and beset on all sides by the forces of selfishness overreaching one another, has no anchor that can hold when human courage fails and human strength gives out.

We cannot build for this life only and build safely. We cannot turn our attention and our energies upon our own desires if we expect one day to let our eyes rest in pleasure upon "the King in his beauty." Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." We cannot stop with this life and be Christians. We cannot make this life our chief consideration and be true children of God, true members of the household of faith. The Christian's hope takes hold on eternity. The Christian's work must be a work for eternity.

Speaking of that great hope around which cluster the warnings and prophecies and encouragements of the whole Bible, the writer of the epistle to the Hebrews declares: "Which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil." Heb. 6: 19. Christ is within the veil; he holds the anchor. As long as the child of God clings to that anchorage, he cannot drift. There is no power on earth that *can* sweep him away; there is no power in heaven that *will*.

But apart from that anchorage, there is no power to save man from eternal ruin. Outside Heaven's purpose for man

there is no power that cares to do so. And because that is so, and men are drifting away from that true anchorage, we find an ever-increasing proportion of the human family losing hope, trust, and courage, and launching themselves into eternity with no preparation to meet God. Year by year the number of self-destructions increases—a sure indication that with each new year an ever-increasing number are losing their anchorage, and their courage and hope. They narrow their vision to the things of this world, and when disappointment comes, they have no anchor.

The causes for this condition are manifold. The increase of skepticism, outside and inside the church, fostered by the destructive criticism of the Bible in the hands of an unconverted ministry, is doing perhaps as much as any other one thing to bring about this sad condition in the world. When a great portion of humanity loses faith in the Word of God, there is nothing but human power left to encourage, or guide, or even restrain. Their interest in even the things of this temporal life seems to loosen and unwind like the strands of a frayed rope. Every tremor of wavering in the pulpits of the land is increased and intensified in the great aggregate audience that listens. One note of doubt in the pulpit can make more skeptics than all the rest of the sermon can make converts. If he whose business it is to proclaim the Word doubts it, he has lost every leverage he might have employed to bring souls to the anxious seat.

The land is filled today with these discords of doubt emanating from the pulpits of spiritual advisers. The hired choir has done its work of disintegration in the church; but the result of even its work is completely lost in the greater maelstrom of ruin created by a doubting pulpit. From every seed of infidelity scattered by such hands there spring up a hundred tares to choke out the aspirations of the soul, to destroy trust in God, and to ruin respect for divine law. With these gone, there is nothing but fear of man to restrain the hand; and more and more frequently is it found that this does not control, or restrain, or even retard.

This world is losing hope because it is coming to have nothing but this life to hope in; because it has seen man's only sure anchor disparaged; because it has seen the Word of God belittled by those who were paid to expound it.

But this confederacy of ruin should not surprise the child of God. We have been forewarned by that very Word that in the last days scoffers would arise, that seducing spirits and doctrines of devils would be abroad, that genuine faith would be scarce in the earth, and that infidelity and sin would abound on every hand. Men have placed their hopes in

the accomplishment of some great purpose, and when the storm of disappointment has come, their bark has dragged anchor, and they have lost their souls. Many indeed have seen their brightest hopes fade and wither and become the plaything of the winds of misfortune, and in that stress of spirit they have carried their case to judgment in their own hands, with no advocate at the bar. Truly the world is losing its hold on God, because it has been building upon the sands of time instead of upon the Rock of eternal ages.

At such a time how the Christian should labor to place before the world the only hope worthy of the name! "Hope thou in God." The hope of the Christian is real. Building on that hope, we build secure. It spans the gulf between death and the resurrection. It bridges the strait between Paradise lost and Paradise restored. The Golden Gate toward which the Christian looks is the pearl-hinged gate of the city of God. Inside that is life everlasting, the fruition of hope long deferred, the companionship of the Christ who bought us with his blood.

In spite of the fact that the world is losing hope, the true Christian, who has been building for eternity, may now look up and lift up his head, knowing that "our redemption draweth nigh." When he who is our life shall appear, then will be demonstrated who has builded most wisely, the one who has builded upon the foundation of the Word and greets its Author with rejoicing, or the one who has doubted the Word, builded upon his doubts, and flees to the mountains to hide from the face of him whom he has denied and defied. Let us choose that better foundation that our building may stand when everything earthly shall have been destroyed. C. M. S.

President Wilson and the Lord's Day Congress

RECENTLY, as announced in these columns, President Wilson accepted the honorary chairmanship of the honorary council of the International Lord's Day Congress. Of the work which this congress proposes to do the Providence (R. I.) *Journal* of July 13, 1914, says:—

Representatives of various Lord's day and Sabbath organizations met in New York on January 22, and made preliminary arrangements for the holding of such a convention. Plans are already well advanced. A general committee of arrangements has been organized, and an executive committee elected, to which has been committed the principal work of perfecting the plans of the congress.

On July 4, Dr. Henry Collin Minton, chairman of the committee of arrangements, sailed for Europe to make the work of the congress known abroad, and to select speakers. It is hoped that many distinguished men will be secured to address the congress.

The platform of principles has been prepared, setting forth the meaning of the Sabbath, and pointing out the unity of all the great historic branches of the Christian church in its regular observance of the Lord's day as the day of rest and worship. It states the aim of the congress, and shows the relation of the state to Sunday, and holds that "the weekly rest day has become a civil institution, embodied in law and custom, thus safeguarding the physical, social, economic, and spiritual privileges of all citizens."

The Sunday question in all its world-wide aspects will be considered. There will first be a world's survey, country by country, of all the conditions in every land. In addition the congress will deal with the religious and moral, the industrial and economic, the hygienic and social, and the legal and governmental aspects of the Sunday problem. There will also be an attempt to formulate a program for a concerted advance and for the direction of the immediate activities of those who are interested in promoting the due observance of Sunday.

Already a number of the leading religious denominations have indorsed the movement, and all kinds of associations, both religious and civic, are urged to enroll among those promoting the congress, and to send delegates to its meetings.

Whether President Wilson is in full sympathy with the principles and aims of this organization matters little. The fact that he has willingly accepted the position of honorary chairman, and that this action on his part has been heralded to the world, places his influence strongly on the side of the work which the congress is seeking to do. Well would it be indeed if our government officials could keep free from alliances and affiliations which place them in actual antagonism with the principles of liberty which they are set to maintain.

All the world today is being wheeled into line in the promotion and carrying out of these great schemes of federation. What we have believed for many years would take place, what prophecy has declared would come, we see fulfilling before our very eyes today. If one at the present time desires convincing proof that we are living in the last days, let him find it in the world-wide advancement of the message of God for this day and generation, and in the combinations and confederacies which are being formed against that message. Well might we fear for the outcome if we did not know that truth will triumph in the end. While a power from beneath is springing up and taking fast hold of satanic agencies, marshalling them for the last great conflict, power from on high is descending on the people of God; and this power, if received into the life, will enable every believer in this movement to stand in the hour of crisis which is just before us.

Even though we may stand alone as far as our fellows are concerned, we may stand with God and with heaven.

In the casting up of accounts, and in the numbering of opposing forces, let us remember that we must take account not only of the little flock of God in this earth, but of the whole family in heaven and in earth. The problems being worked out in this world belong not alone to the race of man. The reign of sin and God's dealings with sinful man form an object lesson to the whole universe. Hence, in standing for the right we stand with God, with all the heavenly hosts, with the multitudes of the unfallen worlds. In such a company as this we need not feel lonely. Recognizing the identification of our interest with the interests of God's great universe, may we be strengthened to endure to the end.

F. M. W.

The Message for All

THE advent message of Revelation 14 is God's word to every creature in these closing days of earth's history. Christ is coming. That being the fact, the message of preparation for his coming is due to every creature, Protestant or Catholic, heathen or Mohammedan. And we thank God that the threefold message of Revelation 14 wins its way among all peoples. It is the "everlasting gospel" for these last days.

An interesting word comes to us from Japan concerning the proportion of believers coming to us from heathenism. Elder F. H. De Vinney, superintendent of the Japan Mission, writes:—

Some time ago you asked us to report what proportion of our believers came from heathenism, and what from Christian bodies. I have made a careful investigation of two hundred and seventy-nine cases of those now with us in full faith, and find that in eighty cases they were from other Christian bodies or had once been connected with them. In the other one hundred and ninety-nine cases they were fresh from heathenism, and never had any connection or sympathy with Christianity. A few years ago we made the same investigation with about the same result, and I believe this to be a fair showing of the work of the message in Japan.

From all we can learn, the proportion of converts from heathenism is about the same in various older mission fields; while of course in the African interior the believers have come, almost without exception, straight out of heathen darkness into the light of this third angel's message.

In the great prophetic truths which are God's witness to the world and his challenge to unbelief, we have the very message by which to appeal to the hearts of men who have not been taught to regard the Bible as of divine authority. We thank God for this definite message that catches the attention of men of every class. The Lord is coming. This being the fact, the message which he himself

has given to prepare his people for the end is the message that he would send to every creature. In the outline of the advent movement given in the prophecy of Revelation 14 the Lord specifically charges those who bear the message to carry it to every nation, and kindred, and tongue, and people. It is the everlasting gospel set in terms to meet the issues of the very last days.

Just as the gospel message of fulfilling prophecy in apostolic times turned the Thessalonians "to God from idols to serve the living and true God; and to wait for his Son from heaven," so the message of fulfilling prophecy in our time, preached in the great mission fields, turns men from idols to serve the living and true God.

It is inevitable that the message should appeal also to Christian converts of other societies in these mission fields. We rejoice that it does; for this whole movement is founded upon fulfilling prophecy, and the time has come for all to hear. Christ's own inspired word in Revelation 14 demands that just before the end a people keeping the commandments of God and the faith of Jesus shall preach the judgment-hour message, with its warning against following tradition, and its call to Sabbath reform; and with the coming of the hour has come the movement fulfilling the prophecy. It is a message for Christendom; it is a message for heathendom; it is a message for the Mohammedan world. The cry of it is to go through every land, and it matters not where men are, or what their calling or belief, the great overwhelming fact is that the Lord is coming, and he has sent into the world the definite message of preparation for that great event.

At the same time we know that in none of the great mission fields are our workers aiming merely to reach the converts of other societies, nor are they engaged in the work generally described by the term "proselyting." The great masses are non-Christian, and it is among these masses that the message is to be proclaimed.

Of one thing we may be assured, and that is, no selfish or worldly interests will be served by joining in this movement. The movement offers no inducement of a worldly nature. The message calls for separation from the world, for the sacrifice of every earthly interest, and for the dedication of life and means to the service of God; and with it all there is the assurance that those who turn from tradition to keep the commandments of God will suffer the wrath of the enemy, who, as the prophecy declares, will make special warfare against the remnant church that keeps the commandments of God and has the testimony of Jesus Christ. But it is a good way, the way

of this third angel's message, and the hope that it brings is the "blessed hope." It is God's truth for these last days, and we rejoice in it, and rejoice to see others receiving it and joining in the work of carrying the good tidings to those who have not heard.

W. A. S.



Are You Like Hur?

Nor much is said in the Scriptures concerning Hur. When war was being waged in the wilderness against the Amalekites, he is mentioned as being with Moses and Aaron. When Moses ascended Mt. Sinai to receive the law, he referred the elders, if any difficulty arose, to Aaron and Hur.

But of Hur it is recorded that when Moses was praying for victory for God's people in their warfare against their enemies, "it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." Ex. 17: 11, 12.

He helped stay up the hands of Moses. Moses was in a place of responsibility in the great movement that the Lord was then leading. There were plenty of critics and faultfinders. There were rebels in the camp who breathed out suspicion against God's chosen leaders. They made many strong and bold accusations, and could no doubt show to their own satisfaction that in the administration of affairs partiality was shown, and that some who did not agree with Moses were relegated to the rear. When the wickedness of their own hearts prevented their being used of God in some responsible way, they accused Moses of standing in the way of their advancement. They became wrathful, and determined to get rid of Moses, being quite sure in their own minds that God had no hand in putting him in any such position of responsibility, seeing he was not running things to their notion. But instead of destroying Moses they destroyed themselves. Instead of entering Canaan they left their carcasses in the wilderness.

But Hur was different. When the struggle was on, instead of turning against the leader, he "stayed up his hands." God greatly honored this spirit, and placed a record of it in his Word as an example for his people to follow till the end of time. He will always honor those who stand by the burden bearers and men placed in responsible positions in his work. Many a faithful wife, who with kind words and a loving disposition has encouraged her companion while he toiled on in the heat of the

battle, will receive equally with him in the final rewards because she "stayed up his hands." Many in the church, who, instead of criticizing have patiently and continuously stayed up the hands of the church officers while they strove the best they could to advance the work of the Lord, will not be overlooked in the day of final accounts.

It means much to stay up weary hands. We often fail to appreciate the heavy burdens men are sometimes carrying in a quiet way. Those who stay up the hands of all such, God will bless.

Any one can criticize and find fault. One does not even need to be a Christian to do this; in fact, the less religion he has the better the critic and grumbler. But God will surely deal with this sin. It is well to read the story of God's dealing with rebellious Israel, and what happened to those who failed to stay up the hands of those chosen of God to lead his work, that we may escape a similar fate.

G. B. THOMPSON.



God's Law and His People

IN the days of old when Israel was entering the Promised Land, the law of God led the way. In the ark of God, representing the throne of God, the law went forward, and the people followed.

Between the people and the Promised Land lay a river that barred their way; but at the presence of the ark and the law the waters of that river were driven back and banked up that the people might go through unimpeded. The reason for that manner of leading, Joshua declares thus: "For ye have not passed this way heretofore."

During forty years God had been preparing them for this. Doubtless every path of that wilderness had been trodden by them again and again; but there came a time when they must make a straight course, without regard to intervening obstacles. That last journey is by a way that is new to them, and as never before they will need careful leading. Thus the symbol of God's throne and government goes on ahead. The law of God was to them the key that opened the Promised Land.

Is there no lesson in this for us, so near the border of the eternal inheritance? The last admonition of the Old Testament is this: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances." That this admonition is for the people of the last generation is shown by the words preceding and following this text. It is the time just previous to the day that shall "burn as an oven," consuming the wicked. It is the day when the message of Elijah the prophet is due, "before the great and terrible day of Jehovah come."

Is it not significant that the last admonition of the last prophecy is in regard to the law of God, and that it accompanies prophecies relating to the very close of God's work in the earth?

At the time when all the world will be confederating in opposition to the truth of God and his remnant people, the admonition of the prophet to the people of God is, "Bind thou up the testimony, seal the law among my disciples." Isa. 8: 16. Is there no significance in this admonition given to a people who are to live at that time? In the days of ancient Israel the nations confederated to hinder the plainly expressed purpose of God. Just so is it to be in our generation; and that confederating process is now under way. The law of God led the way then; it must lead the way now; and that is why God directs the attention of the last generation so particularly to his law. The confederated nations of Israel's day could not prevent that law-led people from entering that promised possession. Neither can they in the closing of God's work in this earth prevent God's law-led people from entering upon their long-promised inheritance.

While the agents of Satan, through spiritism, are blinding the minds of the people to the truth of God, and gathering souls into the great nets of perdition, while they claim to be the very ministers of God, the instruction of the Word rings out clear and plain, "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isa. 8: 20. That is, if they are not led by the law, there is no light for them, or for those who follow them.

Of that mighty company that is to "follow the Lamb whithersoever he goeth" the Word declares, "They are without blemish." In other words, they are righteous. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51: 7. The psalmist says, "O how love I thy law! It is my meditation all the day." Ps. 119: 97. Again: "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119: 11. That attitude toward the law of God will transform the desires of the natural man, and build up a strong bulwark against sin; and at no time in the history of the world have men needed such a bulwark as much as now in the time of sin's culmination and the close of the gospel work. God says of that company which triumphs in that day, "Here are they that keep the commandments of God, and the faith of Jesus."

As truly as the law went before literal Israel of old into the Promised Land, it will go before spiritual Israel into the eternal inheritance, the kingdom of perpetual peace. From every side that law and that people will be attacked, as was

Israel of old, by the confederated powers of sin; but that company, obedient to that law, are finally seen standing before the throne of God, and this is what is said of them: "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God. . . . The Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." Rev. 7: 14-17.

The law of God and the ark of the covenant containing that law, with the covering cherubim above it and the glory of the Shekinah overshadowing it, represented the throne of God. That symbolic throne of God led Israel into Canaan; and the law of God, which is the foundation of the government and throne of God, will finally lead all the faithful children of God up to the very throne of God itself in the heaven of heavens.

But let no man think to accomplish the keeping of that holy law in human strength. One who is "our Righteousness" has kept it; but his keeping it does not absolve us from loyalty to its every precept. Grace abounds, but there is no place in God's everlasting kingdom for the willingly disobedient.

Let us hide the law in our hearts, making it our delight as did our blessed Saviour, that it may work out God's purpose in our lives and illuminate the way and lead the way into the everlasting Canaan, the inheritance of the saints, the kingdom of our God. C. M. S.

Note and Comment

A Liberal Platform Surely

It was a liberal spirit of affiliation surely which the recent International Sunday School Association showed in its endeavor to cooperate with all classes in the work of home visitation. One of its resolutions, passed in the fourteenth annual session, held in Chicago, June 23-30, 1914, reads:—

We declare in favor of the cooperation of Protestants, orthodox and liberal, as also of Roman Catholics and Jews, in the great movement of Home Visitation wheresoever possible to operate the same in order to help children and adults alike into personal rightness with God and into social rightness with men.

Even some of the staunch friends of that association recognize that this is a liberality which oversteps Christian orthodoxy. Quoting this resolution, the *Sunday School Times* of July 18, 1914, says:—

Can we imagine the apostle Paul organizing a city-wide, house-to-house visi-

tation in Ephesus, to be conducted by Christians in cooperation with the worshippers of Diana and of other pagan deities, and with the agreement on his part to turn over to the pagans the names of all children and grown people who preferred their worship, for them to bring into their temples and instruct, provided they would give the Christians the names of all who might prefer to investigate the Christian faith? Is it objected that the conditions were entirely different then? that there was no such body of Christians in any city as we have today? But is the underlying principle in any way different? Is the gospel less exclusively the way of life today than it was then? Are substitutes for the gospel safer now?



Roger Williams and Religious Liberty

QUOTING Oscar Straus, in his book "The American Spirit," the *Watchman-Examiner* of July 16, 1914, gives the following testimonial with reference to the attitude of this faithful minister toward the question of religious liberty:—

Let us tarry a moment in Rhode Island, where the banner of religious liberty was first unfurled. In the midwinter of 1636 a solitary pilgrim might have been seen wandering through the primeval forests of New England, an exile from the territory of the Massachusetts Puritans, seeking a place of refuge from ecclesiastical tyranny, where he and all men might worship God according to the dictates of their consciences. At that time there was no such land in the whole civilized world. This pilgrim, the first true type of an American freeman, the trusted and trustworthy friend of the savage Indian, the benefactor of all mankind, was Roger Williams, who accomplished what no one before this ever had the courage and wisdom, combined with a conviction of the broadest liberty, even to attempt,—to found a purely secular state "as a shelter for the poor and the persecuted according to their several persuasions." The time, let us hope, is not far off when all civilized people, even in the remotest corners of the world, will recognize the truth and power of the principles that throw around the name of Roger Williams a halo of imperishable glory.



Near Bible Critics

SPEAKING of the influence exerted by some of the mediocre Bible critics, the *Word and Way* of March 26, 1914, says:—

The near higher critic is more disagreeable and dangerous than the real higher critic. He is more disagreeable because more noisy, cocksure, and arrogant. And more dangerous because more numerous and irresponsible. He has a smattering only of knowledge of the things about which he talks with much show of learning—great swelling words of vanity. To take up with the school of higher criticism, marks him, he fancies, a man of distinction—an intellectual and literary somebody—in the public mind.



If They Only Knew

GRACE TWING FOLTON

CHRIST is coming. We have heard it,
And our hearts throb with delight.
Soon will end earth's dismal story,
Soon will close her dreary night;
Then will dawn in matchless glory
Her eternal morning bright.

O that every one might know it!
Is the burden of my prayer.
O that men would pause to hear it,
Mid their ceaseless toil and care!
O that thoughtless youths might learn it,
And their careless hearts prepare!

Would the rich cling to their riches,
Would they hoard their gold away,
While earth's weak ones cry with hunger,
From the famine they might stay,
If they knew that when he cometh
All their wealth would pass away?

And those who bear life's burdens,
Who are weary and oppressed,
Who must toil, and plan, and struggle,
Would their hearts be cheered and blessed
If they knew the heavenly Master
Soon would come and bring them rest?

To the suffering and the sick ones
Who have sought for health in vain,
Carry then the joyful message,
It will help them bear the pain,—
This sweet hope of seeing Jesus,
And of being whole again.

Those who run the race for pleasure,
Who but chase a fleeting goal,
Tell them of the love of Jesus
That can satisfy the soul;
They may share heaven's purest pleasures
While eternal ages roll.
Kennewick, Wash.

Atchin, New Hebrides

C. H. PARKER

THE New Hebrides have been and are a very interesting field from a missionary standpoint. They have called forth a great deal of heroic effort and sacrifice upon the part of the Presbyterian mission. This mission has been operating here for the last sixty years. The work has been hard, and many lives have been given as foundation stones for the gospel structure to be reared thereon. Erromango, rightly called, has been baptized in the blood of John Williams, Mr. Harris, and the Gordons.

All the southern islands of this group have nominally accepted Christianity, with the exception of Tanna, which still has a large proportion of its population held in the darkness of heathenism. Few of the people of Ambrym, Mallicolo, and

Espiritu Santo, which are the largest islands of the northern division, have exchanged their heathenism for Christianity. Mallicolo is the backbone of heathenism and cannibalism. Only a short time ago a boat's crew were killed and eaten, and only four weeks ago seven native teachers of the Presbyterian mission were shot and eaten, almost in sight of our mission.

The men of the heathen population go about perfectly nude, with the exception of a bark belt around their waist, which serves as a place for carrying their pipes, matches, knives, cartridges, etc. The coast women wear a narrow strip of cloth around the loins, while those inland wear a sort of grass skirt. The children wear the dress they were born in until they become quite large. If an injury is done to any man, he retaliates upon the first man he meets: no distinction is made.

Their houses are thatched roofs set on the ground, with a hole through which to crawl in. There are no mats to cover the dirt floor; they lie in the dirt like the beasts. As a result, their houses are plague spots of vermin and disease.

When building a house, they make a feast, at which they kill a number of pigs. The one who kills the pigs cannot go down to the salt water for ten days. The owner of the house cannot go down for forty days. All this time they must keep their faces blackened, and of course water does not come in contact with their bodies.

Tusked pigs are at a premium, and we are told that the people have been known to pay as high as £60 (\$300) for one. These pigs are used in making sacrifices to the dead.

Women are bought and sold for pigs, the number of pigs for a woman being, as a general thing, about ten, though it goes above and below at times. Often wives are bought when they are but mere children.

In their *amils* (heathen dancing grounds) the people set up carved figures to their departed friends. Before these figures they place a stone altar, upon which their pigs are killed. All food is offered before it is eaten.

Their worship is ancestral, and they make carved figures in memory of their dead. These figures are very grotesque. Over each of them is placed the form of a bird, like an albatross, with outstretched wings. In the bush they have a house where they go and talk with their dead, asking them to give them good seasons, rain, plenty of yams, and to make them strong in war with other tribes.

Every time they kill a pig, they receive a new name. It is very hard to keep informed as to the names of the people, as they change so often. You call one by his old name, and you are stolidly told that that is not his name. He cannot tell you his own name, but some one standing by must speak it for him. I suppose that this is heathen etiquette.

Mr. Pig is king pig here, as he is waited on hand and foot. His food is prepared and cooked from the best, and the woman must feed him before she prepares her own food. When the tusks of the pig complete the circle, pierce again the jawbone, and come through, the pigs are considered very valuable. These pigs are kept tied up to a pole by a front foot, for fear they will break their tusks while fighting with other pigs. Female pigs are never offered in sacrifice.

Polygamy is practiced, and a man can have as many women as he has pigs to buy with. Thus some men have plenty of women, while others have none. This causes a great deal of immorality.

The men and women do not eat together, and in most instances the men cook their own food on separate fires. The men will not take food from a woman, not even from a white woman. When they work on a plantation, they are compelled to eat food prepared by the white people. When they return to their people, they have to kill a pig so that they can be restored to caste, as they have broken caste.

The women are the burden bearers, while the men stalk on before, carrying a gun, a bow and arrow, or a club. If a woman runs away, the sinew of one of her legs is often burned, so that she will not be able to repeat the offense.

At the death of a man or a woman, a great wail is set up by the men. To one not acquainted with it, it would be mistaken for the howling of dogs. The ones that will profit by land or other possessions of the deceased, howl the loudest and the longest. The body is buried almost immediately, and generally in the house in which the person died. Sometimes, I am told, the face is left exposed to view. In the event of the death of an old man, three young men have to stop for one hundred days in the house where he is buried. During this time they cannot leave the premises nor see a woman. One rainy day, while passing by a house where an old woman was buried, we noticed a fire burning at the entrance, and a covering of palm leaves above, so as to convey the heat inside. We asked what it was for, and were told that *literi* (the old woman) was cold.

These heathen people have no written language; their oral language is handed down from the father to the son. It is wonderful how exact and concise they are in their talking and word building. Upon this we shall have more to say at another time, as we are called upon to reduce one of these heathen languages to writing. Later, no doubt, we shall be required to do the same with other languages, as there is such a babel of

tongues in these islands. We find it very interesting in hunting for the different persons, numbers, cases, genders, articles, etc. All that is needed is perseverance, faith in God, and the controlling power of the Holy Spirit for the tongue of the dumb to speak.

More News From Pitcairn

We have been greatly favored of late in receiving so many communications from Pitcairn Island, and all of such an encouraging nature. The following letter from Brother Adams, who has recently located there, was written on January 30, and reached the Australasian Union Conference office on March 13:—

"Just a few lines to let you know how we are getting on. We are now holding our camp meeting, and it is proving a precious season to our souls. The Lord is coming graciously near to us, and is stirring up the hearts of his people, reclaiming those who had given up, and deepening the experience of those desiring a closer walk with God. We are praying that the work will not be a superficial one, but that it will be lasting. The people are beginning to realize the nearness of Christ's coming, and the need of a preparation to meet him.

"We conduct three general meetings each day for the adults, one for the young people, and one for the children. We begin our early morning meeting at five o'clock, and are reading from the spirit of prophecy on the second advent and the necessary preparation for that event. Our midday meeting is held at one o'clock, and we are reading on the responsibility of parents to their children, home training, and health reform. The evening meeting is held at 6 p. m., and takes the form of Bible studies. 'Importance of Studying God's Word,' 'Repentance,' 'Conversion,' 'The Holy Spirit,' 'What It Means to Be a Christian,' 'Living Up to the Light,' are some of the subjects presented. The meeting will close on Tuesday. May God bless it to the good of every soul, is our prayer.

"Mrs. Adams and the baby are doing well. I trust that the Lord's blessing is with you all. We do long for some news from you and our loved ones, but we are strong and of good courage in the Lord. We have only one desire, and that is to glorify God and be used of him in the salvation of precious souls. God bless you is our prayer."

March 16 another letter was received at the Australasian Union Conference office. This letter was dated February 3. From it we quote the following:—

"We finished our camp meeting yesterday, and it was a season of refreshing to both old and young. The Lord came near by his Holy Spirit and touched and softened hearts. Especially were the young affected, and many came forward with tears and repentance. Confessions were made of wrongs that had existed for thirty years. Public wrongs were made right. In fact, there was real searching of heart, the desire of all being to have their records clear in the books

of heaven. I believe that in most cases the work was genuine.

"I do pray that God will give us wisdom and grace that we may be able to look after the members here and feed them with food that will be convenient for them, that they may grow up to the full stature of men and women in Christ, and at last stand perfected before him. Remember us before the throne of grace."

In the New Hebrides

OUR Australasian Union Conference has established a mission on the island of Atchin, in the New Hebrides.

The islanders are still untamed heathen, and recently there was a rising which drove out the European trader and his associates, the only white people on the island aside from our missionaries. Our missionaries were warned to flee by friendly natives, but felt they should hold their ground. For a time they kept watch with the windows of the mission house barricaded.

The situation occasioned most earnest prayer among the churches in Australia, and the Lord turned the uprising to his glory. "The natives who made the trouble are very friendly with us now," writes the superintendent, C. H. Parker. "We believe that the Lord has helped, and that he will turn all things to his glory. We need your prayers that we may guide these feet into the footsteps of Jesus. We have given 238 treatments this month to the suffering."

The Truth to Eclipse Every Earthly Interest

IN a personal letter received from a brother laboring in the South, some principles were touched upon which are worthy of being passed on for the consideration and help of others:—

"Each race, each nation, has its own peculiar conditions and prejudices. God has never given to this denomination the task of breaking them down or erasing them. There is convincing evidence before us that these will last to the end, and be aggravated more and more as the days go on. England has its 'home rule.' China has its 'north and south.' Mexico has its 'Huerta and Villa.' Principles of right and wrong are involved in these national controversies the world over. Should one line up decisively on either side of the controversy, his opportunity to reach men on the other side would be gone, perhaps never to return. This is the paramount question: Can we afford to dig an impassable gulf between us and any living soul?—Never!

"This question should be more important to us than the guaranty of our individual rights, liberties, privileges, and pursuits of happiness. Every Seventh-day Adventist must understand this. When we go to the world with this great advent message, we cannot label ourselves politically on one side of the other. We may have our conscientious convictions as to who is right; but where there

is a possibility of our being shut off from reaching the man on the other side with the truth, we must hide everything that would arouse his prejudice as we step up to him to arrest him with the message of present truth. When he gets that into his heart, we need have no fears nor anxiety as to what will be his relation to his political antagonist. It is so with every national problem. It is the aim of Satan, it is his studied purpose, to blind the eyes of the people of this world with some great national problem or racial prejudice. He seeks to bring on an eclipse of the everlasting gospel message, and I am doing what I can to help people discover his designs and escape them."

Sending the New Hebrides Launch on Its Mission

REVIEW readers will be interested in the account given in the *Australasian Record* of the sending of a launch to Brother Parker for use in his work in the New Hebrides Islands. The boat was made possible by the raising of funds for this special object by the united contributions of the Sabbath schools of Australia on a recent Sabbath:—

"The members of our Sabbath schools who recently had the privilege of giving offerings for the building of an auxiliary launch for the New Hebrides, will be glad to learn that on the afternoon of April 30, the boat was launched from the yards of H. M. Ford, North Sydney. A company from the union conference office assembled to witness her trial run, and were well pleased with her graceful lines and trim appearance, as well as with her steadiness and speed in the water. She has a length over all of twenty-six feet, with a beam of nine feet, while her depth is three feet. She is yawl-rigged with lugsails and jibs, and should develop a fair speed under sail. When the wind is light, the engine, which is a five-horse-power standard, will do duty, and at full speed will drive her at eight knots. The fore part of the boat is decked, while from the foremast a 'coach house' extends aft twelve feet. Under this the engine is situated, and on each side of it a bunk is fitted. The cockpit at the stern, covered with a neat awning, is roomy, and could seat ten persons comfortably.

"The launch is well-built, and should be safe in almost any weather. We rejoice to think what a comfort and help it will be to our devoted workers on Atchin. After the inspection the launch ran across the harbor to where the 'Mar-sina' was berthed, and was hoisted on board. She started on her journey on May 1, and we believe will be followed by many prayers that she may reach her destination in safety and be the means, in God's hands, of hastening forward the threefold message."

It is part of my religion to look well after cheerfulness, and let the dismal shift for themselves.—*Louise Alcott.*



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.

Only Beginning the Journey

ONLY beginning the journey,

Many a mile to go,—

Little feet, how they patter,

Wandering to and fro!

Father of all, O, guide them,

The pattering little feet,

While they are treading the uphill road,

Braving the dust and heat!

Aid them when they grow weary,

Keep them in pathway blest;

And when the journey is ended,

Saviour, O, give them rest!

—George Cooper.

Cooperation of Parents in the Training of Their Children

MRS. RACHEL THOMPSON

COOPERATION implies laboring together to obtain a desired end. The first requisite in a cooperation, or partnership, is the unification of the copartners; for how "can two walk together except they be agreed"? If there is any cooperation in this world which should endeavor to keep the unity of the spirit in the bonds of peace, it is that of husband and wife. The happiness and prosperity not only of their married life, but of their whole future existence, depend upon their unity. No well-informed persons would think of entering a business or assuming duties together without a well-defined outline of procedure understood between them. Much less should a father and mother.

In the strenuous times in which we live it would seem almost impossible for the heads of the family, in order successfully to meet the issues of life, not to be overburdened with duties and cares. Where, then, shall come the time—the much-needed time—for consultation and advice? Here is where we meet the difficulty. Not all of us are sufficiently filled with the fullness of Christ to be all of one mind.

Many unscriptural alliances have been made, where neither duties as husband and wife, duties to the future generation, or similarity of religious belief, have been considered, but simply the gratification of a sentimental fancy. Too often such contracting parties awake to find they have no similarity of tastes. Their ideas and aims, their ambitions and purposes in life are entirely at variance. Imperceptibly their love or fancy (true love is not so easily lost) is undermined and finally destroyed, and a wall of partition

grows up between them. Thus, as they attempt to govern their families, one draws one way, while the other pulls another way. A house divided against itself cannot stand, and these structures generally begin their fall in the children.

The children should be the pivot upon which the whole domestic economy should balance, and if by nature or education one of the parents is lacking in some of the qualities that are necessary to make a worthy parent, it should be the pleasure of the other to point out the deficiencies, and to assist in every way possible in overcoming them.

God understands our motives. And one parent cannot shift his responsibility upon the other without incurring God's displeasure. Fathers have an equal share with the mothers in the training of their children. I repeat, an equal share; for some have got the idea that because God commended Abraham for ruling his household, they must govern the whole family with a rod of iron, making themselves domestic tyrants. Ruling his household does not imply an egotistical assumption of all authority, but rather a leadership. Every individual in a family is accountable to God. Each has an identity and an individuality of his own, which all should be taught to respect and maintain.

None of us are perfect. When we use the best judgment we can summon to our command, we stumble and blunder egregiously. Parents should not think too much of their own opinion, nor assume extreme positions, but each endeavor to put himself in the other's place, to have respect for the other's judgment, and not be set and unyielding. Have for each other charity, which is the bond of perfectness. The time never has existed when it was admissible for parents to slacken the reins of government in the family, and it certainly is not now in these last days of spiritual declension, when the enemy is so insidiously weaving snares for the young. Implicit obedience is their salvation. Deal with them as Christ deals with us, firmly but mercifully. This cannot be done except parents are united.

If there are differences of opinion between you, which are very likely to arise, talk it over in private, reason with each other if need be, but never, never let anything of the kind appear before your children. Children know as if by instinct, and sometimes use more wisdom

than those who control them. The least sign of disagreement in parents weakens the control of both.

If parents are united, there is no higher appeal; but if, on the contrary, the children see they are not working together,—cooperating, if you please,—they soon learn which one to go to for favors.

Never allow a child to do things which you know to be displeasing to the other parent, but give him to understand that father and mother are one, and that whatever he does that displeases one will displease the other.

If the father or mother on the spur of the moment should make an injudicious decision, do not let the other by any manifestation make it known to the children, and thus weaken the child's respect for the parent's judgment; but wait until the children are safe in bed, resting those tired hands and feet ready for the next day's busy mischief, then talk it over. At such times there should be cooperation. Parents, work together and for each other.

Children are great imitators. If father insists on the best chair, the first use of fresh paper or magazine, with feet perched on some article of furniture particularly dear to the heart of his wife, let him never be astonished when John or Mary becomes selfish, or neglectful of others' comfort.

If one gives up to bad temper or discouragement (which is catching like any other contagious disease), let the other bring sunshine by words of encouragement or by pleasant remarks. Be courteous; be kindly. "Walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering forbearing one another in love."

The Scriptures plainly teach us that parents are responsible for their children, that the blood of their souls will rest upon unfaithful parents. Faithful parents, though many times tried, perplexed, and well-nigh discouraged, have the promises of God.

College View, Nebr.

Woman's Work

ROXETTE RUNCK, M. D.

In this age of advancement and civilization it seems almost impossible to come to any specific conclusion in regard to woman and her sphere. She has climbed the Alpine heights; she has demonstrated her ability in every vocation of life. She is wild with enthusiasm. She is drunken with the wine of success. She is shaking off the shackles of custom and tradition. Where this speedy train will lead her depends on the reason and wisdom with which it is guided. Many of her advanced ideas are a step in the right direction. But we as Christian women should be careful of the power we put on the pendulum. We do not wish to give it an uncertain swing. We do not want it to swing too far, lest our time record be marred. We

should be on guard lest evil creep into our achievements.

Upon woman depends the fostering of the race, the inspiring of the youth with principles of morality, nobleness, and truth. It means much that she stand for that which is good and true; that her influence be on the side for right. We shall speak of several phases of her work, each of which is a subject within itself.

Let woman think for herself. She should not be a slave to custom, depending upon man to think and act for her. She must think for herself in order to be a true helpmate, a companion in every sense of the word.

The religious movements in which woman may engage are many. She has accomplished much as a religious worker. As we look at the work of the Woman's Christian Temperance Union, we see the yield of much fruit from these noble workers, and the Young Women's Christian Association has helped many a young woman to a position where she could help herself. This association has thrown home influences as much as possible around the young girl. This has kept her from the streets and from bad company, and has helped her to develop into pure womanhood.

Woman has a work among the anti-cigarette workers. The evil of cigarette smoking must be stamped out. We want clean environments for our boys and girls. In order to get at the cause, the foundation, of the liquor and tobacco habits, woman must learn how to cook good food, such as will not stimulate an abnormal appetite for the burning fire and the obnoxious weed. Here is a wide field of usefulness for woman. Many a young man is a drunkard because of the food placed before him. He is raised on stimulating, intoxicating foods, till his demand for stimulants grows stronger and stronger and ends in drink.

Another work which presents itself is teaching women how to dress healthfully and modestly. Women need education and example on this important subject, not only in regard to health, but also in regard to modesty and purity. Who is better fitted to instruct woman concerning her own organism and its care than woman? The teaching of special principles of health and hygiene belongs to woman.

Let Christian women arise in the beauty of womanhood in this age of uncertainty and unrest. The barriers of the home and of modesty are being torn asunder. Let woman arise to her God-given mission and stand in defense of truth and purity. Our sons and daughters need true motherhood to guide them in the way of right. The crying need has never been more piercing than now. Nothing is more fatal than indifference. Indifference is the fatal sleeping sickness of the world today. As Christians, let us awake to our God-given privileges and promote that which is good, that which will shine as gold in the mass of corruption and pollution.

Bush Run, West Va.

Flueless Stoves

MRS. D. A. FITCH

It has become customary to heat dwellings by means of gas and other flueless stoves. To do this reduces labor, and perhaps expense, but the question arises as to the wisdom of such a plan. It seems that some arrangement should be made similar to that of the wood or coal stove, connecting the burning fuel with the chimney.

The matter of the contamination of the air may be illustrated by a recent experience. The room was being warmed by the method already mentioned, and a good lamp was furnishing light. Gradually the light faded, and after a while it was difficult to see distinctly to operate the typewriter. Having occasion to visit another room and taking the lamp with me, I was surprised to see it instantly brighten and become as usual. Several times the change was made from the room where the gas stove was being used to other rooms, and each time with the same result. I felt that the flueless stove was the cause of a deficiency of oxygen to properly support the combustion of the lamp.

Were the degree of light all that is concerned in the matter, there might not be so much need of a change; but when we remember that the same element needed by the lamp is a great necessity to the human system for its proper maintenance, we realize the necessity of seeing carefully to it that the very best conditions are secured.

Glendale, Cal.

"Let Me Make Somebody Happy Today"

A WOMAN of the writer's acquaintance, who has had a lot of trouble, who has known the sorrows of the world, and who has bravely withstood many storms, makes the above sentence her morning prayer to God.

What a simply worded petition, but what a great and generous nature it reveals. "Let me make somebody happy today!" She, who has every reason to be sad, will not allow her own troubles to come between her and her duty to others. She considers it her life work to make people happy, and she has succeeded in doing so for more than a decade. There is nothing aggressive about this lovely little woman. She is slender and tall, with great blue eyes that look like violets, and she has dark brown hair. She lives simply in a small house, and she has nothing in the way of luxuries, but she has friends by the hundreds. People come from far and near just to call on her and to lay their burdens at her feet. She never fails to welcome those who need her, and she is so sweet and gentle and kind that it is no wonder people adore her. Yet that is not what she strives for. Her aim is to make people happy, that is, to make them more contented with their lot, and to make them realize that God has a work for them to do which nobody else in the

world can do quite so well. It is her aim to try to help people find themselves. She has succeeded in doing this in scores of cases, and hence her prayer, "Dear God, let me make somebody happy today," is being answered in wonderful ways. Isn't this a prayer that any of us could make each day? It doesn't matter at all whether we live in New York City or on the smallest farm in the world. It does not matter whether we are as rich as a Vanderbilt or as poor as the proverbial "church mouse." We each and all can make somebody happy each day if we try, and if we ask God to show us how. It is wonderful what a keen insight one will acquire when he lives close to God, and heeds his voice, which may be spiritually discerned in hundreds of ways, if the scales have fallen from one's eyes. Prayer is the best spiritual oculist.

Suppose each of you, my dear readers, try out the plan of my friend,—try it out for one week, even. I know that if you do you will make the sentence a part of your daily prayer for all time to come. Not only because of your love for your fellow men, but because every time you make another human being happy, you are going to feel a little warm glow of contentment stealing about your own heart, and you will be radiantly happy yourself, before you are aware.

Dear Lord, let us each and all make somebody happy today.—*L. K. W.*

The Housewife's Exchange

Chocolate Pudding

BOIL one pint of milk, add pinch of salt and one tablespoonful of cocoa. Stir one and one-half tablespoonfuls of cornstarch in a little water and mix it into the milk. Boil two or three minutes, and sweeten to taste.

MRS. I. S.

Takoma Park, D. C.

Soup

Soak one pint of Lima beans overnight. In the morning hull the beans and cook them. When almost soft, add one-half can of tomatoes strained, one small bunch of celery, and onion. When thoroughly cooked strain again, and add one quart of milk, also lump of butter if desired. This should make about two quarts.

MRS. G. B. S.

Takoma Park, D. C.

Sherbet

One quart of strawberries (passed through the colander) stirred into six cupfuls of water which has been suitably thickened with cornstarch and sweetened. Add juice of two lemons, and beat in two eggs before the batter cools.

MRS. S. R. T.

Takoma Park, D. C.

Jellied Apples

Prepare apples as for baking, leaving stems on. Place in a basin (stems up), nearly cover with water, add a teaspoonful of sugar, or more for very tart apples. Boil till done. Remove apples, drain, put in more sugar, and boil sirup till it jellies. Taking up each apple separately with a fork, dip it into the jelly, and return to the plate.

MRS. S. E. M.

Takoma Park, D. C.



Massachusetts and Western New York Camp Meetings

It was my privilege to attend both these camp meetings. The Spirit of the Lord was present in a marked manner at each meeting. The early morning hour was devoted to Bible study, which gave a spiritual mold to the day, and time was spent in especially seeking the Lord.

At the Massachusetts camp meeting one entire day in the middle of the week was devoted to seeking the Lord; all ordinary business was set aside for the more important business of clearing the King's highway. Sins were confessed and put away, and all felt that it was one of the best days of the meeting.

The camp was pitched in one of the suburbs of Boston, in reach of the thousands of the crowded city. The camp at Western New York was in the edge of Salamanca, at the foot of hills, mostly covered with forests, which afforded an ideal place for private prayer.

I have seldom attended a meeting where all the campers seemed to be present at every service as at the Salamanca meeting. The early six o'clock hour was devoted to Bible study, and at eight o'clock all assembled in the large tent for devotional service. This hour was spent throughout the meeting in drawing near to the Lord, confessing sins, and praying for one another. These two deeply spiritual services at the beginning of every day gave an uplifting spirit throughout the entire meeting. The interest in the Bible study and devotional services increased as the meeting advanced.

The Western New York Conference was held during the camp meeting. While sufficient time was taken to conduct all necessary business, more time was spent in encouraging the lay members to arise and do the work of the Lord than in discussing long resolutions about what ought to be done.

The missionary work was made prominent at both these camp meetings. "The ministers presented clearly the perils of the times in which we live, and the importance of making haste in the circulation of our literature. In response to these appeals, the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities. Most of the purchasers paid for the books they took. A few arranged to pay afterward. Because books were being sold at low prices, some being especially reduced for the occasion, many were purchased."—*"Testimonies for the Church," Vol. IX, pages 71, 72.*

As the brethren and sisters drew near to Christ, confessed their sins and opened their hearts to him, he entered in, and the first love was revived. The Christ life in humanity today will do the same work as it did when Jesus walked in human flesh and prayed for the sinners and

lifted up the fallen. A person may have a wonderful experience in God and feel very happy, but unless he does the Christ work, his experience will soon be like that of the man the Saviour describes in Matt. 12: 43-45.

"Properly conducted, the camp meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others. . . .

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in him who has promised to save all that come unto him."—*Id., page 82.*

Elder H. W. Carr, president of the Western New York Conference, and his coworkers realized the importance of following the instruction given, and of encouraging the lay members to work for souls.

"Heavenly angels have long been waiting for human agents—the members of the church—to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Id., pages 46, 47.*

If in all our conferences the lay members were encouraged to work and distribute literature, more would be accomplished through their efforts than by two thirds of the tent companies operating in the field, and thus the work would be finished more rapidly.

The time has come for the work to be carried forward in the East with power. God will work anywhere and everywhere when the instruction he has given is carried out. We as a people have not followed cunningly devised fables, for the Lord is in the third angel's message. The time has come for him to do great things for his people. And if we expect great things at his hand, he will not disappoint us.

The labors of our General Conference brethren from Washington, and also of those from the Atlantic Union Conference, were greatly appreciated at both these meetings. So many camp meetings were being held that some of them over-

lapped others, and the stay of some of the brethren was necessarily brief. It was my privilege, however, to remain through a large share of the Massachusetts meeting, and all of the New York meeting. This I enjoyed very much, as it had been quite a number of years since I had visited my friends in the State of New York. It revived old acquaintances and associations, and we certainly had a taste of Prov. 27: 17.

S. N. HASKELL.

The Work in Virginia

It has been my privilege to labor in the Virginia Conference for nearly three years, and during that time God has quite signally blessed the work, so that quite a number have been won to the truth, and the tithes and offerings have made a good increase.

During the year 1912 our workers reported nearly one hundred converts to the faith, and in 1913 about seventy-five. On account of a number of deaths and the pruning of our membership, the net increase for the two years was only one hundred and twenty-nine.

Thus far this year twenty-nine have been baptized, besides eleven others who have signed the covenant; and one church has been organized.

During this time the offerings to missions have been trebled, our tithe has increased about forty per cent, and five new churches have been organized. To God be all the praise for his blessing. We have been made debtors to the General Conference for the liberal appropriations made to this conference, which have enabled us to place more laborers in the field than we otherwise could have done.

I consider Virginia an excellent field. I think there is no better anywhere, and no State can boast of a more loyal people to the principles of civil and religious liberty than can the Old Dominion. Some of the most loyal men of this nation were born and reared in this great State. I believe there is some truth in the statement made by Secretary Daniels recently at the one hundredth anniversary meeting of the Bible Society of Virginia. He said: "That Virginia is great, and that she has given great men to the world, is not the result of accident, but is because its civilization was built upon faith in the Bible. The leadership and inspiration of these men was the result of the spring from which they drank, and from the study of the Bible—the world's greatest book—by those who had come to Virginia that they might worship as they saw fit."

The utterances of such men as Thomas Jefferson and James Madison show that they possessed an extraordinary knowledge of these eternal principles of heaven-born truth; and Virginia has contributed her portion of the leading and loyal men of the nation, and there yet flows in the veins of many of the Virginians that same spirit of loyalty to the great principles of righteousness. It seems to me that we owe to the people of Virginia a great obligation to give them in clear, distinct lines God's last message to the world.

I do not believe that Virginia has received the attention or assistance that the importance of this field demands. Virginia needs as good talent as any conference in the United States.

I have felt it my duty, after much prayer and consideration of the matter, to lay down my work here, but my interest in its progress will not cease, as I can see great possibilities for the future. May God choose the man who shall direct the work in this conference, and may loyalty to his efforts and union among the workers make Virginia a very fruitful field, is my prayer. W. J. STONE.



Needs and Uses of Funds for the Work Among the Foreigners of North America

IN a former article some facts were presented concerning the great number of foreigners already in North America and the rate at which they are coming year by year. We also presented some of the urgent needs in prosecuting the work in this home foreign mission field, for a foreign mission field it is indeed.

When the last census was taken in the United States, it was found that 30,000,000, approximately one third of the population, were reckoned as foreigners, and during the ten years ending in 1913, the yearly average of immigrants coming to our shores, from almost every part of the world, was, in round numbers, one million.

No one of intelligence can help feeling a deep interest in, and concern over, this great foreign influx of people from all nations to our fair land, and it is but natural that men in responsible positions in both church and state should give this subject very serious thought and study, that both native and foreigner may be treated with justice and consideration.

This immigration question has a special interest for us from the standpoint of presenting "this gospel of the kingdom" to all the world in "this generation." Earnest efforts are now being made to send the message to all foreign lands, and also to reach the millions of foreigners in the homeland; and this last is by no means the least.

A good work is in progress in the German and Scandinavian tongues, and the outlook is encouraging. A beginning has been made in the French, Russian, and some other languages, but as yet little has been done as compared to the needs. The great need at present is workers who can speak the languages and dialects of the various nationalities. This work is the more complicated and difficult because of the great number of nationalities and tongues in many cities and conferences. If there were but one, three, or even five languages in a city or conference, the matter would be comparatively simple; but instead of three we have all the way from twenty to more than double that number. This creates a very complicated situation in many of our conferences.

The condition of things just stated adds greatly to the expense of the work in our local conferences, and for that reason they have found it beyond their financial ability to do justice to the needs of these many nationalities. All are anxious to see the message proclaimed among the people of all these foreign tongues, but they have neither the workers nor the funds to support them.

The North American Foreign Department is a department of the North American Division Conference for the promotion and extension of the message among the many foreign nationalities in our

land. Our aim as a department is to aid our local conferences in every way we can, that the truth may be carried to all these people as rapidly as possible.

For this work we need men and women properly trained and instructed in the truth, from among the several nationalities, to bring the message to their own people. This calls for training missions, at important centers, where persons of these various tongues can be instructed and started in the work under proper supervision and training. This is a very important matter, and must appeal to every one who feels the burden of souls. From several nationalities we have persons who have accepted the truth and are desirous of giving themselves to the work for their people, but they feel the need of training and supervision. Some have started out without proper instruction, only to become discouraged and leave the work.

The need of such training missions, under proper instruction, has been felt by several conferences, but the lack of funds with which to support the work has stood in the way. Here is where the Foreign Department must step in and render assistance, for such training missions are of the greatest importance for the extension of the message among these foreigners. The Foreign Department must have funds with which to aid in the training of workers by means of city mission training schools.

We also need funds for the placing of workers in the field. To illustrate: Some time ago we learned that Cleveland, and other cities of Ohio, had a large number of Roumanians, and we had a man in New York City ready to enter that field. The Ohio Conference desired to start the work among the Roumanians in that State, but could not do so for lack of funds. Then the Foreign Department came forward with a proposition to aid the Ohio Conference by placing the worker in Ohio, without any expense to the conference, and by supporting him for six months. This aid was gladly accepted by the conference, the work was started, and already good results have been seen among the Roumanians in Ohio. We could mention a number of such instances, but we must not take the space. Workers have thus been assisted in New York, New Jersey, Illinois, and other places. But our funds have been limited, and workers have been so few that comparatively a small beginning has been made in what must become quite an extensive movement if we do our duty to the many foreign nationalities that have come to our shores.

This foreign field is by no means a barren one. In a former article we made mention of our Servian worker, Elder Milan Ostoics, of Regina, Saskatchewan, Canada. There was a call for him to go to St. Louis, Mo., but the Missouri Conference did not see its way to pay the traveling expense for so long a journey, when results would be so uncertain. So our Foreign Department offered to pay the railroad fare if the Missouri Conference would support him while there. To this they replied favorably. Brother Ostoics went, labored there three months,—there were two Servian believers when he went there,—and before he left, a church of eleven members was organized, with several others studying the truth; and as for the financial side, the

tithe paid by those accepting the truth reimbursed the conference for its outlay in the venture.

We sympathize with our conferences. They are all very desirous of extending the message among the many foreign nationalities within their borders, but lack both the men and the means to start the work. If, as before stated, the matter were confined to two, three, or only a few nationalities, the situation would not be so difficult, but instead we have scores of them. It is truly a unique situation, and one that has not been duly appreciated; but it is here, and is a part of the great work that is to be accomplished before the coming of the Lord.

We have thus, in a brief way, presented the reasons for the need of funds, and why an offering is to be taken for the work among the foreigners in North America. The situation will certainly appeal to every candid reader, and we are sure our brethren and sisters will aid this branch of the work according to their ability.

O. A. OLSEN,
Secretary N. Amer. Foreign Dept.



The New Jersey Camp Meeting

As the New Jersey Conference did not have any camp meeting last year, it was with pleasure that the brethren of this conference assembled in their camp meeting at Camden, N. J., June 25 to July 5. The annual session of the conference was held at the same time. As Camden is in the southern part of the State, we missed some brethren of the northern part of the State, but on the whole there was an excellent attendance. The camp was admirably located in a good part of the city, which made it convenient for those wishing to attend.

A splendid spirit prevailed throughout the meeting, and all interests were carefully and earnestly considered. We were favored with the presence of six persons representing the book and magazine work. So that branch of the work received very active and marked attention. On different occasions tracts and magazines were publicly sold from the desk to the amount of about \$200. The Spirit of God came near on more than one occasion, and on the last Sabbath morning of the camp moved the people forward in deep surrender. Six raised their hands to ask for prayer that God would help them to unite with this people and join this denomination. So great was the turning to God on the part of the people that about twenty-eight went forward in baptism.

The call for foreign missions was liberally responded to. At the beginning of the camp meeting the conference was about \$1,700 behind on the Twenty-cent-a-week Fund, but the brethren here responded to the earnest appeals in behalf of foreign missions in gifts amounting to about \$1,300. They are planning to bring their twenty-cent-a-week plan out safely on the right side at the end of the year.

Practically the same corps of officers were elected for the coming year as served in the past. Elder A. R. Sandborn was reelected president of the conference.

Elder Spicer was present with us during the first part of the meeting, and rendered most efficient help. Professor Benson represented the work of the

North American Division, while Professors Shaw and Sorenson represented the Washington Missionary College.

We believe that the camp meeting was a great blessing to the workers and brethren of the New Jersey Conference.

B. G. WILKINSON.

The Washington Tent Meetings

THE tent meetings in Washington, D. C., conducted by Elder R. E. Harter, have now been in progress for about three weeks. From the first, the attendance has steadily increased. The tent is seated with six hundred folding chairs, most of which are filled every night. Sunday nights, although extra chairs are obtained from near-by neighbors, some, unable to find seats, stand around the tent. More than eight hundred persons were at the meeting Sunday night, July 12, to hear the subject of Spiritualism, which was presented by Prof. B. G. Wilkinson.

While the deciding tests have not yet been presented, several have seemed to anticipate them and have asked questions and had private Bible studies, so that already some have indicated their intention to unite with us in keeping all of God's commandments. Those attending the meetings are among the most substantial class, and the very best attention is given to every word spoken.

One important feature of the services is the music, under the direction of Brother Henry de Fluiter. From fifteen minutes to half an hour is devoted to music, both instrumental and vocal, at the beginning of each service. A large choir composed of members of the various churches in the District attends quite regularly. The Review and Herald orchestra is doing splendid service, and is much appreciated.

Altogether, the outlook is a most encouraging one. We trust our people everywhere will remember these meetings in their prayers, for the enemy, who worked so hard to prevent the brethren from securing the lot for the tent, will continue his efforts to keep honest souls from accepting the truth; but our God, whom we serve, is able to give the victory. It is expected the meetings will continue for several weeks.

We are glad to report that Brother de Fluiter's little boy, who was so seriously hurt by being run over by an automobile, is making a splendid recovery, and aside from a scar, will suffer no permanent injury.

I. A. FORD.

California Camp Meetings Widely Advertised

NEWSPAPERS of California are interesting people in the present truth, as shown by the remarks of those not of our faith who attended the Oakland camp meeting, held from June 23 to July 5. Our ministering brethren tell of conversations they had on the grounds with visitors, who, when they were told of the good meetings being held, said, "Yes, I have been reading about them in the newspapers." One family had been reading all the articles printed in the leading Oakland paper, which gave considerable space to the truth, and whose management feels very kindly toward our people. This is the Oakland Tribune, which, during the recent Pacific Union Conference, printed an editorial praising our leading

men and standing firmly with us against Sunday laws.

The six dailies about San Francisco Bay have a combined circulation of about 425,000. During the twelve days of the camp meeting they published forty-three articles, totaling ten and one-third columns. At least one of these papers has a news service going to various parts of the State, and how far our work and message have been advertised through this means it is impossible to estimate. An article, two columns in length, covering the entire camp meeting, was sent out by our press bureau to one hundred and five weekly and twenty daily papers throughout the California Conference.

During the Sacramento camp meeting, which immediately preceded the Oakland meeting, the four newspapers of that city printed thirty-six articles, totaling over twelve columns. Large headlines were placed over some of these articles, one of them appearing on the front page. The usual camp meeting subjects were covered, and thinking people of northern California were given a chance to learn the stand Seventh-day Adventists take on some of the questions vital to salvation. Some of the papers in other cities reprinted these articles in full, while many were supplied with articles by our press bureau. The report of one of the sermons on the second coming of Christ was published as far East as Peoria, Ill.

FRANK A. COFFIN.

Maryland

BALTIMORE.—We are glad to report the manifold blessings of the Lord in this city, for we have seen his wonderful leading during the past winter and spring in a marked degree. It would take much time and space to tell the good things that the Lord has done for us, but a few experiences will show that he is with us, and we know he will be till the end.

We organized a Bible school, which met in the basement of the church every Monday night. We had about fifteen in the class, and they quickly understood the studies. From that school we have six who are awaiting baptism, and one who had been a member of the church for some time is now in the Bible work in another place. We are sure that they will do good work for the Master.

We shall relate a few incidences which have strengthened our confidence in the Lord. It was voted by the conference that we should pitch a tent in the city of Baltimore to strengthen the work for the colored people, and we began to search for a lot. None could be rented at any price, except one that we used four years ago, and it had a high billboard in front of it that shut off the view of the tent. The owners of the lot wanted thirty dollars a month for it, and we began to feel that no tent could be pitched this summer; but after much prayer, the lot was secured for half the price asked, and the bill-posting manager agreed to take down enough of the sign to give a good view of our tent from the street.

To give our work a good newspaper setting, the editor of one of the papers for the colored offered as much space as we needed to outline our work and doctrines. These providences assured us that the Lord was in the effort for this summer. And at the first service it was seen that a good interest was sure to be awakened. The first week has brought us

exceptionally large crowds, and not only that, but the Lord has gone before and told the people of the Sabbath truth, and five already are arranging to obey the Word fully. Our tent has been up only one week.

We are encouraged to work this year as we have never worked before, and we ask the prayers of all for the success of our work. Our hopes are good for the doubling of the membership in this place.

GUSTAVUS P. RODGERS.

The Italian Work in Chicago

SABBATH, July 4, was a good day for the little Italian flock in Chicago. Two dear believers, a sister and a young brother, were baptized and united with God's people. A large number were present at the ceremony and took part in the songs of praise.

Sunday evening, May 31, a temperance program was carried out in our church, at 1244 West Erie St. Although the evening was rainy and many stayed at home, yet about one hundred Italians were present. Elder G. E. Langdon, president of the Northern Illinois Conference, was with us, and gave a splendid talk. The children, who had been instructed by our faithful Bible worker, Miss Vesta Cash, sang and recited in both English and Italian. Adults also took part in the program.

We have no tent to which to invite the people, so at present we are conducting three street meetings every week. The interest is encouraging. One evening more than twelve Catholics followed us into the church from the outside meeting. In these street meetings we cannot present successfully the entire message, yet they help to break down prejudice, and bring some persons to the inside meetings.

In order to carry on such street meetings successfully, many things are essential. We have to be careful about what we preach. From my little experience I have found it best to speak upon such subjects as, The Bible as the Inspired Word of God, The Only Christian Guide, Love and Sufferings of Christ, Salvation Through Christ, Signs of the Times, and The Second Coming of Christ. These are subjects that people gladly hear, especially when the present commercial, religious, financial, and political conditions are presented as signs of the coming of the Lord. Since we began these meetings, we have distributed one hundred Gospels and seven hundred four-page tracts. We are looking for many blessings. Pray for the Italian work.

We are glad to report that though our church is but ten months old, it has paid faithfully its quota of the Twenty-cent-a-week Fund, and on July 1 stands \$2.48 ahead. This is certainly a very encouraging omen.

At present we are repairing and putting in order the basement of our church building on Erie Street, as the time is approaching to begin our church school. We have not as yet taken definite steps toward the establishment of this school. We have no teacher in sight, nor school desks, and we have no money. However, we have the children, very bright boys and girls, and we must have the church school. We feel a little embarrassed, but we are confident that the Lord in due time will help us in our needs, for we are sure that he does not wish our chil-

dren in the public schools when it is possible to have a church school. What do you think, brethren, shall we have an Italian church school here in Chicago?

R. CALDERONE.

Our Need of the South

Most Seventh-day Adventists are familiar with the needs of the South. They have had their attention called over and over again to the matter by the workers in this section, and the spirit of prophecy has emphasized the importance of the work in this field for many years. It is an accepted fact that this is a section of the mission field that needs work, that greatly needs it. It needs all the attention that we are able to give it.

But there is another phase of the subject I wish to bring to your attention, and that is the fact that we Seventh-day Adventists have great need of the South. I have lived in the South for the past ten years, and every year strengthens the conviction that we need the South even more than the South needs us.

We are now living in the last days of the world's history. Character must be developed rapidly. And it is strong character that is needed to put us in the kingdom of God. Of this last church it is written, "Here is the patience of the saints." The question is asked, "When the Son of man cometh, shall he find faith on the earth?" The answer must be, Yes; for only those having the faith of the Saviour himself will be able to go through to the end. There must be faith to overcome every known sin; faith to step out at the call of God as did Abraham; faith to go through the plagues of the last days,—the greatest physical trouble the world will ever know,—and yet go through free from disease; faith in the daily resurrection of the body from sin and disease. Surely the Son of man must find faith on the earth when he comes to claim his own.

Patience and faith are two of the virtues that must characterize the people of God in the end of the world. And our God has a way to develop these virtues. The Bible tells us how he does it. It is recorded in the life history of that forefather of ours, Abraham, "the friend of God," called so by his God because of the simple, trusting faith that he had developed in his Father's training school.

Abraham was living in Ur of the Chaldees; he was a member of a large church; he was surrounded by his relatives and friends; he was making money, and life looked bright to him. He was an honest man who wanted to do the right thing. And God, seeing this inclination in his heart, called him to leave that prosperous land to take up his home in a new and distant land, a land that did not produce so well as his home, a land where his natural surroundings would not be so pleasant, and where there were many people who knew nothing of the God of heaven.

The Lord had a twofold purpose in calling this family to this mission field: he wanted to carry the truth to the land of Canaan, and he also wanted to save the missionary and his family. Abraham's children, if brought up in Babylon, would not grow up in the truth; if the family could be planted on new soil under different conditions where there was constant necessity to work for others less fortunate than themselves, they would

have a better chance to be saved themselves. God wanted Abraham and his children in the new earth, just as we believe he wants Adventists in the new earth, and this was his way of preparing them for that place.

It is dangerous for us to cling to the larger centers—to Ur of the Chaldees. He has told us not to cluster about the larger churches, but to scatter into the needy parts of the vineyard. There should be hundreds of schools and mission centers all through the South, and there are hundreds of Adventists who need the experience of starting these centers. Sanitariums and treatment rooms are called for in the cities and country places of the South, and there are hundreds of Adventists who are able to do a work of a simple nature as outlined by the spirit of prophecy if they were but awakened to the fact. And they need just the inspiration and the new life that will come with the effort.

One coming South may have his choice of work. There are the wealthy; there are the poor white people; there are the colored people; there are the highland people. He may choose for himself.

The workers in the South see some very encouraging things sometimes to cheer them on the way. As an illustration, a few weeks ago the Nashville Agricultural and Normal Institute, at Madison, Tenn., had the pleasure of a visit from a company of twenty-three California young people who were on their way to the site of the new school in the northern part of the State of Georgia.

One year ago Prof. W. S. Boynton, a member of the faculty of the San Fernando (Cal.) Academy, spent the summer in the Madison school studying with others the principles of Christian education and the South as a mission field. Brother Boynton returned to his school work in California with the settled conviction that the Lord wanted him in the South. As he studied the matter, the conviction deepened, and gradually the way opened, in what seemed a providential way, for him and a number of others to connect with a work opening up in Georgia.

Hundreds of families are called. In this case a few responded. We are yet to see many such scenes as were witnessed when the students of the Madison school and this company of new recruits in the Southern work studied together some of the problems of this field.

There are a multitude of equally interesting things in connection with this Southern work. I wish the readers of the REVIEW might all attend the annual convention, to be held at Madison, October 9-13, which brings together the men and women working in this field. Particulars will be given to those who desire them. M. BESSIE DEGRAW.

Korea

A FEW months ago I began a monthly news-letter among our native workers. I had found that they each knew but very little about what the others were doing. When I suggested the monthly letter, they were all pleased. All the workers write to me during the month, and items are taken from these letters and sent to each worker. I also translate items from Sister White's writings, which are of interest and profit to them. Following

is one of the letters from Kim Na Chun, which may be of interest:—

"The *Workers' News-Letter*, with items of interest from all parts of the field and admonition from Sister White, was gladly received a few days ago. Please translate some each month from the writings of Sister White, and send to us through the *News-Letter*."

"With regard to the work here in Ham Heung, I wish to say that it has been my mind to visit every house, distribute literature, and preach the gospel to all who will hear. I began this work by visiting the houses nearest the church, and then those farther away. During one week I sold twenty tracts and gave away three hundred pages of literature, and had many interesting experiences. As a result of this work, one whole family and one brother have turned from heathenism to worship the true God. They are now keeping the Sabbath. Others are much interested. I praise God for all this.

"Brother Pak Nong Hae is giving his full time to the sale of our magazine, *Sei Chyensa eui Keuiyyel*, in this city and throughout this territory. Brother, pray much that the third angel's message may quickly be preached in all this province.

"This province is far north; and the snow and heavy winds make it hard to do much traveling at this time of year. Please pray much for this weak person."

Kim Na Chun's letter is a fair sample of many that I receive. If I mistake not, our eighteen workers report an average of one family each a month. That is not many, but it is a continual growth. Aside from the workers already referred to, our teachers, canvassers, and missionary societies are also doing much to spread the truth.

During 1913 there were more than 36,000 copies of the magazine placed in the homes of the people. Including books and tracts, there were more than 1,500,000 pages of literature distributed, not including Bibles. Our sales amounted to \$1,235.75 in this little country, where, only three or four years ago, it was said that we could not sell literature, for the people were too poor to buy. But God has wonderfully blessed, and to his name be all the praise. The message is going in all parts of the earth, and will soon triumph in the glorious appearing of our great God and Saviour, Jesus Christ.

C. L. BUTTERFIELD.

Field Notes

DURING the last biennial period 324 have been baptized in the Ohio Conference.

A CHURCH of thirty-two members has been organized at Shreveport, La., and definite plans have been laid for the erection of a new church building. On Sabbath, May 23, six were buried in baptism at Welsh.

ELDER K. C. RUSSELL reports an excellent opening for the tent meeting which he is conducting in Albany, N. Y. A substantial class of people filled the tent and manifested a deep interest in the word spoken. The *Argus* gave nearly a column report of the meeting, with a synopsis of Brother Russell's discourse on the "Inspiration and Integrity of the Scriptures of Truth."

Medical Missionary Department

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

Baby's Second Summer

DURING the hot spell, keep baby cool at all hazards, especially the weaned baby or the teething baby, and do not attempt experiments in its food. Above all, be sure that it gets good milk; and if there is the least suspicion, scald it.

The accompanying illustration, taken from the bulletin of the Chicago Department of Health, tells its own story. In hot weather a baby in a single garment may be fairly comfortable and retain its health, while another baby dressed in fussy clothes is sweltering, and finally is prostrated with the heat. Remember it is much easier to prevent prostration than it is to treat successfully a prostrated baby.

As far as possible, keep the little ones outside in the shade or on a cool porch. Cellars are insanitary places; but the deaths from summer heat are comparatively few in basements and cellars. The proportion of deaths increases as one ascends to the roof. The most frightful loss of infant life in summer is in the hot attics, which should never be used for human habitation.

Give the little one plenty of water to drink, and bathe it frequently. It will be grateful for several cool spongings on hot days, and it will be no inconvenience to give these provided the little one is properly dressed.

Going on the street, the little fellow needs a neat one-piece slip, but in the house during the hottest weather the only protection he needs is the napkin around his hips. But be careful not to allow him to be too much exposed if the air cools off in the afternoon, as it does in some localities. Do not allow him to become chilled.

In case baby shows signs of failing health, running off at the bowels, or disturbance of digestion, it is best to see a physician at once; for it is much easier to remedy such a trouble in its incipency than to cure it after baby has been exhausted by the disease.

G. H. HEALD, M. D.,
Editor "Life and Health."

The Temperance Campaign in Fullerton, Cal.

WHILE visiting in Orange recently, I heard Sister Mitchell relate how she had gone out almost single-handed distributing the Temperance *Instructor* in the homes of the people, and had received in return nearly enough to buy one thousand papers. As she talked with the people, she found a large number who were interested in temperance but had not registered. She kept track of these, and later took an authorized registrar around with her in her buggy. Thus our work was brought before the people and the different organizations in a favorable light.

At a meeting of the Dry Federation a Baptist minister told of having received one of the papers and of his interest in

reading it, and proceeded to tell the W. C. T. U. that it was the best piece of literature they had ever gotten out. The officers of the organization of course had to inform him that it was not issued by them. This gave Sister Mitchell an opportunity to tell who was publishing the paper, and of their loyalty to the temperance movement if the Sunday law could be kept out of it.

Space will not permit me to tell more of her experience, but I will say this, that it gave me an inspiration to come back to Fullerton and see what could be

given us as workers considerable satisfaction, but has also put our work before the people in a favorable light.

D. D. FITCH.

Summer Hints for the Older Members of the Family

REMEMBER that clothing is a nonconductor of heat, because of the layer of air it imprisons. It is the imprisoned air that serves as a nonconductor or retainer of heat. This imprisoned air interferes not only with the conduction of heat, but with the rapid evaporation of perspiration. Every layer of clothing increases this difficulty. To dispense with all but one, or at most two, light layers over the arms, chest, and trunk, makes for comfort and better health.

We talk about woman's slavery to fashion; but there is no slavery more abject than that which compels a man to wear a coat and waistcoat in hot weather. It is true the waistcoat is often left off, and not infrequently now the more daring leave off the coat. But the truth is that men—that is, the men who are not laborers—are more conservative and enslaved by custom than women, and will run fewer risks of what might be considered an impropriety. They will even submit to

a stiff collar, and possibly stiff cuffs, on a hot day.


Perhaps the most sensible garment for men in summer would be a light woolen sweater. The wool has the property of taking up the perspiration readily without causing a feeling of dampness—a very important point. One light layer of wool would actually be more comfortable than two layers of cotton. The clammy cotton undergarments make one miserable in a humid atmosphere.

Very little need be said to the women about dressing for warm weather. They could teach the men several lessons in this respect.


Besides the regulation of clothing, there are other ways in which the warmth of summer may be mitigated. One should take comparatively little active exercise during the heat of the day. If it is necessary to do hard work, arise with the sun or earlier and get the work off your hands before the ordinary person is awake, and then rest during the heat of the day. This custom of doing the muscular work while it is cool is common in tropical countries, and should be more frequent here during the hot season.

COMFORT vs LOOKS

IS YOUR BABY HAPPY IN HOT WEATHER?
If not—you're to blame.



THIS LITTLE TOT IS
COMFORTABLE AND HAPPY
WHEN THE SUMMER DAYS ARE HOT
HE IS DRESSED RIGHT
TO STAND THE HEAT.



THIS UNHAPPY LITTLE CODGER
IS ALL FUSSED UP AND AS A
RESULT HE IS HOT
AND UNCOMFORTABLE
HE IS DRESSED WRONG
FOR HOT DAYS.

DON'T DRESS YOUR BABY TO
MAKE A GOOD SHOW OF
HIM—DRESS HIM TO
KEEP HIM COMFORTABLE
AND HAPPY.

done. I had already joined the W. C. T. U. After advising with them and the Dry Federation, I ordered a supply of the Temperance *Instructor*, and organized the workers in our company here for the campaign. The town was districted, and as the workers gave out the papers they also gave the people an opportunity to contribute toward the literature fund. In this way \$7.94 was taken in. About eighty were found who were interested in temperance but had not registered, and the names of these were turned over to one of the ladies of the W. C. T. U. who had qualified as a registrar. The expense for the four hundred papers ordered amounted to \$16.60. To make up the deficit I visited some of the business men, explained the work that had been done, and received enough in donations to make up the deficit and to purchase about 1,800 of our tracts, which are now being used as our workers call at the homes. The banker, who is also the vice president of the Dry Federation, said, as he handed me a five-dollar bill, that we not only have the best temperance literature but the best temperance workers.

Engaging in this work has not only

Another means of controlling the heat of the body is by regulating the diet. All sugars and starches are burned in the body with production of heat. Eat lightly, and let the dietary consist quite largely of fruits and the succulent vegetables, with a minimum of bread, grains, butter, etc. You will, of course, need some protein and fat, but be abstemious. Allow yourself to be just a little hungry, and above all, do not eat puddings, ice cream, and the like (which must all be burned up to your discomfiture), simply because they taste good.

There is undoubtedly a psychological side to hot weather. The person who watches the thermometer, who is constantly telling how hot and disagreeable it is, suffers much more than one who goes about his work, forgetting to look at the thermometer. If you think of the weather, you immediately perceive that you are uncomfortable. Forget it. Concentrate your mind on what you are doing, and it will not be hot—to you.

G. H. HEALD, M. D.,
Editor "Life and Health."

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Temperance News Items

THE Iowa Liquor Dealers' Association passed resolutions suggesting that manufacturers of moving picture films be requested not to make pictures showing barrooms and wine rooms with persons in stages of intoxication, and the attendant evil results.

Eighteen editors of Texas newspapers have formed the Texas Prohibition Press Association. Each member agrees to do all he can to further the cause of prohibition.

Nineteen saloons in Philadelphia have closed, making no application for renewal of license. The decline of the liquor business is given as the reason for this voluntary retirement.

Twenty-one saloons were put out of business recently at Madison, Wis., by councilmanic action.

A petition containing 112,101 names calling for the submission to the voters of the State of Washington at the November election of a State-wide prohibition law has been filed. Under the law thirty-two thousand signatures would have been sufficient.

There has been filed with the secretary of state in Colorado a petition for a constitutional amendment for State-wide prohibition to be voted for at the regular election in November. The petition contained almost thirty-two thousand signatures, about twelve hundred more than were necessary.

Petitions are being circulated in Virginia in behalf of a State-wide prohibition election in September. The prospects are said to be favorable in behalf of prohibition.

The friends of temperance are not the only ones to use the plan of writing letters to their Congressmen asking support. On May 6, a letter was mailed by the secretary of the National Wholesale Liquor Dealers' Association of America to the bankers of the United States, calling attention to the Hobson amendment for nation-wide prohibition. It urges business relations and mutual financial interests as reasons for opposing the amendment, and closes thus: "We therefore urge you to wire and write to the Congressman of your district protesting against the Hobson resolution.

Ask him to work and vote against the passage of this confiscatory and destructive measure. *Quick* action is necessary."

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Two Bakers Available

WE have the names of two health food bakers who for good reasons are available for employment. Both are well recommended. Particulars given on application to General Conference Medical Department, Takoma Park Station, Washington, D. C. L. A. H.

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Religious Liberty Department

C. S. LONGACRE N. Am. Dfo. Secretary

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California Sunday Law Prospects

FOR a series of years there have come regularly to the front in the California Legislature, one or more bills for the enforcement of Sunday rest on all the people, barring some notable exemptions by which to give popularity to the movement. By well-directed efforts these measures have in each case been defeated, thus giving considerable uneasiness to the promoters of the desired legislation. Two measures, however, have in the meantime been enacted into law, which have given a degree of hope to these officious ones. The Initiative and Referendum Act passed, permitting the submission of any question of civil regulation to the vote of all the people, thus to be settled without reference to the legislature. In this event, any matter carried by the votes of the people must stand as law, since the legislature has no power even to amend that which the majority vote of the people has decided to be law for the people.

This done, the next thing was to put into the hands of women franchise privileges equal to those held by men. By this act it was thought to be an easy matter to carry through the desired Sunday law, on the supposition that women voters would mostly be in favor of such a measure. But so far they have not calculated accurately; for while the women are, as a rule, more generally devoted to religion than men, they are also good readers, and have freely read religious liberty literature, which has been scattered abroad, for some years, almost like the leaves of autumn.

Yet the leaders of the Sunday law movement have, notwithstanding, arranged what they deem a model statute, and are submitting it to the people, with petitions attached which ask that a quiet Sunday rest become the law of the State by initiative vote. It should here be understood that in order to get this measure on the ballot for a vote on the third day of next November, signatures must be secured to the petitions covering eight per cent of all the votes cast for governor at the last election. This means that nearly thirty-two thousand names of legally qualified voters must be personally attached to the petitions ninety days before the date of the general election in November. More than this, each solicitor of signatures must qualify for his work by appearing before the proper officer, and after proving that he is

eligible to the position, receive a certificate of that fact.

This, of course, makes considerable trouble for busy people, and not so very many are anxious thus to qualify, especially as no salary attaches to the position. Some zealous ones, however, are found who attempt the job, but, as the State records show, with only small results so far. A few days ago, in company with the president of the Pacific Union Conference, I went to the office of the secretary of state in Sacramento to make inquiry regarding the progress made in gathering signatures for the initiative submission of the Sunday bill. The book recording these was brought for our inspection, and we found that from April 15 to May 27, of this year, only 7,755 legal signatures had been received from all parts of the State. None had been received later. But what at first seemed strange, it was noticed that 7,352 of these names were filed from Los Angeles, and only 403 from all other counties of the State. This was finally accounted for by the fact that Los Angeles County is the Mecca for thousands of people who came from Eastern States, where Sunday laws are the general rule.

Talking about this with the clerk in charge, he said: "You need not worry, gentlemen. These people will never file the required number of signatures to place this measure on the ballot, for these reasons: Those counties having already filed petitions are allowed only forty days in which to file supplementary petitions. The latest counties filing so far have now only until July 7 to file additional petitions. Besides, August 4 is the latest date when any initiative petitions can be legally filed for the November election."

When asked how the dearth of names represented was accounted for, since four years ago those opposed to Sunday laws secured 68,150 names to their petitions in about four weeks, the clerk said that the people did not want a Sunday law, because there is a feeling now that such a law would be unjust, on the ground that it would curtail the liberties of the people, and many also feared what might grow out of such a measure.

The views expressed by this officer seemed a justification of the expense incurred of late for the education of the people through leaflets and papers. But one need not quickly conclude from what has been outlined, that the danger on this point has been safely passed; for when the legislature meets next January, it will doubtless be besieged by men in clerical garb, appealing for a bill to be passed which will give the laboring man one day in seven for associated rest with his family. But like the present initiative measure, while pretending love for the "unceasing toiler" as the sole reason for such a law, that one-day-in-seven rest will surely be made to fall on Sunday in every week. Besides, the general election ballot will have for its first proposition the call for a revision of the State constitution; and if that carries at the polls, there will soon after assemble the convention provided for, when a mighty effort will be made to incorporate a Sunday law within the new constitution itself, and so place it where it could not be amended without a great deal of trouble.

The people of California have, therefore, a great crisis yet to meet on this

question, when genuine lovers of religious liberty will be called to labor in behalf of an educational campaign as great as any in which they have yet been engaged.

J. O. CORLISS.

Publishing Department

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

The "Signs" Weekly and the Takoma Park Church

It was the writer's privilege to take the regular Sabbath service July 18, at the Takoma Park church, Washington, D. C. It was a bright, beautiful morning, and the pews of this neat, well-ventilated monument to God's name were well filled by the busy workers and families of this important center.

After singing some of the beautiful songs of Zion, we were led in prayer by Elder B. G. Wilkinson. All felt that Israel's God was attentive, and blessings awaited us.

The writer presented some thoughts regarding God's plan and purpose, taking for his text Isa. 43:9-13; emphasizing particularly the thought found in verse 13; God "shall work, and who shall let it ["turn it back," margin]?"

The messengers of God in these days, who are intrusted with the greatest message ever committed to mortals, must be possessed with courage and faith. They are to stand related to God as did John and Elijah. The message is to be in the spirit and power of Elijah. Luke 1:17. Before this can be, we must feel and know our utter helplessness and inability, but never for one moment doubt God's great and mighty power.

In the Power and Spirit of Elijah

It was said of John, "he confessed, and denied not." John 1:20. This must be our attitude. Simply a profession will not do. We must pray. Elijah *prayed*. He asked great things of God; but if we study carefully, we shall see that his asking was in the direction of the salvation of souls. He not only prayed, but he obeyed. Nothing short of this will do in our individual cases if we would be successful.

The result of Elijah's prayers and obedience was that all Israel turned to God. Read 1 Kings 18:36-39. The providential workings of the Lord of hosts were marvelously displayed as Elijah sought carefully to follow all the counsels of God.

What God did back there, he purposes to do today, and so sends the Elijah message. It is preeminently a message of heart religion. Its acceptance means victory. It means that the recipient shall be a transformed being—that he shall possess the glory of Immanuel. All who know this experience must communicate it. When the love of God fills our hearts, there comes such a joy that we long to impart it to others.

In this great movement, God has made it possible for us, in whatever station of life we are, to work for others. We cannot be counted on the Lord's side unless we are active in his service.

The writer then introduced the follow-

ing resolution, asking all who would support it to rise to their feet:—

"Whereas, In our great missionary campaign beginning Oct. 1, 1914, the *Signs of the Times* weekly is to play an important part; and,—

"Whereas, The North American Division Conference at its spring council set the goal for this mighty soul-winning agency at at least two copies a member; and,—

"Whereas, The Takoma Park church wishes to lend its support to this great missionary movement; be it,—

"Resolved, That we place our order for a regular weekly supply of six hundred copies of this campaign series of the *Signs of the Times* weekly."

Virtually the whole congregation voted in the affirmative, with the understanding that they would each be responsible for their share of the expense, as well as put forth every effort to win souls.

God's blessing will surely rest upon such an effort, and we feel confident that many souls will be won to a knowledge of the Elijah message, God's own setting of the gospel of the kingdom, his last call and effort for the lost.

As far as we have learned, the Takoma Park church is the first to place an order equal to the goal set by the North American Division Conference at the spring council. "At least two copies a member."

We wish that all our churches would attend to this important matter at once. The campaign begins October 1, but we must place our orders early so as to be sure to get the first issue of this special six months' series. Let every church take hold. We advise that the paper be sold as far as it is possible. If we plan to mail part of our club, would it not be a good idea to get a list of names in some section where the conference plans to send a tent later, and supply these persons with the *Signs* for a period of six months? I would suggest that we concentrate our efforts in this way.

Be sure to take one copy home and carefully read it yourself. Keep it clean, and then pass it on to your neighbor.

Now is the time to secure clubs. Let every church member take hold with real earnestness, praying God to guide and bless, and we shall see just such a harvest of souls as our 1914 goal sets before us. "At least one soul each for Christ."

All will be pleased to know, that the Pacific Press Publishing Association has devoted all the profits arising from the publishing of the *Signs* weekly to the mission fields. The same will pass through the hands of the different conferences according to the number of papers handled in each field. We surely shall be glad to hear of advancement from all parts of the division.

F. W. PAAP.

Magazines

THIS is a magazine-producing and magazine-reading age. Almost every place where people have to wait for any kind of conveyance has a stall with magazines on sale. Our publishing houses have seen the value of this interest in magazines, and are producing a number of high-class magazines to be placed in the hands of the public.

The production of these magazines is one step in the right direction, but there

must be another before they can benefit the people; they must be taken to them. We cannot depend upon the bookstalls to distribute them, for they supply only that which the world demands,—the magazines that deal with worldly things. For magazines that deal with higher things a demand must be created. Therefore the channel through which these magazines must go from the publishing houses to the public is our church members.

The most successful way of circulating magazines is selling them. Many of our people are doing this with excellent success. One sister reports selling 1,000 of the *Signs Magazine* a month last summer, which would give her \$60 profit for each month's work, less the street car fares. One day, in six hours, she sold 300, which gave her \$18. This is but one of many similar experiences.

While we have mentioned the profits this sister has made, to show that the Lord gives good wages, the secret of her success is that she is selling magazines to save souls. This is the motive that should induce an army of church members to sell magazines. By so doing, they will be placing in the hands of the people something that will, if followed, lead them into the truth.

These magazines should be sold in the residential section of every city and town, as well as in the business sections. In places where there is no Sunday law, the first day of the week is an excellent day to work. The man of the house is usually at home, and is more inclined to accept reading matter of a religious turn than when occupied with the cares of the working days. Some of the members of our churches should take a burden to see that such places are thoroughly canvassed.

Regular routes should be worked up where magazines can be delivered month by month. More should be abandoning worldly occupations and giving their entire time to selling magazines.

Magazines should be placed in all libraries and reading rooms. Back numbers may be placed in reading racks and distributed to benevolent institutions. The inmates have time to read, and are glad to get them. Our magazines are being used to save souls. God's appointed channel for reaching these perishing souls is his people, and he is depending on them to do the work. He wants you; do not disappoint him.

E. M. GRAHAM.

◆ ◆ ◆
"If we noticed little pleasures
As we notice little pains;
If we quite forgot our losses,
And remembered all our gains;
If we looked for people's virtues,
And their faults refused to see,—
What a comforting, delightful,
Cheering place this world would
be!"
◆ ◆ ◆

BE not in overmuch haste about forming friendships. The tendency of impetuous youth is to declare lasting affection for the first comrade that pleases the fancy. Better wait. Time tests. The friend who, after a probation period, appeals to your reason as well as your heart, is the one to grip to your life with all the strong cords of affection and service.—*The Sunday School Gem*.

News and Miscellany

NOTICES AND APPOINTMENTS

Notes and clippings from the daily and weekly press

—On the evening of July 15, Gen. Victoriano Huerta resigned from the provisional presidency of the Mexican Republic, in favor of Francisco Carbajal. He at once boarded a special train for Puerto Mexico, and sailed for Europe on the German steamer "Dresden," July 21. A settlement of differences between the constitutionalist leaders and the new provisional president, Carbajal, leading to the final pacification of Mexico, is now anxiously awaited.

—A petition drafted by prisoners in the Eastern Penitentiary in Pennsylvania, asserting that fully seventy per cent of the crime in that State is directly attributable to the excessive use of intoxicating liquors and asking for the enactment of prohibition legislation, has been circulated among the convicts confined in that institution. It is reported that 1,500 signatures of inmates of the prison will be attached to the petition, which is to be presented to the legislature.

—The blindness and uselessness of moles has been proverbial for countless decades. But now a change in the estimate of the mole has come. Mole breeding has become a very profitable industry. In Holland moles are raised for the profit their skins will bring on the market. Their fur is plush-like, velvety, and soft, similar to sealskin. The mole-breeding industry is only about five years old, and it sprang up in the neighborhood of Amsterdam, Holland. But now an American farmer of Baltimore County, Maryland, has gone into the business, and it yielded \$9,000 last year. Moles are said to devour insects that would be very destructive, so they are not so useless as the generations have thought; they are of value both dead and alive.

—A new plan for the popular promotion of high ideals of citizenship emanates from the headquarters of the United Society of Christian Endeavor in Boston, where, with the hearty support of his colleagues, the citizenship superintendent of the society, Daniel A. Poling, has elaborated an appeal for universal observance of "Good Citizenship Day" in the United States on Sunday, Oct. 18, 1914. To the consciousness of Christian Endeavorers and other church people Mr. Poling says this day must be "Christian Citizenship Day." But in order to leave the door open for the cooperation of all civic and social organizations, it is proposed in all public advertising of the idea to name it, as already indicated, simply Good Citizenship Day. Mr. Poling's hope is that all the methods which have been developed so successfully in so many communities for the celebration of Go-to-Church Sunday will be reinvented for the observance of this day, and that everybody sympathetic with civic righteousness will be drawn to church on this occasion to hear sermons on the moral obligations of American patriotism, and to join with popular measures their concerted interest in moral reform.

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 } Wichita Sept. 3-13
West Kansas }
West Colorado, Montrose Sept. 8-15

COLUMBIA UNION
Ohio, Mount Vernon Aug. 13-23
West Virginia, Parkersburg Aug. 20-30
Virginia, Lynchburg Aug. 27 to Sept. 6
Chesapeake Oct. 4-11

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

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

SOUTHEASTERN UNION
South Carolina, Greenwood, July 30 to Aug. 9
North Carolina, Greensboro Aug. 13-23
Georgia, Macon Aug. 20-30
Georgia, Macon (colored) Aug. 20-30
Cumberland, Lenoir City, Tenn.
 Aug. 27 to Sept. 6
Florida Oct. 8-18

SOUTHERN UNION
Mississippi, Jackson July 23 to Aug. 2
Louisiana, New Orleans July 30 to Aug. 9
Louisiana, New Orleans (colored)
 July 30 to Aug. 9
Mississippi, Jackson (colored) Aug. 4-13
Alabama, Montgomery Aug. 6-16
Kentucky, Nicholasville Aug. 20-30
Tennessee River, Jackson, Tenn.
 Aug. 28 to Sept. 7

SOUTHWESTERN UNION
South Texas, Houston July 23 to Aug. 3
North Texas, Keene (local), July 31 to Aug. 9
West Texas, Abilene Aug. 6-16
Arkansas, Hot Springs Aug. 13-23
North Texas, Jefferson (local) Aug. 20-30
Oklahoma, Guthrie Aug. 20-30
New Mexico, Roswell Aug. 27 to Sept. 6

Western Washington Conference and Camp Meeting

THIS conference and camp meeting will be held in Auburn, Wash., on the same ground as last year, Aug. 20-30, 1914. All should make an earnest endeavor to arrange matters so as to attend this important meeting.

The General Conference, the North American Division Conference, and the North Pacific Union Conference have promised to send us good, strong laborers. The instruction given will be very important. None can afford to remain away.

There should be a full delegation of our brethren at this conference. Each church is entitled to one delegate without regard to membership, and to one additional delegate for every fifteen members. Delegates should be appointed as soon as convenient, and their names reported to the conference secretary. Blanks for the purpose are sent to all the churches.

The grounds are good, better than last year. There will be plenty of shade and nice grass. We expect a large meeting. If possible, come before the meeting begins and stay until the close.

Every day will bring to each one new instruction, new experiences, and new blessings. Let all who can, plan to bring their friends and neighbors with them; and let us pray for the conversion of every one who attends, old or young.

L. JOHNSON.

Louisiana Conference

THE fourteenth annual session of the Louisiana Conference of Seventh-day Adventists will be held in connection with the camp meeting in New Orleans, La., on St. Charles Avenue, opposite Audubon Park, July 30 to Aug. 9, 1914, for the election of officers and the transaction of other conference business. The first business meeting of the session will be called at ten o'clock, Friday, July 31. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for each fifteen members or fractional majority thereof. The churches should elect their delegates at once, and forward their credentials to C. B. Caldwell, 810 Jackson Ave., New Orleans, La.

R. W. PARMELE, *President*;
C. B. CALDWELL, *Secretary*.

Louisiana Conference Association

IN harmony with the charter of the Louisiana Conference Association of Seventh-day Adventists, a board of seven trustees will be elected for the association by the Louisiana Conference of Seventh-day Adventists (unincorporated) at its fourteenth annual meeting, to be held in New Orleans, July 30 to Aug. 9, 1914.

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

Indiana Medical Missionary and Benevolent Association

NOTICE is hereby given that at the annual conference of Seventh-day Adventists of Indiana to be held at Logansport, Ind., Aug. 6-16, 1914, three persons will be chosen to serve for two years as members of the board of directors of the Indiana Medical Missionary and Benevolent Association.

E. A. BRISTOL, *President*;
F. A. LOOP, *Secretary*.

Indiana Association of Seventh-Day Adventists

NOTICE is hereby given that at the annual conference of Seventh-day Adventists of Indiana to be held at Logansport, Ind., Aug. 6-16, 1914, a board consisting of seven members will be elected to serve for one year as directors of the Indiana Association of Seventh-day Adventists.

E. A. BRISTOL, *President*;
W. A. YOUNG, *Secretary*.

New Mexico Conference

THE annual meeting of the New Mexico Conference will be held at Roswell, N. Mex., Aug. 27 to Sept. 6, 1914, to elect officers for the ensuing year, and to transact such other business as may be the pleasure of the delegates.

V. B. WATTS, *President*;
W. R. GOSS, *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*.

Georgia Conference

THE fourteenth annual session of the Georgia Conference of Seventh-day Adventists will be held on the camp ground at Macon, Ga., Aug. 20-30, 1914. Conference officers for the ensuing year will be elected, plans will be laid for the furtherance of the work, and such other business as may seem proper to the delegates will be transacted. Our churches should elect their delegates at an early date, and send a list of such names to the conference secretary. Let us earnestly pray that this will be a great spiritual feast for all.

N. V. WILLIAMS, *President*;
A. R. PADEN, *Secretary*.

Oklahoma Conference Association

THE Oklahoma Conference Association of Seventh-day Adventists will be called in executive session in connection with the camp meeting to be held in Guthrie, Okla., Aug. 20-30, 1914. The first meeting of the association will be called at 10 A. M., August 26, for the election of officers, and the transaction of all other business that may properly come before the constituency at that time.

JOHN ISAAC, *President*;
W. L. ADAMS, *Secretary*.

Oklahoma Conference

THE twenty-first annual session of the Oklahoma Conference of Seventh-day Adventists will convene in connection with the camp meeting in Guthrie, Aug. 20-30, 1914. The first meeting of the conference will be held Friday, August 21, at 9 A. M. Officers will be elected for the ensuing year, and such business transacted as may properly come before the conference at its annual session. All delegates are requested to be present at the first meeting.

JOHN ISAAC, *President*;
WILLIAM VOTH, *Secretary*.

Northern New England Conference of Seventh-Day Adventists (Incorporated)

NOTICE is hereby given that a meeting of the Northern New England Conference of Seventh-day Adventists (incorporated) will be held at Claremont, N. H., in connection with the regular conference camp meeting, Aug. 20-30, 1914, for the purpose of dissolving the corporation, and of transacting such other business as may be necessary. The first meeting will be held Monday, Aug. 24, 1914, at 5 P. M. Accredited delegates to the regular session of the Northern New England Conference of Seventh-day Adventists (unincorporated) are members of this corporation.

FREDERICK W. STRAY, *President*;
CLARENCE F. BALL, *Clerk*.

Northern New England Conference Association

THE first meeting of the regular annual session of the Northern New England Conference Association of Seventh-day Adventists will be held at Claremont, N. H., in connection with the Northern New England Conference camp meeting, Tuesday, Aug. 25, 1914, at 5 P. M. The purpose of this meeting is to elect a board of trustees for the ensuing year, and to transact such other business as may properly come before the association. Accredited delegates to the regular session of the Northern New England Conference of Seventh-day Adventists (unincorporated) are members of the association.

FREDERICK W. STRAY, *President*;
DAVID K. ROYER, *Clerk*.

Northern New England Conference

THE fifty-second annual session of the Northern New England Conference of Seventh-day Adventists will be held at Claremont, N. H., in connection with the camp meeting, Aug. 20-30, 1914. The first meeting for or-

ganization, appointment of committees, etc., will be held August 24, at 9 A. M. Church clerks are requested to place on file with the secretary of the conference, previous to this date, a complete list of delegates. Each church is entitled to one delegate for the organization, and to one additional delegate for every ten members of the church.

FREDERICK W. STRAY, *President*;
DAVID K. ROYER, *Secretary*.

Kentucky Conference

THE seventh session of the Kentucky Conference of Seventh-day Adventists will be held in connection with the camp meeting at Nicholasville, Ky., Aug. 20-30, 1914. The first meeting of the conference will be held August 21, at 9 A. M. During this session officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference.

B. W. BROWN, *President*;
S. F. LOVE, *Secretary*.

Kentucky Conference Association

THE seventh annual session of the Seventh-day Adventist Conference Association of Kentucky will be held on the camp ground at Nicholasville, Ky., Aug. 20-30, 1914, in connection with the annual meeting of the Kentucky Conference of Seventh-day Adventists. The first meeting will convene August 24, at 4 P. M. At this meeting officers will be elected, and all other business transacted that may properly come before this body.

B. W. BROWN, *President*;
S. F. LOVE, *Secretary*.

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*.

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*.

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*.

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*.

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*.

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*.

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*.

Obituaries

CURTIS.—Ernest Otto Curtis, infant son of Brother and Sister J. E. Curtis, was laid to rest in the Nashville cemetery, June 12, 1914. He was a bright little fellow of about five months, and was well and happy till two days before his death. He sleeps on the hillside, awaiting the call of the Life-giver, the hope of whose coming is the comfort of the parents, brothers, and sister.

W. A. HENNIG.

JAMES.—Viola James was born Dec. 8, 1899, at Port Hope, Ontario, and died May 17, 1914, at the General Hospital, Toronto, Ontario. She was an only child of Mr. and Mrs. Bert James. She, with her mother, accepted the third angel's message three years ago in Toronto. Viola loved the truth, and she leaves behind a good influence. She was associated with the Toronto church since accepting present truth, and was making all preparations to attend the school at Oshawa next year to prepare herself for God's work. The funeral service was conducted by Elder J. T. Errington. She was laid to rest at Port Hope.

SADIE BAKER.

CLARK.—Clara Cooper Clark was born in Lee Township, Michigan, June 20, 1855, and died May 1, 1914. She was married to John Clark on Nov. 9, 1876. To this union were born two children, one of whom survives. Sister Clark united with the Seventh-day Adventist Church nineteen years ago, and was a consistent and faithful member till the time of her decease. Words of comfort were spoken by the writer.

W. A. WESTWORTH.

SIMPSON.—Ralph Lane Simpson was born in Grant County, Kentucky, Feb. 20, 1832, and died at Fruitland, Wash., June 18, 1914. He accepted present truth under the labors of Elder Cornell in the State of Iowa in the year 1852. His wife and five children survive to mourn their loss. Words of comfort from Job 14 were spoken by the writer at the funeral services, which were held in the Seventh-day Adventist church.

W. WOODFORD.

KELLY.—Hannah Miranda Sykes Kelly was born March 4, 1844, near Port Byron, N. Y. Twelve years later she moved with her parents to Duch Lake, Mich., where she lived nearly all her life. At the age of thirty-five she was converted. Eighteen years ago she united with the Seventh-day Adventist Church of Charlotte, Mich., of which she was a faithful and hopeful member till her death, June 12, 1914. One daughter, five grandchildren, and seven great-grandchildren are left to mourn their loss. We laid her away, in the hope of the resurrection. Words of comfort were spoken by the writer.

W. A. WESTWORTH.

HALL.—William Daniel Hall was born in Franklin County, Kentucky, April 19, 1845, and died at his home, near Purcell, Okla., June 2, 1914. In 1875 he was married to Mrs. E. J. Adams, in Grayson County, Texas. More than thirty years ago, under the preaching of Elders A. C. Daniells and R. M. Kilgore, Brother Hall began keeping the Sabbath. Though he never united with the church, he loved the truth. His health began to decline ten years ago, and he was paralyzed during the last year of his life. He leaves a wife, five daughters, eight stepchildren, a brother, a sister, and many friends to mourn. The home residence was filled with relatives and friends, who gave good attention to the scriptures read and remarks made concerning the state of the dead and the resurrection. He was laid to rest in a near-by country cemetery.

ROBERT W. LEACH.

The Advent Review and Sabbath Herald

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

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Lessons for Home Missionary Institutes

FOR several years there has been an earnest call for printed instruction as to how to carry on an organized missionary effort in the churches. To meet this demand the "Lessons for Home Missionary Institutes" has been published. This booklet contains instruction on—

1. Duties of missionary leader.
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 - 9-11. Duties of Church Missionary Secretary.
 12. Work With Tracts.
 13. Work With Periodicals.
 14. Work With Magazines.
 15. Home Workers' Books.
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A NEW series of sixteen most interesting and helpful post cards, beautifully printed on best quality of Bristol board, is now ready for circulation. Each card contains a gem of thought which should make one the better for reading. The price per set, postpaid, is only 15 cents. Any one number can be purchased at 10 cents a dozen or 70 cents for 100. There is the usual amount of space for correspondence, and these cards will be greatly appreciated not only by our young people, but by our older ones as well. Instead of sending a picture card to your friend, write him a little message on one of these cards. Order through your conference tract society.

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THE value of a Christian education is becoming more and more appreciated by our young people, and a larger number of them each year are availing themselves of the privileges afforded by our schools. Many this summer are earning their scholarships by selling our literature. One needs to sell only 92 copies of one of our \$3 books, turning in the full retail price to the tract society, to pay for a scholarship in most of our schools. Already a number have their scholarships earned for this year, and some are earning more than one.

There is still opportunity for others who wish to do so, to make arrangements at once with their tract society office, and get into the field quickly and work hard

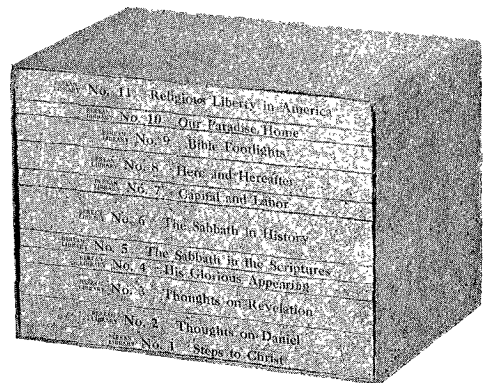
during the remainder of the vacation season. Some have earned scholarships in from ten days to two weeks.

The selling of our literature is by far the best way to earn a scholarship, for the experience in it is an education in itself. Then, too, there is the good being done the people by placing in their homes our truth-filled publications. Scholarships may be earned by selling either our subscription books or our magazines. If you are interested, write to your tract society secretary for full particulars.

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OUR people who have had the opportunity of seeing the eleven books in this library neatly arranged in a pasteboard box, have become enthusiastic regarding it. Never before has there been so much value offered at so little price. Eleven of our leading books containing nearly 4,000 pages, sold at retail for only \$3.10, postpaid. By buying them in quantities, you receive a discount of 40 per cent, making them cost \$1.86, express extra.

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October, 1914

Is the time when, according to the teaching of Pastor Russell, the body of Christ will be completed. Then the harvest ends, and the church will take the place in the heavens now occupied by Satan. The dead will be raised, and for one thousand years salvation will be offered to them, which the great majority will accept. These and other vagaries of Millennial Dawnism are refuted in the tract "The Darkness of Millennial Dawn," published by the Review and Herald Publishing Association. In view of the fact that leading theaters are being leased for weeks in almost one hundred cities, and moving picture lectures are given free in order to propagate the Millennial Dawn idea, this should be circulated by the hundreds of thousands. \$1 per hundred. Address your tract society.



WASHINGTON, D. C., JULY 30, 1914

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PROF. FREDERICK GRIGGS, educational secretary of the North American Division Conference, reached Washington last week. His family is spending the summer with friends in western New York.

LAST week, in response to a call from Porto Rico for nurses, Miss Helena Richards and Miss Minnie Martin, of the Foreign Mission Seminary and the Washington Sanitarium Dispensary, sailed from New York for San Juan, Porto Rico. They will spend some weeks in language study before taking up their appointed work.

THE newspaper press gives account of the growing seriousness of revolutionary disturbance in Haiti and San Domingo. Letters from Elder A. F. Prieger, of Haiti, tells how, in order to supply books to our colporteurs at various places, local depositories had been established. In one town an attack was made by revolutionary forces, and our colporteurs with others had to flee to the mountains. The house where their books were stored was burned, and the entire stock was destroyed. Amid such conditions, however, the ten or twelve colporteurs are still keeping up their work among the people.

FIFTEEN physicians, members of the Montgomery County (Maryland) Medical Society, met in regular session, July 21, at the Washington (D. C.) Sanitarium. After the business of the day and the reading of papers some time was spent in looking over the Sanitarium and its equipment. In this connection it might be mentioned that several physicians of Washington are showing a friendly attitude toward the Sanitarium and its work. The management is doing all it can to encourage a friendly support of the medical fraternity. Not long ago a letter was sent to all the physicians of the city, calling their attention to the work of the institution, and inviting them to visit it and to make use of its facilities.

WE have received from the Australasian Union Conference an assortment of illustrated tracts printed in the Niue language, spoken by the people of Niue, or Savage Island. This island is to be found on the map south of Samoa and east of the Tonga Islands. The tracts are printed by the Avondale Press, which issues publications in many of the island tongues.

EVERY now and then some new hands try to explain the reasons for Sunday observance; and after each new book is written, it is discovered that still the ten commandments declare that "the seventh day is the Sabbath of the Lord," and then a new hand must needs take up the pen to explain that the first day is the day to be kept. Noticing one such effort, the *Record of Christian Work*, organ of the Northfield (Mass.) Conferences and Summer Schools, says that it is a reply to Seventh-day Adventists, adding these words regarding our growth and work: "Their reports show a growth from 3,500 members in 1863 to 114,206 in 1912. This increase and their formidable opposition to Sunday legislation make it important that the Christian church cease to ignore them." We should be glad indeed to have the *Record* give its readers and patrons the Bible authority for Sunday observance.

WE are glad to note another good report, by the statistical secretary, of the ingathering of souls in the North American Division during the fourth quarter of 1913, records for which are fully made up. During that quarter 1,127 baptisms were reported in the conferences of the North American Division. This means an average of eighty-seven souls a week following their Lord in baptism in this country during the closing weeks of 1913. We are thankful for this good report. We notice also that during the same quarter the European Division reported 1,092 baptisms. Thus in each of these two main divisions new believers are coming into the church at the rate of more than a thousand a quarter. While we must work and pray for yet greater things, we must not omit to thank the Lord for the blessing attending the preaching of his word, and we may gather courage from the victories already won.

The "Review" and Our Missionaries

THE REVIEW is greatly appreciated by the majority of our people, but perhaps no others find so much help and consolation in it as do our missionaries. The following is expressive of the sentiment common among missionaries:—

"I trust you will never discontinue my REVIEW. Just notify me when the time is up, and the matter will be attended to right away. We missionaries who are many thousands of miles from the homeland cannot do without the grand old REVIEW. It is life to our souls, and it seems to me that every family in the homeland should have it if they want to keep up with the wonderful progress of this glorious message, and if they expect to triumph with it."

ACCORDING to information received from Australia, Brethren H. M. Blunden and A. Mountain, with their families, were booked to sail this week from Sydney for Shanghai, China, being released by the Australasian Union to engage in the colporteur work in China. The Australasian Union not only released these workers, but as the General Conference at the time of their appointment was hard pressed for mission funds, the brethren in Australia voted to supply the transportation as well. Both of these workers are experienced in the book work, and our brethren of the Asiatic Division expect strong help from them in organizing the distribution of literature throughout the vast China field.

UNDER date of July 13, Elder J. B. Locken writes to the editor of the *Protestant Magazine*, from Bristol, Va., telling his experience in the tent work in that place: "I am glad to tell you that the *Protestant Magazine* helped us to get a congregation in this city. It is a new field. The Holiness people were here last year with their tent work, and their conduct was such that the city authorities closed their meeting. When we came, the people thought we were the same. We therefore had trouble in finding a location, and had to get permission from the city authorities and the consent of the property holders around the lot we rented before we could start our meeting. We had a hard time to get a hearing from the better class of people, and not until after I canvassed the city with the *Protestant* did the tide change. I announced a week's program on Catholicism, and our big tent filled up and has been full ever since. With the report of my sermons in the daily paper, every day the message is going to all the people of this place."

A Call for Church-School Teachers

WORD has been received from Prof. C. L. Stone, educational secretary of the Columbia Union Conference, to the effect that that union has not enough teachers to supply its church schools the coming year. Its need is expressed in the definite form given below:—

"Wanted, at once, to get in touch with fifteen available church-school teachers who can give good references. Location can be secured in the Columbia Union Conference. Address C. L. Stone, 36 Carroll Ave., Takoma Park, Washington, D. C."

I hope our other educational secretaries and our educational superintendents will be generous in responding to this urgent call from the Columbia Union. There is no more important work in our educational field than the supplying of our church schools with strong teachers. As a matter of courtesy and order, it is no more than right to ask any teachers who may feel like volunteering their service, first to express their desire to their own superintendent.

As the summer season is passing rapidly, let there be an early response to this call.
W. E. HOWELL.