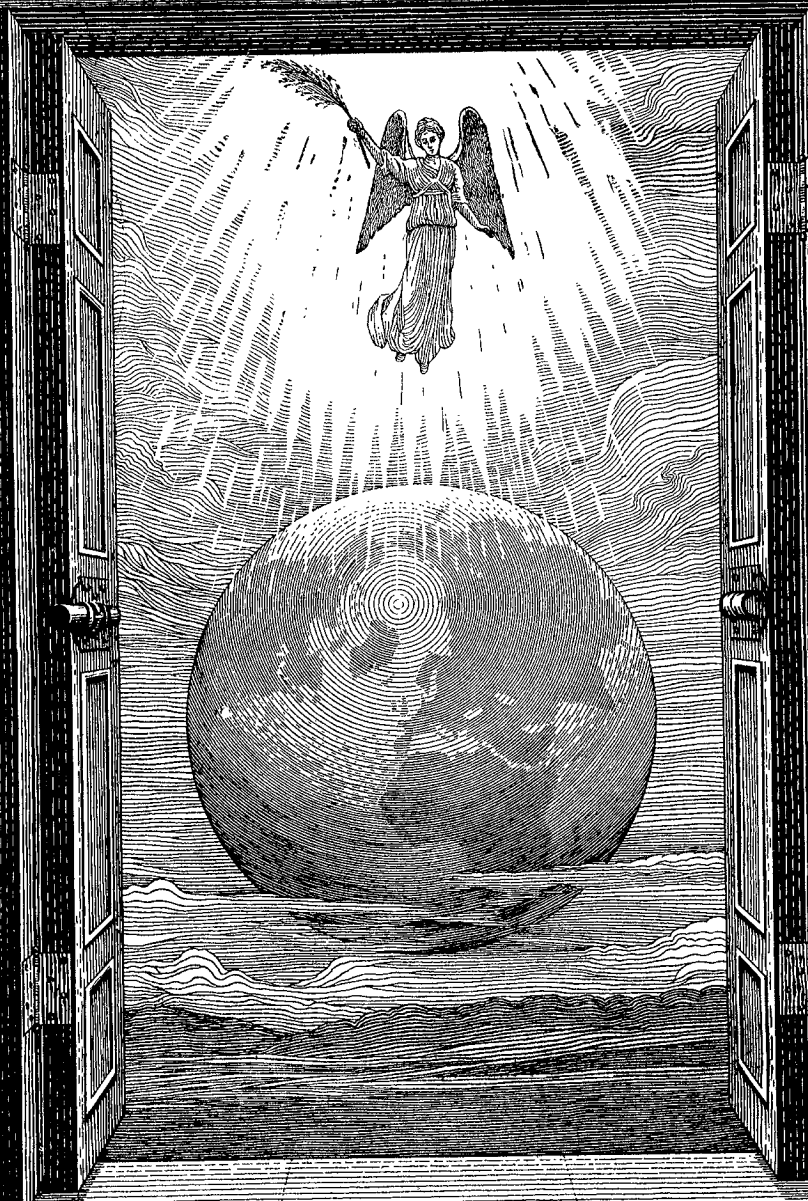


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

Questions and Answers

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

As stated in connection with the heading of this department, it is our plan to consider only those questions which minister to the general instruction and edification of our readers. We hope that this department will not be considered a clearing house for the settlement of church quarrels or disputed questions which may arise between our brethren. We hope that no one will endeavor to use the answers that appear regarding any point as a club in some personal controversy in which he may be engaged. While we endeavor to hold steadfastly to the faith once delivered to the saints and seek to promote good government and regular order in our churches, let us not become pharisaical or pugilistic in our methods. Let us be brethren, liberal-minded and generous-hearted, according to others the same right to their opinions as we hold for ourselves.

15. *Is pork eating made a test of fellowship, or may church members use it and still be counted good Seventh-day Adventists?*

Anciently God prohibited the use of swine's flesh. See Lev. 11:7 and other scriptures. The reason for this prohibition was the unfitness of this animal for food. The swine has by no means changed his nature. If he was unfit for food two thousand years ago, he is even more unfit today on account of the increase of disease affecting the animal kingdom. What God prohibited in the old dispensation he has never blessed in the new. The church prohibits its members from the use of alcohol, tobacco, and these grosser forms of intemperance, but it can hardly do more than this. It cannot regulate their dietary. These matters must largely be left with the individual conscience. The church may set forth principles bearing on health subjects, and this it has ever sought to do; but it has not sought in questions of detail to apply these principles. We marvel, however, that Seventh-day Adventists can make use of food of this character. Indeed we do not believe that "good," well-instructed Seventh-day Adventists will do so. If any brother in the church is using swine's flesh, he should be made a subject of kindly Christian instruction. Plainly set before him what the Word of the Lord says with reference to this, and lead him to see that the same reasons which led the Lord to prohibit the use of this food anciently exist today.

16. *Where is paradise? Is it a place or a condition?*

The word paradise is of Persian origin. From this language "the word has been adopted into all other languages in which the Bible has appeared." It means "a wooden garden or park." In the Scriptures it is used in a twofold sense, referring to the garden of Eden, also to the dwelling place of God.

In our English Bible the word paradise occurs three times. Its first use is

by our Saviour in his promise to the thief on the cross that he should be with him in paradise. Luke 23:39-43. This promise indicates a place rather than a condition, but gives no intimation as to its location. The second use of the term is by the apostle Paul. Referring evidently to his own experience, he declares that he "knew a man in Christ," whether in the body or out of the body he could not tell, "caught up to the third heaven." "He was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12:2-4. The apostle indicates plainly that paradise is a location identical with the third heaven, evidently God's dwelling place. And this definition of the term is made very clear by comparing Rev. 2:7 with chap. 22:1, 2. In the first scripture the overcomer is promised that he may "eat of the tree of life, which is in the midst of the paradise of God." In the second scripture it is plainly stated that the tree of life grows on the banks of the river of life, and that this river has its source in the throne of God. The conclusion is inevitable, therefore, that paradise, in the meaning of the Scriptures, is the dwelling place of the Most High.

17. *Should Seventh-day Adventists ally themselves with one of the great political parties now in the field?*

Seventh-day Adventists, even according to the testimony of their enemies, have been law-abiding citizens throughout their history. In harmony with the divine command, they have sought as far as possible the peace of the cities and countries in which they have dwelt. See Jer. 29:7. They have felt, however, that in view of the character of the work in which they were engaged, they could not become partisans in the great political controversies which have been carried on, unless there was involved in those controversies a great moral question, like that of slavery or temperance. To engage in political controversy, in acrimonious debate, to take part in party alignment, would mean to cut them off from doing for all men the work which God gave them to do. Their mission has been to carry to the world the everlasting gospel of our blessed Lord. That gospel is the gospel of peace and good will to all men. As ambassadors of the heavenly King, they could not afford to take part in the party strifes and bickerings in which the world is engaged. In this they have sought to follow the example of the blessed Lord.

However, when there have been great moral issues at stake, when questions involving the salvation of men and women, the integrity of the home, the moral status of the community, were up for public consideration, they have felt that it was their duty to cast their influence strongly on the side of truth and purity and righteousness. For that reason they have uniformly taken part in the cause of temperance reform. In communities where the question of local option was

at stake, the members of this church have uniformly cast their votes on the side of the closed saloon, or of prohibition. The splendid work done by members of this church in Maine in recent years no doubt defeated the proposed amendment to the constitution, which, if carried, would have placed Maine in the list of States legalizing the liquor traffic. And we believe that in the campaigns which are being waged in different sections of the country our brethren and sisters, to the extent of their influence, should, by voice and pen and vote, let it be known unmistakably where they stand with reference to this great issue.

The following words from Mrs. E. G. White, in "Ministry of Healing," concisely express the attitude of Seventh-day Adventists toward questions of this character:—

"The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its law-makers that a stop be put to this infamous traffic."—"Ministry of Healing," page 346.

18. *Should one be chosen as an elder or deacon in the church who does not pay a tithe of his income?*

Decidedly no. The officers of the church are supposed to be examples of the flock. For one to occupy a position of this kind when his influence stands directly in the way of the principles he necessarily should uphold and advocate, would be to nullify his work and make light of his sacred office. We believe that those who are chosen to occupy positions of responsibility in the church should be men and women who are in full accord with the principles of this message, and who are endeavoring to represent those principles in their lives. That this is the true standard as applied to the choice of elders and deacons is made clear by the apostle Paul in his instruction to Titus and to Timothy. See Titus 1:4-9; 1 Tim. 3:1-16.

19. *If the local elder of a church moves to a neighboring church and is there chosen elder, should he be ordained a second time?*

We believe that he should; and that is the general practice of the denomination. Paul tells Titus that he left him in Crete that he should "ordain elders in every city." This would suggest the ordination of local elders for specific, local work. It is considered entirely appropriate for one visiting church elder to assist another elder in the discharge of his duties; but we believe that it will save confusion and much misunderstanding if the election of a new church elder each time is attended by ordination, even though the brother had previously been ordained in another church.

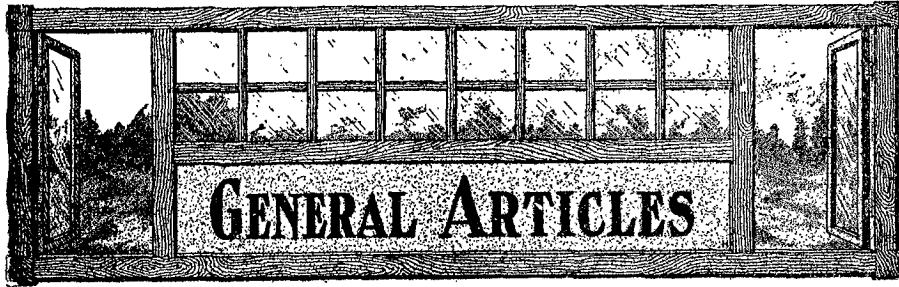
The Advent REVIEW And Sabbath HERALD

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 13, 1914

No. 33



Wanted, Men

MILTON C. WILCOX

In the conflict of the ages God is calling
now for men,—

Asks he not for brawn and muscle,

Asks he not for noise and bustle,—

As he called in days of Jesus, he is call-
ing now again:

Asks for men to bear his message,

Asks for men to be a presage,

In the conflict of the ages by their voice
and by their pen.

In the conflict of the ages God is calling
men to him,

Calling them from sin's low level,

Calls from service of the devil,

Calls to glorious light and leading from
the world's dark shadows dim:

Calls to holy, active living,

Calls to earnest, noble giving,

Calls from all the earth-born visions to
the views the angels limn.

In the conflict of the ages God is calling,
soul, to you,—

Asks for higher, holier vision,

Asks for clear and strong decision,—

He is waiting by his Spirit with rich
gifts thee to endue;

Not for earth's too low ambition,

But to life of sweet submission,

To his high and holy service, lowly,
noble, ever true.

Mountain View, Cal.

The European Conflict

S. M. BUTLER

EUROPE is apparently entering upon a titanic military struggle. The immediate cause of the conflict is the anti-Austrian demonstrations that have been going on in Serbia for some time, culminating June 29, of this year, in the assassination of Austria's crown prince, Francis Ferdinand, and his wife, by a Servian student while the royal pair were on a visit to Bosnia. Failure on the part of Serbia to satisfy Austria's demands for reparation led Austria to declare war

against Serbia. Armed conflicts have already taken place between these two powers. If this were the real cause of the trouble, doubtless diplomacy would have found some way of settling the matter without resorting to war. We must seek much further for the underlying motives.

Alignment of European Nations

In order to understand the situation, it will be necessary to consider briefly the political alignment of the great European powers. Europe is divided into two great military camps, known respectively as the Triple Alliance and the Triple Entente.

The Triple Alliance, consisting of Germany, Austria-Hungary, and Italy, was formed in 1882 through the influence of Bismarck. This piece of diplomacy was considered the greatest achievement of Bismarck's foreign policy. Its purpose was to curb Russia's ambition in the Balkan States, and prevent France from engaging in a war of revenge against Germany.

The Triple Entente is composed of England, France, and Russia. In the event of a conflict between these two gigantic alliances, the smaller states will line up according to their respective interests, some probably remaining neutral.

Contributing Causes

The interests of the powers composing the Triple Alliance, which just now seem to be driving them on to war, may be summarized thus: The real question is one of nationality, with race hatred, which is deep-seated in humankind, a strong supporter. Apparently Germany nourishes the desire to weld together and become the leader of the Germanic elements of the Continent, and make them dominant over the Slavic peoples of southeastern Europe.

Commercialism also enters into the question. Germany has a highly organized and complex industrial system, and

an ever-increasing population. Markets must be found or made for her wares, and homes for her people. If she can crush France and Russia, and establish a great Germanic federation, she will be in a position to cope successfully with England, which will then be her only remaining rival.

The Geographical Situation

A glance at the map will show that Austria occupies an insular position. Germany forms one third of her boundary, Russia another third, while the Balkan States hem her in on the south and southeast. Her purpose in forcing the issue with Serbia is clearly the annexation of that state, the union of all the southern Slavs under the Austrian crown, and the extension of the dual kingdom to the Aegean Sea. Furthermore the stability of the Austro-Hungarian kingdom is very much threatened by certain discordant elements existing within itself. While it is a constitutional kingdom, it is governed by a small ruling class very much on the old order of the divine-right-of-kings theory. The Hungarians in Hungary hold the controlling power, and the Germans in Austria, notwithstanding that the non-ruling classes are greatly in the majority in both cases. It is quite generally conceded that the cementing bond is the aged emperor Francis Joseph, to whom his subjects are much attached. When he is removed some sort of readjustment, it seems, must come. A foreign war might serve to allay the discord for a time and continue indefinitely the authority of the Hapsburg crown. If this should be the case, it would only be history repeating itself. The union of the German Empire was completed by the Franco-Prussian War.

Italian Interests

Italy, the third member of the Triple Alliance, has much less to hope for from a general European war than either of her allies, and will doubtless take only an indifferent interest in their activities. She cannot forget that Austria was not so long ago her oppressor. At this writing she has announced her intention of remaining neutral. It is a question, however, in case a general conflict comes, whether she can long maintain a state of neutrality.

France's Grievance

France has a grievance that she has nourished for nearly a half century.

The terrible chastisement which she received at the hands of Germany in the Franco-Prussian War of 1870, followed by the loss of the French provinces of Alsace and Lorraine, are still fresh in the memory of the French people. For more than forty years they have been preparing for a war of revenge, and while they have not forced the issue in the impending conflict, they will doubtless not be slow to meet it.

England and Germany

If the Germanic element, which is hostile to England, should become dominant in the Balkan States, England's route to India by way of the Suez Canal might be seriously menaced. It was to make her route to India more sure that England acquired a controlling influence in the canal. Furthermore there has been for a long time a growing commercial rivalry between Germany and England. This rivalry has in no small measure dictated the naval policy of the two nations. It has long been a matter of common expectation that sooner or later this rivalry would lead to armed conflict between these two powers.

Russian Integrity Threatened

When Austria attacked Servia, it was inevitable that Russia would come to the support of Servia with all the force of her tremendous resources. Both her natural and her political instincts compel her to do this. Russia is naturally the leader of the Slavic peoples, and for many years has stood as the protector of that race in the Balkan States. To abandon them now in their hour of trial would be to surrender forever her leadership. Politically Russia has everything to lose by permitting Germany and Austria-Hungary to get control of southeastern Europe.

Russia is preeminently, for all practical purposes, an insular power. Peter the Great made a fatal mistake when he gave her an inland capital. The successors of that great monarch have made strenuous efforts to undo his mistake. The coveted place for the seat of empire is the beautiful city on the Bosphorus, Constantinople.

Russian Designs

The Crimean War, 1853-56, and the Turco-Russian War, 1877-78, were waged for the purpose of unseating the Turk. In both these conflicts Russia lost because of the interference of other powers. Driven from Constantinople, she turned her attention to the Far East. But here again she was foiled in her hunt for an outlet to the world. Japan, fearful that her supremacy in that quarter would be destroyed, attacked Russia before she was in shape to make successful resistance.

It is inevitable, then, that Russia must turn her attention once more toward the south. Her centuries-long policy of expelling Turkey from Europe will be pursued with renewed energy. It is unthinkable that she will permit Austria and Germany to plant themselves squarely across her pathway without exhausting all her resources to prevent such a calamity.

What are the chances for her success if the impending conflict develops into a deadly struggle between the Triple Alliance and the Triple Entente? No one can make predictions with any certainty that his forecasts will be fulfilled. The preponderance of men, of money, and of guns is on the side of the Triple Entente. Besides, it is almost certain that the leading Balkan States will side with the Entente, in case these powers should find themselves hard pressed. The interests of Holland and Belgium also will lie in the same direction, so that they will either remain neutral or cast their fortunes with those of England, France, and Russia.

The Eastern Question

If all this should come to pass, what would it mean to the student of prophecy? The prophet Daniel declares of the "king of the north," Turkey, that "he shall come to his end, and none shall help him." Dan. 11:45. With the remapping of Europe that would certainly follow a general war such as now seems imminent, Russia would almost certainly be given control of the whole Balkan Peninsula, if indeed it was not made an integral part of her territory.

England, once the most determined and alert opponent of Russia's Turkish policy, and the leader of the powers in their efforts to frustrate that policy, is now in complete working agreement with Russia, and her land and naval forces are likely to be found fighting side by side with those of Russia to prevent Austria's blocking the czar's way to Constantinople. At any rate, Russia will have England's active sympathy in the struggle. Moreover, England has lost the strongest motive she ever had in opposing Russian advance upon Turkey. Her opposition was always mainly prompted by self-interest. Russia was regarded by England as a rival, and a menace to her hold upon India. That danger England considers now removed.

If the war should go on and be fought out to its finish, and this analysis of the position and interest of the powers concerned be shown mainly correct; and if the forecast of the probable results should prove even approximately true, it would readily appear that, in all human probability, Russia would not be long in disposing of the Turkish question. When the Turk comes to his end, Michael is to stand up, or take his kingdom.

We are living in times that are pulsating with living issues.

Washington (D. C.) Missionary College.



THE lesson that we need to learn most of all in life is that God is always near us, always helping us, always interested in us, even when life is hardest and when its hopes seem darkest. Never does he call upon us to wage our bitter struggles without his help. He is near his people at all times, to cheer them in their discouragements and to make them strong in their times of weakness and fear.—*Christian Observer.*

The Physician in Chief*

MRS. E. G. WHITE

PRECIOUS light has been given me concerning our sanitarium workers. These workers are to stand in moral dignity before God. Physicians make a mistake when they confine themselves exclusively to the routine of sanitarium work, because they consider their presence essential to the welfare of the institution. Every physician should see the necessity of exerting all the influence the Lord has given him in as wide a sphere as possible; he is required to let his light shine before men, that they may see his good works, and glorify the Father who is in heaven.

The head physicians in our sanitariums are not to exclude themselves from the work of speaking the truth to others. Their light is not to be hidden under a bushel, but placed where it can benefit believers and unbelievers. The Saviour said of his representatives: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your works, and glorify your Father which is in heaven." This is a work that is strangely neglected, and because of this neglect, souls will be lost. Wake up, my brethren, wake up!

Our leading physicians do not glorify God when they confine their talents and their influence to one institution. It is their privilege to show to the world that health reformers carry a decided influence for righteousness and truth. They should make themselves known outside of the institutions where they labor. It is their duty to give the light to all whom they can possibly reach. While the sanitarium may be their special field of labor, yet there are other places of importance that need their influence. To physicians the instruction is given: Let your light shine forth among men. Let every talent be used to meet unbelievers with wise counsel and instruction. If our Christian physicians will consider that there must be no daubing with untempered mortar, and will learn to handle wisely the subjects of Bible truth, seeking to present its importance on every possible occasion, much prejudice will be broken down, and souls will be reached.

I have been shown that Dr. — is being too closely confined to the sanitarium work at —. He should be given opportunity to let his influence be more widely felt. . . . We are not to be an obscure church, but we are to let the light shine forth, that the world may receive it. "I will rejoice in Jerusalem, and joy in my people," God declares

* Manuscript dated Dec. 22, 1908, published recently, with similar matter, in the pamphlet entitled "The Spirit of Sacrifice."

through his servant Isaiah. These words will be proved true when those who are capable of standing in positions of responsibility let the light shine forth. Our leading physicians have a work to do outside the compass of our own people. Their influence is not to be limited. Christ's methods of labor are to become their methods, and they are to learn to practice the teachings of his Word. Every one who stands at the head of an institution is under sacred obligation to God to show forth the light of present truth in increasingly bright rays in every place where opportunity offers.

The workers in our sanitariums are not to think that the prosperity of the institution depends upon the influence of the head physician alone. There should be in every institution men and women who will exert a righteous, refining influence, and who are capable of carrying responsibilities. The chief responsibilities should be shared by several workers, in order that the leading physician may not be confined too closely to his practice. He should be given opportunity to go where there is need of words of counsel and encouragement to be spoken. As a representative of the Chief Physician, now in the heavenly courts, he is to speak to new congregations, to broaden his experience. He needs to be constantly receiving new ideas, constantly imparting of his store of knowledge, constantly receiving from the Source of all wisdom. We need ever to keep ourselves in a position where we can receive increased light, have new and deeper thoughts, and obtain clearer views of the close relation that must exist between God and his people. And we obtain these views and these ideas by association with those to whom we are called to speak words of mercy and pardoning grace.

In all our work there should be kept in view the value of the exchange of talents. Strenuous efforts are to be put forth to reach souls and win them to the truth. We are required to make known the principles of health reform in the large gatherings of our people at our camp meetings. A variety of gifts is needed on these occasions, not only for the work of speaking before those not of our faith, but to instruct our own people how to work in order to secure the best success. Let our physicians learn how to take part in this work,—a work by which they give to the world bright rays of light.

The Second Advent Movement —No. 6

J. N. LOUGHBOROUGH

WE saw in our last article that after the disappointment of the Adventists in the spring of 1844 their opponents first resorted to ridicule. This did not stop the work. As expressed by Brother Himes: "The ministry and membership who had availed themselves of our labors but had not sincerely embraced the doctrine, saw that they must go with the doctrine and preach and maintain it, or

in the crisis which was right upon them they would have difficulty with the decided and determined believers. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving them. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was withheld from them, and the siren song of 'peace and safety' sounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her, my people.'"

Now as the Adventists continued to compare their experience with the prophetic word, they found that just such a state of things was to follow the announcement, "The hour of his judgment is come," and that a second message, declaring the fall of Babylon in consequence of her seeking to enforce upon the people her "wine" (false creeds), was to be given. Turning to the prophecy of the seven churches representing the seven periods of the gospel church, we find that the *Sardis* church was brought out by the Reformation after the dark period of the working of "that woman Jezebel"—the symbol of the apostate Roman Church. The *Sardis* church, which had the privilege of hearing of the Lord's coming, was in danger of becoming a "dead" church, instead of the living church which it had been; and in consequence of not holding fast that which it had heard, would be thrown off its watch and be overtaken by his coming, as by a thief in the night. See Rev. 3:3.

Turning to the calls to supper, as given in Luke 14, there was the second call to gather "quickly" the "poor, and the maimed, and the halt, and the blind," fitly representing those who were being persecuted by the churches for their faith. So the fallen condition of the once live church, *Sardis*, was followed by the "brotherly love" church, Philadelphia. The fifty thousand believers, who by the second message of Rev. 14:8 were brought out from the various churches, were united in one bond of brotherly love on the great cardinal truth of the immediate coming of Christ. Indeed, it was a brotherly love church. The poor among them were sought out and cared for, and the heart of the widow and the fatherless was made to rejoice. If any one by misfortune was in debt, the brethren paid the debt. They could not bear to see any of their number in sadness. Such were to be helped, and prayed for. If one said to another, "I think you were in such a church," the ready response came, "It is no matter what I was. Thank the Lord, I am rejoicing now in the hope of soon meeting him."

"But," you will say, "if this was the

real tarrying time, how could it be they were so joyous? The text says that "they all slumbered and slept." Matt. 25:5. On this point we read in the *Midnight Cry* of Oct. 3, 1844, the words of Geo. Storrs:—

"While the bridegroom tarried, the virgins all slumbered and slept. . . . It is no use for us to pretend that we have been awake; we have been slumbering, not on the fact of Christ's coming, but on the time. We came into the tarrying time; we did not know how long it would tarry, and so on that point we have slumbered."

Concerning the situation in the tarrying time we read in the *Signs of the Times* of Oct. 31, 1844: "They believed they were where the chronology points; . . . and that while we should have to wait only the little while that our chronology might vary from God's time, yet they believed we could have no more clue to the definite time. They had all taken their lamps and gone forth to meet the Bridegroom; but the Bridegroom had tarried beyond the time in which he was expected. During this tarrying of the vision, it seemed to be the determination of all to wait for it, believing it could not be delayed, and that it might be momentarily expected."

Of the movement up to that time, Sister E. G. White says: "The widespread movement under the proclamation of the first message, answered to the going forth of the virgins; while the passing of the time of expectation, the disappointment, and the delay were represented by the tarrying time of the bridegroom."—*Spirit of Prophecy*, Vol. IV, page 243. Again: "In like manner was prophecy fulfilled in the first and second angels' messages. They were given at the right time, and accomplished the work which God designed to accomplish by them."—*Id.*, page 254.

There was another thing connected with the tarrying time that was very trying. Up to the spring of 1844 meetinghouses and halls were everywhere opened to the Adventists so abundantly that, with the hundreds of preachers, they could not begin to fill all the calls. In the spring of that year the churches and halls were closed against them, and they were thrown entirely upon their own resources.

It was fortunate indeed that this perplexed condition of things came in summer instead of winter. They could not shut up God's groves. As warm weather came, grove meetings, and finally camp meetings, were held in numerous places. In these gatherings the people were exhorted to faithfulness, and the advent experiences of the past and present were reviewed, showing that all was in harmony with the prophetic word, and that in the Lord's own time all would be made plain. So matters stood until the middle of July, when the largest camp meeting of the season was held in the State of New Hampshire. There came the explanation, and the midnight cry.

Lodi, Cal.



VOL. 91

WASHINGTON, D. C., AUGUST 13, 1914

No. 33

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EDITORIAL

A Time to Pray

REPEATEDLY in the history of God's people, when they have been brought into strait and difficult places, they have sought the Lord in earnest intercession for help and deliverance. This was done many times by Israel of old in their wilderness wanderings and in their experiences in the land of Canaan. It was done by Ezra and Nehemiah when they undertook the work of building up Jerusalem. It was done by the church of the first century when persecution broke out against the believers. God heard the cry of his children, and many times wrought for their deliverance.

Before the coming of the Lord there will arise many times in the experience of this people exigencies similar to those which called forth earnest prayer on the part of the church in the past. Such an exigency we believe has now arisen. Embarrassing dangers threaten our work in Europe. The complex political embroilment existing on the Continent has arisen with unexpected swiftness. Conditions unparalleled in the history of the present generation exist.

We know not what a day may bring forth. We know not what may be the outcome of the war which has begun. We do know, however, that it is in direct fulfillment of the prophetic word that the closing days of earth's history should be filled with war and bloodshed.

This is not, as has been suggested by some, the war of Armageddon. It doubtless will prove contributory to it because every struggle that intensifies the feelings of the nations only prepares them for the last bitter struggle in which they will engage before the coming of the Lord. What changes will take place on the map of Europe no human mind can forecast or predict. There may be many changes before the end of human history.

That a general war in Europe, or war even between several of the leading states, will entail great distress goes without saying. Surely this is a time for prayer and for earnest supplication to

the great Ruler of men that the strife may cease. We are exhorted to pray for kings and for those in authority. Let prayers arise in behalf of the rulers of the nations and their counselors that God may give them moderation; that he may give them wisdom in the settlement of every perplexing question; that so far as meets Heaven's purposes strife may cease or be greatly curtailed in its scope and influence.

Let us remember particularly our brethren and sisters in the European countries, that God will grant them great wisdom; that he will make for them a way of escape; that he will uphold their hands; and that he will send them deliverance in hours of darkness and distress. O, how good it is in the midst of turmoil and strife to realize that we have a living God, not an inert image of wood or stone, but a God who does things; who lives, and who reaches forth to succor and aid those who are suffering in behalf of his truth!

Whatever our nationality or natural preferences or circumstances, let us not be carried away by the spirit of strife. Let us make all combatants objects of prayer and subjects of Christian labor. The men and women of every nationality and under every flag are equally precious to the heart of God, and the gospel message that we bear to the world knows no boundaries, nor racial distinctions.

In these days of peril, let us keep calm and sober-minded. Let us be found often in prayer. Let us give much time to the study of the Word. From the altar of personal blessing let us go forth to minister God's grace to our fellows who know not its power.

F. M. W.

Pray for Them

It needs no word of exhortation to prayer for our brethren and sisters and the work and the people of Europe, in these times of fearful strife. It has probably been the thought of every believing heart, and the word on believing

lips from the receipt of the first news that war had broken out in Europe. While many are thinking about the situation, and none of us can tell just how it may be affecting our brethren and sisters, a few words as to the general condition may be suggested with propriety.

First of all, in the places where little companies of our believers may be able to gather, it is generally the sisters and the children only who can meet. In the military nations the men must be called to the reserve stations or to the battle's front. General meetings are, of course, interrupted throughout the countries involved. Recent meetings of the European Division Committee had scheduled camp meetings for August and September in northern France, southern France, Siberia, and central Hungary, where the Danube Union Conference was also to meet. All through the area of strife we have companies: in Hungary, in Servia, in Austria, in eastern Prussia and western Russia, and along the borderland between France and Germany, particularly on the German side. Well may we who are far outside the zone of conflict remember our brethren and sisters in Europe at this time.

With the tying up of shipping it seems probable that missionary appointees for India expecting to sail this autumn may have to go by the Pacific route.

Of one thing we may be assured, our brethren in Europe and the far fields that will be agitated by the conflict of great powers will be improving every opportunity to push forward the message. Let us not forget that in Asia, where we have done the least, half the population of the world is awakening and getting ready for the yet greater crisis. We have scarcely begun to touch the work among them. Let us pray God to raise up means and men to carry the message into the regions untouched but where it yet must go.

W. A. S.

The Christian and God's Law

THE law is the foundation of God's government and the expression of his character.

The gospel is God's message of peace and reconciliation to those who have broken the law of his realm.

He who breaks God's law does, by that act, defy God's rule and put his own purpose against the purpose of God. When that is done, there is a gulf between man and his Maker. They are at cross-purposes; and as there cannot be two systems of government in one universal realm, one must give way to the other; one must go down before the other. Otherwise there would be anarchy, with every being a law unto himself—no head, no government, no protection of individual rights. The result would be

absolute ruin to the entire universe. There must be law, universally applicable, and that law the fundamental principle of a government of equal universal jurisdiction.

God could thrust out of his universe, as fast as they arose, all transgressors of his law, all opponents of his government; and none could question the justice of his course. He does not do it. Therein his mercy and his love mingle with his justice; and the proclamation of that mercy and the invitation into the arms of that love constitute the gospel.

God's work is not self-destructive.

Free salvation does not give a license to sin.

The gospel does not abolish the law.

The law of God came into the world for a definite purpose,—that man might know the real character of God and the principles that underlie his government. There must be the utmost harmony between the character of God, the law of God, and those who are finally accounted worthy of eternal life. "We shall be like him," says the apostle John, "for we shall see him as he is." When the universe is freed from the disease of sin, there will be one unbroken harmony of life and character throughout all the realm of God.

The apostle says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Sin made salvation necessary. "Sin is the transgression of the law." That salvation which the gospel brings to light is salvation from sin and its consequence—eternal death. The necessity of salvation proves the existence of sin; and the existence of sin proves the existence of the law, for "where no law is, there is no transgression."

If, then, we assert the abolition of the law because of the existence of the gospel, we take away the very necessity for the existence of the gospel. If the law is abolished, there is no sin; for "sin is not imputed where there is no law." If there is no sin, there is no need of salvation, no need of a Saviour, no necessity for the gospel. Take the law of God out of this world, and God could not condemn any man for anything he might do. There would be no sin then; for we cannot transgress a law that does not exist. There would be no salvation then; for we cannot be saved from a condition that does not exist. There would be no gospel then; for God will never proclaim the "good news" of a salvation for which there is no need.

The Word declares, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Again: "All have sinned, and come short of the glory of God." The Bible, in both the Old Testament and the New, recognizes the pres-

ence of sin in this earth. It must, therefore, recognize the existence of the law, of which sin is the transgression. As the forgiveness of our sins depends upon the confession of our sins, and as the fact of our being sinners proves the existence of the law of God, we see at once that the forgiveness of our sins depends upon our recognition of the existence of the law of God.

If that law were abrogated by the death of Christ while we still live in him, then we should be driven to the conclusion that the trouble was with the law rather than with us who had broken it. It would mean that the law was imperfect or unjust, or both, and that the only way to get rid of it and save our lives was for Christ to be slain under its condemnation that he might, in some unexplainable way, remove the faulty code from the realm of God.

But what is the word of Inspiration in reference thereto? "So that the law is holy, and the commandment holy, and righteous, and good." Rom. 7:12. James calls it "the perfect law, the law of liberty." James 1:25. Did Christ come to the world to abolish that which is holy and righteous and perfect?—Nay, verily; for those are the very qualities of his own character. Because his character was in perfect harmony with that law, he was holy and righteous and good and perfect. The law of God being the expression of his character, God could not abolish it without abolishing his own attributes.

The conflict in heaven was never between righteousness and righteousness, between perfection and perfection, but between righteousness and unrighteousness, between perfection and imperfection. So Christ says: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill." Matt. 5:17.

On the other hand we read, "To this end was the Son of God manifested, that he might destroy the works of the devil." If he abolished the law, the inevitable conclusion would be that the law was of iniquitous origin, a part of the works of the devil. Thus we see what dishonor it brings upon God to claim the abolition of his law through the mediatorial work of Christ. The devil had sinned and caused many others of the angels to sin. When the angels sinned, they transgressed the law of God. "For if God spared not angels when they sinned, . . . the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment." 2 Peter 2:4-9. For God to abolish the law which they transgressed would be to acknowledge that the law and the Giver of the law were in the wrong, and Satan and all his angels were in the right.

It would palliate the sin, excuse the sinner, and declare the law imperfect and unjust. Satan would indeed have cause to exult if that were done. It would be the proof of all his accusations against God and his government.

As long as men are being adjudged righteous or unrighteous, worthy of eternal life or meriting eternal death, God cannot abolish the law; for that is his supreme and only standard of righteousness.

Jesus Christ declares of himself: "I have kept my Father's commandments, and abide in his love." John 15:10. Because he did that, the Word calls him "Jesus Christ the righteous." Again: "Be ye holy; for I am holy." What is the test of holiness?—The law; there is no other. "Ye therefore shall be perfect, as your Heavenly Father is perfect." Matt. 5:48. The standard of perfection is the law—"Whoso looketh into the perfect law of liberty." Looking into that law, we see revealed the defects of our characters. If we are faulty, it reflects our faults; if righteous, it witnesses to that righteousness.

But that law, perfect as perfection itself, cannot confer perfection upon us. It can reveal it or the lack of it in us. The very test of its perfection is that it can reveal our every imperfection. The remedy for our imperfection is not in the law but in something outside the law. It is found in the gospel of Jesus Christ. We cannot be saved in our sins; but we can be saved from our sins. Jesus Christ was "manifested to put away sin by the sacrifice of himself." Heb. 9:26. "The blood of Jesus his Son cleanseth us from all sin." 1 John 1:7.

That righteousness, that perfection in the eye of the law, comes to us through Christ; and the "good news" of that fact is the gospel of Jesus Christ. When there was no power in ourselves to keep us from sin, no power in ourselves to save us from the consequences of sins already committed, no power in us to achieve righteousness by the deeds we might do, then came the gospel of Christ, "the power of God unto salvation." Then came Christ, bearing "our sins in his own body upon the tree," "made to be sin on our behalf," that he might pay the penalty of the broken law in our stead, and then confer upon us an inheritance in the kingdom of righteousness.

Thus we see that there is no conflict between the law and the gospel. The one reveals sin in the individual; the other brings him the remedy. The one reveals to man the character of God; the other reveals the only arrangement whereby we can have bestowed upon us a likeness of that character. The one reveals Heaven's rule of government; the other reveals the only arrangement

God has made to counteract the effect of Satan's rebellion against that government.

What, then, should be the Christian's attitude toward the law of God, which is the foundation of the government of God? The attitude of the true Christian toward that law must be the same as the attitude of Christ himself—loyalty, obedience. An attitude different from that of Christ would make one a rebel against the government of God. Christ said, "Thy law is within my heart;" and he who would be a true follower of Christ must learn to say the same, and say it in glad loyalty. C. M. S.

He Fell at His Post

MAIL has just reached the Mission Board office bringing the particulars of the death of Elder E. H. Wilbur, of South China. As was inferred from the first, his death was due to heart failure. The end of our brother's work came just as he would have desired it to come whenever his life's work was finished.

Years ago, as a nurse in Iowa, connected with the Iowa Sanitarium, Brother Wilbur felt a burden for China. At that time we had no work in the interior of that vast field, our only representative being the aged Brother La Rue, in the British port of Hongkong. But Brother Wilbur failed to pass the medical test. His heart was affected, and the medical report showed that it was liable to fail at any time. So the Mission Board declined to consider the appointment. Brother Wilbur took it in good part, but for a year or more continually pressed his claim for China. His argument was that if his life was to be short there was all the more reason why he should spend the years that he did have where the need was greatest, where there were the most souls unwarned in the darkness. Now and then reminders would come to the Mission Board office, and to the several officers of the board,—a Chinese Scripture text, some collection of facts regarding China, always with the subscription, "Yours for China."

Brother Wilbur's earnest advocacy of his case for China finally won with his own associates in Iowa, and it was agreed that he should go to the field. Twelve years ago he and Mrs. Wilbur sailed for South China. Always devoted and earnest in the work, Elder Wilbur labored untiringly. Some years ago he was ordained to the gospel ministry, and more recently was appointed to superintend a work in Pakhoi, southernmost China, on the northern shore of the gulf of Tongking. There, with his hands full of service, he was called abruptly to lay down all the burdens, and to rest through the closing scenes until the Lord gives the reward unto his servants.

"With the heart trouble that he has had for years," writes Sister Wilbur, "we expected he would die almost any time; but as he kept up and did the same usual work every day, it seemed so sudden. He was ill but two days." Our sister was five hundred miles from fellow missionaries, but was surrounded by the sympathy of our Chinese brethren and sisters, and the kind courtesy of foreign residents. "It is my desire," she writes, "to remain in China, and to work a while longer. The workers are few, and some are sick. The Lord has blessed me with health and the children are well. So the brethren here have decided to have me stay in Hongkong, to do Bible work among the Chinese women. My heart is in this work, and I want to do all I can to hasten the Lord's coming."

It is not that the worker with some constitutional weakness should ordinarily push on into the far tropical fields, where the strain upon health is severe. Every consideration dictates that the strong and the hearty should be chosen to take up work in the fields where physical vigor is put to the highest test. But our brother's difficulty was constitutional, and from the best knowledge he could get, he could live in one place about as well as another; and as he waited upon the Lord himself the conviction came to his brethren that the burden in this case was of the Lord; and these twelve years of service have been devoted just where our brother wished them to be spent, in one of the darkest and neediest corners of the earth.

And now in response to the urgent call from the Asiatic Division Committee for the sending of further help to South China, Iowa is giving up one of its strongest young workers and his wife, to catch up the torchlight of truth and bear it still farther onward among China's millions.

W. A. S.

The Times and the Demands Upon God's People

THE times in which we live are thrilling in the extreme. The unexpected so often occurs that we cease to marvel at passing events. Wars, revolutions, floods, droughts, fires, cyclones, earthquakes, accidents by land and sea and air, and crimes of every sort follow one another with such rapidity that we almost cease to be surprised; and if the dailies fail to chronicle some harrowing event, we almost feel that we have been cheated out of our usual report.

The future is dark to the most sagacious statesman; only the diligent prophetic student can truly interpret current events. To him the kaleidoscopic activities of the nations, their consuming anger, their mad rush for territory, commercial supremacy, and prestige among

men, all point to the fulfillment of prophecy that shall finally bring deliverance to God's people.

One week ago there was recorded in this country no visible war cloud hanging over the nations of Europe, while at this writing the daily papers are printing great headlines announcing that Russia, France, and Servia are in a defensive war with Germany and Austria-Hungary; with England, Italy, and Japan likely to be drawn into the conflict.

How truly the present situation fulfills the declaration of Lord Salisbury, in speaking of these times:—

"These wars come upon us absolutely unannounced, and with terrible rapidity. A war cloud arises on the horizon that overthrows all calculations, and it may be a month or two months after the first warning you receive, you find you are engaged in, or in prospect of, a war upon which your very existence is staked."

Of this present struggle, General Miles is quoted as saying, "This is to be the greatest war of the ages, and the last."

At this time, it is not known what nations of Europe will be involved, if the war continues. Even if the incident should close, and peace be declared, it serves as an illustration of the times in which we live, and the rapidity with which events of this nature may occur.

Our people should not forget their brethren and sisters in these war-stricken zones. Many will be called upon to go to the front, and there enter into a life-and-death struggle with their fellow men, some of whom are Christians like themselves. They will be called to destroy their own brethren in Christ Jesus, and to transgress other precepts of the law of Jehovah. In these trying times our European brethren need our sympathy and prayers for wisdom and strength to do the right.

Our ministers will find it difficult to preach the message. It will be almost impossible to secure halls for preaching, and the ears and hearts of the people will be so hungry for news of the war that they will have little inclination to listen to the gospel. Our colporteurs will suffer greatly from the stringency of money, and the poor will lack even the necessities of life.

Some one said, "War is hell." Nothing this side of the infernal pit can equal it. It has no redeeming features; it is all bad, diabolical, cruel, devilish; yet the innocent are often dragged into it by those in authority whose ambitions are beyond bounds, and whose covetousness has no limits.

Our sympathies should reach the unfortunate and those whose lives are endangered. Why should we not engage in daily prayer for our brethren and sis-

ters across the waters, keeping their needs continually before the Lord?

The four angels of Revelation 7 have long withheld the winds of strife, that the work of God might be finished in the earth. For many long years our work has been almost undisturbed; we have gone where we would, and the Lord has blessed and prospered his work.

In Europe the signal blessing of the Lord has attended his work, and during the last few years many have been brought to the truth. As the hand of the Lord has been seen leading in the work in that country, we have all rejoiced. Now if the winds of war break loose, it is because the angels can keep them but little longer in restraint for the finishing of the work. It means that we who have the salvation of our fellows at heart must work with greater diligence than heretofore. We cannot hope for the Lord to hold the armed world forces in leash much longer. In this country, where peace prevails, we must double our diligence in giving the message to the people.

We are surely in the day of the Lord's preparation, and we must account for our stewardship. The hand of God is in it all, and what he permits is for our warning and encouragement. Let us work with a diligence never known before, and forget not our brethren in the faith whose lot must be made doubly hard by the conditions of today.

I. H. EVANS.



A Week at Honolulu

AFTER a very pleasant and restful voyage of six days from San Francisco, we steamed into the harbor of Honolulu, Hawaii, Tuesday morning, June 9. A number of the brethren and sisters met us at the boat, and gave us a real Hawaiian welcome. It was a great pleasure to meet our workers and people in these islands. We remained with them eight days, holding meetings with the church, and counseling with the workers regarding plans of labor for the coming year.

Our church in Honolulu is the only one we have in the Hawaiian Islands. The membership is forty-three. Eight or ten others are keeping the Sabbath, some of whom are to be baptized soon and unite with the church. To a stranger the congregation seems rather mixed. There are about a dozen Americans, eight or ten Chinese, six or eight Hawaiians, and about the same number of Portuguese, besides two Scandinavians and one Javanese. The most of them understand English well enough to follow the speaker, though some are not able to get the full benefit of the sermon.

These dear brethren and sisters love this message, and are endeavoring by their lives and labors to lead others to accept it. Elder and Sister F. H. Con-

way, who are in charge of the work in the islands, are doing all they can to help the members to be true missionaries. As it is very difficult to hold public meetings among people composed of so many nationalities, the church members are being instructed and trained in personal missionary work, such as selling magazines and pamphlets, lending tracts, and holding Bible readings. All the members, and even some of the larger children, are responding very encouragingly to these kinds of missionary effort. They meet with great encouragement in the sale of literature among the Japanese, Hawaiians, Chinese, Portuguese, and the soldiers stationed at the army barracks. They need a greater variety of literature for some of these nationalities. They also need some one of experience and ability to take charge of the work and teach them how to work systematically and to persevere against difficulties. The readiness with which the people purchase our literature in their various languages is about the most encouraging and hopeful omen for the advancement of the message in these islands.

In planning the work for the future, it was thought best for Brother and Sister McKeague to make their home in Hilo, on the island of Hawaii. Brother McKeague was born in the islands, and has a good knowledge of the Hawaiian language. He attended school in Healdsburg College, and later took the nurses' course at Loma Linda. Sister McKeague is an experienced nurse from the Glendale Sanitarium. Although they are both excellent nurses and deeply interested in medical missionary work, they feel that they must make the evangelistic work first, using their knowledge of the medical work to help the people as the way may open. Arrangements were made to provide them with a tent and a stereopticon for public meetings. They will first do personal work with our literature and in missionary nursing. Later they will use the tent to gather the people for public services. Their field is a difficult one, but they are going there trusting the Lord to give them success; and I wish to solicit in their behalf the earnest prayers of those who read this report. This request will surely appeal to their fellow students, both in the college, and in the sanitariums from which they were graduated.

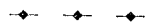
Brother and Sister Conway will remain in Honolulu to build up the church and to carry forward the work in behalf of those who have not heard the message. They will be assisted by Sister Ada Robinson, who has spent several years in Japan and knows the Japanese language. She embraced the truth about a year ago in Honolulu, and is now doing Bible work and selling magazines. She is making a

special effort among the Japanese, none of whom at the present time are members of our church. As soon as it can be brought about, Elder Conway will conduct a tent effort in Honolulu. He hopes to do so during the coming winter.

Besides these five workers under the direction and support of the Mission Board, Brother and Sister Bartholomew are conducting nurses' treatment rooms in the city. Brother Bartholomew was graduated from the Washington Sanitarium, and was for a long time connected with the Iowa Circle Sanitarium. He has been in Honolulu nearly two years. At first he was connected with the Y. M. C. A. building, in which he installed an excellent treatment equipment. He has recently rented rooms in the Royal Hawaiian Hotel. His place is neat and well equipped. Among his patrons are some of the best and most influential families in the city. Brother Bartholomew does most thorough and efficient work, and enjoys the confidence of those who come to his institution. His reports show that since opening the first treatment rooms in Honolulu there have been given 3,116 treatments. The value of these treatments, at the regular rates charged, would be \$7,986. The amount received for them was only \$3,675, showing a reduction of \$4,311 having been made to those unable to pay regular rates. During the first half of June as many treatments were given as during the entire month of May. Our workers in Honolulu are very glad of the good work being carried on in these treatment rooms. They are cooperating with Brother Bartholomew in every possible way.

My association with the workers and believers in Honolulu gave me a new conception of our Hawaiian Mission field, and awakened a deeper interest for the prosperity of the work there. A week was too short a period for all that I found to do. The kindness, loyalty, and earnestness manifested by these brethren and sisters endeared them to our hearts. As they waved us a kindly good-by, I could but pray the Lord to keep them faithful to the end of the struggle. It will soon be over, and the faithful will be gathered to that blessed and eternal home where they will be forever with the Lord.

A. G. DANIELLS.



"AND Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 18-20.



Cheering Words From Korea

C. L. BUTTERFIELD

HERE are a few more items gleaned from my mail. These are all from our native workers, and show that they, with us, realize that we are living in the time of the "loud cry," and that the work will soon close:—

"January 28, in company with Brother Pae Hyon Ju," writes Chyon Mon Cook, "I went to the Cady church and spent five days. The mornings were spent in study, while we visited the people of the village in the afternoons. Each evening during the five days we were there, a public preaching service was held. Twenty-seven new believers took a decided stand for the present truth.

"I am now going to Pyong San, where there is an urgent call for help, and no doubt quite an interest. The number who have come out of heathenism and accepted the message this year is a sure sign that we are living in the last days, and that the angel of Revelation 18 has come down with a strong voice and with great power."

Ne Syok Kwan writes: "During the past few months I have been sending the magazine and writing letters to a man not far from Pyong Yang. He became interested in the truth and wrote several times for me to come to his home. I went a short time ago, and after studying the truth with him and his neighbors for a few days, six began to keep the Sabbath. I cannot say whether all will be faithful or not, but I hope they will."

Brother Pae Hyon Ju reports eight new believers at Soonan, and nine at another place. So the reports come in monthly. We certainly praise God for a part in this work of saving souls.

Batavia, Java

P. TUNHEIM

OUR Malay paper, *Malaysian Messenger of Truth*, is now on the press for the third time. We are having it printed only once in three months, as we are so short of workers. The last issue sold quite readily. One of our sisters and the writer went into some of the country towns for a few days; and in about four days we sold six hundred copies, besides selling tracts in the Dutch language and taking a number of subscriptions. The number of papers sold does not seem so large when we compare it with the sales in the homeland, where I myself often sold two hundred copies in a day, and sometimes more. But we must remember that in Java the greater part of the people cannot read at all. Some cannot

read Malay, so we have to go over much territory to hunt for those who can read this language. When we come to the native Mohammedans, where only a few of them can read, they will say, "We can read only the Arabian letters." We found a number who had read the first issue of the Malay paper until they could answer questions put before them in regard to the articles it contained. The papers had been turned over so many times that the leaves had come apart. We earnestly pray that the seed that is sown in this way will spring up and bear fruit.

The Lord has also blessed us in distributing the Harvest Ingathering number of the REVIEW from America among the few English and English-speaking people. We had about one hundred and fifty papers sent us, and with these we have collected \$106.44. These papers have been the means of enlightening the people concerning our work. Many of them do not know anything about it. This is how the Lord arranges for so many to know about it. The people not only receive the good papers to read, but also get a blessing themselves in giving the money to be used in placing the light before others who sit in darkness.

We have just celebrated the Lord's ordinances. The Lord came very near to us with his Holy Spirit. There were twenty-two or more who took part. A study was given the previous Sabbath in which it was clearly shown that those who do not obey God's great precepts do not believe them, and are not prepared to partake of that holy ordinance while willingly transgressing God's commandments. Several who are not paying tithe did not take part; for they realized that they were not in harmony with God's Word, and therefore felt that condemnation would rest upon them.

Brother R. T. Sisley is our elder. He gave a beautiful study on God's care for his people. It pays to serve the God who has promised, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. 54:10.

For a number of weeks we have held meetings in our mission house, in both Dutch and Malay, but the attendance has not been large. The Dutch meetings have been better attended than the Malay. Brother Van de Groep, who has recently come here, helps in the work and conducts the Dutch services, while our native evangelist and the writer conduct the Malay. We hope that some may take their stand as a result of the meet-

ings. We are now holding two meetings a week in the mission home, one in Dutch and the other in Malay. The remaining evenings are taken up with open-air meetings for the Chinese; for it seems so difficult to get the Chinese to come to the houses. In the midst of the Chinese quarter, the government has just built a beautiful market place, and it seems to be providentially prepared as a place where the three angels' messages can be sounded to the many thousands of Chinese people who are sitting in gross darkness. We sometimes have large congregations. While many come and go, yet a great many stand and listen with great interest throughout the service.

We have been praying for a long time that the Lord would raise up a Chinese worker; for we have been in great need of one. The Lord has heard our prayers. A year ago he put it into the heart of an honest man to come to our meetings. Since that time this man has never lost an opportunity to do good wherever he could. He studies the truth and lives every principle of the message. He is a good example to the church, can speak two or three Chinese dialects, and interprets for us from the Malay. Hearing the message in their own tongue, the people are drawn to the meetings.

We realize that money is a god which is cherished by nearly the whole world, and find that to have the believers pay tithe for many months before they are baptized is a good test as to whether they have gained the victory over their bad habits.

Our courage in the Lord is good, although many difficulties arise daily in connection with this work. Satan is working hard, but the Lord is stronger than he. Dear brethren and sisters, pray for us and our work that many souls may be won for God as a result of our labors.

A General Advance

R. C. PORTER

SINCE my last report there has been a general advance throughout the Asiatic field.

Japan has closed a very profitable three months' institute for the Japanese workers. It was my privilege to spend three weeks there near the close of the period. A practical presentation of the leading features of the message had been given by Elder F. H. De Vinney. Elders W. D. Burden and T. H. Okohira carried daily studies in Bible, music, and history. The work closed with a marked outpouring of the Holy Spirit, and the laborers returned to their fields full of faith and courage, and better equipped with an intelligent knowledge of the message for successful work. Brother C. N. Woodward and Elder C. L. Butterfield attended a part of this institute, and rendered valuable assistance.

The work throughout the Japanese field has been divided into five divisions, each division being under foreign supervision. This will be an important factor for the future success of the work. Land

has been purchased near Tokio on a nine-hundred-and-ninety-nine-year lease for the location of the headquarters of the Japanese work, and building operations are now under way. The whole trend of the work in Japan is forward.

Central China has purchased a fine building in a good location in the city of Changsha as the headquarters of the work in Hunan Province. It is all paid for, and is being occupied. Much gratitude to God and the brethren in the homeland is expressed, that this much-needed station for the work in that large city, combined with headquarters for the province, has been made possible.

The headquarters for the Central China field are now located at Hankow. This is the natural center from which to operate the three provinces—Honan, Hupeh, and Hunan. In the near future Elder R. F. Cottrell, the superintendent, will move to Hankow, Elder C. P. Lillie taking the supervision of the work in the

eral meeting recently held in Shanghai. Elders Stafford and Wood have charge of the work in Shanghai and its vicinity, also in the Kiangsu Province. They are now holding meetings in a mat house built for the purpose, about ten miles out of Shanghai. Their work the last few months has resulted in bringing a goodly number into the truth, several of whom are attending our training school, and give evidence of making good workers.

Brother H. J. and Sister Doolittle have charge of the work in the central part of the field. Some one to oversee the work in the northern part is greatly needed. Elder O. A. Hall, the superintendent of the East China Mission, is a teacher in our training school, and it is difficult for him to give sufficient attention to the northern part of his territory, which has no foreign supervision. But the work is moving forward, and the workers are of good courage.

South China is suffering from the loss

were preceded by Elder and Sister Yates and Sister Mammie Yarnell, who reached the field a few weeks ago and are already getting a good grip on their work.

A spirit of good cheer vibrates throughout the Asiatic field, and there are continual evidences of God's leading, which are an assurance of prosperity in the work, and of continual advance until the great clock of time marks the hour for its final triumph.

The Bolivia Mission

W. O. CLUFF

OUR regular weekly trip to the *alta* (high above La Paz) headquarters of our Bolivia Mission, is a very interesting one. We rise at 4 A. M., saddle our horses, and start on our way before daylight.

Recently with Luciana Chambia, our Indian worker, we started as usual, reaching the top of the mountain about 7 A. M. The mountain is about one thousand feet high, with a very abrupt rise. We walked part of the way as it is a hard climb for the animals. From the top, one can see *estancias* (villages) jotted here and there for miles around.

We reached the first village at 8 A. M., and were informed by an Indian that there was to be a feast in the next village, and that all the people in the four *estancias* we intended to visit were going to attend. I felt that it was unfortunate that we should have taken that day to go; for every one who can possibly walk goes to these feasts. They are feasts of the Catholic Church, where all get intoxicated before the day is over. We found Indians selling alcohol inside the churchyard, dancing and drinking, dressed in gayly spangled clothes made for the occasion, and with long flowing false hair. When we realize that all this is done in the name of the Lord, we can understand how much effort we as a people should put forth for these poor ignorant Indians. How my heart ached for them! I could not tell them how wrong it was to connect the dear Saviour with such feasting, because I could not speak the language.

After treating several sick persons, we rode over near the church, and here we met the chief of the village, whose daughter I had treated some time before. He came up to me and shook my hand heartily. I told him through my interpreter that I wished to take a picture of his people dancing. It is very hard to get pictures of these feasts, for the Indians do not wish to be published broadcast in this manner, the picture showing them all in their drunken revelry. I feared he would refuse me, but I suppose because of the help I was giving his Indians he got those together who were dressed for the occasion, and I obtained some very interesting pictures [two of which accompany this article].

As we were about to go, an Indian came to us asking, "Señor doctor, won't you please go to a sick woman who has been stabbed?" She was in another village two miles farther on, one we had



Photo by R. C. Porter

TEACHERS AND WORKERS ATTENDING JAPANESE INSTITUTE AT TOKIO

Hunan Province, with Brother S. G. White as assistant. Brother White will also act as treasurer. Brother and Sister J. O. Ryd will assist Elder Cottrell in Hankow. Dr. A. G. Larson, also located at Hankow, fills the office of treasurer of the Central China Mission. On his last tour through Hunan four new churches were organized and twenty-four persons were baptized by Elder Cottrell. Sister Cottrell accompanied him and did excellent work in the Sabbath school department. Elder J. J. Westrup, who has charge of the work in Honan Province, is returning to America on account of the illness of his wife, from whom he has now been separated for more than two and one-half years. He returned from his furlough alone, expecting that Sister Westrup would regain her health and come to him later, but she has not made the recovery that was hoped; so Elder Westrup now leaves to join her, and will labor where the conditions are more favorable for Sister Westrup. Elder Fred Lee takes the work as superintendent of the Honan Province, with Brother O. J. Gibson as assistant and treasurer.

Plans to extend the work in the East China Mission were laid during a gen-

eral meeting recently held in Shanghai. Elders Stafford and Wood have charge of the work in Shanghai and its vicinity, also in the Kiangsu Province. They are now holding meetings in a mat house built for the purpose, about ten miles out of Shanghai. Their work the last few months has resulted in bringing a goodly number into the truth, several of whom are attending our training school, and give evidence of making good workers.

Brother H. J. and Sister Doolittle have charge of the work in the central part of the field. Some one to oversee the work in the northern part is greatly needed. Elder O. A. Hall, the superintendent of the East China Mission, is a teacher in our training school, and it is difficult for him to give sufficient attention to the northern part of his territory, which has no foreign supervision. But the work is moving forward, and the workers are of good courage.

South China is suffering from the loss of three workers, one by death and two by removal from the field. The work is advancing however. One new province has been opened, and there is a spirit of unity and courage throughout the field. The demand for two superintendents for missions and one for the treasury department of this field is imperative. Elder L. V. Finster writes that the work in the Philippines was never more prosperous. The first residence on the newly purchased site for the headquarters of the Philippines, located in the city of Manila, is nearing completion. The printing plant has already been transferred to the new location. Twenty-five were recently baptized as the result of meetings held by the Filipino workers, aided by the foreign laborers from time to time. Forty-five accepted the message during the last month.

The latest word from the Malaysian field reported by the treasurer, Brother H. E. Sharp, is that the income from tithes, offerings, and book sales during the past months exceeds the expenditures throughout the field. Elder F. A. Detamore, the superintendent, passed through Shanghai with his wife and family, accompanied by two brethren and their wives as recruits for that field. They

never visited. I told him we would go if he would guide us there, as it is very hard to find the houses by direction.

I found the woman very sick, with a gash three inches long under her arm, and one in her breast five inches long and very deep. The wounds had been inflicted three days before, so that the flesh could not be drawn together. After removing the filthy clothes and bandages, I washed and cleansed the wounds, rebandaging them, and left her feeling more comfortable. The deep wound had started to suppurate, and if it had been left much longer there would have been considerable trouble in getting it to heal.



COSTUMES OF INDIANS ATTENDING
DRUNKEN CHURCH FESTIVAL

These, dear brethren, are the conditions we find among these people. On other trips I make, I find many cases equally as bad. Many get well in a very short time. The Lord is indeed guiding in a wonderful manner; for some of the cases I have seem to me almost impossible to cure, but they get well. I am realizing more and more that my Father in heaven is with me daily, directing my hands and giving me wisdom to do that which I of myself could never accomplish. The medical work in these fields calls for consecrated men and women; and it is my prayer that God will keep me faithful so that his presence will be with me daily. For what could I do alone?

We cared for fifteen persons on this trip—not so many as the week before, but we can see the work growing. The great need now is to get the language, for through the medical work the way is opening to tell the people the great message for this time. We are using all



BOLIVIAN ROMAN CATHOLIC CHURCH
WHERE FESTIVAL WAS HELD

our spare time in studying Spanish. While on these long trips, I take my New Testament in Spanish and English and study while in the saddle. This I find an excellent plan, reading God's Word and translating it into the language of the people for whom we are laboring.

OUR HOMES



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.

Character Building in the Home

HELEN C. CONARD

"The choicest garb, the sweetest grace,
Are oft to strangers shown;
The careless mien, the frowning face,
Are given to our own.
We flatter those we scarcely know,
We please the fleeting guest,
And deal full many a thoughtless blow
To those we love the best."

"Home, with its purity, peace, and love, is the gift of Christianity."

CHARACTER building is the alpha and omega of life's short span. It has always been so. God himself began it when he placed the man and the woman in that garden "eastward in Eden." Before them was placed that work of developing characters fitted to hold the dominion which God put in their hands. They were placed upon vantage ground; but they failed, and the vantage was lost, and their tainted posterity have been obliged to struggle against ever-increasing odds from that dark day to this. But still the plan has not changed. The work is before us, and there is no other way. And while the path leads us by the way of the cross, we must follow it or fail, not only for time, but for eternity.

"Man is a bundle of habits." Usually when it is said of a young man, "He has no bad habits whatever," it simply means that he does not drink intoxicants, he does not use tobacco, he does not swear, he does not gamble. The fact is if he has no bad habits whatever, he is perfect. At the same time that he neither drinks, chews, smokes, swears, nor gambles, he may have other habits that will as surely enslave him in the bondage of sin and compass his final destruction. The boys and girls upon whom the burden of this message is soon to rest must possess positive, sterling qualities that will pass at a premium in any market because of their recognized value.

Obedience

Christ was subject to his parents. Here is the obedience that is the example for every child. Here is the standard to which every parent should strive to bring his child. When shall this training begin? If it did not begin with the parent in his own parental home, he will have a struggle with himself before he begins with his child. He must learn what obedience is; he must have in his own mind such a clear-cut idea of what

constitutes true obedience that he will be able to detect disobedience in whatever guise it may present itself. The will of the parents must be an unwavering law to the child. But here we are confronted with the problem of problems: how to teach this implicit obedience. It stands to reason that the training must begin very early—it can hardly begin too early—in the child's life, and it must be carried on with conscientious, undeviating, patient persistence until the habit is fully established. And then what? The habit must be maintained with the same conscientious, undeviating, patient persistence so long as you are the parent and he is the child. But some may say, Is not this making provision for the parent to be tyrannical,—for the child to be a slave,—a mere whim of caprice?—No, there is no such provision in true obedience.

There are always two parties to obedience, the one commanding or requiring and the other complying with the requirement. To be obedient is to be subject in will or act to authority; and here we are brought to the first step in teaching obedience,—the training of the will. This does not mean the annihilation of the child's will by any means. The will is God's most precious gift to man, and it should ever be the aim of the parent to strengthen the will of his child, to train the will, to turn this precious reserve force into channels of peace and blessing. If the will of the child is brought into harmony with the will of the parent, there will be no thought in the child's mind of tyranny on the part of the parent or of the loss of individuality on the part of himself. The parent's way is his way; the parent's interest, his interest. This is as it should be. But what a responsibility it throws upon the parent! His will must be the governing will; but what about his will? Has he so learned the lesson of obedience that his will has been brought into harmony with the will of the Father of all?

Respect

Respect naturally follows obedience. In fact, it seems to me that there can be no true obedience to an authority without respect for that authority. So surely as a parent forfeits the respect of his child, so surely the semblance of obedience will come to an end as soon as the pressure of physical force is removed. Here in a most emphatic way is the po-

tency of example over mere precept demonstrated. The example of the parents in their association with each other and in their attitude toward their children will count for much in forming this habit. If the husband shows that the wife is his queen, she will be enthroned in the actions of her children. If the wife crowns her husband king, he will have a family of loyal subjects.

Reverence

Closely allied to respect is reverence, and here as in the training of respectfulness, a single word or act of the parent may turn the scale. Reverence for God, for the name of God, for the house of God,—are we as a people lacking in this? I have sometimes thought so, and yet I know we do not mean to be guilty of anything sacrilegious. Many times the conditions under which we worship have a tendency to lower the standard in this respect. If we could always have the church edifice with its mellowed light and suggestive furnishings, we might find it as easy to maintain a degree of religious awe, even in our children, as is seen with some other sects; but with meetings held in the common schoolhouse or in the private house, it becomes a matter of study just how to preserve the proper decorum. One thing I have looked upon with fear and trembling,—the apparently growing tendency toward the separation of parents and children during the time of the service. It is a sight which it seems to me must wring groans of distress from the very angels to see pious parents on the front seats while their children are in some other part of the room, usually in the rear, with their playmates or acquaintances of the week. It is a dark picture, with more in it than is seen on the surface. I wish it were an imaginary one.

(To be concluded)



The Battle Against Waste

MORE than ever before the world of today is a battle field. The battle is closer than any other ever fought. It is not for dynastic glory. It is not for a personal point of honor. The world's battle of today is against waste, the devourer of humanity.

Either, in this land of the American people, as in other lands largely peopled, waste must stop, or the growth of population must stop. And when the population of a nation ceases to go forward, the next step is that it begins to go backward. This is national decay. Step by step with national decay goes individual decay.

Where, and in what, is this devouring waste?—Everywhere and in everything. Twenty million families, the big consolidated family of the United States, each needlessly burning one single match a day, at the price of five cents a dozen boxes,—only one match wasted to a whole family,—is the equivalent of burning down every year a house worth half a million dollars.

If so little a thing as a single match a day for each family of five persons can

mean so much in the aggregate of national waste, is not all the rest of the possible and the actual waste as clear as sunshine?

There is the light that is left burning when not needed. There is the fire flaming under the empty kettle. There is the good food swept neglected from the table. There are the farm implements, the artisan's tools, the household utensils, misused and damaged. In all varieties there is waste by nearly all the units: and the aggregate is immeasurable.

Worse! There is the economic waste in the production of the necessities of life. Two pairs of hands on the job for one pair. One pair fiddling for a day over what could be done in half a day. Rent paid for more space than would suffice. Water running over the dam without turning a wheel. In your own mind go down the list—this, that, and everything. Think of what a single match a day means, and then see if your imagination can grasp it all—all the waste.

Scientific management is chiefly the stoppage of waste. In recent years the supreme efforts and the supreme triumphs of business management have been in the stoppage of waste—getting more than before out of the same material, the same physical energy, the same material activity.

And now American governing bodies, like private corporations, are alive to the need of scientific management to promote efficiency and save waste. They are employing experts in business methods. They are hunting for good business managers as a private corporation would—a city business manager, a State business manager, a federal department business manager.

This is the battle for efficiency, absorbing in our day the best brains of successful business management.

But this isn't going far enough. It does not get to the biggest field of all—the public's waste. The scientific methods of the thousands saving against the waste of the happy-go-lucky millions have been a partial check on the rising price of the nation's bread and butter. But there is a limit to the attainment of the ideal of waste—saving by the scientific methods of the thousands organized into perfect business machines. To that ideal the successful ones are near enough, and the others must perish—to sound the warning of the dead line.

Then it will be up to the individual units—the millions for the last chance! Can the millions on the farm, in the small place of business, at the workbench, in the household, learn that inexorable lesson to save waste? Well, they can, because they must. Germany has learned, or is learning; and France, and Holland.

Theirs is the lesson we Americans must learn or be devoured by our waste. We must not suck the orange dry and then study the rejuicing of the shriveled skin. We must not be the last to learn. In the economic race, the devil takes, without fail and without mercy, the hindmost.—*Munsey's Magazine*.

His Way

WITH a heart that was pure, and an eye seeing clear,

She looked on a world full of woe,
And begged with a woman's passionate might,

"Dear Father, O pray let me go!

"I will use all the strength of my earnest soul

To teach them the way to thee;"

But the Father but drew her more close unto him,

And answered her passionate plea,—

"I have many a voice that is loud and strong,

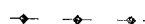
To speak to the world for me,
But I've no one to sing a lullaby song
To this wee little babe but thee."

And the song was so sweet, and the song was so soft,

That the babe on her bosom smiled;
And the world that was weary of noise and of strife,

Saw God in the mother and child.

—*Eleanor Scott Sharples*.



The Mother's Responsibility in Regard to the Purity of Her Children

THE engineer who would attempt to run a train filled with human beings over a road beset with danger, without a thorough knowledge of the perilous points and a full understanding of how he must guide his engine, either to avoid or to pass over them in safety, would be condemned at once by every one, not only as utterly unworthy of the trust reposed in him, but as guilty of inexcusable sin in thus jeopardizing human lives,—inexcusable, because, if he takes upon himself such a trust, he has no right to remain in ignorance of anything which it is in his power to learn respecting the precautions necessary to insure a safe journey.

If a knowledge of the dangers which surround his way is so necessary to the engineer into whose care is intrusted simply the bodily safety of human beings for only a few short hours, how much greater importance is attached to a knowledge of the pitfalls and dangers which beset life's pathway, for all mothers to whose care and guidance is intrusted not only the physical but the mental and moral welfare of children for a score of years.

The evils that influence our children for vice are everywhere prevalent. There are hundreds of different avenues by which they may reach even the most sheltered homes of our land. Mothers cannot afford to ignore these perils. It is blindness to danger that invites moral disasters.

Many mothers are apt to look upon the subject of impurity as one which in no way concerns their children of tender years, and so neglect to guard them in this particular until the weeds of impurity are firmly rooted in their young hearts. It is easy to see the weeds when they have grown and are putting forth leaves and branches; but then it is too

late; the roots are firmly grounded; and labor with what zeal we may to tear them out, there is always danger that some rootlet will remain to spring up again where least expected. The only sure way is to prevent the mischief-making seeds from germinating.

As a safeguard against vice, teach the little one, from earliest infancy, correct physical habits, especially in regard to sleeping and eating. "The handmaid of chastity is nature's great restorer, peaceful, unbroken slumber for childhood and youth." Any source of indigestion, too much or too little exercise, cold feet, or other exciting cause of sleeplessness, should be zealously guarded against. The diet of children should be most rigidly looked after. Children allowed to eat at all hours, to partake of rich and highly seasoned foods, sweetmeats, and dainties, to use tea and coffee and strong condiments, to overeat, are thus taught self-gratification rather than self-control, and are placed under the dominion of their lower natures.

Abundant exercise is an especially important aid to purity, and the value of wholesome occupation at all times can hardly be overestimated. The mind will be occupied with something, and the old adage that "Satan finds some mischief still for idle hands to do" is a true one. Have something fresh and interesting always ready with which to satisfy the keen appetites of their unfolding intellects. Teach them about stones and flowers, about insects and birds, and read to them about great and useful men and women. Strive to interest them in whatever will create in them aspirations for that which is good and pure. If the circumstances which surround them are such that there is any likelihood of their being led into evil through the example of others, fortify them against it by warning them of its inevitable consequences.

Guard the associations of your little ones even more carefully than those of children of older growth. Never allow them in their play to wander out of your sight and hearing in company with some neighbor's child; and do not, to get rid of their noise, banish them to some room or corner by themselves, where they, unobserved, will feel at liberty to carry out any impulse for evil which may spring up in their minds. If little friends come to visit them, superintend their plays, show them new games, and help them to keep their minds so full of enjoyable thoughts that they will have no time to think of anything wrong. Let them see that you enjoy their guests, and they will soon come to feel that a visit from a friend without mamma to share it will be a great loss of pleasure.—E. E. K., in *Home and School*.

PLATO says that "the best way of training the young is to train yourself at the same time; not to admonish them, but to be always carrying out your own principles in practice."



THE FIELD WORK



Ontario

ON Sabbath, June 20, eighteen members were added to the church in Brantford, Ontario. Thirty-two new members have been added to this church during the past ten months. In the months of July and August last year we held a tent effort there, and followed the work in a hall during the fall and winter. We met with some severe opposition, but the Lord blessed with an increase in numbers, as noted above.

We are now laboring in Toronto, with its nearly half million inhabitants. We began our tent effort last Sunday, July 12, with a good attendance, and each night since we have had a goodly number at the meetings. As this is the home of the Lord's Day Alliance, we expect that the work will be somewhat difficult to open up. But we are of good courage and trust in the Lord to lead us.

J. AND MRS. ALLEN.

Maryland

BALTIMORE.—We are now beginning the fifth week of our tent effort for the colored people of Baltimore. Connected with the effort, are the members of the church, who render faithful service each night in a good, strong choir. Elder Seeney, from Wilmington, Del., preaches here every other evening. The interest is the best we have ever had at any place; the tent is filled at each service, and from fifty to one hundred stand. On Sunday nights the crowd is still larger. Some already are keeping the Sabbath, although we have not yet preached on this important truth.

The same persons attend night after night, and we believe that the success we are praying for will be a reality. Our conference brethren have been good to us in furnishing us with such a nice tent, and in return we are making the tent entirely self-supporting; for our collections will pay every expense. We solicit the prayers of the readers of this paper for many souls, and for wisdom in the presentation of the message.

GUSTAVUS P. RODGERS.

New Jersey

It has been a long time since we have reported to the REVIEW, but it has not been because God was not working for the people of this State.

I can speak for about three years only, but during this time the prospering hand of God has been manifested. This is distinctly a foreign field, and we have been working for the following nationalities: English, German, Swedish, Danish-Norwegian, Dutch, Slavic-Bohemian, Polish, Russian, Hungarian, and Negro. We have had ten workers laboring for the foreign-speaking people, one Negro worker, and about as many more

working for the English-speaking people. At the present time we are employing twenty-four laborers.

During the year 1913 the net increase in church membership was 99, making our present membership 825. A substantial increase was made in the tithe over the previous year. Four new churches were dedicated last year, and another is now nearing completion. These buildings are substantial monuments, and will mean much for the advancement of the third angel's message in this State.

We are glad to be able to do so much for the foreigners, and we have been able to send several to spread the message in other places.

When the message came that we ought to work the cities in the East, the Lord immediately began to prepare the way; and we find that there are many waiting for the message. Our literature is accomplishing much in advancing the work here.

We have only four tent companies in the field this year, but the prospects are bright for good returns from these.

A. R. SANDBORN.

Santa Maria, Brazil

SANTA MARIA is fifteen leagues distant from Caruaru, the nearest railroad station. The whole country between these two places (and there are many regions like it in this state of Pernambuco) bears in a special sense the marks of the curse of sin. There is a dry season of six months, and a wet season of the same length of time. At the close of the dry season, there is not a green leaf to be seen for many miles around. All is withered and dead. And, in fact, the inhabitants of this section are happy if, after a period of six months, rain sets in. Sometimes it fails, and that may mean eighteen months without rain, and very likely the starving of all live stock.

On our way from Caruaru, after riding for hours in the hot sun, we approached what seemed a clear, cool, refreshing rivulet. We were glad for the prospect of getting a good drink; but when we tasted the water we found it to be strongly saline, and not fit to drink. The inhabitants tell us that all the water found in the earth or in streams in this section is more or less salty, and cannot be used. To provide a water supply, the people dig holes of all sizes, shapes, and depths in the earth, and in the rainy season these fill up with water. This is the water supply for man and beast as long as it lasts. Although it is now the rainy season, and this water supply is at its best, it is not very enticing, even to a thirsty person, to go to one of these water holes covered with all sorts of plants and swarming with water insects and animals, for a drink. It is now almost two weeks since we have seen any fruit worth mentioning. In the dry

season, the bill of fare is very meager.

But why are we in such a place anyway? A certain inhabitant of Santa Maria heard of a sister in Caruaru who kept the Sabbath. His pastor had told him that the only way one could get along with those Adventists was not to talk with them, for if a person ventured into a conversation with them, he was lost. However, this faithful pastoral instruction, instead of having the desired effect, led the man, who had once been a Catholic and whose priest used to talk in the same way about the Protestants, to think that there must be something wrong with such advice, and he became curious to know more about these Sabbath keepers. He went the fifteen leagues to Caruaru, partly on business, partly to meet the Sabbath keepers. After a valiant struggle to defend the first-day sabbath, he was so far worsted that he went home with a copy of Portuguese "Bible Readings," resolved to study the question; and in Santa Maria we now have about twenty persons in six different families who are keeping the Sabbath, and others are interested.

It certainly seems strange that the truth should find its way into such out-of-the-way places, and yet, as we talked to these persons of the glories of the new earth, where the difficulties of the present life and the curse now burdening this old earth will be forever past, they could certainly appreciate all the promised blessings. The writer has been accompanying Elder Ricardo Wilfart through this state, his new field of labor, introducing him to the brethren, and among other places we visited Santa Maria. May the Lord grant that the work that looks so promising here at this time may develop into a good, strong church.

F. W. SPIES.

South Dakota Camp Meeting

THE camp meeting at Huron, S. Dak., held June 12-21 on the State fairgrounds, was a successful one, notwithstanding that the meeting opened amid stormy weather and heavy winds.

Besides the conference laborers, there were present Elders Chas. Thompson, C. L. Emmerson, J. H. Schilling, M. L. Andreasen, Valentine Leer, S. Mortenson, A. R. Ogden, and E. T. Russell; Profs. Frederick Griggs, E. C. Witzke, H. A. Morrison, and W. W. Ruble; Brethren F. E. Painter and W. H. Edwards.

The attendance from the city was good, and the preaching was of an inspiring nature, touching the heart, the burden being, One soul brought to Christ by each one in the conference in 1914. The conference president, who had served faithfully for four years, wished to be relieved of official duties, that he might give himself more fully to the work of the ministry; so this important work, after careful consideration, was laid upon Elder E. T. Russell, formerly of the Central Union Conference. The other conference officers remained the same as for the past year. During the meeting two baptismal services were conducted, and about thirty-five candidates were buried with their Master in the watery grave.

Reports of the various departments showed progress in every line of work. Fifteen cents a week per member for the first six months of 1913 and twenty cents a week for the last six months

of the year were fully met by the conference. Tithe receipts showed an increase of about \$2,000 over the previous year. The per cent of tithe to missions was sent to the General Conference as recommended; thus it can be said of the South Dakota Conference that it met all expectations of the General Conference for the year.

A successful cafeteria was conducted, which allowed the sisters more time to attend the meeting.

In view of the prospects of a good crop in this State, a movement was begun which is hoped will reduce the financial obligations of the conference very materially this year. The conference starts upon its year with hope and courage to continue the proclamation of the last message of mercy to a dying world.

I. G. ORTNER.

Western Canadian Meetings

The Saskatchewan Camp Meeting

THIS meeting was held at Regina, June 25 to July 5. Seventy-five tents composed the camp, and nearly four hundred of our people were in attendance. While this is the youngest of the Western Canadian Union conferences, it is very rapidly coming to the front. The past year was a prosperous one in every department of the work. The blessing of the Lord attended the laborers, and a goodly number were added to the truth.

During 1913 three new churches were received, increasing the membership by 123, and the total number of believers by 204. The tithe had a gain of \$2,958.23, and the offerings of \$2,072.18. The total tithes and offerings per capita were \$49.08. All this gives evidence of a prosperous and growing work.

This conference is taking a very active interest in the home missionary work; and experience has shown that every church and conference doing that will experience encouraging growth and development in all branches of its work.

The business proceedings of the conference were most harmonious. Elder A. C. Gilbert was reelected president for the coming year, and few changes were made in other officers.

The laborers present were the same as at the Alberta meeting, with the exception that Elder C. Leer came to take the place of Elder Riffel in the German work. Daily services were held in English, German, Servian, Roumanian, and Russian. Scandinavian meetings were also held frequently. By this the reader gets an idea that several nationalities are represented in this field; but these are by no means all. Canada, like the United States, has a very mixed population, representing nearly all nations in the world.

The question of a conference school was given much consideration at this time. One year ago the conference instructed its executive committee to be on the lookout for a favorable location for such a school, and report its findings to the conference this year. This instruction the committee followed, and presented to the conference assembled quite a number of sites and propositions. These were all most carefully considered by a large representative committee chosen by the conference, and North Battleford was selected as the location offering the largest number of advantages for the school. Five thou-

sand two hundred and twenty-nine dollars was subscribed in cash and pledges. This, with \$1,296 on hand, gives them \$6,525 to start the school enterprise. Their decided purpose is to proceed only as they have cash on hand to meet the outlays. They will do well to hold strictly to this plan.

We were glad to find this conference ahead on the Twenty-cent-a-week Fund, and their purpose is to keep their lead. Why should not more conferences do the same?

The spiritual interest in the meetings was very good. The preaching was close and searching, and heartily received. On the last Sabbath of the meeting we had a special refreshing. Some took their stand for the Lord, and nearly all present renewed their covenant with God. It was a most impressive occasion, and will long be remembered by many.

A special feature of the meeting was the children's missionary program given on Sunday morning. It was very interesting and instructive, and had an excellent effect on the congregation. There were parents present who confessed their faults in not giving their children more encouragement in missionary effort. Much credit is due their conference Sabbath-school secretary for her excellent work for the children.

The Manitoba Camp Meeting

In company with Elder H. S. Shaw and others, we left Regina on Sunday afternoon for the Manitoba meeting at Morden, where we arrived Monday noon. We found the camp very pleasantly located in a shady park on the outskirts of the town. The meeting, having begun the week before, was under full headway, in charge of Elder E. M. Chapman, the president, and his coworkers. While the Manitoba Conference is the oldest in the Western Canadian Union, it is still the smallest in number of believers. Various internal conditions have hindered the progress of the message. We hope that unity and hearty cooperation may prevail, that the work may advance more rapidly, to the joy and encouragement of all. This camp was composed of thirty-eight tents, and about one hundred and fifty of our people attended the meeting.

Morden is located almost in the extreme south of the province, in a German community where we have a large German church; hence the Germans formed fully two thirds of our people assembled. The blessing of the Lord attended our meetings, and our people seemed much encouraged, and heartily responded in renewal of consecration to God and his service.

Elder Chapman was reelected president of the conference. May the Lord greatly bless the work in that great province during the coming year. Eight candidates were baptized at the meeting, and some others will be baptized at their home churches.

The conference voted to raise \$1,500 to be divided between mission and home work. Of this amount \$800 was given in cash and pledges at the meeting. This was good, considering the small number present, and showed a readiness on the part of the people to support the work. This conference has been somewhat backward in the home missionary work. We hope there will be a decided change in this respect, as this would prove a great blessing, and give a new

impetus to the progress of the work in both the churches and the conference.

With this meeting ends the series of five camp meetings in the Western Canadian Union. In company with Elder Shaw I have attended them all. The blessing of the Lord has been with us, giving us much freedom in preaching and in giving Bible studies, which have been of a heart-searching nature.

In every place the message has met a most hearty response. Personally I have greatly enjoyed the tour, and my associations with Elder Shaw and other laborers have been most pleasant and profitable.

The Western Canadian field is a most promising one, with a devoted and consecrated corps of workers and a faithful church membership. Great results are in store. There is also a large foreign element of many nationalities to whom the truth must be taken, both by literature and by the living preacher. May the good work be hastened on its march.

O. A. OLSEN.

Camp Meeting in Wisconsin

THIS meeting was held June 18-28, at Wausau, a thriving city of sixteen thousand people in the north central part of the State. At the evening services the attendance from the city was good. Our own people were well represented, more than eight hundred being in camp.

Elder W. T. Knox, of Washington, D. C., was present, and all the union laborers were in attendance. Elder W. A. Westworth, of Battle Creek, Mich., remained during the entire meeting, and gave efficient help.

Meetings were held daily in the English, German, and Scandinavian tents. The Lord came very near to his people during these services. There was an earnest desire on the part of many for a closer walk with God. In this respect, the youths' meetings were especially encouraging. A number of persons gave their hearts to the Lord for the first time. A good consecration meeting was enjoyed on the Sabbath. Thirty-three were baptized.

The Lord has blessed the work in Wisconsin the past year. Encouraging progress is seen in each department. During the year, one hundred and eighty-six have been baptized and united with the church. The tithe in 1913 was \$4,832 more than in 1912. The tithe for the first four months of 1914 was \$1,919 more than for the first four months of 1913. If the people will keep up that record this year, Wisconsin will receive some help that is greatly needed. The sanitarium in Madison gave a good report. The Lord is greatly blessing that institution. Financially it is pulling out in splendid style. Every dollar paid on its pledges is applied on the debt, which has been reduced more than \$20,000 the past four years. Wisconsin has been behind in its mission offerings, but there is an improvement in this. At the camp meeting \$2,200 was given to foreign missions (\$500 of this sum was Sabbath school donations), and the people pledged themselves to loyal support of our missions abroad.

The educational work was given careful attention at the camp meeting. Prof. O. J. Graf spoke for Emmanuel Missionary College. Others represented the schools in the State. The Bethel Academy is the next oldest of our con-

ference schools. It is doing first-class work, and is worthy of the support of all our people. We highly recommend this good academy to our youth everywhere. Young people sent there are trained in the right way. Prof. T. Elliott has been elected principal for the coming year. He has the confidence of all, and the workers agreed to give the school their hearty support.

Brother J. W. Mace and others labored hard, and with good success, for the sale of our literature. A large quantity of our books and pamphlets was sold. One hundred and eighty-six yearly subscriptions were secured for our papers, forty being for the REVIEW. As Brother Johnston, the former field agent, had received a call to East Michigan, Brother Belding was chosen to take this work in Wisconsin.

In the election of officers very little change was made. Brother W. H. Thurston was reelected conference president, and the committee remained about as before. Wisconsin is one of the old banner conferences in our denomination. With faithful management and loyal consecration, the future before it is bright.

L. H. CHRISTIAN.

Now Is the Time to Use the Newspapers

THERE has never been a more opportune time to proclaim the message concerning the battle of Armageddon, through the newspapers, than now. While Europe is all aflame over the Austro-Servian controversy, and the indications point to a general war, our workers ought to realize the wonderful opportunity they have of telling the people through the papers just what is about to break upon the whole world.

An article on the battle of Armageddon would make a very timely subject for any newspaper, and would be read with more than ordinary interest because of the turbulent conditions now existing in Europe. The publication of an article on this subject ought to be the means of opening the way for the printing of extracts of sermons, or even of letters or interviews on various subjects dealing with the third angel's message. So eager are some newspapers to fill their columns with war news that they are reprinting what the soothsayers said a year or more ago about the troubles that would occur in different countries of Europe in 1914. The third angel's message is more powerful and inspiring than anything a soothsayer can ever think of saying; and, by the help of the Lord, our workers ought to be able to herald the message far and wide through the medium of the newspaper, by using the strife in Europe and what the battle among the nations means in the light of prophecy as a basis for their articles.

Various phases of the message are being proclaimed through the secular press this summer; but while the whole world is being stirred by what is going on across the water, our workers should double their efforts to sound the warning of Christ's soon return by writing articles, thus bringing to the attention of the millions of readers the fact that such strifes were foretold by the prophets, and are of more than ordinary significance. Brethren and sisters, let us work while it is day, for the night comes when no man can work.

WALTER L. BURGAN.

Educational Department

J. L. SHAW	-	-	-	-	General Secretary
F. GRIGGS	-	-	-	-	N. Am. Div. Secretary
W. E. HOWELL	-	-	-	-	N. Am. Div. Asst. Secretary

Notes Afield

Loma Linda College

UNIQUE among our sisterhood of schools is the Loma Linda College of Medical Evangelists. If there is need of establishing schools of our own for the general education of our youth, equally necessary or more necessary it is to conduct a professional school of medicine, in order to protect our young people from exposure to the perils of pursuing scientific study under skeptical and worldly-wise instructors.

There is a great difference between learning a law or fact of science in an atmosphere of faith, and acquiring it from a teacher who fears not God, and regards not man as the masterpiece and image of his Creator. This is especially true when that law or fact pertains to man himself. In the study of the anatomy, physiology, and physical welfare of man, no man who does not keep continually before him the fact that the laws of his being were established and are directly controlled by his Creator, can have his understanding of God enlarged by such study, or his motives stimulated to render Him unselfish service.

It is not enough to eliminate error from scientific study; there must be also a positive flavor, a specific mold, placed upon the truths of science, if the instruction is to accomplish the desired end of awakening in the student a passion for true ministry to his fellow men. It is for this reason that the Loma Linda College occupies a unique place among the medical schools of the world. Its aim is not only to teach the technical science of medicine divested of error, but to infuse and inculcate the spirit of evangelism in all its students. Hence that unique name,—among our own and among the secular schools,—College of Medical Evangelists.

But this is not all; we are a temperance people. We have much to say—not so much, perhaps, as we once did—about the care of the physical man, to the end that our powers of mind and of heart may be clear and penetrating in the service of God, and our lives and working strength preserved. The principles of healthful living constitute a part of the message we have to live and to give. The two chief aims in conducting colleges, academies, and church schools among us, are to save our children and youth and to develop their capacity for Christian service. Therefore diligent effort is needed to safeguard their physical health while in this growing stage, and to teach them the true relation of health principles to the giving of the advent message.

A New Sphere of Usefulness

Yet in only rare instances is there connected with the faculties of our colleges and academies a physician or a nurse who gives his entire time, or a considerable part of it, even, to teaching. It is not sufficient to leave the work that such a person can do, to the regular teacher. He may practice correct health principles himself, and commend them to stu-

dents: but it needs the special training and enthusiasm of the physician or nurse to instruct students in such a way that they will see the bearing of health principles on the message they are preparing to give, and gain a sufficiently scientific knowledge of those principles to be able to teach them intelligently. If this work is left to the ordinary teacher, he is more likely to impress his personal practice and prejudices on students than to present healthful living in a sufficiently broad way to enable the student to apply the principles to his own practice with intelligence, and adapt them to the needs of those whom he meets in evangelistic effort.

Our medical college must take the lead in developing medical-evangelistic workers; but, as it seems to me, it must supply to our school faculties such physicians or nurses as have the gift of teaching, can carry enough in scientific or literary subjects to make their employment profitable, and can take the burden in health lines. Such persons could be responsible for the sanitation of the buildings and premises,—something much needed in our boarding schools,—and so bring up the tone of personal hygiene, temperance, and health practice in all things. This would be an honor to our schools and a strong element in the efficiency of workers. This is a new sphere of usefulness for our medical college that has impressed itself deeply on my mind during the time I have recently spent among our schools. W. E. H.

◆ ◆ ◆ Prepare Now

OUR church school work has been growing steadily. Each year has witnessed a more substantial foundation, upon which it may build more securely. This is evidenced by the following paragraph taken from a letter from one of our State conference educational superintendents:—

"We have eighteen schools in our conference, of which sixteen have definitely arranged for their teachers; and nearly all of them have most of the money in sight with which to pay the teachers' salaries for the full nine-month term. The salaries run from \$30 to \$72 a month, with an average probably of about \$40."

We are indeed pleased to receive this good word. It is wise and well thus definitely to plan for the expenses of the entire term of nine months. The financial burden of our church schools is heavy, and proper plans for it do much to insure success for the entire year.

The first of September is near. At that time hundreds of our church schools will open. It is now high time to have all necessary arrangements made for the opening.

In arranging for the school, provision should be made for all the children of all the people to attend. There are those whose financial circumstances are such as to make it quite impossible for them to pay the regular tuition. The school should not be called upon to lose this tuition, but those who are able to assist should improve this opportunity to bear not only their own burdens, but those of others as well.

In thus planning, arrangements should be made not only for the salary of the teacher, but for the furnishings of the schoolroom and the general equipment

necessary for successful work; such as books of reference, maps, charts, etc. With neat schoolrooms, well ventilated and well lighted, with comfortable seats, proper equipment, and with good teachers, our church schools will do a marvelous work for our children this coming year. Now is the time to make these preparations. F. G.

Missionary Volunteer Department

M. E. KERN	-	-	-	General Secretary
C. L. BENSON	-	-	-	Assistant Secretary
MATILDA ERICKSON	-	-	-	N. Am. Div. Secretary
MEADE MACGUIRE	-	-	-	N. Am. Div. Field Secretary

Missionary Volunteer Work in Foreign Fields

WE are confident the readers of this department of the REVIEW will be glad to learn what is being accomplished in the Missionary Volunteer work in the regions beyond. We shall give opportunity to a few of the secretaries to relate their experiences. Sister Mabel McKeague, of Honolulu, writes: "We are receiving the *Gazette* regularly now, and I find it an invaluable aid in preparing programs, etc. I shall ask our tract society secretary to place a standing order for the Reading Course books with the Review and Herald, so we may not be delayed in getting them. It seemed impossible for me to finish the Reading Course books until lately it occurred to me to read them on the street car. In this way I have finished two, and shall have finished the third by the time this reaches you."

They plan to start the Junior Missionary Volunteer work in Honolulu just as soon as the church-school teacher arrives in October.

Sister Louise Wurts, of Brazil, writes of a twenty-year-old Negro girl, the daughter of a slave, who recently heard and accepted the truth. She was severely persecuted; but she persevered, and has now won her mother and her mother's two employers and their wives to the truth.

Elder D. Isaak reports from Russia: "We receive great help from our young people, even those who have not had school privileges. They hold general meetings for the public. Among the Estonians, even young sisters hold meetings in rented halls, with large attendance. We are thankful for their zeal in circulating our literature, and for their faithfulness in paying tithe and offerings."

Sister Margaret Prieger, of Haiti, has started a French Missionary Volunteer Reading Course, and is having the Morning Watch Calendar translated into the French.

Recently when she was prevented from visiting the churches in the interior, and postal communications were cut off, a little fourteen-year-old colored girl walked one hundred and fifty miles and brought the Missionary Volunteer report for her society, in order that Sister Prieger might not be disappointed.

Sister Ina Fischer, of Cuba, says: "Our mission society numbers over ten members. Brother Allen thought it wise to admit some of the older folks as mem-

bers, as they are taking the Reading Course. The local society of Las Minas has a membership of twenty. The majority of these are young people, including a few children. Some of our members are holding Bible studies in a village here where the sugar mill is located. They report a good attendance at the meeting."

Brother A. H. Ferris sends a very interesting report from Norfolk Island: "We have a good church of about fifty members, including a live young people's society. After Sabbath school and church service, we withdraw from the church to the mission home, and hold our young people's meeting Sabbath afternoon. The interest taken in the doctrinal study, and the reports of missionary work done are very encouraging. Last week, on the subject of 'Righteousness by Faith,' twenty-two passed the examination, receiving one hundred per cent each.

"Old and young take doctrinal studies together. It is quite interesting on the examination day. We have a long veranda at the mission home, and we place tables at intervals where all can receive paper, and write the examination under the strict supervision of the deacon, Brother Sidney Nobb, a grandson of the old Pastor Nobb, of Pitcairn. The children and those who cannot write pass into a schoolroom where I examine them. One little girl who was regarded as mentally unable to acquire knowledge has passed five doctrinal examinations without one mistake. Each month she takes twelve papers to her part of the island and distributes them among people who were very prejudiced a short time ago. Each time she reports twelve papers given away, and twelve visits."

Elder Melvin Sturdevant writes from Tsungwesi Mission, Rusape, Rhodesia, South Africa: "Since our arrival twenty-six have been baptized, and many are turning to the Lord. Our school has done excellently. About eighty-five are enrolled now. Our Sabbath meetings are attended, and a good interest is manifested. The natives are now turning toward us. We have found that some have been working very hard to keep the natives from us. One chief said to me not long ago, 'We heard strange things about you and your work,' and asked if they were so. I answered, 'Come and see.' I stayed at his kraal three days and nights, and before I left he and his 'second man' asked me to give them a teacher, showing me a place where we could build a school, and where my teacher could have a garden. I have promised them a teacher soon. They also promised to help my teacher build."

Brother Maximo Trummer writes from Lima, Peru: "Our union meeting granted me permission to print some tracts on the Missionary Volunteer work. We sent out one hundred and fifty review papers on the Reading Course in English, and one hundred in German, dividing them among the different fields. I believe that the Morning Watch and Reading Course have saved one young woman from leaving the truth, and she is now taking the nurses' course. The donations of the past year have been applied on the Indian school fund especially; but this year the Argentine young people have planned to pay the fares of some students coming here from Peru.

"There are one hundred and seventy-five members in the Lake Titicaca Mission, and many of them are young people, so I have asked Brother Stahl to kindly organize a Missionary Volunteer Society there, and carry it on as well as he can, considering the simple methods which he must follow."

Elder F. A. Allum, in Chung-king, Szechuan, China, reports: "Heretofore the Morning Watch Calendar has never been translated into Chinese. However, I have looked the calendar over, and have suggested some changes that would be necessary for its use in China. I have sent this calendar to Shanghai with instructions to have it looked over by the brethren there before it is printed in the Chinese language. I am also writing at this time to all the superintendents in China, asking them to have a secretary appointed in each field to represent and organize this important branch of the Lord's work. You will be glad to know that a society has been started in Shanghai at the China Missions Training School; this is, I believe, the first society in China. Its officers are all Chinese, and they give very acceptable programs."

C. L. B.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

How It Works

It is usually the case that those who come into the truth through reading our literature are very earnest in their endeavors to extend its circulation. This has been especially brought to my mind by a letter recently written to the general office by one of our superannuated ministers with whom I became personally acquainted when he first accepted present truth a good many years ago. He was pastor of a church when a copy of "Daniel and the Revelation" came under his notice. The book had been sold by a colporteur to one of his neighbors who did not appreciate it. He read it, and he and his companion accepted the truth, and later came in touch with our people. In common with all who from the heart accept the gospel message, his first desire was to pass on the light to others. Accordingly he entered the colporteur work, selling a large number of our books in several counties where he had been known.

He continued in the colporteur work until asked by the conference to enter the ministry. Associated in labor with others of our ministers, he had the joy of seeing a number of churches raised up; and that part of the State where there were no believers when he accepted the truth, was later organized into a mission field and then a conference.

During all this time this brother has been an earnest believer in the effectiveness of the printed page; and not only has he sold large quantities of literature in connection with his ministry, but through his influence others have given their lives to this work.

This aged brother is now confined most of the time to his bed; but the agency that brought him to a knowledge of the

truth lies near his heart, and although he can sit up only a few hours each day, he spends a part of that time in writing letters soliciting subscriptions for our good books and papers. In this way, and by canvassing those who call at his home, he is able to continue the good work of extending the circulation of the printed page that bears the light to those who sit in darkness.

This affords a striking illustration of the statement "that one soul brought to the truth in this way [speaking of our colporteur work] will enlighten many others." And this explains why it is that our publishing work prospers and grows. Let us be more earnest in this work which brings such great returns.

W. W. E.

Book Work in the "Black Belt"

THE readers of the REVIEW will be interested to know that twenty-four of the students of the Oakwood Manual Training School are in the colporteur work this summer, earning scholarships for next year. Nearly every one is meeting with splendid success. The following extracts are given from student reports:—

Herbert Greene, Hamilton, Ga.: "The Lord is daily blessing my feeble efforts. He has allowed me to have a part in this message. I know that all power comes from him. My first week's record shows \$164 worth of orders, and my second week \$213, besides helps amounting to \$4.25. Once I went on a plantation. The owner was at one of the houses and told me he did not allow his Negroes to buy from any agent, and that he didn't allow agents on his place. I prayed to the Lord to help me, and he did. I gave the man a canvass, and he said that it was a good book, but that his help didn't do anything but gamble, drink, and fight. But he gave me permission to canvass them. I took \$14 worth of orders. You see God moves in a mysterious way."

Letitia Samuels, Roberta, Ga.: "I am enjoying my work at the present time and expect to do nothing less all summer. In my travels I met two young men who are planning for school next fall. They were thinking of going to Tuskegee, but they inquired about Oakwood. They thought they should like to hear from the school there. I send their names and addresses."

Frank McRae, Carrollton, Ala.: "A man got after me with pick in hand ready to slay me. He harshly ordered me off his place, and threatened to kill me. I went off and said not a word. That day I did nothing except to sell one little help for 35 cents; but my week's work shows \$135 worth of orders. I do not feel at all discouraged. This truth must go. I want to go with it."

Mac Ellis, Durant, Miss.: "I am doing well in my work. I have taken over \$100 worth of orders this week."

T. G. Culpepper, Eutaw, Ala.: "I am glad to hear that the Oakwood boys are making good in the field. Friday I walked eighteen miles to my headquarters to get books that I had ordered. I canvassed a man Thursday. He refused, but when passing that way Friday, I called for a drink of water, and took his order. The Lord gave me \$127 worth of orders last week."

J. S. Spraggs, Carrollton, Ala.: "The good tidings from the field make me feel more courageous in this great and pro-

gressive work. I shall put forth my best efforts this summer to make a success of it. A new confidence is taking hold of me."

W. E. Adams, Thomaston, Ga.: "Satan is trying to stop the work, but God is pushing it forward. I am having some good experiences. The first week I worked two days and took \$123 worth of orders. Last week I took \$220 worth of orders."

L. E. Cunningham, Thomaston, Ga.: "I had some difficulty in getting started. I am now getting on all right. Last week I took \$125 worth of orders for 'Bible Readings.' I am encouraged to buckle on the harness anew next week to do more if the Lord wills. I think of the many prayers that go up for the colporteurs."

Anna Gossom, Lexington, Ky.: "I canvassed Thursday and Friday and took \$34 worth of orders. I am of good courage, for I know I am in the Lord's work."

James Martin, Hamilton, Ga.: "I reached Hamilton May 31 and started to work. Last month I worked 176 hours and received 151 orders for 'Bible Readings,' valued at \$538, and helps, \$5.60; total value, \$543.60. My first Friday a policeman attempted to arrest me for soliciting orders without a license. After a few minutes of silent prayer, I walked away to get my contract and write a letter to get help if I should be arrested. While on my way to the post office I met the policeman again. He had taken my prospectus to keep until I returned, so he gave it to me, and ordered me out of the town on the next train. I went to my room praying for God's protection. To keep from being arrested I went to this policeman and made a friend of him, and he has acted all right since. Prejudice is very high, and we have to be careful. These experiences in the colporteur work cannot be bought with money. Pray for us that we may leave 'Bible Readings' and other good books in many homes."

C. J. Boyd.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

Sunday Law Crusade

THERE is a very interesting situation developing in the State of Pennsylvania at the present time in connection with the enforcement of the Sunday blue law. Two cities of the Keystone State, Norristown and Altoona, are being treated to a system of espionage which would be in keeping with medievalism or the celebrated "holy" Inquisition of the Dark Ages. Norristown is noted as the largest borough in the United States, having a population of 30,000, and yet unincorporated as a municipal commonwealth.

At the behest of the Welfare League the burghess of Norristown, who is the committing magistrate of that community, was called upon to arraign four business men before the public as criminals, the charge against them being violation of the Sunday law, the celebrated blue law of 1794. Of these men, two were obliged to pay fines and the costs of prosecution, one was discharged, and one was held to await a further hearing. The

vice president of the Welfare League, a prominent church worker, appeared as the prosecutor in all the cases, and Mr. William F. Dannehower, a local attorney, represented the defendants.

A great deal of feeling has been engendered because of the fact that the burgess has discriminated in prosecutions for Sunday law violations, having said on one occasion, "I am the burgess, and I will use my own judgment as to who shall be prosecuted and who shall not be." The Business Men's Association is interesting itself, and further developments are looked for in the near future.

The Situation in Altoona

Following a meeting of the Altoona ministerium a crusade against so-called Sunday law violators has begun. The ministerium is employing sleuth methods to make Altoona a newspaperless center. The news agents are preparing to defeat the ministerial sleuths. Officials of all the Philadelphia and New York newspapers, as well as the Pittsburgh papers, previously informed the local news agents that they would assist in fighting the preachers if their business is interfered with; and once the fight is taken up, these men declare they will remain in the thick of it until the ministers are made ridiculous throughout the entire country.

Several court decisions have been handed down setting forth that Sunday newspapers are not luxuries; but the local sleuths have been informed by an attorney that the blue laws, if enforced, will prohibit the sale of the papers.

The rector of St. John's Catholic Church is evidently not in sympathy with the Altoona ministerium's effort to have a blue law Sunday. He took occasion recently to denounce the activities of the minister who spent a portion of Sunday scouring the city to find hapless violators of the archaic blue laws.

He took issue with the ministers on two points: First, that the first day of the week, Sunday, was never divinely ordained as the Sabbath, and, as a matter of fact, was first designated as the rest day by the Catholic Church; second, that the Scriptures designate Sunday as a day of rest, and that rest does not imply the same rest as is found in a graveyard, but rather a healthful and stimulating rest that does not interfere with the rights and liberty of others.

He pointed out that "under the old Hebraic law the seventh day of the week was set aside as Sabbath, but that early in its history, the Catholic Church, on account of many leading events in the life of Christ that occurred on the first day of the week, made the first day Sunday [sabbath], and that this has since been followed by the Christian world."

The rector maintained that it was not the prerogative of any clique of men to dictate to individuals the day they should observe as the Sabbath, and that any individual would have the same right to designate a day in the middle of the week as his sabbath as the ministerial sleuths have to say that the city shall close up tight on the first day of the week.

This Catholic priest's comments are certainly to the point; and we commend them to our erstwhile National Reformers who have for years been endeavoring to establish a blue law system of government in America, and whose home address has been and continues to be the great State of Pennsylvania.

We shall furnish further interesting items from the Pennsylvania campaign in due course of time.

S. B. HORTON.

Medical Missionary Department

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

Real Temperance Work

ALMOST any phase of activity in behalf of temperance is commendable. The evils of the liquor curse are so monstrous that striking it anywhere is a blow in the right direction. No one interested in the welfare of his fellow men and in the good of society in general can consistently withhold support from any movement that will help to overthrow the saloon.

It is to be appreciated that so many men and women are uniting for organized battle against this terrible foe. Invaluable service to humanity is being rendered in various ways. Scientific men are devoting themselves to research in seeking accurate data on the effects of alcohol, and as a result most valuable information is available. Statisticians have given us facts and figures on the cost of liquor drinking and its effects, which are nothing short of astounding in their immensity. Most interesting volumes are written presenting convincing argument in behalf of temperance. Several magazines devoted to temperance are published, and a few newspapers are printed wholly in the cause of prohibition.

Of late, considerable activity is seen in behalf of legislation in favor of prohibition. Several prominent persons have taken up the fight to outlaw the liquor evil. A few nations are on record as opposed to the drink evil; and, as is also known, the United States has now before it the question of putting into the Constitution an amendment calling for nation-wide prohibition. For all these means and measures in favor of temperance and prohibition, we may well be thankful. Where we can consistently lend help to further them, it is a privilege to do so. And we should also utilize every advantage offered by the various means now available in behalf of temperance, to carry forward as earnestly and energetically as possible the work of health and temperance as we understand it.

With the knowledge of health and temperance principles that this people has had for half a century or more, and with the development of these truths in practical living, and with a realization of the benefits thereby obtained, we should be more than anxious to give as wide an extension as possible to these truths and their benefits.

Our view of this question embraces all in the way of real temperance reform that is included in the work of others. We go a great deal farther than others in the presentation of temperance, including abstinence from all that is harmful in eating and drinking. More than this, we teach and practice the principles of health and temperance as a matter of religion, in harmony with the purpose of God, rather than as a matter of mere

welfare or as a subject of legislation. We hold this phase of Christian living as of particular importance at this time in view of the condition of things in the world just before Christ's second coming.

In our judgment, it is not consistent that we take our pattern from others. Rather should we feel that our position is the standard. While we can join with others to help make every right effort in behalf of temperance successful as far as it goes, we should try to see that it goes as far as possible toward its true aim as given in the Word of God. We can make good and wise use of material furnished by others, but must also be diligent in supplying material that is as good, or better.

Our facilities for supplying good material are unsurpassed. Our organization for quick and effective use of this material is unequalled anywhere. With our many publishing houses and our Publishing Department, our well-developed colporteur system and tract societies, our Home Missionary Department and church missionary societies, and with our large number of people already trained in methods of active missionary work, we are in a position to give furtherance to any good work that might come before us.

So much for the technical side of the question, if we may so speak of it. The other phase of our temperance work, the spiritual, is also important. Recognizing as we do that true temperance is a part of godliness and has its place in the preparation of a people for God's kingdom, we cannot ignore it in its bearing on soul saving. We must see intemperance as sin, and the intemperate man as a sinner. No drunkard can enter heaven, therefore every person who dies a drunkard is a lost soul, a trophy for Satan.

In freeing men and women from intemperance, we must point them to Jesus; for they cannot get free without his help. Our temperance efforts, then, should be such as will lead souls to the Lord. We should, of course, use good judgment, as well as taste and propriety, in presenting the spiritual side of the question. A drunken man cannot grasp much religion. A popular temperance meeting may not be the place to tell about the three angels' messages. But there are many other ways in which we very properly can and most assuredly ought to give the temperance question its true setting. That setting is the Bible one.

We can, therefore, see in the temperance movements of the day an opportunity not only of doing good as far as the current interest goes, but of doing more good in making the work the means of presenting advanced truth on health and temperance and of bringing souls to God and his whole truth. We should not only aid in every consistent way we can to carry forward the measures that are ameliorative of the terrible woe and distress caused by the liquor traffic, but we should be faithful in giving the special truths that are so timely and that just now can be so readily given.

L. A. H.

THE mother's heart is the child's schoolroom.—Henry Ward Beecher.

"CIRCUMSTANCES get the better of us the moment we fear to look them in the eye."

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION

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

CENTRAL UNION

Colorado, Rocky Mt. Lake Park, Denver
.....Aug. 13-23
North Missouri } Clinton, Aug. 27 to Sept. 6
South Missouri }
East Kansas } WichitaSept. 3-13
West Kansas }
West Colorado, MontroseSept. 15-22

COLUMBIA UNION

Ohio, Mount VernonAug. 13-23
West Virginia, ParkersburgAug. 20-30
ChesapeakeOct. 4-11

LAKE UNION

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

PACIFIC UNION

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

SOUTHEASTERN UNION

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

SOUTHERN UNION

Alabama, MontgomeryAug. 6-16
Kentucky, NicholasvilleAug. 20-30
Tennessee River, Jackson, Tenn.
.....Aug. 28 to Sept. 7

SOUTHWESTERN UNION

West Texas, AbileneAug. 6-16
Arkansas, Hot SpringsAug. 13-23
North Texas, Jefferson (local)Aug. 20-30
Oklahoma, GuthrieAug. 20-30
New Mexico, RoswellAug. 27 to Sept. 6

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*.

West Kansas Conference Association

NOTICE is hereby given that the annual meeting of the West Kansas Seventh-day Adventist Conference Association will be held in connection with the conference session, at Wichita, Kans., Sept. 3-13, 1914. The first meeting will be called at 4:30 P. M., Monday, Sept. 7.

N. T. SUTTON, *President*;
E. HARRIS, *Secretary*.

Kansas Medical Missionary and Benevolent Association

THE annual meeting of the Kansas Medical Missionary and Benevolent Association will be held on the camp ground at Wichita, Kans., at 4 P. M., Monday, Sept. 7, 1914, for the election of such officers as are necessary, and also for the transaction of such other business as may necessarily come before the meeting. We trust all our brethren throughout the State

will remember that they are members of this association, and that they have a voice in its business transactions.

H. S. OSTERLOH, *President*;
L. C. CHRISTOFFERSON, *Secretary*.

Cumberland Conference Association

NOTICE is hereby given that the annual meeting of the Cumberland Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, at Lenoir City, Tenn., Aug. 27 to Sept. 6, 1914. The first meeting of the association will be called at 9 A. M., August 31.

W. H. BRANSON, *President*;
A. B. RUSSELL, *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*.

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*.

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*.

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 organization, 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*.

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*.

Camp Meeting for the Colored Believers in Georgia

JUST another brief statement about our camp meeting, which will convene at Macon, Ga., Aug. 20-30, 1914. Delegates from all the churches and companies throughout the State will be expected to attend. Able speakers and good Bible scholars will be present from different parts of the country, and we trust that each one will attend this feast that God has planned for his people.

Good singing will be rendered by an organized choir, and every possible arrangement will be made to make the meeting one to be enjoyed by all who are fortunate enough to be present.

Let nothing prevent our coming together at this time. We must arise and finish the work. The fact that we are almost home should bring new life into the hearts of our brethren everywhere.

Those wishing rooms or tents should write at once to the undersigned, addressing him at 2419 Burroughs St., Savannah, Ga.

J. W. MANNS.

Utah Conference

THE fourteenth annual session of the Utah Conference of Seventh-day Adventists will be held in connection with our camp meeting, at Kaysville, Utah, Sept. 7-13, 1914. The first meeting will be held Monday evening at eight o'clock. It will be a preaching service. The conference will convene Tuesday morning at nine o'clock. Let all be on hand for the first meeting. At this session the conference officers will be chosen for the ensuing year, and other business transacted which may properly come before the delegates.

Each church is entitled to one delegate for the organization, and to one additional delegate for every five members. There will be tents for rent, but orders must be placed with Brother J. F. Gaster for them not later than September 1. There will be good water on the ground. Plan to come, and to stay all through these meetings. For further information write to J. F. Gaster, 776 East Sixth South St., Salt Lake City, Utah.

W. M. ADAMS, *President*;
J. F. GASTER, *Secretary*.

Utah Corporation

THE next annual session of the Utah Conference Corporation of Seventh-day Adventists will convene at Kaysville, Utah, in a tent on the school grounds Sept. 8, 1914, at 10 A. M. All business pertaining to the corporation will be transacted, and the officers for the coming year will be elected. Each local church will be represented by its regular delegates to the conference.

W. M. ADAMS, *President*;
J. F. GASTER, *Secretary*.

Southern Illinois Conference Association

NOTICE is hereby given that the annual meeting of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting at Altamont, Ill., Aug. 27 to Sept.

6, 1914. The first meeting of the association will be called at 9:30 A. M., Monday, Aug. 31, 1914, to elect officers for the ensuing year, and to transact such other business as may come before the association. The regular accredited delegates of the conference are delegates of the conference association.

A. J. CLARK, *President*;
R. B. CRAIG, *Secretary*.

Business Notices

WANTED.—Two experienced men to work in broom factory,—one to sort and one to tie. Address A. B. Morrical, Waldron, Ill.

A GERMAN young man sixteen years of age, who has been in this country only a short time and does not speak English readily, is anxious to obtain work among Seventh-day

Catholic priest on the subject of the mass. This should prove even to Catholics themselves that there is no virtue in the mass. 50 cents per hundred.

Other numbers of this series will appear later. Order through your tract society.

WESTERN UNION NIGHT LETTER

GEORGE W. E. ATKINS, VICE-PRESIDENT

NEWCOMB CARLTON, PRESIDENT

SELVIDERE BROOKS, VICE-PRESIDENT

Form 2289 J

MOUNTAIN VIEW, CALIF. 4-5

WILCOX, REVIEW AND HERALD,

TAKOMA PARK STATION, WASHINGTON, D. C.

IS EUROPE'S WAR ARMAGEDDON? ELDER A. O. TAIT IN THE AUGUST EIGHTEENTH

"SIGNS OF THE TIMES" ANSWERS THIS QUESTION. AN ARTICLE BY ELDER M. C.

WILCOX, ENTITLED "THE GREATEST WAR IN HISTORY", ALSO APPEARS. BOTH

ARE STRONG, WELL ILLUSTRATED, AND COVER THE FIRST FOUR PAGES. OUR

PEOPLE WOULD DO WELL TO CIRCULATE FIVE, TEN, OR MORE COPIES OF THIS

TIMELY ISSUE AMONG THEIR NEIGHBORS. FIVE OR MORE COST 2-1/2 CENTS PER

COPY THROUGH TRACT SOCIETIES.

PACIFIC PRESS.

A September Treat

THE September *Signs Magazine* is another real treat, when you consider its fine articles, every one with a distinct, definite ring of this great movement.

Notice this list of contents:—

"The Power of a Message:" Remarkable fidelity and loyalty to the message; love for the truth regarded as greater than life; God's providential work for his people. By A. G. Daniells.

"Modern Revivals:" The true and the false distinguished; significance for our times. By Mrs. E. G. White.

"Modern Philosophy:" The weakness in much of the reasoning of modern science: the four idols of many scientific minds; rejection of the Word of God and its literal interpretation. By George McCready Price.

"God's Closing Message:" The work and subject of prophecy; the world being prepared for this message; opening providences in every land; its ultimate object. By I. H. Evans.

"Spiritism:" Characteristic manifestations; the object of spiritualistic phenomena; the morality of the communicating spirits; what it is destined to accomplish; what the Bible says regarding it all. By Jean Vuilleumier.

"A Quick Work in This Generation:" Providential agencies on every hand; "to every nation, and kindred, and tongue, and people;" the gates of the nation opening to receive the universal message. By W. A. Spicer.

"God's Eternal Purpose in Christ:" The rival sabbath: its origin and purpose; who changed the Sabbath, and why; are Protestants guiltless? the effect in universal lawlessness. By T. E. Bowen.

"The Paradise of God:" God's garden city; the home of the saved; its marvelous beauty and glory as described in the Bible; street pavings and light supply outrivaling the highest reaches of the imagination. By William Covent.

"Love the Foundation of God's Kingdom:" The law of love as applied by Christ; love not antagonistic to law; why love demands obedience. R. C. Porter.

"Mt. Lassen, California's Volcano:" Subterranean fires; their origin and purpose; the part they will act in the ruin of the world; a scientific subject presented in the light of the Scriptures. By the editor.

The cover is Mt. Lassen, California's volcano, now in action,—a striking picture.

Order through your tract society.

Adventists. His father does not believe this truth, and is urging him to work on Sabbath in order to obtain employment. Any one desiring his services or knowing of an opening for him should address Ph. Broeckel, Jersey City, N. J.

The Protestant Series of Tracts

THIS is a new series, covering an entirely different field from our other regular tract series. The first four numbers are now ready, as follows:—

No. 1. "The Land of Promise; the Campaign 'to Make America Catholic.'" This tract reveals the long-cherished hope of Rome, and shows how she is endeavoring to accomplish her purpose. She is striving in every way within her power to make America Catholic, and is even now deriving her greatest support from this country, according to Roman authorities. \$1 per hundred.

No. 2. "A Proposed Censorship of the Press; Rome's Efforts to Prevent the Circulation of Anti-Catholic Literature." This number is an eye opener. It gives the resolutions passed by various Catholic societies, showing efforts they are making to bring pressure to bear upon Congress to make a law excluding from the mails any publication containing matter against the religious convictions of Romanists or "attacks upon the faith." Should such a law be passed, free speech and a free press would be no more, and America would cease to be the "land of the free." 75 cents per hundred.

No. 3. "The Attitude of Roman Catholics Toward Freedom of Speech." The subtitles of No. 3 are as follows: The Present Trend; The Roman Catholic Program; Mob Rule in America; An Unavoidable Inference; Freedom, but Not License to Abuse; The Roman Principle of Censorship; Some Papal Utterances; The Suppression of Heretics; The Duty of the Hour. These subtitles show the scope of the tract and indicate its importance. \$1 per hundred.

No. 4. "The Roman Mass." This number gives a conversation with a Roman

"The Ministry of the Spirit"

THIS book, by Elder G. B. Thompson, is now on the press, and we shall soon be ready to fill orders. It is the only book published by Seventh-day Adventists upon the important subject of the Holy Spirit, setting forth his office and work.

The book contains thirty-one chapters, as follows:—

1. Introduction.
2. The Need of Power.
3. The Power of the Spirit.
4. Christ and the Spirit.
5. The Spirit in the Old Testament.
6. The Spirit in the New Testament.
7. The Promise of the Spirit.
8. The Advent of the Spirit.
9. The Paraclete.
10. A Dream.
11. The Spirit Presiding in the Church.
12. Names and Emblems.
13. Conditions of Spirit Filling.
14. Thirst.
15. Prayer.
16. Unity.
17. Motives and Humility.
18. The Tongue.
19. Reading.
20. Hating Sin.
21. Obedience.
22. Faith.
23. The Spirit and the Word.
24. Communion of the Spirit.
25. The Unpardonable Sin.
26. Fruits of the Spirit.
27. The Gifts of the Spirit.
28. The Latter Rain.
29. Results of Spirit Filling.
30. Personal Soul Winning.
31. Conclusion.

The book contains 224 pages, printed on an excellent quality of eggshell paper, and bound in durable cloth. Price, \$1. Order from your tract society.

The Advent Review and Sabbath Herald

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

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General Church Paper of the Seventh-day
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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

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

THE WORK AND THE WORKERS

THE secretary of a large University of Michigan club writes thus to the *Protestant Magazine*: "Kindly send sample copy of your magazine and quote us bundle rates. Yours for America."

A WILKINSBURG, Pa., magistrate who had prosecuted many cases of Sunday law violations, was caused to change his attitude through reading *Liberty*. He now defends such cases.

ASK your church elder or nearest minister to let you read that interesting three-page letter from Prof. C. S. Longacre, the editor of *Liberty* magazine. The incidents related therein will rivet your attention.

SECURE permission to put up a missionary reading rack in your railway stations, hotel lobbies, barber shops, and other public places. Many have been converted through reading literature distributed in this way.

THOUSANDS of copies of the great September or "Vacation" number of *Life and Health* have already been ordered. The August or "Temperance" number is also selling rapidly, and will be a good seller for weeks to come. Send \$2.00 for 50.

ON pages 124, 125 of the August number of the magazine *Current Opinion* will be found a one-column review of the "Sulzer" article in the June *Protestant Magazine*. The editor of this standard magazine recently asked us to exchange with him.

PASTOR J. H. MORRISON, of College View, Nebr., writes: "I am thankful to know that we have such a magazine as the *Protestant*, conducted on such a high moral plane. I think you are taking the right course. The last few numbers I call 'great.'"

PROF. C. S. LONGACRE, secretary of the Religious Liberty Department, writes: "A prominent member of Congress told me recently that if it had not been for the influence of the *Liberty* magazine and the determined efforts of the Seventh-day Adventists in opposing Sunday legislation, Congress would long ago have enacted a drastic Sunday law for the nation. When I left his office, he said: 'I think the liberty-loving people of this nation ought to pass a vote of thanks to Seventh-day Adventists for staving off religious legislation all these years. But some day in spite of all our efforts to hinder it, it will come.'" Urge your church to order 1,000 (\$40), 500 (\$20), 250 (\$10), or 100 copies (\$4) of the current "Statue of Liberty" number of *Liberty*. Sell or distribute them broadcast.

"WHILE attending the recent Idaho camp meeting," writes Elder C. S. Longacre, editor of *Liberty* magazine, "I had a good visit with ex-Governor Steunenberg's wife, daughter, and son. I asked Sister Steunenberg how she received the truth. She said: 'Your Religious Liberty Department used to send the religious liberty magazine to the governor, and he always read it and then brought it home. Through it I got hold of the true Sabbath, and the children and I be-

gan to keep it. I am thankful to God that the governor himself kept the last Sabbath of his life before Harry Orchard blew him up with the bomb.' It certainly was refreshing to me to learn that this noble family came into the truth in this way." Other governors, their staffs, and legislators would also read this magazine with interest. Why not place their names on the *Liberty* subscription list? Send \$2.00 for ten subscriptions to ten different addresses, for one year.

Religious Proclamations by the Nation's Executive

A Hitherto Unpublished Essay by James Madison,
Fourth President of the United States

RELIGIOUS proclamations by the executive recommending thanksgivings and fasts, are shoots from the same root with the erroneous idea of a national religion. This idea just as it related to the Jewish nation under a theocracy,

True Principles of the Reformation

IN the year 1520, Luther's controversy with the papacy ended in Rome. Luther appealed to Rome. Luther

Relig

THE question of the relation between church and state and civil government

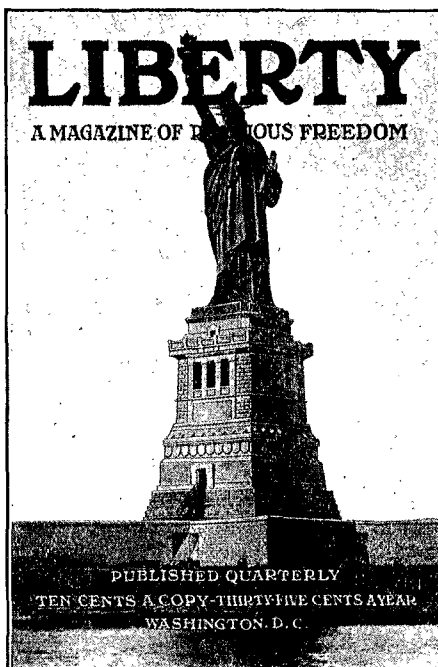
True and

NOTWITHSTANDING the fact that true theocracy can exist independent upon human legis-

Baltimore

A Stirring

THE city of Baltimore has been in ferment for weeks over the permitting of amateur b-



And again: "Body, soul has given over to God, heart he has reserved

State

declared: "No man shall worship by himself particular gods of his own; he shall worship by him-

—No. 2

of history — a government bigoted, persecuting, and an unselfish, liberal,

Sunday Ball

Lived In It

use on Sunday than if I had to spend the day or take the alternative

Why Rome Persecuted Christians

PAGAN ROME had conquered the world. The emperors of Rome claimed the right to rule in all things, human and divine. Rome as being superior to their own. Rome said, We will grant freedom to all nations to worship their gods in their

The Gospel and the Boycott

NOWHERE in the recorded sermons or instructions of our Lord; nowhere in any of the writings of his disciples or apostles. The expression "that no man might buy or sell," designates that movement at once as a boycott. The power which

Study and Promote the Liberty Principles That Have Made Individuals and Nations Great and Free

Above you have a taste of SEVEN of the THIRTY-TWO articles, illustrations, and other interesting features found in the current or "Statue of Liberty," "Soul Freedom," "Blue Laws," "Religious Boycott," and "Temperance" number of *Liberty*. The Lord's Day Alliance Federal Council of the Churches, National Reform, Roman Catholic, and other organizations advocating RELIGIOUS LEGISLATION, realize that SOME AGENCY is nullifying their efforts. We know that this AGENCY is the *Liberty* magazine and other religious liberty literature that is being furnished to congressmen and legislators, and distributed among the people everywhere. *Liberty* is MOLDING PUBLIC OPINION. It is also MAKING MANY CONVERTS TO OUR MESSAGE. Will you not join us in HELPING TO EDUCATE THE PUBLIC? You can do this in TWO ways: (1) By investing \$1.00 in five or \$2.00 in ten yearly subscriptions sent to different addresses. Your name may be one of the five or ten; (2) by acting as our representative in your community, sending \$1.00 for 20 or \$2.00 for 50 copies of this number. Sell 10 or 20 to get your money back. Sell or distribute the rest. Write your tract society TODAY.

Supplies for the Missionary Campaign

"At the North American Division Council held at Loma Linda, Cal., March 25, 1914, plans for conducting a missionary campaign during the latter part of 1914 and early part of 1915 were considered. In view of the nearness of the end and the urgent need for this message to be given rapidly and systematically in all parts of the field, the following recommendation was adopted:—

"Believing that the hour has come when our people must devote themselves most earnestly to the finishing of the work, and desiring that every Seventh-day Adventist in the North American Division Conference shall take an active part in getting the third angel's message before the people of this division, we recommend the following:—

"That a special missionary campaign, beginning with Oct. 1, 1914, and continuing until the following spring, be definitely planned for by all our people."

SPECIAL LITERATURE

At the meeting of the council, a committee was appointed to give careful study to the special literature to be circulated during this missionary campaign. This committee, together with several members of the North American Division Conference Committee, and others, have given the matter careful study, and have recommended that the special literature for the campaign be our periodicals, the Berean Library, and the following series of tracts, put up in envelopes and numbered from 1 to 10 all ready for circulation:—

Number 1

What to Do With Doubt
The Name
Justified by Faith

Number 2

Prayer
Winning of Margaret
Jesus Died for You

Number 3

We Would See Jesus
The Coming of the Lord
Second Coming of Christ

Number 4

Waymarks to the Holy City
Important Questions on Great Events
Signs of Our Times

Number 5

The Perpetuity of the Law of God
The Law in Christ

Number 6

How Esther Read Her Bible
Elihu on the Sabbath
The Rest Day

Number 7

An Appeal to the Clergy
Rome's Challenge
Is Sunday the Sabbath?

Number 8

Thoughts for the Candid
Rich Man and Lazarus
Tormented Forever and Ever

Number 9

Spiritualism, Source and Power
Gospel Remedy for Present-Day "Isms"
Is Man Immortal?

Number 10

Ownership and Tithing
Present Truth

It will be observed that these tracts are so arranged as to make a progressive series intended to lead the reader on step by step, beginning with the necessity of laying hold of Christ and his Word by faith, which is the basis of all true knowledge, and adding to that points of truth until by the time the course is finished, the reader will have at least a sufficient knowledge of this truth to leave him without excuse.

TRACTS AT COST

In order that our people may have these tracts at the lowest possible cost, the committee has asked our publishing houses and tract societies to handle these packages for the six months of this special campaign at cost of production. In compliance with this request, these tracts will be furnished at the following prices: 1 set, 25 cents; 4 sets, \$1; 25 sets, \$5, the express or freight extra. (The regular price would be about \$8.) Churches and companies should order through their librarian, and get the large package for \$5.

BEREAN LIBRARY

The Berean Library is recommended as part of the special literature for this campaign. This library contains at present eleven of our standard books, printed on thin paper and bound in strong paper covers, so that they can be furnished at the following very low prices:—

	Pages	Price
Steps to Christ	144	.....\$ .25
Thoughts on Daniel	345	..... .25
Thoughts on Revelation	776	..... .35
His Glorious Appearing	124	..... .15
Sabbath in the Scriptures	216	..... .25
Sabbath in History	815	..... .50
Capital and Labor	208	..... .25
Here and Hereafter	357	..... .25
Bible Footlights	320	..... .35
Our Paradise Home	128	..... .15
Religious Liberty in America ...	448	..... .35
		\$3.10

This set of eleven books is put up in a neat pasteboard box, and is furnished to our people for missionary purposes for only \$1.86, express or freight extra. Already some of our people have purchased as high as ten sets to use as a personal missionary circulating library. There is nothing else equal to our literature in the possibilities of soul saving. The one who sows bountifully shall reap also bountifully. In placing your order, plan for a bountiful seed sowing, expecting a bountiful harvest.

WHERE TO ORDER

Orders for these should be sent to your conference tract society, which will forward promptly to the publishing house. Orders should be sent in early, so that you will have your supply in hand when the date arrives for beginning the campaign, and thus make a simultaneous effort in every part of the field.

REVIEW AND HERALD PUBLISHING ASSOCIATION

WASHINGTON, D. C.



WASHINGTON, D. C., AUGUST 13, 1914

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BROTHER L. W. GRAHAM in a recent communication to the General Conference says: "Not a vessel to any part of the world is leaving New York, with the exception of the American line and the New York and Cuba Mail, both of which lines carry the American flag. It is absolutely impossible for us to ship freight. We have four or five shipments on hand now which we cannot forward, and we know of more which is on the way to us."

THE entire country was shocked by the news of the unexpected death of Mrs. Woodrow Wilson, which occurred at the White House Thursday evening, August 6. Mrs. Wilson has been suffering from a complication of diseases for some months, and the strenuous duties imposed upon her as the first lady of the land greatly depleted her strength, and was a strong contributing factor to her unexpected demise. President Wilson will have the sympathy of all classes in his bereavement, particularly at this juncture when he is so greatly burdened with perplexing questions which are arising. Heeding the admonition of the apostle to pray for kings and for all that are in authority, let us remember President Wilson in this sore trial.

It is to be hoped that the citizens of the United States will heed the admonition of President Wilson to keep cool heads in this present strenuous situation which exists in the world. The population of this country is made up of many nationalities, and it is very natural for these various classes to sympathize with their fellow countrymen in the struggle in which they may be engaged. Let us remember that as Seventh-day Adventists our message is to the people of every land and of every language. Let us avoid the cherishing of partisan feelings. Let us not employ partisan terms, nor indulge in strong language. Let us remember that God has a message for us to give to the world. He has committed that message to us, and we should carry it in his spirit.

THE war in Mexico has almost been lost sight of in the overshadowing catastrophe which has befallen Europe. We are glad to note by the latest reports that Carranza, the leader of the Constitutional forces, has arrived at an amicable understanding with Carbajal, the provisional president, who proposes to turn over the city of Mexico without resistance. This agreement affords a basis for the long-looked-for peace. Let us pray that this long-suffering and unhappy republic may soon find domestic peace and tranquillity.

Sabbath, August 22

THE attention of the REVIEW readers is again called to the special offering to be taken Sabbath, August 22, in all our churches for the benefit of the foreign work in North America. At the fall council of 1913, it was felt necessary by the Division Conference Committee to provide for such an offering, on account of the many increasing demands made upon the North American Foreign Department, and the meagerness of the appropriation voted to the department at that time. It is hoped therefore that all will remember this request, and make their offerings in harmony with the needs of the occasion.

W. T. KNOX.

Special Literature for Immediate Use

DURING the past few days we have been brought face to face with one of the most tremendous issues this world has ever passed through. We are shocked and almost stunned by the rapidly passing events. The world is looking for an answer to the universal question, "What do these things mean? Is this the Armageddon of the Scriptures?"

God's people should not be surprised nor confused by the present situation. All this has been foretold by the prophets; and for years the message has been preached which foretold these very events. What is our duty just now? While men are in a frame of mind to listen, while with almost frenzied interest they are asking the meaning of these things, what can we do to place in their hands an answer?

Our people all over the world are being stirred to a sense of their responsibility in this great crisis, and they are asking for special literature to place in the hands of the people. Our publishing houses will respond to the utmost of their ability.

The Review and Herald Board has given most careful consideration to this question, and has decided to make an earnest effort to supply at least a part of this demand. Evidently something brief, striking, and inexpensive should be provided, which can be distributed broadcast as quickly as possible.

It has been decided to issue immediately a four-page illustrated Extra of the REVIEW AND HERALD, under a special title, "The Coming Conflict; What Do These Things Mean?" The editors of the REVIEW are preparing a soul-stirring answer to this world-wide inquiry. It will be illustrated with pictures representing the gospel message, the marshaling of the nations, the falling stars, and the second coming of Christ. It will

contain about the same matter as a thirty-two-page two-cent tract, and will be furnished, postage paid, direct to our people, or through tract societies, at 50 cents a hundred, or \$4 a thousand. This Extra will be ready in large quantities by August 12.

Within one week we shall also have ready for distribution special issues of "His Glorious Appearing" and "Coming King" in paper binding, for our people to sell in their respective neighborhoods. "His Glorious Appearing" (Berean Library, No. 4) will be furnished at 9 cents a copy, and "Coming King" at 30 cents a copy. These books can be obtained by freight or express from the local conference tract societies and from branch publishing houses.

Quick work should be done in handling this literature just now while the people are interested. What an opportunity is now afforded for us to place in the hands of all our neighbors and friends an inexpensive and clear Bible answer to their feverish questions! Is there anything we can do quicker or at less expense than to secure a few hundred or a few thousand copies of the REVIEW AND HERALD Extra, and distribute them freely at every house in the neighborhoods, towns, and cities where our churches are located?

A copy of this Extra will be sent to all subscribers to the REVIEW with next week's issue.

May the Lord greatly bless his people at this time.

E. R. PALMER.

Writing to Our Missionaries

THE following letter regarding correspondence with our missionaries will be read with interest. Surely no one should be so thoughtless or negligent as to fail to comply with the reasonable suggestions made:—

"As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25. Especially is this true in the case of the foreign missionary when the 'far country' is the homeland. How eagerly missionary folk listen for the coming of the postman! In some places his lantern is seen and his welcome voice is heard late at night. But who would object to being called out of bed for a bundle of letters from friends and loved ones far away? Surrounded by people of a different race, who cannot enter into one's deeper feelings, the home thoughts, the sweet messages, the encouraging words, the good news, that these letters contain are truly 'as cold waters to a thirsty soul.'

"But frequently the fact that a letter to a foreign country requires five cents instead of two is overlooked, and there is a deficiency of postage. On such letters, the writer, and every other worker in the same field, must pay the postman double the amount of the deficiency. In that way many a six cents has gone to the government that might have been used in the Lord's work.

"Adding this frequent deficiency of postage to the missionary's already large expense of correspondence, the amount is considerable for a small salary. As an inevitable result, he must reduce the amount of correspondence, send fewer reports home, and forego to a large extent the joys of receiving letters. A little remembering of the golden rule on the part of the missionary's friends will greatly mitigate the difficulty."