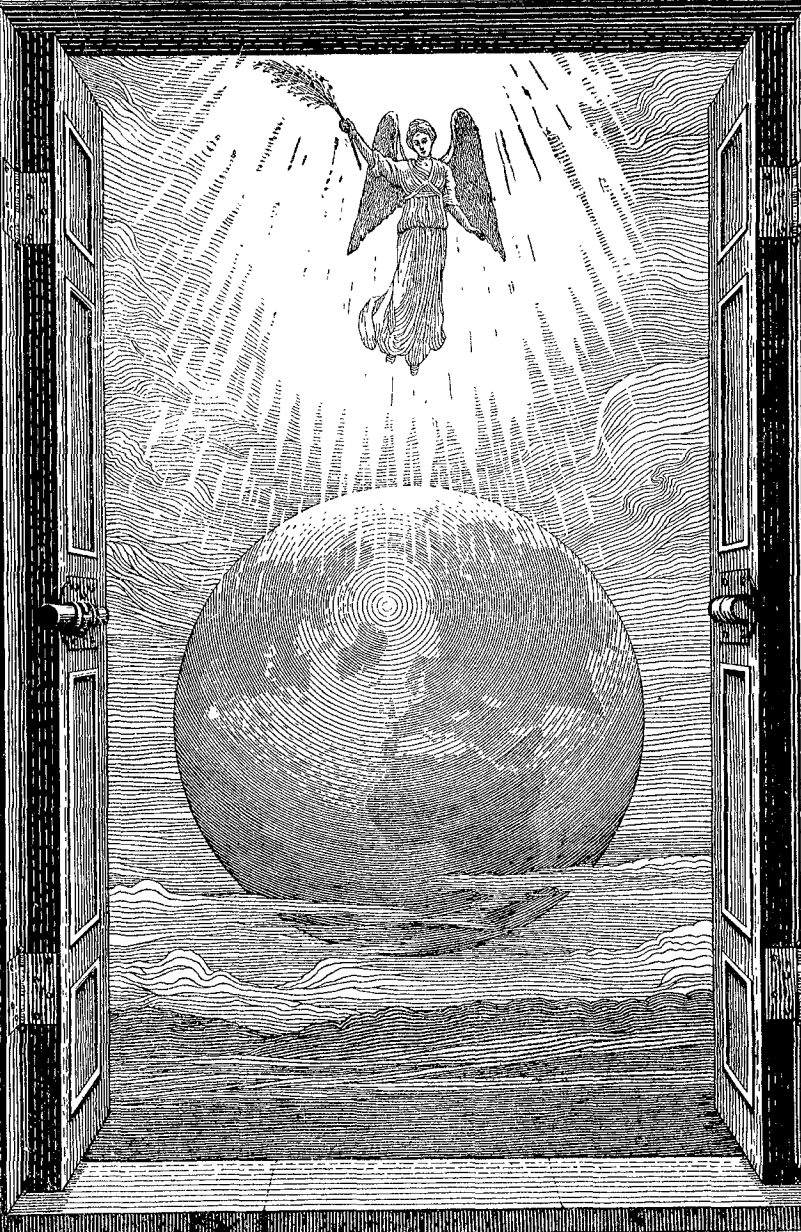


THE ADVENT SABBATH  
**REVIEW AND HERALD**

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.

### 20. The Details of Sabbath Observance

WE have received several questions relating to Sabbath observance. As these are closely related to one another, we present them together, and shall seek in our answer to cover the principle involved in all. The inquiries are as follows:—

*Is it right to go to the post office for one's mail on the Sabbath?*

*Is it right to engage in the dairy business, retailing milk to customers on the Sabbath day or delivering it to a creamery, provided Sabbath work is minimized as much as possible?*

*Is it right to do housework on the Sabbath for those not of our faith, where one works by the week or month?*

*Is it right for one keeping bees to hive swarms on the Sabbath?*

These questions come from conscientious brethren and sisters who are endeavoring, in the face of unfavorable conditions for gaining a livelihood, to observe the Sabbath of the Lord. We sympathize with them in their perplexities. We know how hard it is to find satisfactory solutions to all the problems which arise in one's experience. We should be very glad indeed if we possessed sufficient wisdom to give plain, unequivocal answers to these and many questions of a similar character which are oftentimes raised with reference to Sabbath observance.

The editor has convictions as to what he should do in the matter of Sabbath keeping under some of the circumstances suggested, but he questions whether it would be advisable to express those convictions in this department, for the reason that his words might be taken by some unwise but thoroughly conscientious brother and made a standard or rule by which to gauge the conduct of his associates. Then, too, what might be advisable for one to do might be unwise for another to do under the same circumstances.

It is left for every individual, in the fear of God, to seek for divine guidance with reference to the details of his Christian experience. We believe that this is true as applied to diet, dress, business dealings, Sabbath observance, and many similar questions. The Word of God enunciates principles. While in certain instances it illustrates the application of these principles, for the most part it leaves every individual, guided by the Holy Spirit, to apply these principles in his own experience.

Take for instance the Sabbath: The Scriptures of Truth give some very plain and definite instruction with reference to its observance. The Sabbath commandment as contained in Ex. 20: 8-11 requires not only that the householder himself shall refrain from labor on the seventh day, but that he shall not require labor of his son nor of his daughter, of his manservant nor of his maidservant, of his cattle, nor of the stranger that is within his gates. In giving instruction to Israel with reference to Sabbath work the Lord plainly commanded them to make all necessary preparation for the Sabbath on the sixth day of the week.

"And he said unto them, This is that

which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16: 23.

The sacredness of the Sabbath was safeguarded in the giving of the manna, as recorded in Exodus 16; and some who went out to gather manna on the seventh day, contrary to the Lord's instruction, merited his disapproval. Under the climatic conditions of their wilderness journeyings, shielded by the cloud of God's protection, Israel of old were required to make such arrangements for the Sabbath that it would be unnecessary to build fires on that day. And because ancient Jerusalem failed to obey the command of the Lord with respect to the transaction of business on the holy rest day, the city was destroyed and the people given into the hands of their oppressors. Compare Jer. 17: 24-27 with 2 Chron. 36: 17-21.

In contradistinction to these requirements of strict Sabbath observance the Lord taught during his earthly ministry that it was in harmony with the spirit of the Sabbath commandment to do well on the Sabbath day; that true Sabbath observance did not preclude acts of mercy and necessity; that the sick should be healed and ministered unto; that animals in distress should receive attention, etc; Matt. 12: 1-12. Christ manifested little sympathy with the senseless traditions with which the Pharisees had hedged about the Sabbath, making it a burden in place of the joyful service which God designed it should be.

Our danger today is not the danger of the Jews in the time of Christ. We are confronted with the same temptations as menaced the people of God in the days of Jeremiah. The spirit of commercialism and money making, the cares of this life, the pleasures of the world, the love of ease and social enjoyment, constitute the chief avenues through which the enemy seeks to lead us to make no difference between the sacred and the profane. But the Lord says to us, as to Israel of old, "Remember the Sabbath day," not alone during its sacred hours, but throughout the entire week. We are to plan for it, to arrange our business and temporal affairs with reference to it.

Sabbath keeping means more than merely refraining from physical labor. It comprehends the rest of the spiritual as well as the physical nature. It is a memorial of God's great power in the creation of this world; it is a sign as well of the new creation which he desires to effect in every heart and life. Ex. 31: 12-17. We should welcome it as we should welcome the visit of a dear friend. We should seek to find in it the added blessing which comes with its observance.

"None of us liveth to himself." Observers of the Sabbath of the Lord are made above all other professed Christians a spectacle to the world. Our fellows watch to see if Sabbath observance with us is a question of theory or of the heart and the life. They observe closely as to

whether we operate our business on the Sabbath the same as on other days; whether we cut short its sacred hours to minister to our own temporal needs. They take note as to whether we visit stores and places of business on the Sabbath, if convenient, the same as we do at other times. They consider whether any higher standard actuates us in its observance than actuates the great majority of people who observe the first day of the week. By our lives, even more than by our words, we are giving to the world the witness that the Lord is in this movement of Sabbath reform.

We should be true to our highest convictions. If our minds are troubled over the manner in which we are observing the Sabbath,—whether it be the line of business in which we are engaged or the manner in which we carry on that business,—let us earnestly seek God in prayer for enlightenment. He is not willing to leave us to wander or to walk in darkness. By his Word, by the impressions of his Holy Spirit, by his opening providences, he will indicate the way in which we should walk. If one in traveling comes to a fork in the road and he knows that one way is safe and the other way uncertain, if he is a wise traveler he will choose the road which he knows is safe and which will at last bring him to the desired haven. Let us give God the benefit of the doubt in our mind with reference to our manner of observing his holy day.

But having determined what duty is for ourselves, let us not seek to judge others in their application of the Sabbath rule. Let us accord to them the right to study the question for themselves and to determine what God would have them do. There are peculiar circumstances existing in every home, in every community. A standard might be right for one home which should necessarily be modified for another. Methods might be applied in one community which would not meet the needs of another. We do not mean by this that the great principle of Sabbath keeping admits of variability and turning; but every man, considering the circumstances under which he is placed and the consequences involved, must settle the details of Sabbath observance for himself.

Let us consider in this connection the divine commentary on the Sabbath commandment contained in the fifty-eighth chapter of Isaiah, verses 13, 14, which reads as follows:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

When the Sabbath becomes in our experience a delight; when we count it the holy of the Lord, honorable; when it becomes the full purpose of our heart to honor him in its observance, he will indeed give to us as individuals and as a people wisdom to know how we may cease from doing our own way, finding our own pleasure, and speaking our own words. In this experience we shall be able to delight ourselves in the Lord and to enter into the glorious heritage of reward which he is preparing for his covenant-keeping people. Says the Master, "If ye love me, keep my commandments."

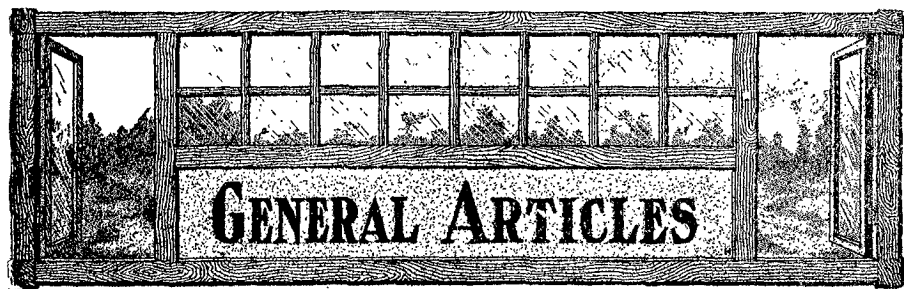
# The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

"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

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No. 36



## The Germ From Which War Is Produced

K. C. RUSSELL

ALL sorts of theories are advanced as to the real cause of the terrible war now being waged in Europe. The czar of Russia says it began because Austria attacked Servia. Emperor William of Germany says it was because Russia began mobilizing her army while appearing to bring about an adjustment of the difficulty. There is no doubt that these reasons figured to a greater or less extent in finally precipitating the war. They are, however, not fundamental in this general European war.

This war, like all others except that it is on a larger scale, is but a manifestation of the unregenerate elements that are lurking at their gloomiest in every human heart that has not been changed by the Holy Spirit. We may look aghast and exclaim that this ruler or the other is the cause of the war, because he did this, that, or the other thing, but after all our theorizing we must go back to the basic cause, the germ of war that is inherent in every human soul and is only waiting for favorable conditions to spring forth with its baneful fruits, among which are the conditions that obtain in Europe.

The inspired apostle James gives the origin of war as follows: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

Thus we see the root of all war is inbred in the very nature of men, and the only remedy that can effectually remove it is the gospel of Jesus Christ. What we see manifested in the awful war that is now on in Europe is the very spirit that is dominant in the greater number of its citizens. A nation's character is the expression of the character of the majority of its citizens.

It must be evident to all that the movement for universal peace has signally failed as a remedy for war. Some one has told us how wars have increased since the building of the Peace Palace at The Hague, as follows: "When its construction was

decided upon, the Anglo-Boer war broke out and plans were laid for the Russo-Japanese war. When the first stone was laid, the kaiser made his first voyage to Tangier, which event was the beginning of the Morocco-European complications. When the first floor was finished, Austria seized Bosnia and Herzegovina. When the second floor was finished, the Franco-German controversy arose. When the roof was put on, the Turko-Italian war began!" Think what has taken place since its completion, the terrible war in the Balkan States, the continuous wars in Mexico, and now the general European war, the outcome of which no man can foresee. From the foregoing it appears that every effort to bring about universal peace in the way it is being attempted by its advocates is a signal for another war more terrible than the preceding one. Universal peace will never become effective until the Prince of Peace shall come and do away with all war, even the very germ of it, so that throughout the eternal future the universe of God will no more be menaced by war and bloodshed.

Should the present European war be terminated soon, it ought to be a signal to all who know what these things mean, to work as they cannot while the war is on, to herald quickly the speedy coming of the Prince of Peace to every inhabitant of Europe.

Albany, N. Y.

## Denying the Record of the Flood

GEORGE MC CREADY PRICE

FEW are aware that until about the year 1830 many of the best geologists believed that the flood was the real cause of the chief geological changes. Such men as Granville Penn and Dr. George Young boldly defended this idea, and explained all the known facts in accordance with this view. Others, such as De la Beche, the first director general of the Geological Survey of Great Britain, and Buckland, the professor of geology at Oxford, took rather neutral ground, and believed the deluge to have been *one* of the great catas-

trophes of the past. But with the coming of Sir Charles Lyell, the doctrine of uniformity began to prevail, and of course inevitably developed into the general evolution doctrine; for the essence of this doctrine is in this uniformity.

When uniformitarian geology began to prevail, and it was being said that there had been immense ages of time with only gradual and imperceptible changes from one to the other, the Protestant churches soon saw that here was a very direct conflict with the first chapters of Genesis. How was this to be met? At first, as we have seen, many still believed the record of the flood; but when it became almost universally taught that these long ages were a fact, and a fact that could not be commensurated or equated with the record of a universal deluge, the church people hit on the idea that possibly all these geological changes had taken place some time *before* the creation of our world, perhaps about the point indicated in the second verse of Genesis 1, where it speaks of the earth's being "without form, and void." Such men as Chalmers and Cardinal Wiseman long taught this "interval theory," as it was sometimes called because it assigned the geological changes to the interval between the original creation of the earth (Gen. 1:1) and the creation of the present order of things as indicated in the rest of the chapter. It was also called the "restitution theory," because it would be by a restitution of the old order of things that the present condition of the world was brought about.

A thing that very materially assisted this view, in fact the only real excuse for its ever having been propounded, was that Cuvier and all the great scientists of that time taught that all the fossils were extinct; that is, that the fossils all belonged to an older state of the world so different from our own that not a single species represented in the rocks is now alive in our modern world. Cuvier had taught a long series of catastrophes; and said that the last of these was the Bible deluge, though the one just before the Bible deluge had been much greater; and like most of the ones that went before had made an absolutely clean sweep of the whole earth, a complete *tabula rasa* of organic creation, so that no species survived from one of these stages of the world to the other. With this idea prevailing, one can easily see how the church could assign the chief geological changes to the supposed chaotic state immediately preceding the creation of our present world.

This view had also this splendid fact in

its favor, that it took the days of creation as literal days, such as we now see. But as it began to be evident that the fossils were not so different from the modern forms, as almost every form in our modern world was seen to have its duplicate in the rocks, this idea of Cuvier's had to be given up, and with it all hope of maintaining the "interval" or "restitution" theory. Strange enough, however, we have a belated book appearing now and then that still teaches this view.

But what was the church to do now? So fearful of being thought ignorant or unscientific, the people of that time began to accept these long ages of the geologists, and to try to harmonize these ages with the days of creation. Thus there was invented what is called the "day-period" theory, where the days of the first chapter of Genesis were interpreted as "periods," or ages, corresponding to the immense periods of time demanded by the geologists. I am not quite sure just who first put this idea forward; but Rev. Pye Smith, Hugh Miller, and Sir William Dawson helped to make it very popular during the middle of the nineteenth century. Gladstone undertook to defend this view in his famous debate with Huxley; but each of these two giants demolished the arguments of the other, Gladstone refuting the philosophy and agnosticism of the scientist, and Huxley pulverizing the science of the theologian. From this point onward the day-period theory gradually fell away before the rising tide of the evolution doctrine, so that very few of the modern churches attempt to show any close parallel between the days of creation and the periods of geology. The Hugh Millers and Danas and Dawsons are all dead; and their place is now taken by those who do not hesitate to call themselves "Christian evolutionists."

With this historical outcome, we can better appreciate the very clear and convincing statement given so many years ago in "Patriarchs and Prophets:"—

"The assumption that the events of the past week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. It makes indefinite and obscure that which he has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by many who profess to believe the Bible."

In the light of modern scientific discoveries it is evident that the only safe Bible position is to say that the flood was the cause of the chief geological changes. And this position is absolutely impregnable in view of the wonderful way in which recent geological discoveries are refuting former theories long supposed to stand in the way of such an interpretation. One after another these theories of false science have broken down before more accurately ascertained facts, until now we have an absolute demonstration that there must have been a vast world catastrophe, such as the Bible calls the flood; that the ages of the geologists are wholly without founda-

tion; and that back of this period of disorder recorded in the rocks, there must have been a real literal creation as the Bible records.

*Lodi, Cal.*

### While We May

THE hands are such dear hands;  
They are so full; they turn at our demands  
So often; they reach out  
With trifles scarcely thought about,  
So many times they'd do  
So many things for me, for you —  
If their fond wills mistake,  
We may well bend, not break.

They are such fond, frail lips  
That speak to us. Pray, if love strips  
Them of discretion many times,  
Or if they speak too slow or quick, such  
crimes  
We may pass by; for we may see  
Days not far off when those small words  
may be  
Held not as slow, or quick, or out of place,  
but dear,  
Because the lips that spoke are no more  
here.

They are such dear, familiar feet that go  
Along the path with ours,— feet fast or  
slow,  
And trying to keep pace,— if they mistake  
Or tread upon some flower that we would  
take  
Upon our breast, or bruise some reed,  
Or crush poor hope until it bleed,  
We may be mute,  
Not turning quickly to impute  
Grave fault; for they and we  
Have such a little way to go,— can be  
Together such a little while along the  
way,—  
We will be patient while we may.

So many little faults we find,  
We see them, for not blind  
Is love. We see them; but if you and I  
Perhaps remember them some by and by,  
They will not be  
Faults then — grave faults — to you and  
me,  
But just odd ways,— mistakes, or even  
less,—

Remembrances to bless.  
Days change so many things,— yes, hours,  
We see so differently in sun and showers,—  
Mistaken words tonight  
May be cherished by tomorrow's light.  
We will be patient; for we know  
There's such a little way to go.

—Frances E. Willard.

### The Second Advent Movement — No. 8

J. N. LOUGHBOROUGH

THE earnestness of those giving the midnight cry is well expressed in what the wise virgins said to those who had no oil in their vessels. The spirit manifested by the Adventists in 1844 is apparent in their publications as they neared the termination of the 2300 days. We quote the following from George Storrs: "It requires the same faith that led Abraham to offer up Isaac, or Noah to build the ark, or Lot to leave Sodom, or the children of Israel to stand all night waiting for their departure from Egypt, or for Daniel to go into the lions' den, or the three Hebrews to go into the fiery furnace. We must have the same

state of mind that we should have if we were to die upon that day, the same entire consecration to God, and death to the world."

The zeal and power attending the proclamation of the midnight cry aroused the ire of their opponents who had turned to "smite their fellow servants," and they either stirred up or sanctioned many things done by the "baser sort" to oppose the truth. All the believers were exhorted thus to labor: "Let the believers in Christ's near coming consider themselves apostles sent forth to teach. If you have a house, invite your neighbors in and tell them what you know. Hold prayer meetings and Bible classes. Lose no opportunity of calling attention to this wondrous subject. When Christ comes, let us all be found like the faithful and wise servant who gave to each 'his portion of meat in due season.'"

As the result of such exhortation men left their shops and fields, to scatter papers, tracts, etc., on the second advent. Some would take a whole township, and place reading matter in every house. Stockbridge Howland, of Topsham, Maine, promised to supply a whole county. He was a millwright and bridge builder by trade. With a horse and a bundle of reading matter he had gone over several townships. This was too much for the opponents, so they went to the judge and complained that Mr. Howland was "neglecting his business and leaving his family to suffer." This was a decided untruth. The judge appointed a guardian over Brother Howland to manage his business. This guardian, however, found more business than he expected, as Brother Howland sent to him all tax collections and all who came with bills to be settled, saying to them: "Go to my guardian. I am not supposed to be competent to do business."

Soon the county wished to have a bridge constructed over the Kennebec River — a bridge that would stand the torrent of surging waters and floating ice in the spring freshets. The commissioners of the county and the selectmen of the town concluded that Stockbridge Howland was the man to build the bridge. When they came to him with the plans and contract for the bridge, he said to them, ironically: "Gentlemen, you will have to go to my guardian. You know I am not considered competent to do business, and do you come to me to build a bridge?" The situation was too ridiculous for sensible minds. That guardianship was suddenly ended, and the men that placed it were required to come and make humble acknowledgments to Brother Howland of their folly.

As the message increased in power, efforts were made by the rabble to break up the meetings. Mobs would sometimes collect near the place of meeting, and with infernal yells and mockery seek to drown the voices of the worshipers. Of such work Brother Southard, editor of the *Midnight Cry*, said: "It strikingly reminded them of the gathering around the house of Lot the night before the destruction of Sodom."

In some places efforts were made to prevent the Adventists from going to their meetings. As an illustration of this I will



mention an incident that happened in Paris, Maine. The place of meeting was near a stream, which some of the believers had to cross on a bridge. The mob would meet them on the bridge, and seek to drive them back. One day Brother J. N. Andrews, then a boy about fourteen years of age, and Brother Davis were crossing the bridge. They were met by the mob. One of the men had a large horsewhip in his hand, with which he inflicted several blows upon Brother Davis to drive him back. Brother Andrews stepped up and put his arm around Brother Davis and said to the man with the whip: "We are commanded to bear one another's burdens. If you whip Brother Davis, you whip me too." The man said, "It is too bad to whip a boy," and let them pass over.

The impiety and violence of the Paris rowdies seemed to come to a climax on the tenth day of the seventh month, the day the Adventists expected the Lord to come. The Adventists were permitted to assemble in the house of Brother Stowell. As they were engaged in solemn worship, two young rowdies, clothed with long sacks, which they denominated "ascension robes," climbed up to the ridge of the house and sang, in burlesque, advent songs, shouting at the top of their voices, "He is coming," and claiming, "We are robed and ready." This, however, did not hinder the worshippers from a peaceful service.

After the tenth day had passed, it began to be reported that the Adventists on that day put on ascension robes and went up on housetops to wait for the coming of the Lord; but it was not told where nor who they were. I have now been an Adventist minister for about sixty-five years, and have traveled in all the States of the Union, and have labored extensively in those States where the movement went the strongest. I have never yet been able to find any date or place where an Adventist, on that day, made any such demonstration. It all simmers down to this case in Paris, Maine; but the boys who had the robes did not happen to be Adventists.

*Lodi, Cal.*

## ◆ ◆ ◆ "Judge Not"—No. 6

A. E. PLACE

To my mind, one of the strongest lessons Christ gave on the subject of judging, is found in his dealings with the woman taken in adultery.

The scribes and Pharisees who brought the woman said to Christ, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" The Lord said unto them, "He that is without sin among you, let him first cast a stone at her. And again he stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one. . . . When Jesus had lifted up himself, . . . he said, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." John 8: 5-11.

The Lord may have known that some of the very men who brought this woman were in a measure responsible for her down-

fall; and as he wrote their sins in the sand before them, they perceived that he knew their lives and read their hearts, and they dared not remain.

He who read the hearts of those men back there can and does read the hearts of all who are ready to accuse today. And what he sees is being written before him. He also reads the heart of the accused. He read the heart of that poor fallen woman, and in her heart he read sorrow for sin, and a cry to him for power to live a pure life. And the Saviour of humanity responded to that call, and in the words, "Go, and sin no more," he pledged her his divine help; and a soul was saved. Had he allowed "the law of Moses" to be carried out, a soul would have been lost.

Thus we see that only he who can read the heart is able or has the right to judge, but even he does not condemn the individual, but reaches out with tenderness and pity to save the sinner from his sin.

In Christ's words to this woman there is in no sense a sanction of her sin; for he said, "Sin no more." Had Christ condemned the sinner, we should all, before this, have been without hope; for we have all sinned.

This case is an important one in revealing the character of Christ as the world's greatest teacher. He was the first man to put a just estimate upon the individual, and especially so upon woman. He was the first to reach forth the hand to lift woman to her rightful place among men.

In looking upon that one woman, Christ saw in her her sisters for centuries back. He saw them a disregarded, belittled, yea, even downtrodden class, regarded of little or no account as compared with men. Christ also knew that he had created man male and female. Woman was then bone of man's bone and flesh of his flesh; they were "one flesh." But he who had created, now stood before a marred and abused specimen of his handiwork, and the only thing he could do was to say, "Neither do I condemn thee;" neither do I condemn thy sisters. I would lift you up and place you once more by the side of men, that once more you may become their "help-meets," and that they may love you as they love themselves.

This great Teacher opened in justice and righteousness the door to the condemned. He accorded to the afflicted and handicapped in all the walks of life the opportunity to enter the race with a good hope to win. Is not this one of the great tests of divinity? Is it not then a great test of Christianity?

Of course he was condemned. When Mary washed Christ's feet, men high in authority said, "This man, if he were a prophet, would have known who and what manner of woman this is: . . . for she is a sinner." But he said, "Let her alone." "She hath wrought a good work."

Perhaps Simon and his friends did not know that Christ had already lifted this woman up seven times, and that while she knelt before him she was pouring forth her heart's gratitude not in service only, but in pure worship. But Jesus knew it; and had he voiced the condemnation of those at meat, it would have broken her poor heart. If we condemn, may it not mean

ruin to some one today, and prove our own ruin eternally? Shall we not think of the "seven times" for Mary, and then ask the question, "How many times has that same Jesus given me another chance?" How many times has he cast out, not a new devil, but the same devil from my heart? Has he not forgiven us the same sin over and over again? It may not have been the sin of the woman. The devil does not lead all people to commit adultery; but may not some other sins be just as heinous in the sight of God?

Some of the demons which possess humanity today, and possibly some in the Seventh-day Adventist Church, are: impatience, hard feelings, sarcasm, and sitting in judgment upon brethren. But let us remember that when we are truly ready to measure to others that which we desire to have measured to us, we shall find ourselves, not on the judgment seat, but at the mercy seat. We shall manifest no haste to run and tell of some one who "has a devil," or has "done something awful;" but we shall be anxious to hasten in quietness and in love to the relief of the afflicted soul. We shall pour out our story into the ear of him who is still "touched with the feeling of our infirmities," and to him alone; and our cry will be, "O Lord, save my brother, save my sister!"

## ◆ ◆ ◆ Foreign Flashes

SOUTH AMERICA is twice the size of Europe, thrice the size of China, four times the size of India, and sixty times the size of the British Isles.

England and the United States have one preacher to every 800 souls; Japan one to 100,000; India one to 140,000; Africa one to 160,000; South America one to 227,000.

The Lord Jesus said: "And many false prophets shall arise, and shall deceive many." There are 230,000,000 Mohammedans. Shall the crescent obscure the cross?

Of the 38,000,000 inhabitants of France, 33,000,000 are mostly freethinkers and atheists; 4,000,000 are nominal Roman Catholics, only one tenth strict; 650,000 are Protestants. There are 1,200 Sunday schools.

Britain's temple empire is thirty times larger than England; contains 315,000,000 people, or one fifth of the population of the world; has 78 languages and 3,000 distinct castes; has 300,000,000 gods, but not God.

Of the \$8,655,981 contributed by American Protestant churches for foreign missions in 1906, a little more than one quarter was given by Methodists. The Baptists gave \$1,306,156, the Congregationalists \$891,979, the Presbyterians \$1,941,704.

There is one class of twenty-two men in the educational department of the Young Men's Christian Association of Pittsburgh, Pa. The members represent ten nationalities—Greek, Russian, German, Italian, Austrian, Finnish, Swedish, Polish, Hungarian, and Servian.—*Selected.*

◆ ◆ ◆  
You cannot dream yourself into a character; you must hammer and forge one.—*Founde.*



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## EDITORIAL

### Remember Those That Are in Bonds

THE church of Christ is likened unto the human body. If one member of the body suffers, all the other members suffer with it. To the relief of a diseased arm or foot the resources of the entire body rally. This same sympathetic relationship should exist between the members of the body of Christ. Says the apostle Paul in his letter to the Hebrews: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." The heart of the great Father is touched by every experience which befalls his children. He joys in their joys and grieves in their sorrows. The prattle and laugh of children brings delight to the heart of God. The tears and griefs of his children draw his tenderest sympathies.

This spirit should possess every member of the church. Particularly should the church of God today remember our European brethren who are now suffering adversity. Some have been forced into active military service; their lives are constantly menaced, and they are exposed to hardship and danger. Families have been broken up. Those left at home are anxious with fear for those who have gone to the front. The officers of some of our conferences and churches have been compelled to forsake their charges and join the national colors. It should be our earnest prayer that God will save his cause of truth during this trying period, and that he will safeguard the lives of his children.

As to just what our European brethren should do under these trying circumstances only they alone in prayer to God can decide. Sometimes in our egotism and foolishness we feel that we can determine beforehand just what position we would take in every emergency, but we cannot know what we shall do until we are brought to the supreme test.

It is for just such trying experiences as our brethren in Europe are now going through that the Lord gave this word of comfort:—

"And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12: 11, 12.

The Saviour recognized that his children would be brought many times into straight places. They would not be able to sit down and by any human logic or reasoning determine upon the course they would pursue; but in the time of their need the Holy Spirit would give the right words to say, and wisdom to make the right decision. Let us pray that God may do this for all our brethren who are just now surrounded by special dangers and difficulties. "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

F. M. W.

### Good Words in Hard Times

AN interesting report comes to us from the Argentine Conference. We have read in the newspapers of the hard times in the Argentine Republic, shared by all the republics in the River Plate valley. Drought has consumed the harvests, and locusts have devastated regions, then came overflowing floods, bringing serious times generally. The great wheat plains of Argentina that ordinarily supply grain to Europe, have evidently fallen short of even the local needs, if we may judge by the news that came from Galveston, Tex., last week, reporting that an English merchantman had cleared for Buenos Aires with a cargo of wheat.

All these conditions naturally affect the business that our brethren are engaged in in Argentina. However, the acceptance of this blessed truth in South America leads believers to count the interests of the cause of God first in their hearts and in their efforts. Evidence of this comes in a letter just received from Elder B. C. Haak, president of the Argentine Conference, who writes:—

There is something about our financial condition that makes us feel that the God

of Elijah is still caring for his work in the earth. We all thought that the last month would be the poorest, and that it would strain our resources to the utmost to keep things going, but to our surprise it was almost one of the best months that we have had since I have been here; and instead of its leaving our treasury empty, we still have a little on hand. This is the way it has been every month so far, and that, too, without any special call. We give God all the glory, for it is he that is doing it for us. O, if we could only trust him more and be more worthy of so much blessing! It makes us wonder where our dear people get the money, as there is almost a panic in the commercial world. Yet God's truth marches on.

Elder Haak has recently gone to South America, having accepted the call to that field from Minnesota about the first of the present year. He has been visiting churches and isolated believers out over the wide area of the conference, in order to get a personal acquaintance with all our people. "Wherever I have been," he says, "we have had a real spiritual feast, and my soul was watered as I, with God's help, tried to minister to others. I find our people are just as responsive as they are in the States, and I have reason to believe that we have come to a place in our work here where we shall see more of the Spirit of God among us. When I think of our great cities that are waiting for the truth, and then think of the few workers that we have, I sometimes wonder how the work will ever be done here. But I know that God is in the work, and that he will in some way care for it and bring it to a glorious close."

Thus it is true in all the world that the fruitage of the third angel's message is just the same. Men go to the ends of the earth, pioneering new fields where there is not a representative of the message. The word is preached, and there spring up believers with the same spirit that is found in the hearts of believers in the older fields. Churches are raised up, school enterprises are started, printing houses established, conferences and union conferences are organized, and we see duplicated in the far fields exactly what the message has built up in the homelands. It is all in the Book which the missionary carried with him across the sea. The word of God, which demanded the rise of this movement when the hour of the prophecy came in 1844, has in it all the essentials of God's work for these last days. The preaching of the word develops every facility needed. It is the living word of the living God, with power still to bring forth that which he would have brought into being.

And it is a truth that we may base our hope upon with all assurance, that just as the word brought forth the movement when the time of the prophecy came at the opening of this generation, just so that word will accomplish the finishing of the work.

W. A. S.

## Encouraging Omens

GOD is visiting his people. Marked experiences in gaining personal victories over evil habits have come to many. Some have received rich spiritual blessings from the Lord, while others are seeking the fullness of the Spirit, promised by the Word of God. Our evangelists report good meetings in connection with their field efforts, and many are deeply stirred as they contemplate present-day conditions in the world.

As an illustration of how the work is moving in the homeland, we quote from correspondence. Elder R. D. Quinn, speaking of the work in the Atlantic Union Conference, says: "Crowds are attending the tent efforts, and inquiring, 'What do these things mean?' Surely we are in the time of the end; and I believe this is the harvest time for our work in America. We are told that the work here will close first. Then many can be released for the work in foreign lands."

In writing for the North Pacific Union Conference, Elder C. W. Flaiz says: "Last week our union conference committee held a meeting to consider matters pertaining to our work. . . . It was planned to begin an active missionary campaign, beginning with the circulation of fifty thousand of the Temperance number of the *Signs of the Times*. This is to be followed immediately by the circulation of a hundred thousand of the Harvest Ingathering number of the REVIEW. Every possible effort will be made to raise our quota of mission funds. We are having excellent reports from our tent companies now in the field. Many are taking their stand with us. All our working force in this field, including some of our union conference men, are in tent efforts."

A president of a local conference writes that nineteen are awaiting baptism, and adds: "There are a number of persons who are deeply interested, and who we expect will soon be ready for baptism."

The president of another conference says that fifteen persons, where he was conducting a tent effort, had accepted the truth, and that the interest was still good.

In another conference, sixty-nine persons were already reported as obeying the truth from one tent effort; others were interested.

Forty had been converted as the result of another tent effort, and the interest was just at its best.

Thus we might go on with many interesting reports. God is surely with his people; and he will continually be with us in our labors if we seek him with all the heart.

Our colporteur work is still growing, and the results are most encouraging. Brother W. W. Eastman, writing from the North Carolina camp ground, says: "You will be interested to know that this union [South-eastern] sold \$18,000 worth of books in July, which is more than three times as

much as their best month last year, or more than three of their best months last year."

Some other union conferences have broken all their past records in selling literature, and 1914 will be their banner year.

The subscriptions to and orders for our monthly magazines have come in encouragingly. Some of the magazines have reached a monthly distribution of seventy thousand copies.

The camp meetings this year are generally better attended than they have been for some time past. Many have written concerning the great blessings and power bestowed upon the people. In not a few instances, nearly every person on the grounds, and often every one in a meeting, gave himself anew to God for the finishing of the work.

A good interest is manifested in bringing the mission offerings to the full amount of twenty cents a week a member for the year. From now until January 1 is the time to bring this work to the front. We should give the mission offerings close attention during the remaining months of 1914, and do our best to reach the full amount planned for.

Every omen points to the fact that we are on the "home stretch." The blessings of God, both spiritual and temporal, have been so abundant that every heart should take new courage, and all should give themselves to the finishing of the work.

I. H. EVANS.



## A Special Mission

IN giving the messages of Revelation 14, a special mission is outlined for adherents to the messages.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

The commission under the last message is to preach "the everlasting gospel" in every nation. God has ever had but one gospel by which to save men. That which made the gospel message special in the days of Christ was the fact that there had come in an apostasy from the everlasting gospel. A drift away from the same gospel in the last days, makes the proclamation of "the everlasting gospel" a special last-day message.

### The Message Is Affirmative

The preaching of the gospel has always been affirmative. The object of the gospel is the salvation of sinners. Sinners are to be won, not condemned or coerced. "He that winneth souls is wise." When Christ, the example for all true gospel teachers, entered upon his ministry, his commission was to proclaim an affirmative gospel for the sole purpose of saving men. It reads, "For God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16, 17.

A more clear and well-defined declaration of a commission was never made. Its foundation is the love of God for the lost. Its mission was not to condemn, but to save. Had Christ gone to the world with a gospel of condemnation, he would have failed in the fulfillment of his commission. The scribes and Pharisees sought to turn him from his purpose to save, by endeavoring to sidetrack him into teaching the gospel in a condemnatory spirit. When they brought to him the woman taken in adultery, Christ said, "He that is without sin among you, let him first cast a stone at her." John 8:3-7. His answer and his writing upon the ground were effectual in defeating those who sought to turn him aside from the true purpose of his mission, and one by one they went out from his presence.

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." John 8:10, 11.

His mission to sinners is here plainly revealed. He would not condemn them, but he would lift them to a sinless life. Only when by their pharisaical traditions they were setting aside the commandments of God, neither entering the pathway to the kingdom of God themselves nor allowing others to enter, does he turn from his affirmative gospel work for a few brief moments to lift the veil of hypocrisy behind which those Jewish Pharisees were masquerading, that the people might be undeceived as to their true character. His purpose was not to condemn, but to save. While he unveiled their hypocrisy, drove them from the temple, overthrew the tables of the money changers and the seats of them that sold doves, yet "he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:41. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Then returning to his direct theme of an affirmative gospel of the kingdom, he passed from place to place on his mission of "preaching the gospel of the kingdom of God" and seeking to save the lost.

### The Apostolic Commission

It is a matter of no little interest that after Christ had set the example of preaching "the kingdom of God" in the village of his nativity and at Capernaum, "he said unto them, I must preach the king-

dom of God to other cities also: for therefore am I sent." Luke 4:43. "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." Luke 9:1, 2. "And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury the dead: but go thou and preach the kingdom of God." Luke 9:59. "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him." Luke 8:1.

The kingdom of God was the one absorbing topic of his teaching. All else was secondary. It was paramount to all earthly considerations. He knew no ease. He sought no earthly honor. He hoarded no earthly treasure. His eye was ever fixed on the kingdom of God. When he called the seventy, he sent them forth to preach, "The kingdom of God is come nigh unto you." Luke 10:11. At the Last Supper his theme was "the kingdom of God," and at the time of his ascension it was still "the things pertaining to the kingdom of God." Acts 1:3.

In the great gospel commission he commanded his disciples to preach this same gospel to every creature until the end of the world.

#### The Last-Day Proclamation

Christ's last-day announcement is, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. It is still "this gospel of the kingdom." This is its last invitation. When it is preached this time in all the world, "then shall the end come." He makes no provision for failure. He announces it as an assured success. He counts on a loyal body of believers in every nation organized into one mighty reform movement who will, in his spirit and power, accomplish this stupendous work in this generation. Unbelief cries, Impossible. Faith, grasping the Master's words, "If these should hold their peace, the stones would immediately cry out," proclaims in trumpet tones: "The end of all things is at hand;" "look up, and lift up your heads; for your redemption draweth nigh." "This generation shall not pass away, till all be fulfilled."

As in the days of Joshua, there will be attempts to sidetrack the proclamation of this definite message by forming a league with unbelievers. The mistake of that time is our warning. A political movement will raise a false cry of establishing the kingdom of God by coercion. Federation movements will unite in this great world endeavor. Their theme will also be the kingdom of Christ. As in the days of Christ, our mission is not to condemn, but

to save. With the trumpet giving a certain sound, the message of the soon-coming kingdom of Christ, based upon the prophetic declarations and signs given from nineteen to twenty-five centuries ago, will resound throughout the world as a witness to all nations. The world will not be converted, but warned. As Christ's first advent came in the fullness of the appointed time, so when God's great clock of eternity marks the time for the second advent of Christ, the message will have finished its mission; and "it will surely come, it will not tarry."

R. C. PORTER.

#### ◆ ◆ ◆ Look Up

THE way to have faith is to talk faith; the way to have courage is to talk courage. It is better to be optimistic than pessimistic. It is easy to frown, look sour, talk doubt, and get discouraged; but there is no help in this, for either ourselves or others.

This is a sad world; there is plenty to cause sadness and make the heart ache. But Christians should look up; they have an almighty God able to succor, and speak peace to troubled waters.

The command of Jesus to his waiting people at this time is, "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. It is better to look upward where the rainbow of promise is circling the throne of Deity than to cast the eyes downward to the darkness of the earth. The destiny of time and eternity turns on obedience to the command to "look up."

"A little boy playing in the streets of Baltimore came to the foot of a long ladder and looked up. He heard the sound of hammers and the voices of workmen far up on the roof above him, and his childish curiosity impelled him to climb. He set his little foot on the lower round and his hand on the next, and then pulled himself up slowly, hand over hand, round after round, till he was so high that a fall would be instant death, and yet he had not reached the top. He grew tired, and wished he had not begun to climb. He looked down to see how far he had come, and the great height made him giddy. He began to tremble, and was fast losing his strength and his hold. Just then a man passing along the street at the foot of the ladder looked up, saw him terrified and trembling, and cried out, 'My God! that boy is going to fall.' The man meant no harm, but it was the worst thing he could say. His words and the frightened tone in which he spoke made the poor child much nearer falling than he was before. He grew more and more giddy. He thought the ladder swayed to and fro like trees bent by the storm. He thought the house and the whole street were rocking like ships on the sea. But

all at once he heard another voice, loud, cheery, and full of courage, from the roof of the house above him, 'Boy, look up!' He did look up; anybody would have done so, hearing such a hearty voice as that: 'All right now. Come on.' The boy was no longer giddy. He began to climb; and soon he reached the hand of the sensible carpenter on the roof, whose cheery word had saved him from being dashed in pieces on the pavement of the street.

"That boy became a man of genius and culture. His written thoughts went over all America and stirred strong emotions in thousands of hearts. But to the day of his death he never ceased to attribute the preservation of his life and the accomplishment of all that he ever did in the world to the timely and encouraging words of the carpenter on the roof: 'Look up. Come on.'"

There are weary climbers all about us. They are some distance up life's ladder. The hold of many is uncertain. By looking downward they have grown dizzy. Some are carrying a tremendous load. Some terrible sorrow perchance is breaking the heart. The cherished prospects of life have been ruthlessly crushed. But if the tear-dimmed eyes can but be lifted upward, the finger of God will be seen writing the covenant of peace on the other side of the cloud.

"That cruel disappointment  
Which came, you knew not why;  
But crushed were fond ambitions.  
The sun in zenith sky  
Seemed but to mock your sadness,  
And jeer at your despair;  
And moon and stars seemed leading  
A far-off, vacant stare.  
But count as joy the heartaches,  
The shattered hopes abide,  
If but a little nearer  
They draw you to His side."

G. B. THOMPSON.

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## Note and Comment

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### The High Cost of Success

WORLDLY success is oftentimes purchased at a terrible sacrifice. Men expend money and energy, and even life itself, for the attainment of some end which, after all, is of little worth when gained. This is exemplified particularly in the great world of sport. A recent number of the *Christian Advocate* tells of an instantaneous photograph which was taken recently just as the Yale boat crossed the finish line in the race with Harvard:—

The camera showed that no sooner was the struggle ended than, perhaps before they knew whether victory or defeat was theirs, two of the Yale contestants bent limply over their oars exhausted, while the oarsman who pulled the stroke fell back in complete collapse upon the bottom of the boat, where a comrade restored him to consciousness by dashing water in his face. The struggle had been terrific, and at its



climax the winning crew had almost succumbed to the frightful strain.

And this tremendous expenditure of nerve and energy was made, says the *Advocate*, to secure "a superiority over competitors which measured one fifth of a second in time and a few inches in space." This spirit of competition and of reckless rivalry enters into practically all the great games of the present time. We see it not only in boat races, but in ball games, in horse races, and in every great competitive sport. It is a wild species of gambling. It brings no reward in the end, but a mere bauble of passing glory, while the contestants are oftentimes maimed or disabled for life.

If the followers of the Master manifested such zeal and enthusiasm in Christian service, the world would count them mad. But the Christian race should call out far more earnest effort than do the competitive tests of the world. See 1 Cor. 9: 24-27.



**The Passing of the Dreadnaught**

It was only nine years ago, in 1905, that Great Britain started a new epoch in naval construction by the building of the first so-called dreadnaught. The appearance of this new and terrible fighting machine virtually consigned all the old battleships to the scrap heap, but it seems now that the dreadnaught itself, according to naval experts, has about served its purpose, and is no longer to be dreaded as formerly.

Admiral Sir Percy Scott, a hero of the Boer war, deals with this question in an article which was given the post of honor on the editorial page of the *London Times*. He argues that in the scouting aeroplanes, and particularly in the submarines, the dreadnaughts of the future will find competitors which will far outclass them in effective fighting power. Says this authority:—

In war time the scouting aeroplanes will always be high above on the lookout, and the submarines in constant readiness, as are the engines at a fire station. If an enemy is sighted, the gong sounds and the leash of a flotilla of submarines will be slipped. Whether it be night or day, fine or rough, they must go out to search for their quarry; if they find her, she is doomed, and they give no quarter; they cannot board her and take her as a prize, as in the olden days; they only wait till she sinks, then return home without even knowing the number of human beings that they have sent to the bottom of the ocean.

Will any battleship expose herself to such a dead certainty of destruction? I say No. Not only is the open sea unsafe; a battleship is not immune from attack even in a closed harbor, for the so-called protecting boom at the entrance can easily be blown up. With a flotilla of submarines commanded by dashing young officers, of whom we have plenty, I would undertake to get through any boom into any harbor, and sink or materially damage all the ships in that harbor. If a battleship is not safe either on the high seas or in harbor, what is the use of a battleship?



**En Route to Szechuan, Through the Yangtze Gorges**

(Continued)

F. A. ALLUM

MARCH 30. As I write this I am sitting in a Chinese inn facing the river. In the distance I can see our boat with the Australian flag still flying at the mast, and the Chinese flag at the stern. I am encour-



Our boat after the experience at the Tsin Tan rapid. Described in *REVIEW*, July 23. The Australian flag flying at the mast.

aging the captain to try again today to cross the rapid. He, poor fellow! has had his many bags of rice soaked, and is not feeling any too happy about the matter; and besides, what is worse than all, he says he has "lost face." However, I think he will try again today. We are taking our goods off the boat and having them carried above the rapid; so if the boat goes down this time, we and our goods will be safe.

Today, no less than four boats have been wrecked at this place, and one man lost his life. The others were saved by the life-boats. In one case they also saved a dozen pigs which were thrown into the river when the boat was wrecked.

Since writing the above I have helped the trackers pull our boat up the rapid. We had more than sixty men on shore pulling, and with the men on the boat there must have been over seventy engaged in this work. These men pulled like mules to

get the boat up the raging water. The whippers (leaders of the trackers) screamed, shouted, cursed, and struck the men in order to make them pull harder. We had two long bamboo towlines attached to the boat. One of these lines was thirty-six hundred feet long and was attached to a stone pillar on the shore. The other was more than one thousand feet long. Two safety lines were fastened to rocks nearer the boat. These emergency ropes save the boat from being dashed on the rocks if the two towlines part. The captain frantically shouted his commands to the first whipper, and he in turn passed the command along to the next whipper, and finally it reached the men, accompanied with curses and blows.

"Some idea of the force of this enormous volume of water may be given by mentioning the exploits of the steamship 'Pioneer,' which on three consecutive occasions attacked this rapid (that is, Yeh Tan rapid, which is not so fierce as the Tsin Tan) when at its worst, and, although steaming a good fourteen knots an hour, failed to pass. She was obliged to lay out a long steel hawser and heave herself over by means of her windlass, the engines working at full speed at the same time; hard and heavy was the strain, gaining foot by foot, with a tension on the hawser almost to the breaking strain—a veritable battle it seemed with the mighty dragon of the Yangtze." I have quoted the above to give some idea of the tremendous force of the water at these rapids. However, I am glad to say that our boat crossed safely, and by 9:30 p. m. all our things were once more on board, and by 10:30 we went to bed. I was tired, very tired, and slept like a child until next morning.

April 1. We left Tsin Tan about 10 A. M., and having a strong, favorable wind, we traveled fast. During the day we passed several rapids, but they were not so dangerous. At one place our towline broke and we drifted downstream however we were not in a dangerous place, and so no harm was done. Farther on we saw a number of wrecks. The poor boat people managed to save a lot of cargo from the river, and have it on the banks of the river drying in the sun.

The first place we passed after leaving Tsin Tan rapid was Hsiang Chi. Here we saw cuttings that were for the Hankow-Szechuan Railway.

We passed Yeh Tan rapid (the one referred to in the preceding quotation) at 3 P. M., and had no difficulty at this place. There we saw nearly a score of tents belonging to those who are surveying the railway line to Szechuan. Farther on at a small place called Ba Dou, we saw two for-



General view of salt industry at Kwei Chow Fu, showing the fires and steam arising from the large iron pans in which the salt is being refined.

eigners and a number of Chinese surveyors engaged in surveying the route for the railway just mentioned. It seems it will not be long before our field will be connected with the rest of China by railway. Thus these men are unconsciously helping to spread the third angel's message by preparing quick means of communication.

April 2. At 12:30 today we leave the province of Hupeh and cross into Szechuan. It is inspiring to us to realize that after a delay of five years (it is five years since I was first appointed to this field) the message is at last to go to the 88,000,000 people of West China. We read Rev. 14:6-14. Thank God his word will never fail; and this message will go to all the world in this generation, and then shall the end come.

April 3. Last night, strange to say, it snowed upon the mountain tops; so today it is very cold. The wind is still favorable, and it will not be long before we shall reach Kwei Chow Fu, a city of about 40,000 people. We have already made thirty miles today, and it is only 11 A. M. This is fast traveling for China. Truly our Lord is good.

We arrived at Kwei Chow Fu about twelve o'clock. A little below this city is a celebrated brine well which is located on a small island, or sand bank. The salt water is dipped up in buckets and emptied into wooden troughs, through which it runs to large iron pans. There is enough brine to keep one hundred and twenty large pans constantly in use during the season the well is worked. One authority says that one million five hundred thousand pounds of salt are made annually. This island is above water only from January to May, and the manufacture is confined to those months.

In the city of Kwei Chow is a noted Roman Catholic church which is said to date from 1662. This shows how early the Papacy entered this part of China.

April 4. We stayed in a small market town over Sabbath. It is called An Pin, which means "rest" and "peace."

We had Sabbath school at 11 A. M., and then organized the first Sabbath school in Szechuan. We elected Brother M. C. Warren superintendent, and Dju H. S., our Chinese evangelist, secretary. After this we entered the town, and the evan-

gelist and I spoke to the crowd that soon gathered. The people listened well, and our own souls were refreshed by telling the story of the cross. In the afternoon I held a Bible study with a Christian from another boat, which was detained by adverse winds. We studied the three messages.

April 5. We left An Pin early Sunday morning, and at 11 A. M. we passed another rapid; we finally anchored below the Shintu Lung rapid (the New Dragon rapid), which is considered the worst rapid in Szechuan, just as the Tsin Tan is considered the worst in Hupeh. This rapid constitutes the last formidable stepping-stone during low water en route to Chungking.

"It was formed by a landslip as recently as 1896, when the whole side of a hill falling into the stream reduced its breadth to less than a fourth of what it was previously, and produced this roaring rapid.

"According to Chinese myths, the landslip which produced the rapid was caused by the following circumstances: The ovum of a dragon was deposited in the bowels of the earth at this particular spot, which in due course became hatched out in some mysterious manner. The baby dragon grew and grew, but remained in a dormant state until quite full-grown, when, as is the habit of the dragon, it became active and at first awakening shook down

the hillside by a mighty effort, freed itself from the bowels of the earth, and made its way downstream to the sea; hence the landslip, the rapid, and its name."

(Concluded next week)

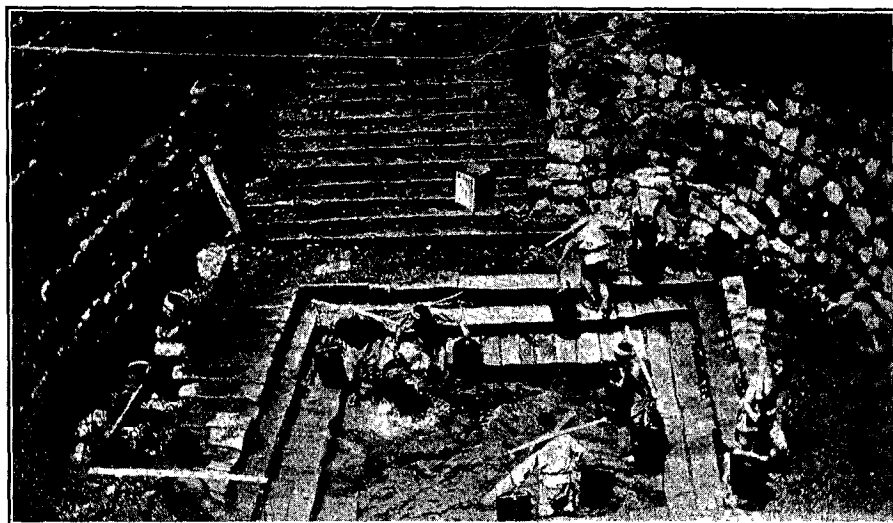
## The North African Mission

L. R. CONRADI

THUS far our missionaries have worked in only one of the four ancient pirate states of North Africa—in Algeria. It, with Morocco, Tunis, and Tripoli, forms the southern coast of the Mediterranean, extending about twenty-three hundred miles from east to west. These countries have a wonderful history. Nearly three thousand years ago the Phenicians founded the first colonies on their shores. Old Carthage outgrew the rest and became a mighty rival of Rome. Rome had to wage three long wars, from 264 to 146 B. C., before it could raze Carthage to the ground. For four hundred years this territory flourished as the Roman provinces Mauretania and Numidia.

The Christian religion found an early entrance here. Tertullian and the Montanists lived and taught in these regions. Here Cyprian wrote; and with the exception of Rome, probably nowhere did so many martyrs seal their faith with their blood as right here. It was in New Carthage that the Donatist bishop protested against the religious superiority of Rome, and Donatus himself challenged its emperors, saying, "What has the emperor to do with the church?" Here the Vandals reared up a kingdom, and from here they led out in their plundering expeditions against tottering Rome.

In the middle of the seventh century the Arabs swept the country and destroyed the very traces of the once-flourishing Christianity. Nowhere has Islam been a more fierce or cruel persecutor of both Christian and Jew than in North Africa. The last crusade, which started in A. D. 1270, from Aigues-Mortes under St. Louis the Pious, was directed against Tunis, and here he perished. Emperor Charles V, in 1538, delivered not less than fifty thousand Christians from the yoke of Mohammedan slavery. But his victory had only temporary results. For cen-



The celebrated brine well at Kwei Chow Fu, Szechuan.

turies after, the pirate states troubled the shores of Europe as far north as Iceland, and many of the smaller Christian states paid them an annual tribute in order to be able to carry on their commerce unmolessted; among these was the United States. However, during its struggle with England, this tribute was not levied; and believing that the American fleet had been destroyed by the English, the ruler of Algeria declared war in 1812 and captured some American sailing vessels. What Europe, on account of its dissension, could not do in all the centuries of the past, the United States accomplished in 1815, by sending a fleet and in two months forcing the rulers of Algeria, Tunis, and Tripoli to pay damages and to promise that they would respect the American flag and not demand any more tribute. In 1830 the ruler of Algeria happened to strike the French consul with his fan. This incident gave France the opportunity to send a fleet and take the city of Algeria. The bey with his harem was sent to Europe, and the terrified ruler of Tunis and Tripoli promised to stop piracy and no longer to keep Christian slaves. Tunis became a French protectorate in 1881, Morocco has recently been converted into a protectorate, and Tripoli has become an Italian colony. France, Italy, and Spain are now the rulers of these four pirate states, which in size are twice as large as the countries ruling them, but have only one fifth of the population, or about seventeen millions.

At the Strait of Gibraltar, North Africa can be seen from Europe. A few hours by steamer suffice to carry one from continent to continent. To go from Marseilles to Algiers takes twenty-seven hours. Yet in scarcely any other trip of that length can one see so great a change of surroundings. In going from Europe to North Africa it seems as if the clock of the world had suddenly been set back many centuries.

Brother Tieche and I took the steamer at Marseilles, May 5. The next day we passed the Balearic Islands, and early on the seventh our steamer safely anchored at Oran. We were still in our bunks when Brethren Hancock and Abella called on us, and when we finally stepped out the sight was very different from that which one sees when he reaches Egypt. The coast, instead of being low and sandy, is mountainous and rocky. Oran is a modern city with a population of 123,000 people, of which ninety thousand are Europeans, mostly Spaniards. Many natives from Morocco can be seen here, as the railway already enters Moroccan territory and is being fast pushed toward Fez, and from there to Tangier. A continuous line of railway now reaches from Morocco to the very border of Tripoli, a distance of about one thousand miles. France has already pushed one branch railway into the Sahara, and several others are being built in the same direction. Brother Guyot labored among the French in Oran for several years, and won a few souls. Last winter Brethren Hancock and Abella made an effort here. I spoke one evening to the little company in this place and celebrated the Lord's Supper with them. As Brother Hancock wished to enter Spanish territory in Morocco, we considered his

trip, which he has since made. He found Morocco, with its nine million people, open for mission work. The government grants religious liberty, and at present doctors can practice here without any extra diploma. An English mission society, called the North African Mission, has a hospital in Tangier, and several in North Africa. But as the hospital in Tangier took in cases of typhus, it lost its doctor and several nurses, and for the last six months has been closed.

In Tetuan, a town of 20,000 inhabitants, several women are laboring among the natives. A German woman is working among the Jews. She has thus far had six converts. These suffered much persecution and had to leave their homes, but they hold on to the gospel and keep the Sabbath. The Jews form one fourth of the population; and as most of the business places are owned by them and are closed on the Sabbath, it is quieter in Tetuan on Saturday than on Sunday. Otherwise the town has preserved its native character. We have no worker among the Spaniards here, but Brother Hancock expects to begin work soon.

In three hours, the train took us from Tetuan to Relizane, a town of about 15,000 inhabitants, where we spent the Sabbath with our Spanish company. Many of the farmers here are Spaniards. Some have large farms and live in the towns, while the natives live in small, miserable villages.

As early as 1888, the light of our truth had penetrated into Africa through our French literature, and a number of Spanish farmers began to observe the Sabbath. Their leader was with us at our first camp meeting in Tramlingen, Switzerland. But he chose to follow his own visions. We had no Spanish preachers at that time, and although these farmers were visited by our two French ministers, they separated from us, and by their misconduct heaped reproach upon the cause of the Sabbath and upon themselves. Had we had the right men at that time, we probably should have a flourishing work in this field today. In later years our Spanish Brother Abella visited among these people, and a little church of eleven members was founded. After a good meeting Sabbath forenoon, we had the ordinances, and on Sunday we held a missionary meeting.

(Concluded next week)

### The Aftermath of Prayer

In a group of friends, a few days ago, a Christian woman said: "You have spoken of Geneva. I never hear the word without recalling two happy weeks I passed there in my girlhood, when my sisters and I were abroad for a year with our parents.

"My father insisted that we should maintain our custom of morning prayers, and during the entire time, although we were living in hotels, we always observed this custom. It was often difficult to do so, and I remember one occasion in Geneva when we were all dressed for a trip on the lake, and felt that an exception might be made that morning. Indeed, one of the older girls remarked that some one was moving about in an adjoining room, and

it seemed a bit strange to have family devotions under such conditions. This, however, produced no effect upon father, who quietly read a chapter and, as usual, offered prayer.

#### Unconscious Influence

"In looking back upon that trip I have often been glad that our custom at home was not neglected abroad, and that father's noble principle conquered. I especially feel so because about a year ago I met a brilliant woman in New York in the company of several distinguished persons whose lives were devoted to the promotion of many noble enterprises. She said to me, 'I conclude from a remark you have just made that you are one of the girls in an American family that spent a certain two weeks in Geneva many years ago.'

"I told her we were there at that time, and gave her my father's full name. She replied, 'Yes, it is the very family.' She then drew me apart and said: 'I was spending that year in study in Geneva, and lived at the same hotel in which your family rested. In fact, I had a room separated by only a thin partition from the suite your family occupied, and I could hear the conversation of your happy household. What impressed me most, however, was the chapter your father read and the prayer he offered that morning when you girls urged him to give up for once the custom of morning prayers. Ah! but that prayer and that chapter saved me from entering a path that would have ended in suicide, for I was about to make an evil choice which would have blasted my life in a few months. As I listened, I dared not close my ears to the warning that came to me through your father's voice. It was like the touch of a vanished hand from an earlier Christian training, and it held me to purity and happiness.'

"She ceased speaking. I hid my face in my hands for an instant. When I had wiped away the tears, I was alone. At a little distance I could see the brilliant woman in animated conversation with others. I do not know where she lives. I made no attempt to discover who she was. I do not recall her name. But I know that through my father's obedience in setting up an altar to his God in a strange land she was saved to an abounding life."—*Charles L. White in the Standard*

### Waste of Money

THE American people drank 7,000,000 gallons of whisky, smoked 4,000,300,000 cigars, and puffed 8,711,000,000 cigarettes during the six months ending December, 1913, according to figures announced by Commissioner Osborn of the Internal Revenue Bureau at Washington, D. C.

The revenue collected from distilled spirits amounted to \$85,862,812, the whisky tax being \$16,142,854; tobacco, \$41,296,503; corporation, \$3,110,700; cigarettes, \$10,899,000; and cigars, \$12,270,000.

The total collection of taxes for the six months totaled \$167,647,903, an increase of \$4,175,630 over the corresponding period for 1912. The income tax paid under the new law aggregated \$1,509. This tax did not have to be paid until March 1

— *Central Christian Advocate*



## 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.

### A Tribute to My Wife

P. H. CADY

My darling wife, a word of love to thee  
I now would leave upon this tablet  
white,  
In memory of thy purest love to me,  
Which to my life has been its sweetest  
light.  
I think of thee as when in youth's fair morn  
Thine eyes did beam with love into mine  
own,  
When from our lighted faith and love were  
born  
The love of home which ne'er from us  
hath flown.

And now I call to mind the happy time  
When little ones were gathered on my  
knee,  
And tuneful voices sang in sweetest chime  
Sweet songs to Jesus in full harmony.  
And then was breathed the evening prayer,  
And then good night, while little pattering  
feet  
Sprang into bed prepared with mother's  
care,  
And gleeful hearts were wrapped in  
slumber sweet.

But some are sleeping sweetly in the  
tomb—  
Three near our cottage home, one far  
away—  
Till the archangel's trumpet bids them  
plume  
Their little wings, and soar to endless  
day.  
And some to manhood's noble prime have  
grown,  
And others grace of womanhood and  
beauty wear;  
So swift the intervening years have flown,  
We scarce can realize these our children  
are.

May the great Father guide our children  
dear  
Through life's uneven journey to the end;  
That when our Lord shall come, all may  
appear  
In robes of purest white with him to  
stand.  
Then shall appear the worth of mother  
love  
When sanctified by faith and earnest  
prayer;  
And thou shalt answer to thy Lord above,  
"Here are the children that thou gavest  
me there."  
And here I stand, saved by thy precious  
blood,  
(O, dare I hope to stand with them and  
thee?)  
And thou hast made us kings and priests  
to God,  
To reign with him through all eternity."

O best of wives! of mothers, surely blest!  
Thy children bless thy name; the poor  
proclaim  
Thy charities to them when in distress;  
And in the gates thy husband lauds thy  
name.  
May Heaven bless thee! May thy pre-  
cious life  
Be spared to us through many happy  
years;  
The loving mother, the devoted wife,—  
Then on Mount Zion may we all appear.

### Samples

MRS. D. A. FITCH

THIS is an age of samples and sampling. The food dealer sets out a sample, hoping he who tastes will be pleased and become a purchaser. The tailor exhibits his sample book, and the man in quest of a new suit is pleased with a certain piece, and the merchant increases his trade by one more order.

We may learn good lessons from the customs of the world. Their methods apply to the life of the lover of present truth. You have a neighbor who loves this precious message, but is failing to keep abreast of it and is losing much real encouragement and benefit because of not receiving the periodicals of the denomination. To have all of them is beyond the means of many families, but every Seventh-day Adventist should have the REVIEW, *Life and Health*, and his own union conference paper. To such families we can furnish samples by lending a copy, calling attention to some particular article we have marked. A taste will call for more. Let us furnish samples.

Glendale, Cal.

### Cultivate Cheerfulness

CARRIE KNIGHT

" 'Tis easy enough to be pleasant  
When life flows by like a song;  
But the man worth while is the man  
who will smile  
When everything goes dead wrong."

We have all, sometime in life, been brought into what seemed hard places. Troubles, either real or imaginary, come into every life. The man or the woman who has learned to smile when things seem to be in a whirlpool has a great advantage over the one who looks on the dark side, gives up, or succumbs to that disease known as the blues. Some persons are rich in the power to be miserable. They seem to welcome the blues as they would an old-time friend, and leave happiness to knock at the door in vain.

Many a person would be happy if he would set about it and be the architect of his own happiness, instead of expecting others to make it for him. Happiness is a heavenly plant, and will grow and blossom only in gardens cultivated by the owner.

It seems to be so natural for us to imagine that if we were only somewhere else or in another kind of work, were in another city or had a different position, we should be happy. We do not realize that true happiness comes from within, not from without. The woman who is fretful in a cottage would be so in a mansion, and the man who is disgruntled in a village would not be any better humored in a city.

This spirit of unrest and unhappiness is too often seen in professed Christians. Such conditions come from lack of faith in God. He that "giveth us richly all things to enjoy," wants us to be happy; for he says: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Your heart shall rejoice, and your joy no man taketh from you."

We are exhorted to "rejoice, and be exceeding glad." Jesus was called a man of sorrows and acquainted with grief. But is it not just as true that he was acquainted with joy and happiness? It is recorded that he wept; but we do not infer that he was prone to tears. It is generally the exceptional things that are reported. His path was not strewn all the way with roses. His cup was bitter, but his trials, sorrows, and hardships did not blot out his joy and happiness. With death only a few hours off, he spoke cheerily, and said his desire was to give his joy to his disciples. It was joy that he wanted us to have here and now. "Rejoice in the Lord alway: and again I say, Rejoice." "Peace I leave with you, my peace I give unto you." "Great peace have they which love thy law: and nothing shall offend them."

Yesterday I stood on the seashore. It was high tide. I saw the waves as they came rolling in, sullen, angry, moaning, and crying; striking some obstacle, they flung themselves upon the shore, seemingly possessed by demons. I drew back in terror, for it seemed that they would sweep on in their fury and engulf the city. But God has said to those mighty, furious waves, "Hitherto shalt thou come, but no further." They hear his word and obey his voice. Their fury dies out, and gently and quietly they creep up to our very feet; then recede. If there is power in God's word to cause inanimate things to obey, why doubt that power when expressed in the words, "Great peace have they which love thy law: and nothing shall offend them"?

Trials will come to polish and fit us for a place in God's building. We must expect them. I joined a group of men and women, down on the beach, whom I saw digging about in the sand for agates. Soon I had my hands full of pretty stones. I thought they were treasures. On my way home I saw a building on which was this sign: "Agates Polished." Going inside, I displayed my treasure to a woman experienced in detecting the true from the false.

She looked them over, applied the test, and said: "Not one of these is good. They will not stand the polishing, but will fly all to pieces when we apply the polishing wheel. At any rate, they will not receive a polish that will reflect the light." As I dropped my pretty stones through a hole in the sidewalk, I said to them: "You are like many Christians. God applies the iron to polish them, and they either fly all to pieces or else are so soft that they can never be made to reflect his image; and he has to reject them at last." Sad condition! Let us turn our back to the darkness, and face the light. Let us be of good cheer amid our trials and tribulations; and then victory will be ours. Let us let God made us optimists, for he bids us, "Rejoice in the Lord alway: and again I say, Rejoice."

Newport, Oregon.

## Character Building in the Home

(Concluded)

HELEN C. CONARD

### Industry

"SATAN finds some mischief still  
For idle hands to do."

A common saying, and a true one! Idle boys and girls are not only in great danger themselves, but they are a menace to all other boys and girls with whom they come in contact. It is an imperative duty of parents to furnish work for their children and to teach them to do it in the best way. If at the same time they can be led to love their work, a great victory has been gained in the life of the child. It is easier to do the work oneself than to teach a child to do it, but do not yield to the temptation. Begin very early to place upon the child little burdens of responsibility suited to his years and strength, and use your ingenuity to make the tasks so pleasant that he will never think of their being irksome. Take the children into partnership and see how they will like it. But if you want your boy to grow into a man whose "word is as good as his bond," see to it that you deal with him as he ought to deal with his fellows in later life.

### Frugality

Habits of industry carefully instilled with all that it takes to instill these principles, will lead to frugality. It is not the industrious boy and girl who develop into spendthrifts. They early learn the value of time and money and the folly of squandering either in useless ways. But they must be taught to distinguish between stinginess and economy.

### Generosity

Frugality has a twin sister, and her name is generosity. It is only the frugal who can afford to be generous. And here again the child must be taught the difference between generosity and prodigality. He must be taught the careful and judicious expenditure of money; but he must also be taught that the best things for which he gives his money will not yield him a return in kind. He does not expect to get money back when he gives for mission work, but he must not for that reason withhold his gifts; and whether or not he will withhold these depends upon the teaching of the parents and their example.

### Self-Reliance

And so trained from babyhood to all these good habits, your boy will be a manly boy; your girl will be a womanly girl. Your children will belong to the choice class of loyal "lifters," and not to the contemptible class of limp "leaners." They will be able to hold themselves erect physically, mentally, and morally. They will be self-reliant, able to look their parents squarely in the face, and later to look the world in the face, with that true independence which is the birthright of every man and woman. They will be fitted indeed to bear a pure gospel to the world; for their own lives will be a living demonstration of what that gospel can do for man.

But what must the parents be all these years while the boy and girl are in training?—They must be what they want their children to become. And blessed of Heaven are the father and the mother who by the grace of God are sufficient for these things.

"Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace. Troubles may invade, but these are the lot of humanity. Let patience, gratitude, and love keep sunshine in the heart, though the day may be ever so cloudy. In such homes angels of God abide."

"Let the husband and wife study each other's happiness, never failing in the small courtesies and little kindly acts that cheer and brighten the life. Perfect confidence should exist between husband and wife. Together they should consider their responsibilities. Together they should work for the highest good of their children. Never should they in the presence of the children criticize each other's plans or question each other's judgment. Let the wife be careful not to make the husband's work for the children more difficult. Let the husband hold up the hands of his wife, giving her wise counsel and loving encouragement.

"No barrier of coldness and reserve should be allowed to arise between parents and children. Let parents become acquainted with their children, seeking to understand their tastes and dispositions, entering into their feelings, and drawing out what is in their hearts.

"Parents, let your children see that you love them, and will do all in your power to make them happy. If you do so, your necessary restrictions will have far greater weight in their young minds. Rule your children with tenderness and compassion, remembering that 'their angels do always behold the face of My Father which is in heaven.' If you desire the angels to do for your children the work given them of God, cooperate with them by doing your part.

"Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world."—*Ministry of Healing*, pages 303, 304.

"It is by the youth and children of today that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!"—*Id.*, page 351.

## Things Learned From Experience in the Family Laundry

1. SHAKE the bath towels well, and hang straight on the line to dry. Fold once lengthwise and roll them into a snug roll. In this shape they fit nicely into the available space in chest or drawer, and are readily separated when one is required for use.

2. Beware of starch. Lighter starching on wash day gives better results with lighter labor on ironing day.

3. Gingham and lawns look fresh and new if starched lightly and ironed on the wrong side. Any rough places may be pressed on the right side when the iron is cooler.

4. Tucks are ironed almost as easily as plain material if first smoothed into shape on the board, and then pressed with a moderately hot iron on the wrong side. A very hot iron scorches and weakens the single fabric between the tucks, and so shortens the durability of the garment. Tucks, laces, and embroideries ironed on the wrong side over a well-padded board retain the effect of detail in design and the freshness in appearance of new goods.

5. Iron the drop under the ruffle of slips and skirts and the bottom hems of dresses on the wrong side. This presses the hem and seams flat, and leaves a polished surface to shed the dust where most exposed to the boot tops and other things liable to soil.

6. To clarify muddy water for laundry or bath, draw sufficient water into a cask or convenient receptacle. Take a large lump of alum and for one minute pass it around through the top of the water, rubbing to dissolve some of the chemical in the water. The alum in the top will precipitate the foreign matter, leaving the water clear and white. A bit of borax for the toilet, or of Javelle water for the laundry, will counteract the influence or tendency of the alum to harden the water, and will render it as soft as rain water.—*Selected*.

## Jewels of Thought

"ACTIVITY may lead to evil, but inactivity never leads to good."

"The keenest critic of him who *can* is he who *can't*."

"Conceit may puff a man up, but it can never prop him up."

"Charity giveth itself rich, covetousness hoardeth itself poor."

"It is much easier to be critical than to be correct."

"Struggles, not attainments, measure character."





## THE FIELD WORK

### Ship Mission Work in New York Harbor

SEVENTEEN years ago I was called to this great seaport to help Capt. John V. Christianson, of the late missionary ship "Pitcairn." He was at that time engaged in Bible and colporteur work. The following August, he sailed for his home in Norway, and has since been engaged in the same line of work in Hamburg, Germany, and the harbor of Rotterdam, where he is now located.

During this time, I have spent two years in Boston harbor, and one summer in Buffalo harbor, on the Great Lakes, with good success, the Lord giving me souls for my hire. I find men of all nationalities on the ships at the different ports in which I have been, but in the great harbor of New York there is a mixed multitude, on steamers, sailing ships, and boats of every kind. About one hundred Danish-Norwegian steamers and sailing crafts enter and clear this port monthly; from one hundred and fifty to two hundred German; fifty Italian; and about five hundred English and American; besides French and South American boats. Then there are the harbor tugs, steam lighters, float boats, scows, and others.

These ships and various boats furnish all kinds of nationalities and tongues to be supplied with the message in printed form. For this purpose the yacht "Liberty" carries a supply of reading matter in English, German, Swedish, Danish-Norwegian, Dutch, French, Italian, and Chinese. Many English and German steamers have Chinese crews.

Some time ago, the English steamship "Lord Stanley" visited this port. I called to visit with the officers and crew. The captain refused to have any reading matter left in his quarters. After talking with him on the current topics of the world, he remarked, "You Adventists are a very energetic lot of people." When asked why he made this statement, he said, "Why, we meet you people in China, India, the islands of the sea, in fact, the world over." What a blessed thing to hear this from a man who makes a voyage around the world twice a year. It shows that the message which started in weakness in 1844 has belted the world and is going with power.

Before I left him he said he should like to know something definite about the doctrinal points of the message, so I gave him tracts on all subjects of the message. He remarked that it was the finest lot of reading matter on Bible truth he had ever seen. Seafaring men, as a rule, are great readers, and will read anything that is placed in their hands.

I placed on a full-rigged sailing ship bound for Australia, "Daniel and the Revelation," "Great Controversy," and "Patriarchs and Prophets," requesting that they be placed on a return ship. Five months later I received a letter from the captain, saying that he had turned

the books over to the "George T. Hay," which would be due at New York in about six months from the time the letter was written. The master expressed his thanks for the loan of the books, and told how much they were enjoyed.

Six months later, on watching the report of incoming ships, I read of the arrival of the "George T. Hay." Upon visiting it, I found all the officers interested in the books. The chief officer informed me that he and the master of the ship had sat up night after night studying the books and reading the Bible. He said that the voyage seemed the shortest they had ever made, but in very fact it was ten days longer; for it took them one hundred and fifteen days to make the trip from the Philippines to the United States. I sold this lot of books to the master for his own use, also "The Desire of Ages," "Christ's Object Lessons," "The Marvel of Nations," "Heralds of the Morning," and some small books. J. L. JOHNSON.

### Central American Camp Meeting

OUR little camp meeting was held at West End, Ruatan, June 26 to July 5, in a coconut grove by the side of a beautiful little bay called Half Moon Bay. The channel into this bay is so shallow and narrow that steamers cannot enter it, and sailing boats can get in only when the wind is from the right direction. This bay is a good harbor when the wind is from the east, and it is also a fine place for sea bathing, which is much enjoyed in this part of the world.

The Lord blessed us with some good rains during the meeting. It had been very dry up to that time, and if the rain had not come we should have had to drink the well water, which is very liable to cause illness. But the rains came and filled the barrels, tubs, and buckets, so we had fresh soft water from the skies to quench our thirst. It was a blessing not only to the campers at the meeting, but to all throughout the islands.

Elder J. B. Stuyvesant, his wife and daughter, and Brother Corwin and family were present as helpers from other fields. Elder A. J. Haysmer was to have been here, but, owing to the time and expense required to reach the place, he did not come. He wrote that it would take him two months and would cost two hundred dollars to reach the meeting.

The first Sabbath of the meeting there were one hundred present, and the second, one hundred and eleven. The Sabbath school donations for the two Sabbaths amounted to about fifty dollars. Elder Stuyvesant gave us a good talk concerning the Sabbath school and its mission, which was appreciated by all.

Sister Stuyvesant had charge of the young people's meetings, and she did a good work.

A good sum was given in pledges and

cash with which to build a mission home in this conference. All are anxious to see the work completed soon, so we may have permanent headquarters for our work.

The three o'clock hour each afternoon in the week until Thursday was devoted to convention work. The first Sunday and Monday were given to the temperance cause. The next two three-o'clock periods were devoted to the Sabbath school work. Papers were read and addresses and recitations given, covering the different phases of the Sabbath school work. We are much pleased to see the progress being made in this work. The offerings for the past year amounted to over \$680, while the membership is only a little more than one hundred and fifty.

There has not been so much accomplished the past year as we should have liked to see in the young people's work, but there has been a little done in the way of writing letters, providing meals and clothing, and selling and giving away papers and tracts. Some have been taking the Junior Reading Course and have received their certificates for the same.

Five precious believers were buried with their Lord in the watery grave the last day of the meeting. Several persons came from Coxen Hole to attend the baptismal services, but reached the place a few minutes too late. They stayed to the services during the day, returning to their homes, a distance of about eight miles, over a bad road late in the day.

There were present with us several Spanish-speaking people who have accepted the Sabbath since the camp meeting.

We have decided to make a trial of the Harvest Ingathering campaign this fall, for the first time in the history of this conference, I think. We have placed an order for five hundred copies of the Review, and hope we shall need more.

We believe that the meetings resulted in a blessing to all, and we trust the Lord will keep us faithful until he shall come to gather his loved ones home.

ISAAC BAKER.

### Kentucky

WE are glad to report that the message is onward in Louisville, Ky. We have been laboring in this city for over two years, and the Lord has greatly blessed us in adding to his church ninety-nine souls. Aside from these there are a goodly number of Sabbath keepers, some of whom will soon be added to our membership.

Just now we are entering upon the fourth week of our second tent effort of the season. Our first effort resulted in several accepting the Sabbath; and the present effort is the best meeting I have ever held. Our tent is filled to overflowing each evening, and the attendance is constantly increasing. The hand of God is surely in this work, moving hearts as we cannot. At this writing about twenty have promised to obey God in keeping the Sabbath of Jehovah, and the hearts of others are stirred.

The suitable little church building which we have had for the last two years has added strength to our work in the city, and we praise God for this blessing also. We are surrounded by many large Catholic institutions, and a number of Catholics are attending our services. We long to see the work finished, and all these dear souls gathered around the great white throne.

R. S. LINDSAY.

## South Carolina

GOD is blessing our work among the colored people of Charleston, S. C., in a wonderful way. New believers are constantly being added to our numbers. We are planning to erect a church building twenty-four by thirty-five feet, and hope to have it ready by school time if possible. It will be hard work for us to meet the payments, but with God all things are possible, and we are trying to cooperate with him. Pray for us here.

W. H. MAYNOR.

## Good Words From Bowling Green, Fla.

ABOUT three months ago there was a report from this place giving the result of a course of lectures delivered by Elder J. L. Shuler last winter. At that time five or six adults had begun to keep the Sabbath, and the building of a small church was in progress. We have since held Sabbath meetings regularly each week, at which the writer has spoken to those present. Our Sabbath school has a membership of over twenty, a goodly number of bright, interesting children attending.

Since leaving Bowling Green, Elder Shuler has been conducting meetings at New Smyrna. A church of over twenty has been organized, and a neat house of worship erected. He recently returned to spend a week with us, encouraging those who have lately taken their stand for the truth. He baptized seven of these, all having an intelligent knowledge of the third angel's message. It was surely a blessed occasion, and the Spirit of the Lord was present.

After the baptism Elder Shuler gave an excellent discourse, and we all took part in a good, social meeting. Hearts were made tender, and we trust that much good will result. One sister present, speaking of our regret at the smallness of our numbers, referred to Noah's preaching one hundred and twenty years for the saving of eight souls, and said that we should not be discouraged when seven persons have taken their stand at our meetings. Our little church building will soon be ready for dedication. We are very thankful indeed to the good Father that we have a company of believers at Bowling Green.

GEO. I. BUTLER.

## Our Great Soul-Winning Campaign

ABOUT ten weeks ago I was invited to take the responsibility of the Home Missionary Department of the North American Division Conference. Almost immediately plans were laid by the brethren for me to attend a number of camp meetings in different parts of the field. Today I desire to say to our people everywhere that the possibilities of this home missionary work, which is God's plan of personal service and labor for perishing souls on the part of every member, is taking possession of and arousing this whole denomination.

Although I have been in the field most of the time, yet I have been enabled to get in touch by correspondence with every part of the field. The response has been most gratifying; and from the leaders everywhere we have the assurance that the fullest cooperation will be given. I wish that space would permit my passing on the good things that have thus come to us. Through the columns of our good

old denominational voice, the REVIEW AND HERALD, we desire to issue a world-wide proclamation for service.

"Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their leader. . . . Putting on the armor of heaven, they will go forth to warfare, willing to do and dare for God, knowing that his omnipotence will supply their need."—"*Testimonies for the Church*," Vol. VII, page 14.

"God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord."—*Id.*, page 13.

"God expects us to impart to others the knowledge that he has given us. It is his purpose that divine and human instrumentalities shall unite in the proclamation of the warning message."—*Id.*, Vol. IX, page 19.

These stirring words should arouse every heart. The writer's purpose in quoting them here is that every believer in this great message might rally to this call to "universal action." We feel confident that God's call will be respected by all his children. The same intensity of desire to save sinners that marked the life of the Saviour marks the life of his true followers. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved by an inexpressible desire to win souls to Christ. See Volume VII, page 10.

Now is the time to enlist. Now is the time to put on the armor. We call upon every believer in this great closing message to take up the work right where he is. Keep in touch with this world-wide advance movement. Seek God for wisdom and the spirit of service. Pray for a burden of soul for the lost. The department stands ready to render every possible assistance.

Be sure to get plenty of ammunition for the warfare. The *Signs* weekly will prove a great help. Tracts in packages have been arranged, and the question of definite territory for a continuous work is important. We shall be glad to learn of your work, and be sure to pass along every item of special interest.

F. W. PAAP.

## Colorado

LEAVING College View, I went to Denver, where Elder J. S. Rouse and Brother W. D. Emery met me. Together we started for Campion Academy, where a board meeting had been called. At Boulder, Elders Underwood and Robinson and Brother Lane joined us. On our arrival at the academy, we inspected the immediate repairs affecting basements, sewer, and water supply.

The financial statement for the year 1913-14 was rendered, and in many respects was very encouraging. The board gave careful study to some features of the work at Campion, which, when properly adjusted, will greatly enhance the working value of the school. A strong faculty has been secured for the coming year; and

we see no reason why every available space should not be occupied by earnest students, with the assurance that it will be a year of great benefit to them in securing a training for the Master's work.

Our return to Boulder brought us to the hospitable home of Elder Robinson. We were informed that not an empty room in the sanitarium or its cottages was available. The Boulder-Colorado Sanitarium has at present the largest patronage in its history. "There's a reason." One is impressed at once on stepping upon the porch that this is a live place. Brother Cook's hearty handshake and broad smile as he bids you welcome, whether he has a place for you or not, makes you feel at home and you catch the spirit of the place at once; and you are willing to accept anything recommended just so you can stay. The business manager's face does not carry that Judas look so often seen in men whose duty it is to carry the bag. In fact, you wonder if he is not ready to hand you a "pass" or a complimentary ticket for a week's stay—but he doesn't. Still, you decide that, whatever the charges may be, they are cheap enough.

Dr. Green, the physician and surgeon in chief, with his noble corps of assistants, augmented by a devoted class of nurses, is never too busy to give attention to those who come for medical treatment. Any lack of attention, whether on the part of a doctor or a nurse, is promptly attended to, and is considered by the sanitarium corps of workers as almost unpardonable. Everything about the place indicates that all are a part of the concern. Dr. Green's long experience in denominational sanitarium work, in both foreign and home fields, amply fits him for the important place he fills in this center of our medical missionary work.

Sunday evening I was invited by Elder M. A. Altman, the chaplain, to speak to the patients in the parlor. It was gratifying to see the millionaire and the man in moderate circumstances sitting side by side listening to the gospel story. Many sin-sick souls find comfort and rest in the Lord through the united ministry of all connected with the sanitarium. The next morning I met with the helpers, and was happily surprised to find more than thirty-five helpers and members of the faculty gathered for morning worship. This is as it should be. What we need in our institutions is to recognize God, and by prayer, consecration, and earnest endeavor invite the Holy Spirit to cooperate with us.

Boulder has passed through many dark days, but the promise is, "There are better days in store for Boulder;" and even now we see the beginning of the fulfillment of this promise. Let not human hands be raised at this time to steady the ark. God is working out his own purposes, and he gives us the privilege to cooperate with him. Let us seize this opportunity to show our loyalty to the work.

J. W. CHRISTIAN.

EIGHT persons have decided to obey the commandments of the Lord as a result of meetings held at Cocco, W. Va.

THE church at Spokane, Wash., has recently received six new members by baptism.

SPEAKING of the work among the colored people in Guthrie, Okla., C. S. Lightner says: "Eight have already united with the church, and others intend to do so in the near future."

## Publishing Department

N. Z. TOWN  
W. W. EASTMAN

General Secretary  
N. Am. Div. Secretary

### The "Signs of the Times" Brings Persons Into the Truth

#### I Prize No Other Paper So Much

"ABOUT two years ago a man in St. Louis picked up a part of a page of the *Signs of the Times* and became interested in it. He had a newspaper dealer order the paper for him; and just before I left the city I had the privilege of taking him into the church. I am told that he made a good worker. I prize no other paper so much as the *Signs* for missionary work."

#### Some One Sent Her the "Signs"

"For ten long years she had been living in the mountains, away from any church. Some one sent her the *Signs of the Times*, and other reading matter occasionally. She finally accepted the truth, and is now a member of one of our churches."

#### Picked Up a "Signs" While Waiting for a Train

"The dear old *Signs* brought the truth to me and my family in a very peculiar way. My son-in-law was coming to Portland, and while waiting for a train, picked up a *Signs* that some of our good brethren had left in the station. He brought it home with him, and liked it so well that he subscribed for a year. Through his personal effort and the *Signs of the Times*, six of us were brought into the truth of the third angel's message. God bless the dear brethren and sisters who are carrying forward the good work with the *Signs* is my prayer."

#### Bought a "Signs" on the Street

A testimony was given at a prayer meeting as follows: "I was on the street one day and bought a copy of the *Signs*. I took it home. My wife and I studied it; and now she, my little girl, and I are happy in the truth."

#### Mailed the "Signs" — A Church Organized

"A sister sent to different families in a certain neighborhood a number of *Signs*. These people after reading became convinced of the truth, and six families, not one of which knew the decisions of the others, began to keep the Sabbath the same day. The next week on learning of one another's convictions a Sabbath school was organized, and later a church. Now a number of that company are workers in the cause of present truth."

#### Read the "Signs" — Twelve in the Truth

"Last summer a man came fifteen miles to attend one of our meetings, and on inquiry I found he had been reading the *Signs* sent to him by some unknown person. He was in perfect harmony with the truth. He invited us to hold meetings in his home. We did, and left twelve rejoicing in the truth."

#### Club of Five "Signs" — Six Accepted the Truth

"A sister has been sending out a club of five *Signs* for the past year, together with tracts, and has lent some books. The result thus far is that a family of six have accepted the truth, and are preparing to unite with us. These are the first-fruits.

Do you suppose that sister regrets paying out \$6.25 for the papers for the year, when she can see six souls saved for the kingdom of God?"

#### A Piece of the "Signs" Left in House

"A sister and her husband moved into a house where a piece of the *Signs* had been left. On that the REVIEW was advertised, and they subscribed for the papers. They read them for a year, and then accepted the truth, but did not meet any of our people till some time afterward."

#### Part of a Page of the "Signs"

"One of the elders of a leading church in northern Missouri learned the truth over thirty years ago through the *Signs*. He was a young man and had run away from home. None of his people were Christians; but he felt a desire for a better life, so went to California. One day he found a part of a page of the *Signs*, containing a portion of an article on the Sabbath question by Sister White. He read it, subscribed for the paper, accepted the truth, went to camp meeting, and was baptized. That little scrap of paper, blown hither and yon, and run over by machinery, was always under the eye of him who reads the hearts of men, and was the means of bringing this man to Christ."

Here are given instances of how the *Signs of the Times* has been used by the Lord for thirty years, right up to the present time, to bring people to the truth, in this country and in others.

The papers reach the people in various ways — through the mails, being left in railroad stations, sold on the streets, left in houses, and even torn pages being picked up from the roads. Surely this is a medium through which we may each have a part in winning souls.

Let us each take our two copies weekly of the special Home Missionary series of the *Signs of the Times* beginning October 1, and ask the Lord to direct us in using them.

E. M. GRAHAM.

### One Great Call of the Hour

ONE great need of the hour is for men and women called by God and wholly consecrated to him, to give their entire time to the circulation of our books and magazines. Please note carefully this quotation from the spirit of prophecy: "The press is a power; but if its products fall dead for want of men to circulate them widely, its power is lost."

How true it is that the power of the press is lost when its products are not circulated. From the beginning of this advent movement, the Lord has, in his providence, connected the publishing work with it in a prominent way. From a very small beginning it has steadily grown until now we have what seems to us, at least, a very large work in both the production and the circulation of our literature. And none of us doubt the mighty influence this divine agency has wielded in bringing the movement to its present proportions.

But our work is not finished. Indeed, we are just now coming to the hottest of the conflict with the powers of darkness. Superhuman effort has been and is being put forth to keep the people in darkness. Every conceivable device has been invented by the great enemy of souls to occupy their attention. Many never attend religious gatherings at all, and a large class of those who do, through loyalty to their particular creed, will not attend a gospel service where they can

hear God's special message for the people of this generation. Yet they must be reached. Thousands of both these classes have been and are being reached by the printed page through the evangelistic colporteur.

The students from our schools are doing a good work in this line during their summer vacation. But the season in which they have to work is altogether too short for the needs of the hour. This work must be carried forward in a strong way during the fall, winter, and spring months, as well as in the summer.

In every climate it has been and is being demonstrated that the books containing present truth can be successfully sold at all seasons of the year. In the extreme northern part of Minnesota I met a brother last winter who took over four hundred dollars' worth of orders for our large books during the month of January, and that in a very difficult part of the field. Recently I met a brother in Ontario, who eighteen years ago left his farm at the call of God to enter this work, and has with unabating zeal continued winter and summer to the present time. I heard him state publicly that he had never yet seen a day too cold for his house-to-house work. In that northern climate during all these years he has never lost any time on account of weather conditions, his sales averaging \$1,800 to \$2,000 a year.

Some whom God has in the past called to this work have not continued in it. Read carefully the following instruction from the servant of the Lord: —

"A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvassers to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work."

God is calling for those whom he has in the past called to this work but who are not now engaged in it, to reenter it. Not only is he calling for this class to return to the work, but "he calls for volunteers who will put all their energies and enlightenment into the work. . . . Who will respond to the call? Who will go forth to labor in the wisdom and grace and love of Christ for those nigh and afar off? Who will sacrifice ease and pleasure and enter the places of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, and doing house-to-house labor?"

"Let all who labor effectually in the canvassing field feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord which is so soon to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? The Lord imparts a fitness for the work to every man and woman who will cooperate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, 'Whom shall I send, and who will go for us?' send back the answer, clear and distinct, 'Here am I; send me.'"

We know there are many among us with small families or with no families at all who could, by consecrating their lives

wholly to God and faithfully devoting their time and energies to evangelistic canvassing, accomplish much toward finishing the work and thus hastening the end.

Please read again the words quoted in this article, and ask yourself seriously if they do not mean you. Surely these earnest words ought to meet with a response to this important call of the hour.

W. W. E.

### Selling Books in Cuba

I AM SURE that every reader of the good old REVIEW would be glad to know of our latest success here in Cuba in the colporteur work, and so I wish to tell a little of it.

Henry Brown, who recently arrived from the Foreign Mission Seminary, has just made another record for Cuba, taking \$329 worth of orders in one week for "Patriarchs and Prophets," Spanish.

As soon as he reached Havana, he went directly to Matanzas, the city to which he had been assigned. I met him there the same day, and helped him some in getting a start. His first report was \$44 for six hours' work. Then he got to work in earnest and secured the names of the best men he could find in the city, including the governor, the treasurer of state, the mayor, several bankers, and a long list of school-teachers. He put in forty-nine hours that week, taking 109 orders, valued at \$329.

We have counted up and find that we have just about \$1,500 worth of "Patriarchs and Prophets" in the office, and Brother Brown has promised to dispose of all of them before he leaves Cuba this summer. Last week he took orders amounting to \$236, and this week they amounted to \$286, making a total of almost \$900 worth of orders which he has taken since coming to the island.

When we remember Brother Brown's experience with the student mob in Santa Clara last year, his \$600 delivery in the face of advertisements against him and his book, the fact that he has already earned three scholarships in Cuba, and his good experiences in Mexico, even selling two of our books to Venustiano Carranza, the present head of the rebel forces in that republic, we have faith that he will do good work here this summer. I trust all who read this will join us in praying that Brother Brown may have good success in his deliveries in August, and that a harvest of souls may some day be gathered in Matanzas as a result of his faithful work.

H. A. B. ROBINSON,  
General Agent.

### Wide-Open Doors in the Canvassing Fields

I CAN report only courage and good cheer. I am full of joy and hope in this grand, glorious work of placing our good books in the homes. I see so many tokens of God's loving care and remarkable answers to prayer that time fails me to enumerate them all. Ps. 40:5; 98:1; 105:1-5; 145:7. May a host be won for the Saviour, to adorn his glorious courts above and sing his praises for all eternity, as a result of these pages circulated, followed by our good missionary papers.

Having left home at the Loma Linda (Cal.) Sanitarium, on April 5, for Goldfield and Tonopah, Nev., I have been busy ever since. In about eight weeks' canvassing I was blessed by the Lord with between eleven and twelve hundred dollars' worth of orders for books, helps, etc., including those for the relief edition of

"Ministry of Healing," for Loma Linda College of Medical Evangelists. All honor to the Lord for it all; for all is of his bountiful hand. All is of his heart of love; for he is love. 1 John 4:8, 16. I have been delivering for nearly one month, and have filled from seven to eight hundred dollars' worth of orders. My delivery will take about three weeks more, and I hope it will total ten to eleven hundred dollars. How gracious God is to us all!

Dear brethren and sisters, pray the Lord of the harvest to abundantly water this seed sown. Rom. 15:30. O, I see so much to do—open doors on every hand in Nevada, California, Arizona, and other States! I cannot get around to do it all. O, where are the laborers? Fields are white unto the harvest here; also in Virginia, Kentucky, Tennessee, West Virginia, and North Carolina,—room for an army of God's messengers, the canvassers.

WALTER HARPER.

### Cuba

THE work in this island is still onward. Gradually we are getting our workers established in the more important cities, while the bookmen are literally covering the field. Elder and Mrs. J. E. Anderson are now established in Havana; Mrs. Burgo is doing Bible work in Santiago de Cuba; Elder and Mrs. H. C. Goodrich are in Nueva Gerona, Isle of Pines; and with the help of some others I hope to be able to look after the work in the cities of the center of Cuba. While there are many large cities still unoccupied, we now have our few workers in large centers, and we hope to have more ministers and Bible workers as the work develops.

Emsley Williams, who came to us from Jamaica in February, not knowing a word of Spanish, delivered sixty "Coming King" in one week. This shows how easily the Spanish language may be acquired by one who applies himself. Henry Brown, from the Washington Seminary, secured \$329 worth of orders for "Patriarchs and Prophets" the first week he was in Cuba this season. Now that we are placing so many religious books in the homes of the people, we hope to see a corresponding growth in members. Never before have the workers in Spanish fields been so well armed with message-filled books as now. We are most grateful to our publishing houses that have given us of late "Great Controversy," Elder Conradi's book on "Daniel and the Revelation," and "Practical Guide." May God move many strong bookmen to labor in the Spanish fields. With these books and the excellent Spanish missionary papers, we certainly shall be without excuse if we do not build up strong churches in these Spanish fields.

I am glad to say that my family is now with me. Mrs. Allen was in the American Hospital at Ancon, Panama, during the month of May. Since returning she has continued to gain in strength. We are very grateful to God for his loving care, and are glad we were not obliged to leave the field, as it seemed for a time we might be compelled to do. Pray for the work in Cuba.

A. N. ALLEN.

### The Book Work

WE are all glad to see the good reports from the faithful colporteurs in the field. Mr. Spurgeon said, "There is no calling or occupation more beneficial to mankind than the business of selling good books."

Mr. Gladstone said, "The greatest benefactor is the man who sells good books." Mr. Talmage said, "I always feel like lifting my hat to the book agent because he is doing more good than I can ever hope to do." These eminent men, who were leaders in their day, recognized the need of placing good books in the homes. Education makes society what it is today. Minds are trained either for or against truth by what they feed upon.

We live in a time when the world is filled with violence and crime. It was Mr. Webster who said, "If we work on minds and imbue them with right principles, we build monuments that will not decay, but grow higher and broader with the roll of age, and brighten in all eternity." The mind is molded according to the suggestion given in what we read.

A few days ago the writer saw a lad upon a bicycle clad in the garb of an Indian. The front of his trousers, from waist to feet, was covered with sheepskin with the wool on it, a colored handkerchief was about his neck, a wide hat on his head, and a large toy pistol in his right hand. He was riding fast in the street and going through the form of shooting right and left. One could very quickly decide what that lad had been reading. It was taking effect very soon in his life.

There never was an age in the history of this world when such books as are produced by our publishers, were so much needed as now; and those who see the value of this work are spoken of in the Bible in a manner that should make a very strong impression on the minds of all. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice." Isa. 52:7, 8. It is a voice of warning and reproof that is heard. It is the feet of the colporteurs that press the mountains and out-of-the-way places of the earth. But they are willing to go. And the Lord not only calls them beautiful, but crowns their efforts with success, and gives them souls for their hire.

W. H. GEORGE.

### The Canvassing Work in South Africa

WE are glad to report progress in this far-away land. While the white population here is only two and one-half millions (about the same as in New Jersey, U. S. A.), the territory is more than one thousand miles long and seven hundred miles wide.

The Lord has blessed and is still blessing this "missionary work of the highest order," for which we are truly grateful to him. Although we have passed through some trying experiences, there has never been one moment since coming here that I have been discouraged. Praise the Lord! Of late he has drawn me closer to himself than ever before. His love is shed abroad in my heart by the Holy Ghost, which is given unto me. The Comforter has come to abide forever, and he has given me victory in every difficulty and conflict. I am finding that his yoke is easy, and his burden is light. My greatest desire is to become more and more like Christ, and to be used in saving and edifying many others; for whom he died.

The following people are represented by our force of canvassers: the English, American, Scotch, Irish, Jewish, Scandinavian, Dutch, and German, and the

tive. The Lord has united our hearts so that perfect harmony prevails among us. The desire to save souls is growing stronger and stronger. We have pledged ourselves to reach others, with God's help.

One of our brethren made the following record: In eight and one-half days he secured \$477.90 worth of orders for "Great Controversy." During the past eleven weeks he has secured \$1,413.22 worth of orders and delivered \$763.02 worth of books; and since he began canvassing forty-three months ago, he has actually delivered an average of \$173.70 worth each month, or a total of \$7,616.56 worth.

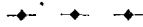
Another brother has delivered during the past four and one-half years \$5,962.86 worth, while the total deliveries of books and sales of papers in this field for the four and three-fourths years have been about \$65,000 worth.

Fifteen hundred and eighty dollars' worth of native literature has been sold during the past year to natives in the Johannesburg mines. The light contained in these different books and pamphlets will be scattered among many thousands, and will, we hope, open many blind eyes. A permanent laborer has been secured for this work, and native literature is being prepared in order to advance this long-neglected work.

Steps are now being taken to secure men and vehicles for doing country work among the many scattered farmers within our borders. The drought has affected them for several years, but we must not cease our efforts, whatever may be the hindrance.

We are glad to have such a stanch friend and supporter of the canvassing work in Elder W. B. White, our new union conference president, and we expect the work will take advance steps under his wise and aggressive leadership.

Brethren and sisters, the end is near. Jesus is soon coming. I wish to join you in the Lord in finishing the work in this generation. G. H. CLARK.



### Home Missionary Experiences

#### Does One Good to Work for Others

"I SHALL try to tell you a little of my experience. The first thing I wish to say is that it does my own soul good to work for others. I had never felt the burden of working for lost souls as I have during the last few months. I do most of my work by mail, sending a paper and writing a good missionary letter. I put my solicitor's card in the letter, and it comes back with anywhere from twenty cents to a dollar. None have given less than twenty cents. I gathered in about eight dollars last year for the Harvest Ingathering work, and want to do more this year. I love the message, and hope to live to see it close in victory."

#### Decided to Write a Letter

A sister says: "The Lord has greatly blessed my efforts, especially for one soul. When I was out to gather means for the foreign missions in the Harvest Ingathering work, I met a woman who seemed anxious to learn. We became friends in a few minutes. When I returned home, I decided to write to her. In doing so I told her of the great closing work that the money being collected was doing, and how the Lord had said, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' I told her we should then meet Jesus, and if we had been true

and obedient, we should have a home in his kingdom. In less than a week, an answer came. She was anxious to learn, and asked me to help her. I wrote again, sending her a tract on the subject of the new earth. Later I sent her 'Steps to Christ,' which she writes she is enjoying very much. She ordered four copies to give to friends and relatives, so the blessing is spreading. She is also reading the book to her family. I shall do all I can to help her accept the truth."

We never know the results of our feeble efforts. God can richly bless them; and as one little wave of blessing is started, it starts many other little waves.

E. M. GRAHAM.

## Educational Department

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

### The Christian's Guerdon

WORTHIE HARRIS HOLDEN

HOPE is the Christian's guerdon, steadfast,  
sure,

That cannot fail;  
It pierces through earth's mists to anchor  
fast

Within the veil,  
And pledges e'en the throne and majesty  
Of God in heaven,

For thoughts of peace and blest security  
To mortals given.

Hope yields the sunshine for the darksome  
day

When life is sad;  
It lifts the burdens of the toilsome way  
And bids, "Be glad!"

Hope wreaths the mourner with a hallowed  
calm

To quell his grief;  
It binds the wounded, bleeding heart  
And brings relief.

Thou Hope incarnate, born of heaven, im-  
bued

In finite man,  
Thy power hath waged its battle with  
despair

Since sin began.  
O, urge us ever onward, till we reach  
The kingdom given,

Full ushered to immortal bliss and joy  
Of home and heaven!



### The Need of Church-School Teachers

FROM nearly every union conference there comes an imploring call for church-school teachers. One union conference secretary says that he should have fifteen more than he now has to meet the urgent demands.

This need must be supplied. Our young people who are looking forward to the educational work must not feel that the church school work is not a high and important calling. There is no larger field of endeavor in the line of teaching than molding and educating the mind of the child. The world's greatest educators have ever emphasized this. Froebel's maxim, "Come let us live with our children," expresses the sentiment of all the greatest teachers of all time. Christ himself emphasized the importance of the teaching of the children.

Our church schools must be placed on vantage ground. They must be given facilities that will command the highest respect from all. They must be supplied with teachers of learning, culture, and high spirituality. We should have scores, yes, hundreds, of men and women who have completed college courses in charge of these schools. They should enter upon this work as a life work. Our church schools have a very important part to play in the saving of our children, and we cannot emphasize too highly the value of a sufficient number of well-educated men and women who are consecrated to this work.

Let our church school work prosper.

F. G.

### Educational Notes

A FEW items gleaned from our correspondence will, I am sure, be of interest to our educational workers, and indeed to all who are concerned about our children and young people and the development of our school work. From H. M. Hiatt, educational secretary, Minnesota Conference:—

"We are endeavoring to place our educational work on a systematic and firm basis: First, by putting *Christian Education* in each home as a foundation on which to build; second, by establishing our work upon solid ground financially. During the past year we have raised the number of our church schools from six to fourteen or fifteen. Twelve are now thoroughly organized for the coming year, and three have the organization of their work practically effected. Two new schoolhouses, for which we have raised the money, are now in process of building. We are having them thoroughly constructed so that they will, in every respect, meet the requirement of the State law for such buildings. We are raising a fund with which to assist the weaker schools. This fund is receiving a welcome from all our people, who are contributing liberally. We are working definitely along the following lines:—

"1. Locate schools in various parts of the State, one wherever there are sufficient children for a school to be organized.

"2. Build schoolhouses or rent schoolrooms so as to meet every legal and educational requirement, equipping them all with the best modern helps for teachers.

"3. Make these schools permanent by systematically 'feeding' them or building them up by assisting new families with a number of children, to move in and take the place of those who may leave the school.

"4. Educate and develop teachers who plan to make teaching their life work, who love children, and are especially gifted in teaching, training, and governing them.

"5. Gradually develop manual training, which will enable boys to learn the use of simple tools and girls to perform the essential duties of the home.

"6. Assist the weaker schools by a general fund to be raised throughout the conference from donations by those who love the Lord and desire to see his instruction carried out.

"We are determined by God's help to push these lines of advancement with all our strength; for we believe they will revolutionize the educational work in this conference and place our church schools upon a permanent basis."

From M. M. Hare, principal Maplewood Academy, Minnesota:—



"The prospects at present are for a full school. We are seeking to draw that class of students who have a real purpose to do their best at all times. We are making extensive repairs in and around our buildings."

From J. H. Schilling, president Clinton German Seminary:—

"According to all appearances we shall have a better attendance this coming year than we have ever had in the history of the school. We look for from between one hundred and fifty and two hundred students. A splendid feeling prevails in this territory regarding our school work."

From C. W. Irwin, president Pacific Union College:—

"I am pleased to say that the outlook for our school work was never better. We are improving our room facilities as rapidly as possible so as to accommodate as many as we can. All the rooms in our girls' dormitory except two are now engaged for the coming school year, and this is true of our boys' dormitory. We are building six cottages for the accommodation of married students or families. We have four of this number already rented, and others are applying for cottages. We are drawing off our balance sheet for the past year, and it will show a gain on running expenses of the school of between two and three thousand dollars."

F. G.



### An Appeal to Parents

You have been reading the press accounts of the conflict of arms in Europe. You have noted how millions of men are marshaling for war. Already they are marching into the jaws of death, undaunted by the cannon's awful roar in their very faces. You know that each of these men is somebody's son. You picture mother and wife peering out through the lattice, like the mother of Sisera of old, and crying with anxious heart, "Is it well with my son, with my husband?" You read perhaps of the Belgian mother who was willing her son should die if only he first killed three Germans. You recall the Spartan mother who, on the eve of battle, gave her son a shield, saying, "Return with it, or upon it."

"Now they do it to obtain a corruptible crown; but we an incorruptible." You who read this appeal belong to the "we." It is not an untimely thing for me to ask, How far are you willing to go that your son and your daughter may obtain an incorruptible crown? How earnestly do you desire them to have a part in helping others to win such a crown? What bearing on these questions has the attendance of your children at one of our schools?

As nearly as we can learn, about half our own children of school age are yet in the secular schools. In which half are yours? Why does Germany appear the best prepared of nations in the present European conflict?—Because of the vigorous and *universal* training of her young men in times of peace. Suppose she had trained only half of them herself, and left the other half to be trained in France? (The French school at St. Cyr has an international reputation.) O, you say, but France instills into her cadets a spirit of enmity toward Germany. Exactly; you have the point. Germany has tactics of her own, and a spirit of her own with which she wishes to imbue her young men. She will not let out their training to strangers to the imperiling of the aim of the *Vaterland*.

### Why Halt Ye Between Two Opinions?

If Seventh-day Adventists have any specific work of their own to do in the world, they also have working policies of their own, and a distinct spirit of their own—the spirit of the last warning message—which must be inculcated in those who are preparing to bear responsibility. More than that, they need *all* their young men and women enlisted and in training to meet the demands of this cause. And they need all the educational resources that all the people can muster, in order to accomplish this preparation.

If you have been content heretofore to allow your son or daughter to attend a school whose aims and spirit are alien to the Seventh-day Adventist cause, are you willing, in the light of world events today, to continue this practice? We do not know how much time there is left in which to educate our children and to sound the last message. We do know that the time is growing very short. We may have to do in times of trouble what we might have done in times of peace. One thing at least seems clear: you cannot afford to halt longer between two opinions in the education of your children. You cannot afford it for your children's sake; you cannot afford it for the work's sake. Many parents have already found this out, and are rejoicing in the results of their decision to identify themselves *fully* with this advent people.

In the present world crisis, all the peoples of the earth are taking their stand on one side or the other; it is a political and economic necessity. How long shall Seventh-day Adventists halt between two opinions in the school question?

W. E. H.



### Teacher Wanted

It is not our custom to print notices like the following in the REVIEW, except now and then in a case of special urgency. These matters can usually be attended to through local papers or by correspondence. If any of our superintendents or secretaries can give assistance in this needy case, please do so promptly.

WANTED.—A mature, consecrated lady teacher with the missionary spirit, to teach a church school in the mountains of eastern Tennessee; can pay only fifteen dollars a month and board. Please give reference. Address C. R. Callicott, Educational Superintendent Cumberland Conference, Graysville, Tenn.

W. E. H.

### Field Notes

FIVE Portuguese adults were baptized by Elder H. C. Hartwell in Taunton, Mass., recently.

ELDER HAYSMER recently baptized sixteen at Georgetown, British Guiana. Others in different parts of the colony are awaiting baptism.

JUST before leaving India on furlough Elder G. F. Enoch baptized a number of new believers. Elder G. W. Pettit reports two families as accepting the truth, and ten new members added to the church in Bombay. Elder H. R. Salisbury recently baptized eight persons in Bengal, his first baptism in India. About thirteen or fourteen families have accepted the truth in East Bengal during the last few months. This result has been accomplished by distributing our papers and tracts.

## Medical Missionary Department

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

### Medical Talks at Tent Meetings

IN connection with the tent meetings now being held in Washington, D. C., by Elder R. E. Harter, medical talks are given every Monday night. The circumstances attending the securing of the tent location and the opening of the meetings were such as to give the effort a wide publicity. The attendance has been good. As is usually the case, the largest attendance is on Sunday nights, and Monday nights the attendance is comparatively small. Notwithstanding this, an audience of nearly five hundred persons was present at the last medical lecture. Among this number were government officials and other persons of influence. Close attention and a good interest are always shown.

These medical lectures are given by Dr. H. W. Miller, superintendent of the Washington Sanitarium. They have covered subjects of current interest, and have been given in a way to fit in nicely with the subjects of the other evenings. A brief outline of the ground covered may be of interest.

The lecture on "The Relation of Health to Morals" showed the vital association of correct physical habits with spiritual uprightness. The obligation of right physical habits was shown to be a God-given one. God has also made full provision for healthful living. Transgression of physical law means a violation of God's law, and brings a sure penalty. Indulgence in intemperate habits brings not only physical degeneration, but moral decline. Both scientific and Scriptural proof was given in abundance.

"Race Degeneracy" was the subject of a lecture that gave the physiologic signs of the times, showing that, while the average of life is now longer than it has been at times, the proportion of long lives is less. Infant mortality is reduced because of protection by health laws. While sanitation and hygiene in general have served to prolong the average length of life, improper living has brought disease into the homes, and has increased the death rate from chronic diseases.

"Natural Defenses of the Body" explained the immunity of the body to infectious and contagious diseases, showing that the body is naturally a fighter capable of developing increasing immunity. This immunity may first be recognized in the ability of the body to produce antitoxin against drugs so that the habitual opium user may be able to use fifteen to twenty times the amount required to kill a man. The body also is able to resist chemical poisons of bacteria, and parasites, so that we recover from certain diseases and are protected from future attacks. Vaccination is based on this principle of the power of the body to produce antitoxin.

"Vegetarianism Defended From the Standpoint of Science" gave a clear outline of the rational dietary. It was represented that man and beast were originally given a vegetarian diet. There were no animals created in the carnivorous state. The carnivorous appetite is a developed one. In the new earth there will be no death, and no carnivorous animals. The

tree of life will be for food. The same God that created man prescribed his diet and made provision for him accordingly. Vegetable foods are the primary source of life. Disease and imperfection in vegetable foods may be easily detected. This is not the case with animal food, where even the microscope may fail to reveal the presence of disease. Vegetarianism is economical, requiring less time for digestion, and giving two or three times the nourishment of flesh foods, pound for pound. Experiences in Oriental fields were cited, proving that physical and mental endurance are greater on a vegetarian diet. L. A. H.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### Results Following the Church in Politics

In the *Baltimore Catholic Review* of July 25, reference is made to conditions in France in connection with the Roman Catholic Church, asserting that France has caused the Catholic Church to suffer because of the interference of the civil power in religious affairs. The bishops make the following demands:—

"First, the abolition of all the laws, sectarian and school regulations, as well as the others that violate the rights of God, of the church, and of the family.

"Second, full liberty for Catholic worship and religious societies.

"Third, the legal right of parents to religious teaching in the public school.

"Fourth, the reopening of diplomatic relations between France and the Holy See for the common good of the church and the fatherland."

In consequence of these demands the bishops threaten.—

"First, we shall refuse our votes to him who will support the laws known as 'lay' and 'intangible.'

"Second, we shall vote without hesitation for every candidate, Catholic, Republican, Royalist, or Imperialist, who will accept our formula as given above.

"Third, in the absence of a Catholic candidate we shall give our aid to the candidates who will engage themselves to sustain in parliament this program of ours."

It is also stated that in various parts of France "*novenas* are being made to the Holy Spirit, praying for success of the candidates mentioned in this pastoral; so both spiritual and material weapons at the disposal of the Catholic portion of France are being brought to bear upon the enemies of the church."

This is certainly going into politics in a definite way. It was the dabbling in politics by the church which led the republic of France to curtail the questionable work of the church by separating the church and the state.

A very interesting item of news comes from Mexico in connection with the approaching assumption of power by the Constitutionalist, who have succeeded in driving Huerta from the country. The Associated Press on July 26 sent out the following matter:—

"TAMPICO, JULY 26, VIA LAREDO, TEX., JULY 27.—A decree limiting the scope of the Roman Catholic Church in the state of Nuevo Leon, on the ground of 'public health, morality, and justice,' was issued

today by Antonio I. Villarael, governor and military commander. He said:—

"During the life of the nation the church has been a pernicious factor in disruption and discord, and has entirely forgotten its spiritual mission."

"The most drastic feature of the decree is the prohibition of confession. Villarael gives as his reason for this the charge that the confessional and the sacristy in Mexico have become a menace to morality.

#### "All Foreign Clergy Expelled"

"The decree, issued at Monterey, makes the following orders for government of Catholic schools and churches:—

"1. All foreign Catholic priests and Jesuits, of whatever nationality, will be expelled from the state of Nuevo Leon.

"2. Of the remaining Catholic priests, those who cannot prove their complete abstention from politics will be expelled.

"3. Churches will remain open daily from six in the morning until one in the afternoon. Only priests having permission to do so will be permitted to officiate.

"4. Confession is prohibited.

"5. The public is prohibited from entering the sacristy.

"6. Church bells shall ring only to celebrate fiestas in honor of the country or for triumphs of the Constitutionalist arms."

#### "Stringent Rules for Colleges"

"7. All Catholic colleges shall be closed which do not obey the programs and texts ordered by officials, and which do not have at their head some professor who is a graduate of the normal schools of the country, who will be responsible to the government for any infraction of the rules.

"8. Any infraction of these laws will be punishable by a fine of \$100 to \$500, and arrest and imprisonment from two to four months, or both fine and imprisonment."

It will be remembered that when the decision of Huerta to leave was made, Catholic officials in Mexico pleaded with representatives of the Constitutionalist to intercede with General Carranza in behalf of the safety and security of the Catholic clergy and church work, promising that they would "keep out of politics," indicating a confession of guilt in times past.

It may be claimed by some that the decree limiting the scope of the Roman Catholic Church in the state of Nuevo Leon was an interference with religious liberty principles. But this is not necessarily so. When the church, when any church, goes into politics and casts its lot with a faction, it must expect that the state will treat it as any other organized body of civilians, especially when it takes such active part as has the Roman Catholic Church in Mexico, and countries from which it has been driven. The governor made the following statement, which it would be well for those Protestant churches engaged in attempts to secure religious legislation to take notice of: "During the life of the nation the church has been a pernicious factor in disruption and discord, and has entirely forgotten its spiritual mission."

It is not generally believed that the Mexican people will interfere with any religious body that is strictly minding its own business; but this cannot be said to have been the attitude of the Catholic Church in that unfortunate republic.

S. B. HORTON.

"MEN who stand upon their dignity have not, as a rule, much else to stand upon."

## 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

North Missouri } Clinton, Aug. 27 to Sept. 6  
South Missouri }  
East Kansas }  
West Kansas } Wichita . . . . . Sept. 3-13  
West Colorado, Montrose . . . . . Sept. 15-22

#### COLUMBIA UNION

West Virginia, Parkersburg . . . . . Aug. 20-30  
Chesapeake . . . . . Oct. 4-11

#### LAKE UNION

North Michigan, Mount Pleasant . . . . . Aug. 20-30  
Southern Illinois, Altamont . . . . . Aug. 27 to Sept. 6  
Northern Illinois, Downers Grove . . . . . Sept. 3-13

#### PACIFIC UNION

Western Washington, Auburn . . . . . Aug. 20-30  
Utah, Kaysville . . . . . Sept. 7-13  
Arizona . . . . . Oct. 8-18

#### SOUTHEASTERN UNION

Georgia, Macon . . . . . Aug. 20-30  
Georgia, Macon (colored) . . . . . Aug. 20-30  
Cumberland, Lenoir City, Tenn. . . . .  
 . . . . . Aug. 27 to Sept. 6  
Florida . . . . . Oct. 8-18

#### SOUTHERN UNION

Kentucky, Nicholasville . . . . . Aug. 20-30  
Tennessee River, Jackson, Tenn. . . . .  
 . . . . . Aug. 28 to Sept. 7

#### SOUTHWESTERN UNION

North Texas, Jefferson (local) . . . . . Aug. 20-30  
Oklahoma, Guthrie . . . . . Aug. 20-30  
New Mexico, Roswell . . . . . Aug. 27 to Sept. 6

### Northern Illinois Conference

THE twelfth annual session of the Northern Illinois Conference will be held in connection with the camp meeting at Downers Grove, Ill., Sept. 3-13, 1914. Officers will be elected for the ensuing year, and such other business will be transacted as may properly come before the delegates. According to the constitution the accredited laborers of the conference are delegates at large. Each church is entitled to one delegate for its organization, and to an additional delegate for every fifteen members. The first meeting of the conference will convene at 9 A. M., Monday, September 7.

G. E. LANGDON, *President*;  
H. E. MOON, *Secretary*.

### Illinois Conference Association

NOTICE is hereby given that the annual meeting of the Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp meeting at Downers Grove, Ill., Sept. 3-13, 1914. The first meeting of the association will convene at 10 A. M., Monday, September 7. A board of trustees will be elected, and such other business will be transacted as may properly come before this meeting.

G. E. LANGDON, *President*;  
H. E. MOON, *Secretary*.

### North Missouri Conference Association

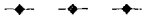
THE North Missouri Conference Association of Seventh-day Adventists will hold its annual business meeting in connection with the camp meeting, at Clinton, Mo., Aug. 27 to Sept. 6, 1914. The first meeting will be held at 10 A. M., August 31.

E. E. FARNSWORTH, *President*;  
W. D. PARKHURST, *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*.



**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*.



**Northern Illinois Medical Missionary and Sanitarium Association**

NOTICE is hereby given that the ninth annual session of the Northern Illinois Medical Missionary and Sanitarium Association will be held in connection with the Northern Illinois conference and camp meeting, at Downers Grove, Ill., Sept. 3-13, 1914, for the purpose of electing three trustees to serve for a term of three years, presenting reports, and transacting any other business that may properly come before the association. Duly accredited delegates to the conference will be the voting constituency. The meeting will be called to order at 9 A. M., September 9.

GEORGE E. LANGDON, *President*;  
W. C. FOREMAN, *Secretary*.



**Business Notice**

A GOOD opportunity is offered a girl fifteen years old or over, to secure an education. Required to assist in general housework. Good home, private instruction, small salary. Address Prof. G. R. Lehman, 125 Carroll Ave., Takoma Park, D. C.



**Nurses Wanted**

THE Wabash Valley Sanitarium Training School for Nurses offers splendid opportunity for our young men and women to prepare themselves for more efficient service in the cause of Christ and humanity. A class will begin September 15, and those desiring to join will please send for application blank and booklet. None under nineteen years of age need apply. Address Wabash Valley Sanitarium, La Fayette, Ind.



**The European War**

"A SITUATION has arisen in Europe which is claiming the attention of the whole civilized world, almost to the exclusion of every other topic. The greatest war known in all the ages since time began is now fairly under way, and no words can describe nor mind conceive what such a conflict means to the interests of mankind politically, economically, or socially. We could not well let this sudden and awful development in the political world pass unnoticed until another issue of the *Watchman* should be ready; hence, we have delayed our September issue a day or two, in order to make this terrible European war a leading theme in this issue while the attention of the people is so earnestly concentrated upon it.

"Our leading article is from the pen of Professor Magan, who has given long and earnest study to this great subject. He has taken special pains to secure information from European sources, and is prepared to set before the reader matter of the most interesting and instructive nature regarding the causes leading up to the present situation in the Old World. He presents this situation in its true light as

being another development in the solution of the Eastern Question, which is finally to eliminate Turkey from Europe.

"There will also be an article by the editor calling attention to the nature and meaning of such a war as this which has now begun, and pointing out the hollow and illusive character of the peace talk which has been so much heard, of late, in this and other countries."

The above is our editor's own description of a portion of the contents of the September *Watchman*. On the cover is a relief map of Europe, with the names of the various capitals, and The Hague, above which hovers an impressive representation of Europe's war cloud encircling the figure of death. We feel sure that all our brethren and sisters will be anxious to come before the people with something special on this great war situation just at this time; hence, we expect that large orders will be received from them for this number.

J. L. McCONAUGHEY.



**"Signs" Magazine for October**

IT can hardly be called a War number, but the great conflict of arms now waging in Europe is given prominence, and will really be the big selling feature of the October *Signs Magazine*.

A mere reading of the following titles will give an idea of the scope of the "European Crisis" series which will cover about ten pages: "The Nations of Europe in Prophetic Survey;" "Will Russia Lead the Nations in War?" "The Last Decisive Battle in the History of the World;" "The Eastern Question and This War." It cost us considerable to secure some of the photos reproduced in this leading series of articles, but the expense was secondary to furnishing our friends and workers with the best that careful thought and money could produce.

Forgetting this feature for the moment, let us consider some other things to appear in the October number. Sister White writes under the heading "The Law and the Gospel." Elder Daniells also favors us, writing an article entitled "The Power of a Message." He needs no introduction to our people. The very announcement that there will be something by him is sufficient for those who have read the products of his pen. The same might be said of Elder M. C. Wilcox, who contributes to its pages under the title "Appetite and Greed." "The Future Religious Boycott," "The Law of Love," "The Future Eternal Home," "The Blasphemy of the Antichrist," "The Source of Immortal Life"—these are others, but not all, that will appear in this "one better" number.

The best picture of Emperor William of Germany we ever saw will embellish the front cover of the magazine. This will be printed in colors, and doubtless many will wish to frame it.

It is hoped that our people will give wide circulation to this number of the *Signs Magazine*. Order early, for a large sale is anticipated, and there is quite a chance that the edition will be sold out.

Regular prices as follows: 5-40 copies, 5 cents each; 50 or more copies, 4 cents each. Your tract society will forward orders to the publishers promptly.

children, their greatest anxiety being that they might adorn the truth they all professed in early years. Their money was cheerfully given to every good work; and when their children were grown, they gave them also to the service of the Lord. After this, mother joined father in his public labor in the Wisconsin Conference. This continued until his death, in 1897, after which she resided with her oldest son till she came to College Place, Wash., about four years ago. Here she endeared herself to many by her cheerfulness and faithfulness in service. Her health was good until last September, after which she was feeble, and at times suffered much. She fell asleep the evening of July 5, her last words being, "I am so tired." She came to her end "in a full age, like as a shock of corn cometh in his season." During all her life she proved her God to be one of mercy and love, and completely confided in him. In her life it could truly be said of her, "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." She was large-hearted and sympathetic, and those who went to her in any trouble found a friend and comforter. She ever represented the highest ideals as a wife and mother in the Christian home; and, reaching beyond her own circle, was a helper of those in need. In many hearts a monument of love has been erected to her memory never to be destroyed. In her later years she carried on a large missionary correspondence, and then peacefully went to rest after a day of social converse with many who visited her. The funeral services were conducted by Elders A. J. Breed and H. W. Decker, who had long been intimate friends, and who bore eloquent testimony to her hospitality, her untiring labor for others, and her finished work. She was laid to rest beside her son George, who sleeps in the College Place cemetery. In our sorrow we find comfort in the blessed hope that those "which sleep in Jesus will God bring with him." "Her children arise up, and call her blessed."

VESTA J. FARNSWORTH.

ROBERTS.—Charles Roberts was born at Keokuk, Iowa, April 19, 1839, and died at College View, Nebr., June 28, 1914. He served his country during a part of the Civil War, and received an honorable discharge at its close. At the age of sixteen, he, with his father's family, moved from the State of Iowa to Unionville, Mo., where he resided until 1868. Oct. 16, 1862, he was married to Miss Malinda Hall. To this union were born four daughters, all of whom survive their parents, Sister Roberts having died in College View, Nebr., Dec. 15, 1912. The family moved to the State of Nebraska in 1868, and to College View in the summer of 1892. Brother and Sister Roberts accepted present truth in 1885 under the labors of Elder A. J. Cudney, and rejoiced to the end in the hope of a soon-coming Saviour. Brother Roberts was much interested in the spread of the truth, which he dearly loved. He distributed our literature among his neighbors and friends. Those who knew him best learned to love him most. We feel sure that he sleeps in Jesus, and that if we are faithful, we shall meet him in the resurrection morning, where disease and death will never separate.

W. F. KENNEDY.

OXLEY.—Mary King Oxley was born Nov. 5, 1826, in Clinton County, Ohio, and died June 27, 1914, in Battle Creek, Mich. In 1860 she was united in marriage with Alfred T. Oxley, who passed away fourteen years ago. Sister Oxley, with her husband, accepted the third angel's message and united with the Seventh-day Adventist Church in the fall of 1867. To her vows she was ever faithful. Her Bible was her daily companion, and she could repeat many portions from memory. She was a devoted and loving mother, always kind and patient, forgetful of self for the comfort of those around her. Four sons, three daughters, twelve grandchildren, and two great-grandchildren sorrow because of their loss. The funeral service was conducted by the writer from Ps. 73:26.

C. F. McVAGH.

SAGE.—Robert Fiske Sage, infant son of Mr. and Mrs. Ralph Sage, died at the home of his parents, in Jamestown, N. Y., July 2, 1914, aged 1 year, 9 months, and 14 days. He will be greatly missed in the home, but these sorrowing parents find comfort in the hope of the resurrection.

H. L. SHOUR.

**Obituaries**

CADY.—Nancy Jane Hall was born in Ohio, July 16, 1834. She died in College Place, Wash., July 5, 1914. Had she lived eleven days longer she would have been eighty years of age. In early life with her father's family she moved to Wisconsin, where she was married to Philander H. Cady in March, 1854. To them were born eleven children, of whom six are now living. These are Dr. M. P. Cady, Elder B. J. Cady, Mrs. Mary E. Jorgensen, Prof. M. E. Cady, Prof. U. T. Cady, and Mrs. V. J. Farnsworth. Besides these there are seven grandchildren. Father and mother accepted the truths of the third angel's message in 1857, when its friends and advocates were few. For a time they were the only Sabbath keepers in Poy Sippi, Waushara Co., Wis., where they long resided. Their hospitable home was open wide to all laborers in the message. Their early and middle life was devoted to the rearing of their

**PEARSON.**—Walter Pearson, youngest son of Mr. and Mrs. C. J. Pearson, of Lander, Wyo., was born Dec. 19, 1912, and died July 10, 1914. With hope in the resurrection the bereaved parents laid him away to await the soon coming of the Life-giver. The funeral service was conducted by the writer. S. F. McCULLY.

**HENRY.**—Marvin Ray Henry was born Dec. 15, 1895, and died July 15, 1914. He manifested an uncomplaining spirit and great patience during his suffering. There was a marked change in his experience during the last few weeks of his life, although he did not definitely profess faith in Christ. He is survived by his mother, three sisters, and one brother. A. M. DART.

**MARCHUS.**—Died in Loma Linda, Cal., July 2, 1914, Anton Marchus. He was born in Denmark Dec. 11, 1843, and was married to Johannah Olsen in 1868. Two years later they came to America, and while living in South Dakota heard and accepted present truth. During the last ten years of his life the family home was in San Pasqual, Cal. The wife and children, who are left to mourn, sorrow not as do others who have no hope. The funeral service was largely attended. R. S. OWEN.

**BONNEY.**—Jeanette Arabell Howard was born in New Haven, Oswego County, N. Y., March 16, 1853. May 4, 1876, she was united in marriage with Moses Bonney, in Yale, Mich. Three daughters were born to them, all of whom survive. Sister Bonney united with the Seventh-day Adventist Church in 1894, having accepted the faith under the labors of Elders W. R. Mathews and William Simpson. For years she was an invalid, but through all her suffering was resigned to her Heavenly Father's will. She fell asleep at the home of her daughter July 7, 1914. Funeral services were conducted by the writer. S. E. KELLMAN.

**WILLIAMS.**—Maggie Williams was born in Ohio in the year 1843, and died at her home in El Paso, Tex., June 26, 1914. Twenty-two years ago she was married to J. E. Williams in Montana. Her first husband was named Campbell, and to this union were born two children, who are living. The deceased was a Christian nearly all her life, and a faithful member of the Seventh-day Adventist Church for nineteen years. She was especially interested in circulating literature containing the message for this time. Her life was an unselfish effort to help others, and we laid her to rest, assured that she will arise in the resurrection morning. She is survived by her companion and two children. M. R. PROCTOR.

**BALL.**—Henry C. Ball, son of Mr. and Mrs. H. C. Ball, was born at Sylvia, Kans., July 12, 1887, and died at Fortis, Kans., June 25, 1914. He was converted at the age of sixteen, and united with the Seventh-day Adventist Church, of which he was a faithful, active member until his death. Brother Ball was drowned in the north fork of the Solomon River. The river had risen and washed out the place where he had been accustomed to go in bathing, and as he could not swim, having got into deep water, he was unable to reach the bank. He was united in marriage to Miss Estella Almira Dixon just four weeks before his death. His wife, with his father, mother, sister, three brothers, and other relatives and friends, mourn his untimely death. He sleeps in Jesus, awaiting the call of the Life-giver to a glorious immortality. N. T. SUTTON.

**SAUNDERS.**—Egbert Benton Saunders was born in West Gaines, N. Y., March 5, 1834, and died in Lodi, Cal., June 6, 1914. Brother Saunders accepted the advent message at an early age, and began preaching when twenty-three years old. He was acquainted with many of our pioneer ministers, but labored principally as a self-supporting worker. He was in California a number of years, and spent considerable time in visiting isolated families and small churches, and in preaching to them. A number of his last years were spent in Sheridan, Oregon, where he served as elder of the church. He is survived by a wife and three children. Brother Saunders was loyal to the message, and his life was a testimony to the power of the truth, which has been the guiding star of so many during years of patient waiting. D. T. FERD.

## The War Extra

### Answering the World's Universal Question, "What Do These Things Mean?"

THE following prominent notice of the REVIEW Extra and of the Washington tent meetings was published in the Washington Times of August 15; and as this announcement was being run in the city papers without being known by our people, the churches in Washington, in a few minutes during the Sabbath services, provided for the purchase and the circulation of 25,000 copies of the REVIEW Extra.

## WILL PREACH UPON CRASH OF EMPIRES

### Evangelist Will Interpret Events in Europe in Light of Bible Prophecies.

"The Crash of the Empires" is the topic upon which Evangelist R. E. Harter will preach at a meeting to be held in the "big tent," First street and Randolph place northwest, tomorrow evening at 7:30 o'clock. Dr. Harter announces that his sermon will be based upon the prophetic outline of the history of the world and the signs connected therewith.

An elaborate musical program will be rendered by the "big tent" chorus, under the direction of Henry De Klüter, of Denver.

The Review and Herald Publishing Company, of Washington, is working night and day printing a war extra of the Review and Herald Magazine.

The first issue will consist of 500,000 copies of which 25,000 will be used by the "big tent" for free distribution throughout the District during the latter part of next week. This move was enacted by the officials of the Seventh-day Adventist denomination, and is being almost exclusively financed by the "big tent." The war extra will be used on the present European conflict, and will call attention to Biblical passages which it interprets as meaning that the war in Europe is the sign of the second coming of Christ and the end of the world.

#### Can We Do Less?

In view of the prevailing intense interest in the present European crisis, and the important bearing the entire present situation has upon the signs of the end and of the coming of the Lord, and in view of the fact that the people in their perplexity naturally and justly turn to us for our interpretation of the meaning of these things, what less can we do than give a prompt answer through the literal sowing of the strong, yet inexpensive REVIEW Extra?

The time for prompt action has come. The world is ready seriously to consider. The golden opportunity is at our door; and if we use it, blessings and added light will follow. If we fail, our present light may be turned into darkness.

#### Some Ways to Begin

1. Pray that God will set you on fire with a missionary zeal, and will help you to open up ways for successful and effective work.

2. Make a definite, faith-exhibiting beginning by ordering a generous supply of the Extra at once.

3. While the papers are being sent to you, arrange your personal affairs so you can have some immediate time in which to circulate the papers.

4. If you are isolated and in the country, load up a buggy, a horse, a bicycle, a motor cycle, or an automobile, and travel through the country, leaving a paper in every mail box on the road you are able to cover. If you are in a town or city, put a paper in all the homes in your immediate vicinity, and place a copy in all vehicles of small towns, and present a copy to all persons you can reach in the business sections.

5. In places where there is a company of our people, or a church, a careful and thorough division of territory should be arranged for and definite parts to be worked promptly and thoroughly should be assigned to individuals. The workers of the churches in Washington met at the tent, each person received his papers, with a slip giving the territory to be worked, and the entire city was practically covered in one day. A decisive, sudden, and united effort was made. There seems to be an added power accompanying a concerted action of this kind. It has a swing, an inspiration, and a momentum that is irresistible.

6. In places where there are conference tract societies, the churches can do a large work through mailing the Extra at small expense, the tract societies being able to mail the papers at pound rates. In other places perhaps arrangements may be made with the tract societies for a reasonable allowance for addressing wraps to send the Extra at pound rates to lists of names supplied. The papers are 50 cents per 100; pound rate postage and addressing wraps to plainly written addresses, 35 cents per 100, making a total of 85 cents per 100. If any of the conference tract societies cannot accommodate the churches in this way, the publishers can and will at the above rates.

7. The Lord's way to begin and his way to finish a good work of this kind, under all conditions and varying circumstances, is the best and most successful of all ways, and he will reveal it to every one "whose heart stirred him up to come unto the work to do it."

## The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

General Church Paper of the Seventh-day  
Adventists

#### Terms: in Advance

One Year..... \$2.00 Six Months.....\$1.00  
Three Months.....\$ .50

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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

WHEN this paper reaches you, there will be time enough for you to sell enough magazines to earn a *half scholarship*.

THE entire August edition of the *Protestant* was sold out by Wednesday, August 19. Please order the September number.

For \$1.00 we will place four *Liberty* subscriptions on our list for one year. As a partial reward for securing the four subscriptions we will also send the magazine to *your address* for one year.

A PATRIOTIC business man of Philadelphia, Pa., has just sent in a money order for \$9.00, accompanied by 15 yearly subscriptions for the *Protestant Magazine*. There are many such workers among the busy people. Have you sent in your list? Send \$3.00 for ten six-month subscriptions, or \$1.50 for five.

THE September number of *Life and Health* contains some good articles on temperance and narcotics. We call it the "Vacation," "What to Do First," "Healthful Cookery," and "Questions and Answers" number. The two articles, "Instead of a Vacation for Those Who Cannot Get One," and "Vacations for Mothers," appeal strongly to tied-down business men and mothers. Send \$1.00 for 20 or \$2.00 for 50 copies.

just wishing some one would come around with it." I have had some good experiences with this magazine. I received a subscription from a railroad conductor, and after showing him from the Bible how the Roman power is coming back, he said, "I do not want to be here when that time comes."

A MICHIGAN Orangeman sends the names and addresses of the secretaries of the Orange Lodges in his State, and requests that sample copies of the *Protestant* be sent to them. He says, "If you desire the names of other secretaries outside of Michigan, I will see that you get them." Send \$1.00 to your tract society to pay for mailing one September *Protestant* to 20 of these Orangemen. These may prove to be seed cast upon good ground.



From the *Chronicle*, May, 1914

THIS ILLUSTRATION ENTITLED "A ROMeward DRIFT" IS ONE OF FOUR FOUND IN THE "PICTURE SECTION" OF THE SEPTEMBER "PROTESTANT MAGAZINE."

Are you looking at an assembly of Roman priests or Protestant ministers? See article on page 425 of the September or "Idolatrous Sacrifice of the Mass" and "Pope and Politics" number of the *Protestant Magazine*, now ready. The August edition was sold out by Wednesday, August 19. Less than 400 copies are now available to start subscriptions with. Other illustrations in the "Picture Section" are: "Great Procession of Eucharistic Congress in Vienna" (2 page), "Wafer Used in Roman Mass," and "Offering the Sacrifice of the Mass." Leading articles: "Authority and Obedience," "Roman Catholic Bishops as Directors in Politics," "The Pope in Politics," "The Sacrifice of the Mass," "Superstitious and Idolatrous Sacrifice of the Mass," "Defects Occurring in the Mass," "History of Religious Toleration in Maryland—No. 5," "A Ban on the Roman Church in Mexico," "Rome's Share of the New Chaplains," "Protestantism and Anarchy," and "Liberty Condemned." **TWENTY-TWO PAGES ON "THE MASS" ALONE! THIS NUMBER SHOULD BE PLACED IN THE HANDS OF HONEST CATHOLICS EVERYWHERE. IT OVERTHROWS THE VERY KEYSTONE OF THE ROMAN THEOLOGICAL ARCH. A SAFE, SANE, DIGNIFIED DOCUMENT.** Send \$1.00 for 20 or \$2.00 for 50 copies. Or send \$1.50 for 5 six-month subscriptions to 5 different addresses. Order through your tract society.

BROTHER STEEN JENSEN, of Iowa, sends 48 more yearly subscriptions for *Liberty*. His list seems to be made up largely of clergymen, attorneys, and business men. The small sum of \$2.00 will place 10 names on the subscription list for one year.

BROTHER S. H. CARNAHAN, connected with our Cuban Mission, sends six half-year subscriptions for the *Protestant*. Among those who will thus receive this magazine we note the president of Cuba, a prominent editor of Jerusalem, and other persons.

BROTHER H. A. HEBARD, field missionary agent of the Nebraska Conference, writes: "I have taken 35 subscriptions for the *Protestant*, and sold nearly 200 copies besides. Have done this while about my other work. I carry some with me all the time, and when on the train have sold a number and taken several subscriptions from men from Illinois, Iowa, Georgia, Kansas, and Nebraska. I just received a letter from two sisters who sell the *Protestant* with the *Signs*, and they said it was encouraging to have the prominent men ask for the *Protestant* and then say, 'I was

BROTHER L. R. ACKERMAN, field missionary agent of the Utah Conference, writes: "To say that I have been very much interested in the splendid work done by the *Protestant* during the past months, is putting it mildly. I have been thinking seriously of making a strong effort to place a copy of this magazine in the hands of every clergyman in Salt Lake City, and am ordering 50 copies through our tract society for this purpose. The *Protestant* will reach a class of people with the truth for this time that can be reached in no other way."





WASHINGTON, D. C., AUGUST 27, 1914

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THREE weeks ago Brother C. M. Snow, of our editorial staff, was obliged to undergo an operation for appendicitis. He is progressing very favorably toward recovery, and our readers will soon be favored from week to week with his usual articles.

It is really a remarkable report that comes to us from Shanghai in the word that the August edition of the Chinese *Signs* totals 81,500 copies. "It is the largest edition ever published by us," writes Elder Shultz, of the Shanghai office. "It is not a special issue, but represents a regular growth and a quickening interest in the message of the third angel in China." We thank the Lord for the gospel seed sowing being done by the believers in China.

LARGE orders for the REVIEW Extra, "The Coming Conflict," are pouring in from all parts of the United States and Canada. Wednesday, the nineteenth, 95,000 copies were ordered, making about 350,000 copies in all up to that date. The orders are being filled in the order of their arrival as fast as possible. Let all be assured that their papers will be sent in their turn at the earliest possible date. The coming of the papers will be our thankful acknowledgment of the orders. We cannot possibly acknowledge them in any other way.

POPE PIUS X died at the Vatican, in Rome, on the morning of August 20. It is believed that his death was hastened by his anxiety over the outcome of the present European war. Preparations are in progress for the funeral, which it is estimated will cost about twenty thousand dollars. The sacred college will be convened as soon as possible for the election of a successor to the late pontiff. Governments of European countries now at war have been asked to give safe voyages to cardinals who go to Rome to take part in the choosing of the next pope.

ELDER W. B. WHITE, of the South African Union, has been making a tour of their further mission fields, Dr. W. C. Dunscombe joining him in this trip. Elder White reports most interesting and profitable visits in Southern and North-west Rhodesia, and at the last word was just reaching Nyasaland, early in July.

EASTWARD sailings having been broken up by the war in Europe, it is planned to get off a missionary party for India by way of the Pacific. Bookings have been made by an American line steamer sailing from Seattle, September 26. The party includes missionaries for the Asiatic Division as well as the India Union Mission.

WE learn that Brother Don C. and Mrs. Ludington, of New Jersey, formerly of West Michigan, have sailed from New York for Cuba, in order to visit Mrs. Ludington's parents, who are members of the Cuban Mission staff. They will go on direct from Cuba to the West, planning to sail for Burma by way of the Pacific next month.

## Tracts on the War Situation

WE have received notice of the publication of two tracts relating to the present situation in Europe. "Is It Armageddon?" by L. A. Smith, is a tract of sixteen pages. It is well illustrated and contains a clear, plain, and forcible presentation of the Armageddon described in the Scriptures, and the relation of the present conflict to that last great war. This can be obtained from the Southern Publishing Association, Nashville, Tenn., for one cent a copy. In lots of one hundred or more the transportation will be paid.

The Pacific Press Publishing Association, Mountain View, Cal., announces the publication of the Bible Students' Library No. 211, entitled "Have We Come to Armageddon?" This tract is written by M. C. Wilcox. It contains sixteen pages. Its subtitles indicate its scope—"The Meaning of Armageddon," "Conditions That Breed Strife," "Democracy Versus Autocracy," "Preparation for War," "Noble Efforts for Peace," and "Meaning of This War." Usual prices and discounts.

## The World's Great War

PERHAPS no war has ever occurred in the course of human history that has demonstrated so unmistakably the spirit which is taking possession of the nations of men as the conflict now being waged in Europe. It came so suddenly and unexpectedly that the larger part of the civilized world was involved before the situation was sensed. Speaking of this, the editor of the Washington *Evening Star* says:—

"So swiftly has this situation developed that the world can hardly appreciate its possibilities, cannot grasp its magnitude. Probably not even the people of Europe today are conscious of the tremendous forces that have been loosed for destruction. It involves no tax upon the mind to conceive a state of war between two countries, but a war involving directly four of the greatest and most powerful nations in the earth, with smaller ones as allies, is in its potentialities virtually incomprehensible, as an unmeasurable catastrophe."

This situation did not develop without a cause. Speaking of the agencies which have brought the great nations of Europe

into the field of open warfare, the editor of the Washington (D. C.) *Times* states:—

"Europe has been building for this calamity for decades. It has urged, with every addition of an army corps or a battleship to national armaments, that these were the safeguards of peace rather than the instruments of war. Of course, they were never anything of the kind. The very existence of such military establishments, the spectacle of vast forces constantly under arms, the tramp of armies, the martial atmosphere, have all been daily and hourly incitements to the warlike spirit that now flames over all Europe.

"The very fact of these stupendous preparations has served to prepare the minds of the people for the thing that, viewing these establishments, they could not but consider inevitable. Considering it inevitable, feeling constantly heavier and heavier the burdens that preparedness imposed, they chafed for the test and the issue. The hour for these had come."

This conflict, as has been stated before, is not the battle of Armageddon referred to in the Bible, but it is one of a series of conflicts fast hastening the world on to that event. It is a signboard showing the road which the nations of men are traveling. Armageddon is the conflict at the end of the journey. And the end of the journey is rapidly nearing. Soon Christ will take the scepter and reign. Soon the night of earth's darkness and discord, sin and sorrow, will come to an end, and the glorious morning of heaven's day be ushered in. How this thought thrills our hearts, and nerves us for all life's battles. Hasten blest morn!

LAST week Elder N. Z. Town, secretary of the General Conference Publishing Department, reached Washington, on his return from Europe, where he attended various European union and local conference sessions. He reports excellent meetings. The general program of meetings for later August and September were cut short by the outbreak of the war. The ship on which Elder Town had secured passage in advance, leaving Liverpool August 6, was crowded full with Americans getting away from Europe, many without funds, owing to war conditions and the closing of banks.

LAST week Brother Robert H. Treible of Pennsylvania, was booked to sail for the Bermuda Islands. Doubtless the boat sailed on schedule time. We have not heard to the contrary. Brother Treible goes to the Bermudas in response to the call for a teacher of the Bermuda church school and a helper in the church work there. Elder and Mrs. H. F. Taylor, of New York, who have been nearly a year in the Bermuda Islands, are expecting to return to this country next month, to engage in conference work.

WE were glad to greet in Washington Brother E. M. Trummer, of Argentina, South America, formerly of Union College and the German book field in the Middle West. Brother Trummer has for years been union field agent of the South American Union Conference. He has recently been holding institutes in the northern fields of South America, and on his way to this country, for a brief furlough and special study, spent a little time in Panama and Cuba, joining the workers in councils in the interests of the Spanish book work.