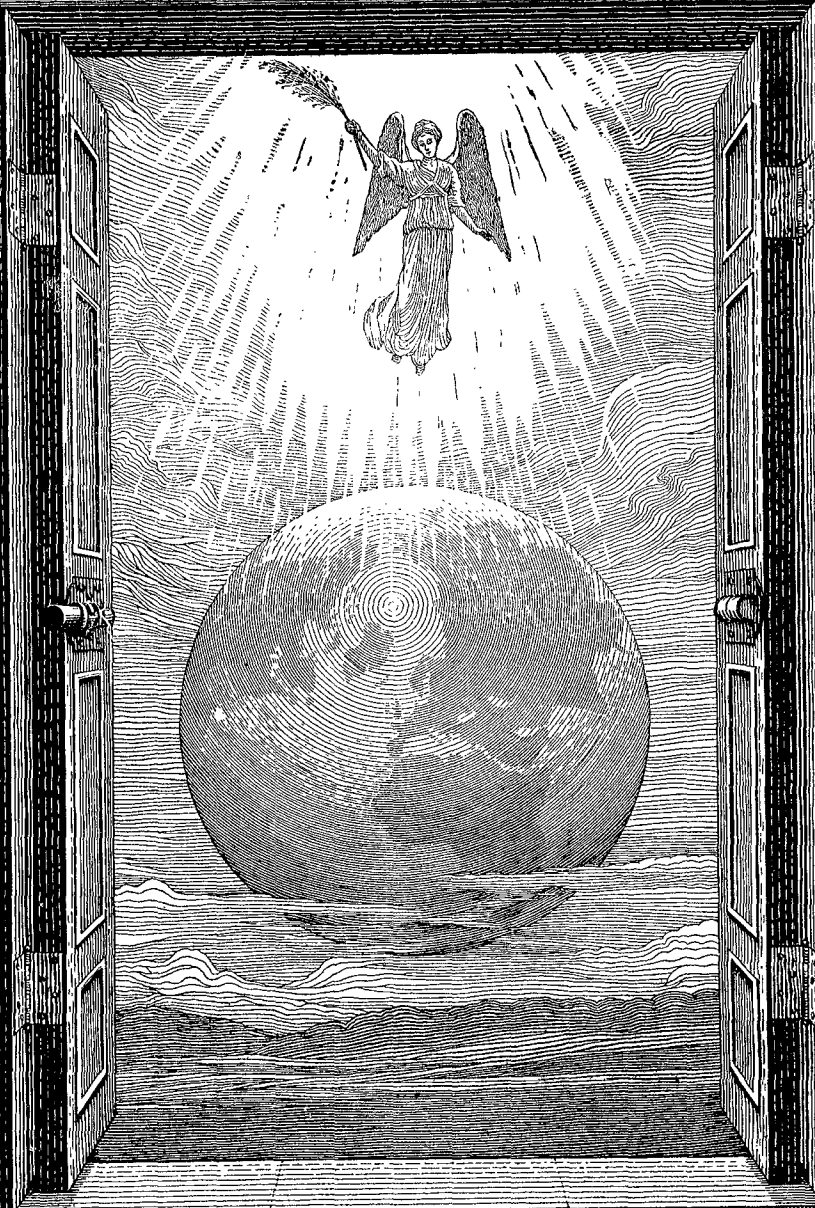


THE ADVENT SABBATH  
**REVIEW AND HERALD**

THE  
EVERLASTING GOSPEL



OPEN DOORS TO  
ALL THE WORLD

## THE WORK AND THE WORKERS

THE denomination has never issued a better document to hand out to your Catholic friends than the September *Protestant Magazine*. It contains 22 pages of unanswerable arguments against "The Mass," which is the keystone of the Roman theological arch. Spread this number far and wide. For \$1.00 we will mail a copy to each of 20 people, or will send you 20 copies to distribute.

BROTHER J. H. MCEACHERN, field missionary secretary of the Central Union Conference, sends the following item of interest: "Brother H. A. Hebard, field missionary agent of Nebraska Conference, seems to be more concerned about selling the *Protestant* while waiting for trains than he is about getting his meals. Inclosed find clippings from our union conference paper which will help you to see that we are somewhat awake on the Roman question."

AN Evangelical Lutheran minister of North Dakota writes: "I am sending you a copy of the 'Wartburg Kalender, of the Evangelical Lutheran Synod of Iowa.' In this you will find the names and addresses of the ministers and teachers of the above-mentioned synod. To each one of these please have the kindness to send sample copies of the *Protestant Magazine*, and that not only once, but again and again, and surely the results will be good." Who will help us to reach these Lutheran clergymen with at least *one copy* of the *Protestant*? The small sum of \$1.00 will pay for sending a sample copy to 20 clergymen. Send the dollar to your tract society office. Send them the September number.

SISTER GRACE C. WHITE, of Oregon, writes: "I use *Life and Health* as an entering wedge to be followed by *Liberty* and the *Watchman* and the *Signs*, although I sell more of the *Life and Health* than of all the others. Often the magazine opens the way for a missionary conversation or the giving of some of our tracts. As the result of my magazine work there is one person here quite interested. He is reading 'Daniel and the Revelation.' One day I entered a doctor's office and said, 'I've come to bring you *Life and Health*.' '*Life and Health*,' said he, beaming upon his patients, 'wouldn't that make any one feel good? Surely I'll take it.' Why not send \$1.00 for 20 or \$2.00 for 50 of these "entering wedges" today? Order through your tract society.

MRS. A. H. KELLEY, of Texas, handles four of our ten-cent magazines,—*Life and Health*, the *Temperance Instructor*, the *Watchman*, and the *Signs Magazine*. She writes: "I have sold over 2,000 in the last five weeks. Some of the people in Port Arthur came for blocks to hunt me up and ask for another copy of *Life and Health*, after seeing that article about the saloon. A saloon man came out on the street and bought one, and collected a crowd just as the men were entering the saloon, and told them to buy one. So they did. On another occasion I walked up to where seven men were standing, two of them being policemen. The policemen said: 'Lady, no use to give these fellows anything like that.

They are gamblers, and we just let them out of jail.' I said, 'It is all right for them to have one.' So the gamblers each bought one, and they also paid for one copy for each of the policemen. I want 500 *Life and Health* for this month."

## WHAT TO DO FIRST



### Prevention of Poisoning

FIRST, have all medicines locked up, with none having access to the key except the older responsible members of the family. As a matter of fact, it is not necessary to have very many poisonous drugs in the house.

breath, the other remaining quiet. In alcoholic unconsciousness there will always be, of course, the odor; there may be a noisy breathing, but it would be especially difficult for a lay person to distinguish between an apoplectic and an alcoholic attack in case the patient had

## QUESTIONS and ANSWERS

Conducted by H. W. Miller, M. D., Superintendent Washington Sanitarium  
Takoma Park, Washington, D. C.

Questions accompanied by return postage will receive prompt reply by mail.

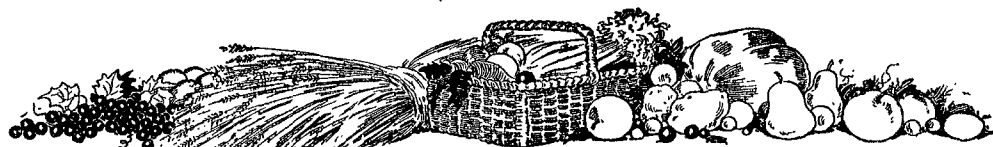
It should be remembered, however, that it is impossible to diagnose or to treat disease at a distance or by mail. All serious conditions require the care of a physician who can examine the case in person.

Such questions as are considered of general interest will be answered in this column; but as, in any case, reply in this column will be delayed, and as the query may not be considered appropriate for this column, correspondents should always inclose postage for reply.

**Fruits and Vegetables.**—"Why are fruits and vegetables not a good combination? Are subacid fruits, especially the banana, an exception to the rule?"

Of the several explanations why fruits and vegetables do not combine well, none have ap-

chemical condition of the secretions of different persons, and that, dependent partly on this difference, one person has habitually a certain type of bacterial growth in the intestinal canal, and another person another type. And possibly these different types of bacterial growth,



## HEALTHFUL COOKERY

MENUS FOR A WEEK IN SEPTEMBER

George E. Cornforth

WHILE the springtime, when everything is coming again into new life, giving us the joy of looking forward to the good things of summer, affords pleasures peculiar to itself, September, with its har-

the salt, whip in the corn meal, stirring till it does not settle, then set the inner cup into the outer cup of the double boiler, which contains boiling water, and cook one hour. (This should be prepared the day before.) When it has cooled, turn the corn meal out of the bread tin, cut it into three-fourth-inch dice, dip the dice into beaten egg, then roll them

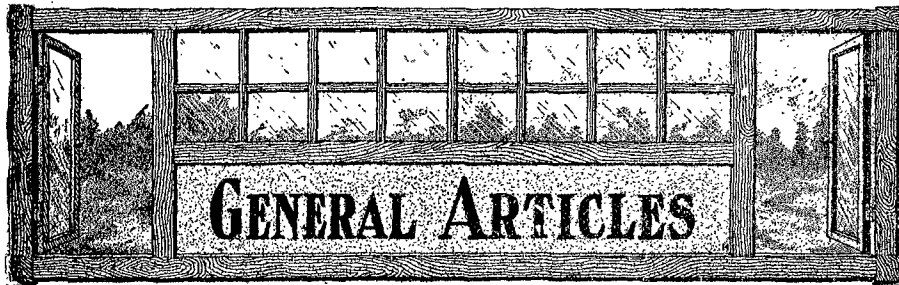
### Three of Nine Vital Departments in the September Number of "Life and Health"

There are so many good things—vital things—in the September or "Vacation," "What to Do First," "Questions and Answers," and "Healthful Cookery" number! We cannot begin to enumerate them all. Think of the lives that have been lost because the mother or sister or brother or the wife did not know "What to Do First"! Also remember that you are entitled to have YOUR QUESTIONS answered by Dr. H. W. Miller, superintendent of the Washington Sanitarium, through the "Questions and Answers" department, or by mail, if preferred. Then, too, your wife, mother, or sweetheart needs the cooking instruction, and the "Breakfast," "Dinner," and "Supper" Menus for a Week in September, worked out by the chef of the New England Sanitarium. This number also contains several strong articles on "Narcotics," "Alcoholism," and "Patent Medicines." Send 10 cents for a sample copy, or \$1.00 for 20 or \$2.00 for 50 copies to sell or distribute in your neighborhood. Order through your tract society.

# The Advent HOLY BIBLE REWIND IS THE FIELD THE WORLD HERALD And Sabbath

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

VOL. 91 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 3, 1914 No. 37



## The Lion of the Tribe of Judah

MRS. L. D. AVERY-STUTTLE.

THE shades of night fell dark and drear,  
 And curtained in the closing day,  
 As in the wilderness alone  
 I saw a man in anguish pray.  
 There gleamed no light above his head,  
 There beamed no radiance from his brow,  
 The glory from the heavens had fled;  
 No dovelike form was near him now.  
 The desert monsters prowled around,  
 The night bird sang her doleful hymn;  
 But he, the tempted, hears no sound  
 Among the shadows dark and dim,  
 Save this one mocking voice, which said,  
 "Command these stones to be made  
 bread."

Then from the ground where prone he lay,  
 I saw the godlike Sufferer rise;  
 A radiance like the light of day  
 Sprang flashing from those wondrous  
 eyes.

And then a voice, like music rare,  
 Was borne upon the desert air,  
 As from the eternal Father's throne:  
 "Man shall not live by bread alone."

Then through the darkness of the night  
 Two hurrying forms went flitting past,  
 Till, on the temple's dizzy height,  
 I looked and saw them stand at last.  
 Again that mocking voice I heard:  
 "Art thou, indeed, the eternal Word?  
 Art thou that Shiloh long foretold  
 By prophets in the days of old?  
 That promised Seed, who, sages said,  
 Should bruise, one day, the serpent's head?  
 Cast thyself down from hence, I pray;  
 Angels shall go before thy way."

Again falls on my listening ear  
 The thrilling answer, soft and clear.  
 The Master only bowed his head,  
 "Thou shalt not tempt the Lord," he said.

Again I looked. Upon a mount  
 Whose hoary summit towered high,  
 I saw two outlined forms once more,  
 Dark silhouettes against the sky.  
 Before them spread, in grand array,  
 The fairest monuments of earth,  
 Silver and gold and baubles gay,  
 Kingdoms and thrones of countless  
 worth;

"All these, all these I give to thee,  
 If thou, O Christ, wilt worship me."  
 "Get thee behind me; thou shalt serve  
 The Lord thy God, and him alone;  
 Thus it is written: Thou shalt bow  
 And worship only at his throne."

The word is spoke, that word of might,  
 And like the blackness of the night  
 The archdeceiver took his flight.

Three times the powers of hell have failed,  
 And Judah's Lion hath prevailed.

## The Eastern Question

S. M. BUTLER

WHAT is the Eastern Question? That depends upon the viewpoint of the student. To the European statesman it is the problem of getting rid of the Turk without too greatly disturbing the balance of power, that delicate relationship of the Continental nations which it is thought must be maintained for the sake of the peace of Europe. For many years this has been one of the most perplexing problems with which the various European chancelleries have had to deal. In its many ramifications, it has long cast its dark shadow across the council table of every European cabinet. Several of the most sanguinary wars of modern times have been waged for its solution, and more than once has it changed the Continental map.

These efforts, however, have not been without results. Gradually, and irresistibly, it seems, the Turks are being pushed off the map. To all human appearances, the time is not long until they will be driven back across the Bosphorus, and their European possessions will fall into other hands.

To the student of the Bible, the Eastern Question is much more than a political one, interesting as that phase of the question is. It is the march of events which are to culminate in the setting up of the kingdom of God.

## History

The history of the Eastern Question falls naturally into three distinct periods. The first period began with the coming of Turks into Europe in 1453 A. D., when Constantinople fell before the assaults of the Ottoman power. This tragic event struck consternation into the hearts of the European nations, as did the downfall of Rome before the barbarians in the fifth century. There seemed now nothing to prevent the conquest of Europe by these barbarians of the East. But God spared the civilization of Europe from this scourge, as he had saved it from Moslem Moors many years before in the other corner of the Continent. The valiant Hungarians rose up to check the Turkish advance. "Before the end of the sixteenth century the conquering energy of the Ottomans had about spent itself, and their empire had attained its greatest extent."

The second period of the Eastern Question opens with the memorable year of 1840. In that year the Turkish Empire lost its sovereignty, and has since maintained its position in Europe only by the aid of the great powers. The loss of Turkish sovereignty may be briefly described. Mehemet Ali was the ruler of the sultan's Egyptian dependency for some years prior to 1840. Being a warrior, a statesman, and a man of genius, he looked with contempt upon the incompetent government of the Sublime Porte. It is quite probable that Mehemet Ali nourished the ambition of establishing an independent sovereignty. At any rate, he cast longing eyes toward Syria, and thither carried his victorious arms. At first the Porte seemed inclined not to interfere with the plans of his powerful vassal. But in 1839 he declared war against him. A great battle followed, in which the forces of Mehemet Ali, under the command of his able adopted son, Ibrahim Pasha, won a decisive victory over the sultan's army. The admiral of the Turkish fleet deserted to the Egyptians, and not only Egyptian independence seemed assured, but the loss of the Turkish territories around the eastern and the southeastern borders of the Mediterranean appeared imminent.

But such an event was contrary to the general policy of the powers of Western Europe. These powers, under the leadership of England, had decided to maintain the political and territorial integrity of the Ottoman Empire. Accordingly Great Britain resolved to interfere, and sent a fleet and an army to the assistance of the

Porte. Acre was bombarded, and the strongholds of Mehemet were attacked and his forces repulsed with severe losses. Mehemet was obliged to give up the hopeless contest, and content himself with the government of Egypt. Representatives of the great powers met in London in July, 1840, and arranged the terms of settlement. France, however, did not sign the treaty until July, 1841.

Thus did the major powers of Europe formally commit themselves to the maintenance of the autonomy of the Turkish Empire; and thus did Turkish sovereignty pass away when the Porte agreed to the interference with his affairs, and accepted the terms arranged for preserving the integrity of his dominions.

The third period of the Eastern Question opened in 1853. It was in that year that England awoke fully to the realization of Russia's designs upon Turkey. Although for more than a decade before that it had been the policy of the great powers, particularly England, to maintain Turkey as a sort of buffer state between Russia and the rest of Europe, the wisdom of that policy became more clearly manifest to English statesmen with the opening of the year 1853. In January of that year, while the czar was attending a party in St. Petersburg, to which the diplomatic corps of that capital had been invited, he drew aside the British ambassador, Sir Hamilton Seymour, and frankly stated to him his plans for the dismemberment of Turkey. It was during this memorable conversation that Nicholas coined the phrase "the Sick Man" as applied to Turkey. Addressing Sir Hamilton, he said: "We have on our hands a sick man, a very sick man; it would be a great misfortune if, one of these days, he should slip away from us before the necessary arrangements have been made." "The necessary arrangements" related, of course, to what England and Russia should do at the funeral! These "arrangements" were clearly indicated by the czar. All southeastern Europe was to be reorganized under the direction of Russia and England. The Danubian principalities of Turkey were to be given independent government under the protection of Russia, and that country should be allowed free transit through the Bosphorus and the Dardanelles. England might, if she chose, take possession of Egypt and Crete as remuneration for the part she was to act in the game of spoliation.

It seemed not to occur to Nicholas that England would not agree to his proposal. He was soon undeceived, however, for the British ministry promptly informed him that England would not be a party to his designs against Turkey. He then fell back upon his right to protect the Greek Christians under Turkish rule. This right seemed to be given him by an old treaty of 1774 made between the sultan and Empress Catharine of Russia. The czar's government construed this treaty to mean that Russia had the general right of interference in the affairs of the adherents of the Greek Church throughout the Turkish dominions. At first England virtually admitted this construction, but she soon came to realize that such an

interpretation would place Turkey at the mercy of the Muscovite power. Consequently she strenuously opposed the Russian view. Russia, however, pursued her policy of interference. This led to grave complications, and finally to the Crimean War, in which England, France, and Sardinia came to the assistance of Turkey.

#### Russia's Expansion Policy

Peter the Great, "that inspired barbarian," saw clearly enough that if the Russia of which he dreamed was ever to come there must be found for her somewhere an outlet to the ocean. Three routes offered themselves for consideration: Down through Persia to the Indian Ocean, through Turkey to Constantinople, and northward to the Baltic Sea. The Persian route would take him into contact with Oriental civilization, whereas it was Western culture and progress that he was seeking. The Turkish route was the ideal one, but in that case he must overwhelm a power that was vastly more formidable than it is now after the lapse of two centuries. The Baltic route was therefore the only practicable one in his day, although his sagacious mind must have perceived that sooner or later a warmer port must be sought. In the wrongly so-called will of Peter he expressly enjoins his successors "to take every possible means of gaining Constantinople." Whatever opinion one may hold as to the authorship of this will, it must be conceded that it sets forth accurately the Russian policy.

Three wars were waged by Russia during the nineteenth century against the Ottoman Porte, resulting in the expulsion of the Turks from a large part of their conquests in Europe. The first of these conflicts is known as the Russo-Turkish War of 1828-29. "The Russian troops crossed the Balkans without serious opposition, and were marching upon Constantinople when the sultan sued for peace. The Treaty of Adrianople brought the war to a close." Several important territorial changes were made as the result of this war. Turkey lost the provinces of Moldavia and Wallachia,—known now as Roumania,—while the southern part of Greece was liberated and formed into an independent kingdom.

The Crimean War, 1853-56, was the second attempt of Russia to expel the Turk from his European possessions. The ostensible reason for this war was stated above. The sultan appealed to the powers for help, and England, France, and Sardinia responded, joining their forces to those of the Turks. The conflict centered mainly about Sevastopol, in the Crimean peninsula, where Russia had a great military and naval station. The siege of this place lasted eleven months. Great bravery and heroism were manifested on both sides.

The Russians were finally forced to surrender. The Treaty of Paris, signed March 30, 1856, terminated the war. The main provisions of this treaty were that Russia was required to abandon her claims to a protectorate over the Greek Christians of the Turkish provinces, to agree not to build any more fortresses on

the Black Sea, nor keep any war vessels upon that sea, except such as were needed for police duty. Sevastopol was given back to Russia. The integrity of the Ottoman Empire was guaranteed as a barrier against Russian aggression.

The third attack of Russia upon Turkey was made in 1878-79. The immediate cause of this war was the "Bulgarian atrocities,"—massacres of men, women, and children belonging to the Greek Church. The sultan was either unable or unwilling to protect these people from the fanaticism of his Moslem subjects. Russia declared war; and although the Turks fought with great valor, they met with overwhelming defeat, "and the armies of the czar were once more in full march upon Constantinople, with the prospect of soon ending forever Turkish rule upon European soil." At this juncture England, true to her traditional policy, intervened in Turkey's behalf, and sent her fleet through the Dardanelles and checked the Russian advance once more.

The Congress of Berlin was called to settle as well as it might the disorganized affairs of the Sick Man of the East. "But he lost a good part of his estate, for even his friends had no longer any hope either of his recovery or of his reformation. Out of those provinces of his dominions in Europe in which the Christian population was most numerous, there was created a group of wholly independent or half-independent states. The northern frontier of the Ottoman Empire in Europe was thus pushed back to the Balkans." "Thus as a result of the war Turkey was shorn of half her European possessions. There were left in Europe under the authority of the sultan barely five million subjects, of which number about one half are Christians," that is, members of the Greek Church. Since that time Turkey has suffered further territorial reductions. It should be noted that this has come about mainly as the result, either directly or indirectly, of Russia's expansion policy, and of her position as the natural leader of the Slavic peoples.

#### The Outcome of the Question

On this point we are not left to conjecture. The prophet declares of the "king of the north," Turkey, that "he shall come to his end." Dan. 11:45. For many years he has been a "very sick man," and his demise at any time would have occasioned no surprise. Indeed, the surprising thing is that he has lived so long. But gradually he is passing away, as we have seen. Soon the final convulsion must come.

The prophet further declares that "none shall help him." We have seen that he has continued for three quarters of a century only by the sufferance of the European powers, and that this assistance has come mainly through England or through English influence. Why has England thought it necessary to support the Turk? Her support has been prompted mainly by self-interest. Whether they were right or wrong, British statesmen have regarded the Russians as a menace to English interests. Hence they long ago adopted



the policy of placing every possible obstacle in the way of Russian progress. How the maintenance of Turkish independence would accomplish this result will appear from a little consideration of England's and Turkey's position around the Mediterranean Sea. The English fortifications at Gibraltar control the western outlet of that body of water. At the southeastern angle of that great inland sea is the Suez Canal, connecting the Mediterranean with the Red Sea. England holds a controlling interest in that canal. Thus at the two main entrances of the Mediterranean, Great Britain is in position to control the commerce between Europe and the Orient. If she could exercise the same influence at the northeastern extremity of the Mediterranean, her domination would be complete. Now since England could not hope, in case of the dismemberment of Turkey, to get possession of Constantinople herself, she would do what amounts to the same thing; namely, maintain the Turk there as her vassal; by diplomacy when possible, and when that fails, by force of arms. The Treaty of Paris at the close of the Crimean War, as we have seen, prohibited Russia's keeping a war fleet on the Black Sea or erecting any fortifications on its coasts. The Dardanelles and the Bosphorus are closed to the war vessels of all nations. This of course chiefly affects Russia. Thus is Russia through the unique position of Turkey compelled to occupy an insular position. Her only outlet is by way of the Baltic Sea, and that is too far north to furnish a good port the year round.

This will explain, in a measure at least, why Russia temporarily abandoned her efforts to force an outlet to the ocean by way of Constantinople, and turned her attention toward the Far East. But here, as in southeastern Europe, she was compelled to face English opposition. Britain, believing that Russian success in Manchuria meant a new menace to her Indian empire, formed the Anglo-Japanese alliance. How valuable that alliance is is being demonstrated in the present European war. Japan has already entered the fray in order to protect England's interests in that quarter of the world. Besides, Japan was opposed on her own account to Russian advance in the Orient. The Nipponese mind could not forget the role which the Muscovite played in depriving her of her victory over the Chinese in the war of 1894. At the close of that war, China recognized the independence of Korea, which Japanese statesmen considered essential for the development of their country's interests. She was also forced to cede to Japan the island of Formosa and the extreme southern part of Manchuria, including Port Arthur. It was at this point that Russia, backed by England and France, interfered, and Japan was forced to accept a money indemnity in place of land on the continent.

Straightway Russia induced the Chinese government to give her a twenty-five-year lease of the most strategic portion of the territory from which she had been instrumental in ousting Japan. Port Arthur was by her transformed into a naval and military fortress, "which was

to be the Gibraltar of the East." Everything indicated that she not only intended to make Manchuria a part of the Russian Empire, but that she would also seize upon Korea. This would mean, of course, that Japan would be deprived of the leadership of affairs in Eastern Asia, and that her independent national existence would be imperiled.

It could not be expected that Japan would look on complacently while these inimical developments were taking place. Her only hope, however, lay in striking before her powerful antagonist could get in shape for successful resistance. Accordingly exactly ten years from the time of the Chino-Japanese War the world witnessed the surprising spectacle of the little island kingdom's attack upon the great northern bear. The result of this conflict is well known. Russia's development in the Far East being only begun, and being five thousand miles away from her home base, from which men and supplies had to be transported over a single-track railroad; and worst of all, her army, navy, and general government being in control of a miserably corrupt and incompetent autocracy, she suffered a disastrous defeat at the hands of her tiny antagonist.

Thus again foiled in her long quest for a warm-water port, she returned to her European possessions to reorganize her army, her navy, and in large measure her government, and bide the time for forcing a road to Constantinople.

Sometime this many-sided Eastern Question is to be settled, for the prophet declares that the Turk "shall come to his end, and none shall help him." So long ago as the Congress of Berlin, in 1878, as we have seen, "even his friends had no longer any hope either of his recovery or of his reformation." These same friends proceeded to carve up his territory most unsparingly. England, the only steadfast supporter of the Turk, no longer considers it essential to British welfare to oppose Russian encroachments upon the integrity of the Ottoman government. The Russian specter that was so terrifying to the Court of St. James during the greater part of the nineteenth century has vanished. The old antagonism between the two nations that formerly manifested itself in Central Asia and in Persia has disappeared. Instead the lion and the bear are in virtual alliance, and in the present conflict in Europe are fighting side by side against a common foe. And this notwithstanding the fact that if the Triple Entente should win in the war, Russia would almost certainly be given a preponderance of power in southeastern Europe in the reorganization of states which it seems must come as the result of the fight. All this seems to indicate that England has lost her ardor in supporting the Turkish power.

On the other hand, if Germany and Austria-Hungary should conquer their opponents, the Germanic peoples would probably obtain a commanding influence in that part of Europe covered by the Balkan States and by Turkey. Neither of these powers has ever shown any particular love for the Sublime Porte, and he would be pushed across the straits as soon as the

interests of either power demanded such a course. The Turk, therefore, seems to be between the upper and the nether millstone whichever way the conflict terminates.

#### After the Turk Leaves Europe

The expulsion of Turkey from Europe settles the European phase of the Eastern Question. But there will be an Asiatic phase yet to be disposed of; for the prophecy tells us that "he [Turkey] shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45. Even so radical a move as the transfer of his seat of government to Jerusalem will not save him. "He shall come to his end." His end will mark the signal for the gathering of the nations to Armageddon. Rev. 16:12-16. It also marks another event far more momentous: "At that time shall Michael stand up, . . . and there shall be a time of trouble, such as never was since there was a nation." Dan. 12:1. The standing up of Michael, or Christ, is the taking of his kingdom. It is described in the book of Revelation as the time when the kingdoms of this world "become the kingdoms of our Lord, and of his Christ." Rev. 11:15.

The final settlement of the Eastern Question, therefore, terminates earthly history with all its strife, and ushers in the eternal reign of the Prince of Peace. How soon that will take place no man can tell. Events now enacting may make complications which will bring on quickly the final act in the great tragedy. In the closing scenes events are to move rapidly. Rom. 9:28.

*Washington (D. C.) Missionary College.*



#### Too Thirsty and Cold

A CHAPLAIN in our army during the war was passing over the field when he saw a soldier who had been wounded, lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man:—

"Would you like me to read you something that is in the Bible?"

The wounded man said, "I am so thirsty, I would rather have a drink of water."

The chaplain hurried off, and as quickly as possible brought the water.

"Could you lift my head and put something under it?"

The chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, "if I only had something over me. I am so cold."

There was only one thing the chaplain could do, and that was to take off his coat and cover the man. As he did so, the wounded man looked up in his face and said:—

"For God's sake, if there is anything in that book that makes a man do for another what you have done for me, let me hear it."

There is a world of meaning, to my mind, in this incident. The need today is to act the object lessons the Book teaches.—

*Drawn by Duy*



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## EDITORIAL

### Approaching Armageddon Rapidly Culminating Events in the World's History

THE events of the last few days indicate how rapidly we are approaching the final conflict,— the Armageddon foretold in the Scriptures. It was beyond the dream of the wildest imagination six months ago that at the present time the world could be engaged in such a Titanic struggle as is now being carried on in the Eastern Hemisphere. Wars for many decades have been localized in their scope. We have thought little of one or two of the nations of earth engaging in conflict; but what can be said of a war which involves four of the great powers of Europe, together with several of the smaller states and the leading power of the Orient? The whole world is affected and forced to pay tribute to the carrying forward of this deadly conflict so destructive to peace, prosperity, and human existence.

This indicates how rapidly the closing events of earth's history may shape. It indicates how soon may come that great day toward which all these events point,— the day of the Lord. We need to be admonished by this situation before us. We are too greatly inclined to permit the truth for this generation to become a mere theory in our experience. We have believed for a number of years that the Lord is coming, that many signs unmistakably indicate the near approach of the end; but in the general peace and prosperity which have existed on every side, in the absence of startling phenomena in the natural world, and in the prosperity which has attended even the work of God in the earth, we have rested in settled security. We have unconsciously been led to feel that the coming of the Lord was a matter not of months or even several years, but of a long, long period. We have felt that things must take their natural course. Unable to recognize the elements working beneath the surface,— the powerful impulses stirring the forces of evil on one hand, and the mighty influences of the Spirit of God stirring the hearts of men on the other,— we have been unable correctly to estimate the situation.

Pertinent at this time are the words of the servant of the Lord, found in "Testimonies for the Church," Vol. IX, page 11:—

We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. *Great changes are soon to take place in our world, and the final movements will be rapid ones.*

The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails.

Side by side with this prediction of the servant of the Lord we place a striking statement made by the editor of the London *Daily Telegraph* in the issue of that paper for Aug. 1, 1914. Speaking of the rapidity with which events have shaped in bringing about the present European situation, he declares:—

As we look back over a week which has been full of the keenest excitement and the most feverish anxiety, we cannot fail to be struck with the extraordinary rapidity with which this present crisis has developed. It was only on Thursday, July 23, that the Austro-Hungarian ultimatum was sent to the Servian government, and it was allowed forty-eight hours in which to reply. The next day saw the holding of a cabinet council in Russia. On July 25, exactly a week ago, the Austrian minister, with the legation staff, left Belgrade, because the Servian answer was held by Vienna to be inadequate and unsatisfactory. On Monday last, Sir Edward Grey announced his design for a conference of the four powers,— Germany, France, Italy, and ourselves,— a proposal which

had to be abandoned owing to the criticism of Berlin, and the doubts expressed as to the advisability of such a conference. On Tuesday war was declared by Austria-Hungary, and the news came that some Servian vessels had been seized on the Danube. A partial mobilization of the Russian troops on the Austrian frontier was reported on Thursday last, followed by a protracted sitting of a war council in Berlin. Late on Thursday night we learned the news that Germany had asked the northern empire for explanations of her mobilization; while from the actual seat of war came the intelligence that Belgrade had been bombarded, and probably been occupied. Yesterday brought the worst news of all, announced by the prime minister himself, that Germany held herself forced to respond to the Russian challenge by putting her army on a war footing.

Thus practically within the compass of a single week, we have had to watch the evolution of a crisis absolutely unparalleled in the memory of the present generation,— perhaps in the history of the world,— and have discovered to our astonishment and dismay that we stand on the brink, not of a mere localized conflict in the east of Europe, but of an appalling European war. *It is this alarming violence, this remorseless haste, as of a tornado tearing its way with resistless force across peaceful lands, which takes away our breath and paralyzes our thoughts.* Before we have had time to guess whither events were leading us, we find ourselves in the center of the storm; and every man in every capital looks with feverish anticipation for what the next few hours may bring forth. *Human imagination is stunned by so sudden, so tremendous, and so unexpected a catastrophe.*

We have italicized for the sake of emphasis several striking statements in this quotation.

We cannot limit the mighty working of God's power. We know not the extent to which men's hearts have been stirred by the presentation of the truth for this generation. God is about to accomplish a short work in the earth. A second Pentecost would accomplish in the proclamation of this message what the Pentecost of the first century did at that time.

We do not know what will be the outcome of this present war. It is probable that, like all the wars of the past, it will come to an end and some basis of peace be arranged. It may be prolonged indefinitely. It surely stands as the precursor of Armageddon. It is the nearest approach to that last great conflict that the world has ever seen.

We have come to a time of crisis in the history of the world and in the history of the work of God. The call of God to his people today is a call to consecration. Let every believer in this message humble himself under the mighty hand of God. Let sin be eliminated from the camp of Israel, and from the heart of every individual. Let us consecrate to God anew our property, our sons, our daughters, and our lives, for sacrifice or service, as Providence shall indicate.

The nations of the world have been called to their respective colors. They

have poured out their choicest treasures of gold and human life. No relationship is considered too sacred for this great sacrifice. Fathers and mothers are surrendering their sons, wives their husbands; and all for the cause of national patriotism, — for love of fatherland. If men today can do and dare so much for human interests, what should not we dare and do for God? He calls us to rally under the banner of Prince Immanuel, to acquit ourselves like men. The armies of Europe today are engaged in strife for human glory, for fame, for selfish aggrandizement, for national honor. One motive only, and that is our love for Christ and for our fellow men, must prompt us as followers of the Master.

This is the hour of the world's great need, the hour of our great opportunity. It should be our hour of importunity as well. We need to work; but O, before that we need to pray! We need a believing faith,— a faith that will sober us in this hour of peril, that will make us humble but fearless, that will make us brave for the right, loyal to the truth, and unswerving for principle. Let us be true to the trust committed to us, and sound abroad earnestly and zealously and consistently the message of warning for this generation.

F. M. W.

### “An Unseen Protector”

THE story of the deliverances of John Wesley from the fury of mobs, in the early days of Methodism, has often been told. But similar deliverances were experienced by his associates. The revival of the eighteenth century was a reformation, in the special order of God's providence, and God's hand was revealed, working with mighty power through many agencies. The same heavenly power that wrought in the conversion of souls in that age of rationalism and dead formalism was again and again manifested in protecting the human agents in the work.

There was John Nelson, the stone cutter, called to go to and fro preaching the gospel. At Horbury a mob had sworn to put a halter round the preacher's neck and drown him in the river. Hurst says:—

The parson's son, as captain of the mob, had six large hand bells brought from the clerk's house, and these were rung violently that his voice might not be heard. A half-crazed man, six feet tall, was to put the halter round his neck, and a butcher held the rope. Nelson only pushed the halter from his neck, and the man fell as if he had been knocked down with an ax; the butcher stood trembling, and touched him not.

A shout was raised as the constable approached to arrest him, and the bells were silenced. Without hesitating a moment, Nelson said, “I am glad you are come, and I charge you in the king's name to do your office.” He asked, “What is my office?” Nelson answered, firmly, “It is to quell this mob, and deliver me out of their hands.” The constable

turned pale, and finally bade the mob be silent; said to Nelson, “Follow me,” went to the stable, led out the horse and held the stirrup, led Nelson through the crowd and bade him go in the name of the Lord! — *“History of Methodism,” Vol. I, page 491.*

When Charles Wesley opened a meeting in the St. Ives market, in 1743, men stopped their ears and rushed at him to pull him down. “But,” he said, “they had no power to touch me.”

Four days later he was preaching in the chapel, when the rioters entered and smashed the windows and benches, leaving nothing whole but the stone walls. . . . “Several times,” he said, “they lifted up their hands and clubs to strike me, but a stronger arm restrained them.” — *Id., Vol. II, page 506.*

Amid another tumult, at Wednock, weapons were raised to strike him down, but he says he had “an unseen Protector.”

At Devizes, on his way to Bristol, Charles Wesley had his longest siege by a mob, stirred up by the religious prejudices of the “best people.” The crowd was gathered by the ringing of bells. A hand fire engine was used for pouring water into the house where Wesley and his companion were stopping. “Many seeming accidents,” he says, “concur to prevent their breaking in.” The mob was a thousand strong. He says:—

We stood in jeopardy every moment. Such threatenings, curses, and blasphemy I have never heard. They seemed kept out by a continual miracle. I remembered the Roman senators sitting in the forum when the Gauls broke in upon them; but thought there was a fitter posture for Christians, and told my companion they should take us off our knees. We were kept from all hurry and discomposure of spirit by a divine power resting upon us. We prayed and conversed as freely as if we had been in the midst of our brethren; and had great confidence that the Lord would either deliver us from danger or in it. . . . They were now close to us on every side, and over our heads untilting the roof. A ruffian cried out, “Here they are behind the curtain.” At this moment we fully expected their appearance, and retired to the farthest corner of the room; and I said, “*This is the crisis.*” In that moment Jesus rebuked the winds and the sea, and there was a great calm. We heard not a breath without, and wondered what had become of them. The silence lasted for three quarters of an hour, before any one came near us; and we continued in mutual exhortation and prayer, looking for deliverance. I often told my companion, “Now God is at work for us; he is contriving our escape; he can turn these leopards into lambs; can command the heathen to bring his children on their shoulders, and make our fiercest enemies the instruments of our deliverance.” — *Whitehead's “Wesley,” page 189.*

In this lull, the “persecuting constable,” who had been their bitter enemy, appeared, and tried to get a promise that the preachers would not preach in that town again. They refused to make such a promise, and assured him they would surely preach the gospel again in that place if God permitted; but said they were going on now,

elsewhere. This he construed as he desired into an assurance to the people that the preaching would cease, and he used his authority to disperse the mob. “We perceived that it was the Lord's doing,” wrote Wesley, “and it was marvelous in our eyes. The hearts of our adversaries were turned. Whether pity for us or fear for themselves wrought strongest, God knoweth.”

It is to be remarked in all these experiences that the prayers of faith and the clinging to the arm of God had their part in the revelation of delivering mercies. “We prayed, with little intermission, the whole day,” said Wesley, of this siege of peril at Devizes. It is living faith, and importunate faith, that lays hold upon the arm of the living God for the doing of things beyond human power.

It was out of experiences such as these that Charles Wesley wrote the hymn:—

“Other refuge have I none,  
Hangs my helpless soul on Thee;  
Leave, O leave me not alone!  
Still support and comfort me;  
All my trust on thee is stayed,  
All my help from thee I bring;  
Cover my defenseless head  
With the shadow of thy wing.”

W. A. S.

### Characteristics of the Last Generation

It is indeed wonderful how the declarations of God's Word corroborate each other, and how the prophecies therein contained are woven into each other like the warp and woof of some marvelous fabric. The correlation and interrelation of the books of Daniel and the Revelation furnish the most striking example of this, and on the grandest scale; but it is a characteristic of the entire Book of God.

The present Titanic struggle in Europe and Asia must be looked upon by the observant student of prophecy as a prelude of, or a preparation for, the last great battle of the armed forces of this world — Armageddon. That closes the history of the world so far as man can make it, and therefore comes in the last generation of men. But the last generation of men is to be the generation that will give the “peace and safety” cry, when “sudden destruction” is hanging over the world. The world is preparing for Armageddon, and it is also preparing as never before for those conditions which will make the peace and safety cry seem the most reasonable thing in the world. Those two conditions were to be characteristic of the last generation, and they are coming forward now, both at the same time. Thus they must do to fulfill God's Word, and thus they are doing.

It seems an incongruous thing to talk of peace and safety now when all the great nations of the world but two are striving with every power at their command to crush out each other's lives; yet leaders of men and leaders of thought are today

declaring that this will be the last great war, because modern civilization will revolt against the blood-madness of militarism, and that the nations as a result of this war, will perfect an arrangement which will make war impossible. Thus do they with the same breath fulfill prophecy and contradict God's Word.

But these two conditions are not the only characteristics of the last generation. In speaking of the approach of the great day of God, Paul says, "That day shall not come, except there come a falling away first;" and the Saviour himself asks, "When the Son of man cometh, shall he find faith on the earth?" Both are speaking of last-day conditions; they are speaking of the last generation of men. But the facts show that they were speaking of conditions that obtain in our own day. The falling away has come, a precursor of the coming of the Lord.

The Christian world is driving straight into a sea of doubt in our day. Faith such as our fathers had is conspicuous, when it is found, because of its very scarcity. The doubt and uncertainty in the religious world are manifest in the decrease of candidates for the ministry in certain of the largest and most influential sects. Various reasons are given for this condition, such as the increasing spirit of worldliness in the churches, commercialism, a low state of vital piety, materialism, lust for luxury, and the worship of Mammon. Some, however, openly declare that the true cause is the tyranny of creed; that young men shun the pulpit because it is not a place of intellectual freedom; that the higher education brings with it a horror of credal bonds, and leads them to see a contradiction between the belief of the church and the more advanced "modern knowledge."

To such as hold this view the remedy lies in permitting the younger ministers more freedom of teaching in the pulpit, bringing their religious teachings "into harmony with the facts known," which have been learned "in library and laboratory," and discarding "useless tradition."

Certainly "useless tradition" has never been an essential of salvation, and such dogmas as are founded upon it are founded upon sand. But those who are advocating this change in pulpit methods are putting a very large portion of the Word of God itself in the category of "useless tradition," and are exalting above the Bible this "modern knowledge" and the "facts known," which have been found out "in library and laboratory." The young preacher must harmonize his religious teachings with the teachings of the higher critic and the evolutionist, and the churches must allow their ministers to teach this clerical infidelity, or see the pursuits of the world swallowing up the young men who started out to study for the ministry.

Higher criticism—an attempt to vivisection the living Word—and evolution—an attempt to dethrone the Creator of the heavens and the earth—have combined their forces to overthrow faith in God and his Word. These studies have been fostered in theological schools, and many who have started out to be ministers have been stranded on these rocks.

Now comes the proposition that this "modern thought" shall have more free course in the pulpit, to finish off in the congregation the damage which it began in the young minister. This is being done under the plea that it will unhamper the minister, give him a more inviting field, and thus increase the number of candidates for that kind of ministry; but it will result in giving infidelity a freer sweep in the sacred desk. The result will be that these twin deceptions will perform the same undermining and faith-destroying work in the congregation that they have accomplished among the clergy.

This faith-destroying work was to be a characteristic of the last generation—when the Son of man was to appear. We see it today, and this is another evidence that we are living in the last generation.

But there is another evidence, an evidence specified by our Saviour himself: "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." The bearers of that gospel message are today in nearly every country in the world, giving that witness to the peoples of earth. How soon that work will be finished we cannot tell; but its zealous promulgation today among these many nationalities furnishes its part of the evidence that this generation is the last.

These great facts are not mere coincidences; and the fact that they are all seen in this generation is not a mere coincidence; but the fact that we see them all in this generation is indubitable proof that God's Word is true, that its prophecies are fulfilling before our eyes, and that the coming of our Redeemer is nigh at hand.

C. M. S.

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## The Time and the Work

### Earnest Labor in Place of Idle Speculation

IN this day of startling events, when history is making so rapidly, when on every hand the predictions regarding the end of all things are fulfilling so significantly, there will be found many theorists and religious prophets who will make all sorts of wild predictions regarding the portent of the present situation. In present conditions will be found rich fields for time setters and alarmists and those who would prey upon the credulity and fears of their fellows. It behooves us to be sober-minded, to be careful in our statements, conservative in our estimates.

We need to be stirred. Sad indeed is

the condition of the Seventh-day Adventist who is not stirred to the very depths of his soul by the situation which exists today. But we need to be moved in the right direction. As watchmen upon the walls of Zion, when we see the enemy approaching, when we hear the mutterings of the coming storm of disaster, we must sound abroad the warning cry. Seventh-day Adventists should give the trumpet a certain sound. From us as a people there should go forth a clear, distinct message of warning and admonition, of invitation and of comfort. We should seek to show our fellows where we are living in earth's history, and the remedy for the evils found on every side—the evils of the human heart. We should point them to the Lamb of God that "taketh away the sin of the world," that will take away the sin and wretchedness of every individual that will come to him.

The church of God has always been tempted to dwell upon the curious and to philosophize rather than to labor. This was the temptation of the disciples of the early church. When Christ was about to ascend, they inquired of him, "Lord, wilt thou at this time restore again the kingdom to Israel?" A knowledge of the time was the chief desire of their hearts. When will you establish your kingdom? When will the kingdoms of the world come to an end? The Lord directed their attention away from the time of the setting up of his kingdom to the work which must be done before that kingdom could be established.

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Knowing that our Lord is soon coming to the earth again, let us not waste time in idle speculation. Let us not theorize too greatly over time questions, but let us set to work to accomplish the task which he has given us to do before his coming takes place. The early disciples needed the power of the Holy Spirit to fit them for their work. We need that power today. As that power rested upon them, they could become fit witnesses for the Lord in Jerusalem, in Judea, and in Samaria, and finally unto the uttermost parts of the earth. We need that power today to enable us to witness for the truth of God in this generation. Let us seek for it. Let us pray for the divine unction that we may go forth with a living message from the throne of God.

With that power we shall be able to move the hearts of men. For the manifestation of that power the world is waiting today. The multitude has listened to the cold logic of facts; they have listened to the oratory of human language; they



have found these but husks without the satisfying power of truth. These have afforded no means by which they could break away from the bondage of sin. They need the energizing touch of the divine Spirit. Let us pray God to make us the messengers whereby this power may be carried to them, so that we shall be able in God's name to bid them arise and come to their Father's house.

F. M. W.



**The Joy of Service**

WE frequently hear people complaining because there are so many things demanding their attention, and wishing that the work was finished, and there was nothing more to do. At first thought, we might be inclined to consider such a state of idleness desirable; but when we stop to think about it soberly, we shall surely conclude that it is not a condition really to be desired.

In the first place, God made man to be active, not to be idle. In the morning of creation, when the work was finished and God had placed Adam and Eve over all things, he said to them, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." In this is the thought of service.

Had man not sinned, he would have been able to subdue the earth; but when sin entered the world, and man lost his innocence and was driven from his Eden home, God pronounced a curse upon the earth. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." The curse multiplied man's labors, and created all the unfavorable conditions making labor oftentimes painful, oppressive, and frequently lowering it to drudgery. But work is not a "penal clause of the original curse. There was labor, bright, healthful, unfatiguing, in unfallen Paradise."

Everywhere in the Scriptures we find work approved. In the law of Jehovah, we read, "Six days shalt thou labor, and do all thy work." Even the Son of God bore this testimony, "My Father worketh hitherto, and I work."

Saul, while making a tedious journey, was called to be the king of Israel; David was anointed king in Saul's stead while shepherding his father's flocks; Elisha was called to be a prophet while plowing in the field. Even our Saviour was a carpenter, and we believe he, like other men, labored for his daily bread. The Gentile apostle, whose evangelical labors seemed almost

beyond endurance, many times helped to maintain himself by physical labor while preaching the gospel in the great cities and commercial centers of the East.

All nature is active. The heavenly bodies are ever in motion. The waters of the sea are ever in the ebb or flow. The air we breathe is purified by change. All life is active. The animal and vegetable kingdoms live and thrive by doing.

Labor is of God. It is one of the unspeakable blessings given to humanity. It ennobles the soul, stimulates the physical being, and makes man more akin to his Maker. It has been said: "No man is base who does a true work; for true action is the highest being. No man is miserable that does a true work; for right action is the truest happiness. No man is isolated that does a true work; for useful action is the highest harmony: it is the highest harmony with nature and with souls, it is living association with men, and it is practical fellowship with God."

Idleness is ever a hindrance to the highest type of manhood. It begets degeneracy, and leads to sin. The wickedness of Sodom and Gomorrah is attributed to idleness and superabundance. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

Some think that labor is undignified and cheapens the reputation, but many of the greatest men of the ages have been the most arduous laborers. Milton said of himself: "By labor and intent study (which I take to be my portion in this life) joined with the strong propensity of nature, I might perhaps leave something so written to aftertimes as they should not willingly let it die." And Carlyle declared: "Labor is life." "Work is of a religious nature; work is of a brave nature, which it is the aim of all religion to be. Blessed is he who has found his work: let him ask no other blessedness." Sir Joshua Reynolds said, "God does not give excellence to men but as the reward of labor." And Beecher wrote: "No man is born into the world whose work is not born with him. There is always work, and tools to work withal, for those who will."

There is great difference in how we work, as wide a distance as between joy in service and wearing drudgery. To the man who loves his work, labor is not hard. He gives to it all his strength, yet doing his work is his delight. Labor, when joyfully done, is recreation. Drudgery is doing any service under protest and without heart. Henry Giles spoke truly when he said: "Man must work. That is as certain as the sun. But he may work grudgingly, or he may work gratefully; he may work as a man, or he may work as a machine. He cannot always choose his work, but he can do it in a generous temper, and with an

uplooking heart. There is no work so rude that he may not exalt it; there is no work so impassive that he may not breathe a soul into it; there is no work so dull that he may not enliven it."

The Christian, of all men, should enjoy his labors. For, as Carlyle wrote, "There is a perennial nobleness, and even sacredness, in labor. . . . The real desire to get work done will lead one more and more to truth, to nature's appointments and regulations, which are truth." Paul gave the keynote to true service when he said, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

Surely we who live in the time of the finishing of God's work on earth, should enter his service and perform each duty with glad hearts. It matters not what our task may be, on the farm, in the home, teaching, or in the ministry, we should work joyfully. Since God has given to each his work, and it is his will that that work should be done to his glory, how can we glorify our Maker more than to do, with all our might and with all our hearts, the work he has assigned to us?

"Labor is sweet, for Thou hast toiled,  
And care is light, for thou hast cared;  
Let not our works with self be soiled,  
Nor in unsimple ways ensnared.  
Through life's long day and death's dark night,  
O gentle Jesus! be our light."

I. H. EVANS.



**Prohibition in United States**

WITH the prohibition of liquor in force in West Virginia, there are nine dry States, as follows:—

STATE	POPULATION
Georgia . . . . .	2,776,513
Kansas . . . . .	1,784,897
Maine . . . . .	762,787
Mississippi . . . . .	1,901,882
North Carolina . . . . .	2,339,452
North Dakota . . . . .	686,966
Oklahoma . . . . .	2,026,534
Tennessee . . . . .	2,254,754
West Virginia . . . . .	1,332,910

15,866,695

The local option territory scattered through the other States increases the population of the dry areas to 46,029,750, or forty-seven per cent of the entire population of the United States.



AN exposition will be held next year by the Negroes of the South. The purpose of the exposition will be to show the advancement made by the Negroes since the Civil War. An association of Negroes in charge of the project has purchased 100 acres of land at Ft. Lee, five miles south of Richmond, on which the exposition will be held. The State of Virginia has made a liberal appropriation toward the enterprise, and other State help is promised from several Southern commonwealths. The interest Congress has in the exposition is manifested by an appropriation of \$55,000. The land will be used for an experimental farm after the exposition is over.



## The North African Mission

(Concluded)

L. R. CONRADI

IN the afternoon we took the train for Algiers and reached it in nine hours. Here Brother Colthurst and another brother met us, and took us to a *pension* kept by one of our aged sisters. This beautiful city has today, with its suburbs, 172,000 inhabitants, mostly European. From the high tower of the Emperor Fort, we enjoyed a beautiful view of the whole city, which spreads out around the bay in the shape of a half-moon and then rises in terraces to a considerable height. The European quarter contains fine buildings from six to eight stories high. The finest one is the new post office.

A German sister who carries on a good business here with native embroideries, and employs about one hundred native women in their homes, was so kind as to introduce us into some of their homes. In order to visit the Jewish and Arab quarters, we had to climb up hundreds of steps. The alleys are so narrow that the houses often touch one another, and sometimes are connected by covered gangways. Over many doors, one sees a hand painted, which probably serves the same purpose as a horseshoe with superstitious persons in some countries. In one of the houses seven poor families live. The houses have but few windows toward the street and let in no sunshine, but they have an open court in the interior. The women wore no veils, and showed us all the rooms, which had hardly any furniture. In another house a well-to-do Arab lived, who had two wives. We were not admitted to the women's apartment. His best room was beautifully furnished with inlaid furniture. These Arabic homes often contain in their interior furnishings greater luxury and pomp than many European houses.

But the most pleasant scene we saw in the evening. Our little hall was filled with forty listeners. Some of them had come over an hour's journey on foot and were very much interested. Several had already begun to obey the Sabbath commandment, and there is a good prospect of an increase. Elder L. P. Tieche spoke the next evening. Elder J. C. Guenin came a week ahead of us from Constantine and celebrated with them the Lord's Supper, and held a meeting every evening.

On May 13, fourteen hours in some of the best cars I have seen anywhere on French soil brought us to Constantine. The country through which we passed was very fruitful in sections. High up in the mountains we saw bare rocks, then we came down again into beautiful valleys. As there had been no rain for a long time, immense wheat

fields were ruined, and had to be plowed up. Elder Guenin has a good hall in the center of the town, and his lectures are well attended. Constantine, the ancient capital of Numidia, has rather a peculiar location. It is situated on a rocky plateau at an elevation of about 2,000 feet; mighty bridges span the stream that flows in a gorge far below. There are 62,000 people in this town.

Another fourteen hours brought us to Tunis. On the Tunisian border, French customs officials with the Tunisian star on their caps, examined our luggage. Tunis has a population of about 2,000,000, 200,000 of whom live in the capital. One fourth of the population are Jews, and the Jewish women here wear wide trousers instead of skirts. Of the 80,000 Europeans, the majority are Italian. The European quarters contain fine modern buildings and stores. In the narrow bazaar passages, one sees a variegated picture of North African life.

But the most interesting of all was a visit to the ruins of old Carthage. Every half hour the electric tram goes along beside the channel to Goletta, and suddenly we see a railway station named Carthage. Carriages stand ready to take tourists up the hill on which the acropolis of old Carthage stood. We preferred to walk and thus see all the sights to better advantage. We found on the old Byrsa hill a large Catholic cathedral, a mission seminary, orphanage, etc., which Cardinal Lavigerie, the founder of the White Fathers, had erected. The White Fathers are found everywhere in Africa, despite the unhealthy climate. They are on the Victoria Nyanza, Tanganyika, Nyasa, and Kongo. They have a fine museum at Byrsa, with a multitude of Punic antiquities. A little south we come to the village Malga, whose inhabitants live chiefly in the old cisterns of Carthage; and near by is the Roman arena where so many Christians sealed their faith with their blood. In this very arena there is a little subterranean chapel which is dedicated to the martyrs Dativ, Felix, Saturninus, and Victoria, who are referred to in the revised "History of the Sabbath," pages 283-288. The Catholic Church, by planting its immense institutions here, has made excellent use of this old historic site of Carthage. From this center, Cardinal Lavigerie carried on his zealous propaganda to Romanize Africa. He died here in 1892, and on one side of his tomb we see the representation of a Negro who has been loosened from his chains by the cross. There are immense ruins all about,—old Punic tombs, the ruins of a Christian church, Roman theaters, etc.

Thus far we have no worker whatever in Tunis, nor in Tripoli, where there are one million people. We have only three in Algeria, and one now for populous Morocco. The Lord has done considerable work to prepare the way for us. These old African pirate states, where thousands of Christians were once kept in the worst of servitude, and where a little while ago a Christian was insulted in the public streets, are all now under European rule. The gospel can be preached everywhere. There are thousands of miles of good railways, which facilitate travel in every direction. Fast steamers bring the missionary in a day from France or Italy and in a few hours from Spain. A few decades have sufficed to develop here modern cities with from 30,000 to 200,000 inhabitants. Mighty tracts of barren land have been changed through European industry into fruitful grain fields, vineyards, and orchards. The railway, the pioneer of culture and mission work, is already built right into the Sahara. A million Europeans have settled in North Africa, and they offer a promising field of labor. Many understand Arabic; most of the children can speak it. These people know the customs and the country, and are used to the climate. When they are won to the truth, they have excellent opportunities to win souls, as they employ thousands of Mohammedans. Many of the sixteen million natives know French, others Italian or Spanish, and can be reached through these tongues.

Should we not arise and send more workers to these countries, that the light of the divine truth may again shine there? By God's grace, already fifty souls are walking in the present truth. The first fruits have been garnered in, the country stands open, and we hear the call, Come over and help us. Certainly it will cost sacrifices, but in this we can learn something from the children of the world. France carried on a terrible war for forty years, sacrificing 500,000 of her sons and spending \$500,000,000 in order to conquer Algeria alone. France, Italy, and Spain have not been disheartened by their sacrifices, but each has gone right on in conquering other states. But we have a nobler object in mind: we want to lead souls to Christ. Should we not remember these fields in our prayers? Should we not intercede for our missionaries and members in these countries? Should we not readily give our means in order that the work of the threefold message can be finished, and the Lord of the harvest appear?

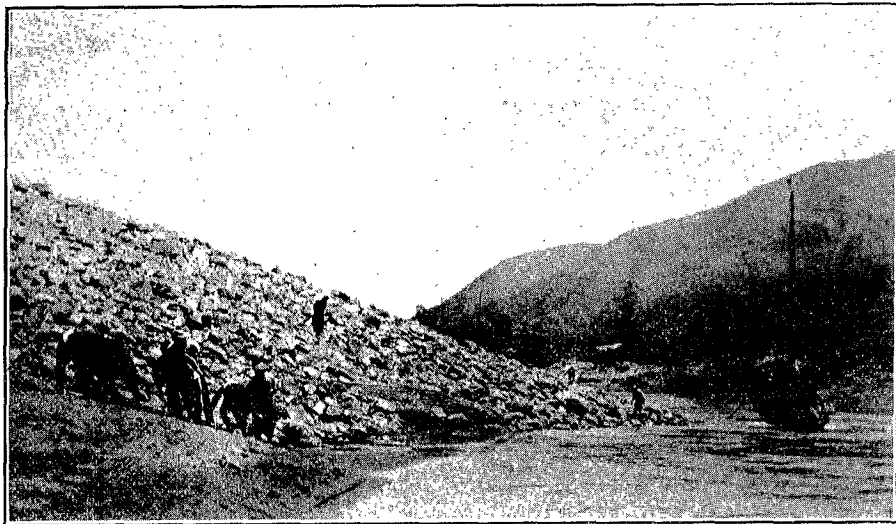


## En Route to Szechuan, Through the Yangtze Gorges

(Concluded)

F. A. ALLUM

APRIL 6. About 7 A. M. this morning we began to ascend the Shin Lung rapid, which we passed in about half an hour. Now we are over the worst of the rapids, in fact the captain tells us that the others are of no importance. We are indeed glad, for we have seen no less than thirteen wrecks thus far. Nearly all these were boats that were



Our boat with men pulling it past a rocky point.

going downstream. We had hoped to reach Wan-hsien today, but the wind is not favorable. We have not made over twenty-six miles today.

April 7. We arrived at Wan-hsien about 12:30. This city is beautifully situated on the left bank of the Yang-tze-kiang. It is the finest city that we have yet seen in Szechuan. In the evening we anchored at 9 P. M. at a small place called Yang Ho Gi. We have made only thirty miles today.

April 8. About 5 P. M. today we passed a place called Hsi Gai. This is a district that is infested with robbers, owing to the fact that four counties meet here, and, as the magistrate of one county has no jurisdiction over the other counties, the robbers when chased by the police simply cross to another county and are safe. Such is the system that China is still using.

We anchored about three miles above Shi Bao Dzai (Precious Stone Refuge). This is a very interesting place, for here is a massive rock, the top of which is crowned with a series of temples. The only way to get to these temples is to climb the many flights of steps in the nine-story wooden tower which reaches to the top of the rock. This is the most striking thing we have yet seen. The place was originally one of the cities of refuge where the people could hide from any danger that might threaten the community.

We found on climbing this hill that all the idols in the temples had been thrown down and destroyed by the soldiers during the revolution. While at this place our evangelist sold twenty copies of the Chinese paper.

April 9. Today I have an attack of malaria, the first since leaving I-chang. It makes me feel tired, but I am glad it is not severe.

Since leaving the Shin Lung rapid, the river along these stretches is as quiet as a mountain lake. Now and then there is a small rapid, but they are not dangerous. In many places we see Chinese searching for alluvial gold, and the river is now called the Gin Sha, or Golden Sands. However, owing to the crude methods used, they do not make much money from their mining, although they work very hard in their search for gold. Thank God we are in search of better gold, and our prayer is that he will give us the persistence of the

Chinese people in finding the souls that are to our Heavenly Father more precious than gold, which will some day perish.

April 10. Friday evening we anchored at a busy market town, called Gao Gia Djen. Here we stayed over Sabbath. How thankful our weary trackers must be for the Sabbath rest. Friday evening was spent in a social meeting held by our second evangelist, Shi Yung Gwei. He brought out some helpful thoughts in the course of his remarks, and my soul was stirred as I listened to his earnest prayers.

April 11. Today we had our Sabbath school on the boat, and then entered the market town, and from the steps of an old temple, now used as a school, we spoke to more than two hundred people. The Lord gave us liberty, and we had good attention. While the evangelist was speaking, I entered the school and asked the teacher's permission to speak to the students. This was given, and I found that there were forty boys and twenty girls in attendance. After concluding my remarks I asked them to repeat John 3:16 after me, which they willingly did. May God's Spirit care for the seeds of truth sown in these young hearts.

April 12. We left our Sabbath resting place early. Our trackers are in fine spirits and are the most willing lot of men that I have ever had in China.

We hope to reach Chung-king this week.

Then we shall get our mail, and have a change in our diet. Our bread is now seventeen days old. It has got moldy several times, but we have held it over the flame of the fire until the mold was burned off. This was our only method, for our oven did not arrive in I-chang in time for us to take it along with us. We are also running short of provisions. However, we have nothing to complain of; for our God has been very good to us.

We reached Feng Tu Hsien about noon. A little below this city is a picturesque mountain about five hundred feet high, which is literally covered to the top with temples and large trees. We spent about an hour looking at the place. Some of these temples are very old, and some of the monuments are said to have been erected more than a thousand years ago. There are more than twenty large-sized temples on the mount. The gods of these temples are said to control the fires of hell. Perhaps in the remote past this place was visited by an earthquake, which may account for the idea that it is the door to the lower regions.

A very peculiar form of worship is noticed in one temple. There are nine large serpents, carved out of wood and painted, hanging from the beams, which receive special worship.

The goddess of mercy is shown in another temple, with a thousand hands and eyes, which represent her ability to see and help those in need. Here, and in other temples, we see thousands of carved feet hanging from the beams of the temples. These have been placed there by women who are said to have been cured by the goddess.

Before the king of Tartarus, Yen Lo Wang, were numerous representations of eyes, hands, arms, feet, hearts, lungs, etc., which had been placed there by those who had been healed in any particular organ by his satanic majesty.

We finally climbed to the top of the last temple, and there saw two celebrated worthies of the Han dynasty seated at a table playing chess. The story is that one of them gave the woodchopper boy, who is intently watching the game, something in the form of a date stone, and the boy became oblivious to time and watched the



Removing our goods after the experience at the Tsin Tan rapid from the boat to a point above the rapid. (The experience here shown is told on page 13 of REVIEW, July 23.)

game for over two hundred years. At last one of the worthies touched the boy and suggested that he return home. On coming to himself he found that his clothes had rotted away, and that his hatchet was consumed with rust. And further, on returning to his home he found that no one knew him. Thus you see the Chinese also have a Rip Van Winkle.

April 13. We anchored tonight a little above Fu Chow.

April 14. We anchored below the fine pagoda at Chang So Hsien. A few miles below this city we see a Chinese coal mine that is being worked according to Chinese methods. The Chinese miners wear no clothing except a cap, to which they attach a lamp. They have cars with iron wheels, but the cars run on wooden rails. They obtain a good quality of soft coal.

April 15. At evening we reached a town called Mu Tung. We are now within thirty miles of our destination.

April 16. We arrived at the custom station, which is ten miles from Chung-king, about 4 P. M., and by 6:30 we anchored at Chung-king. The long journey of 1,500 miles is now over. It has taken over five weeks to make the journey from Shanghai to Chung-king, Szechuan. That is, it takes longer to go from Shanghai to Chung-king than it would take to go from Shanghai to New York. And yet all say that we have made a quick trip from J-chang to Chung-king. From Mackenzie and Company, a firm which handles nearly all the foreign goods shipped to these parts, we learn that during the month of April they had eight thousand taels' worth of goods damaged, and three thousand taels' worth totally lost by wrecks on this river. (A tael equals about sixty cents.) Fortunately indeed is he whose boat escapes all the perils of this rock-bound river. Personally we realize that our safe journey is due to the fact that we have a God that is mighty to save.

### Sao Paulo (Brazil) Mission

JOHN LIPKE

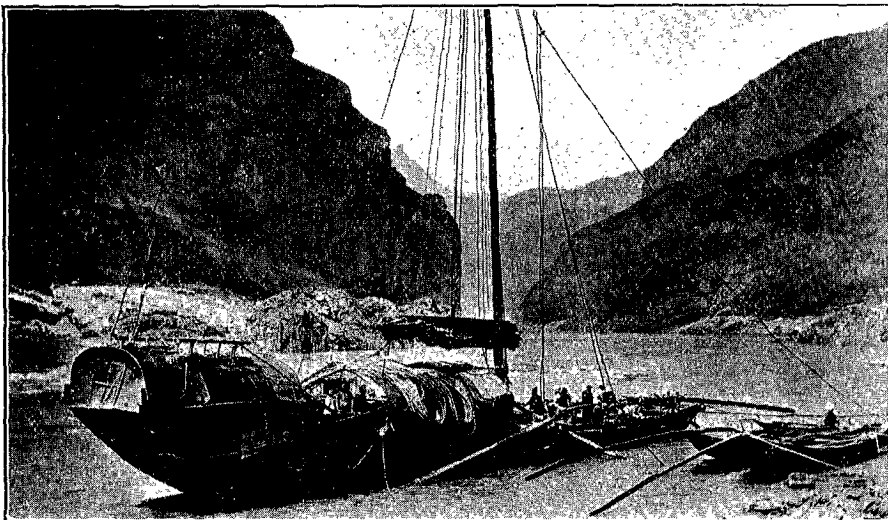
OUR last Sabbath was indeed a day of rejoicing for us, because we could baptize twenty believers as the first fruits of our work in the town of Santo Amaro, in the state of Sao Paulo. About fourteen have declared their desire to take part in the next baptism, and many others are interested.

We consider this remarkable, because the work has been done in a strictly Catholic town, where other Protestant churches have tried for years to gain a foothold, but could not do so. We were told that even their services were attacked by people of the place. Some of these very ones who threw stones, have attended our meetings. In the beginning, the priest of the place asked the chief of the police to drive us out of town, but he declined. Almost every Sunday the priest thundered from the pulpit against us, giving us as bad names as he possibly could. In private he worked against us, calling the people to the church vestry, and visiting them from house to house. But in spite of all these efforts, the work has progressed in a marvelous way.

The Lord, through the spirit of prophecy,

has said: "When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart." — "Testimonies for the Church," Vol. VI, page 327. "The principles of health reform will be received with favor; and many will be enlightened. The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this

of the people is satisfied. The people kept coming, and meetings were held but three times a week, so as to give time in the evening to hold Bible readings in the homes of the interested ones. This we found worked well, for the men were not at home during the day. So on the evenings when we had no meeting we found them at home, and could do some heart-to-heart work. One of the three services during the week was devoted to the consideration of health



Cargo junk, lifeboats, and the Tung Ling Rock, where the German steamer was wrecked. (Description of this is given on page 13 of REVIEW, July 23.)

time. Thus truth and righteousness will meet together."— *Id.*, page 379.

We have experienced the truth of the preceding statements in our work here. For the first time in our public efforts in Brazil we have connected the health reform with the third angel's message. I am sure that if it had not been for this, we should have been driven out of the town, or the people would have avoided us after the curiosity wore off, and we should have had no results. Of the twenty baptized and the fourteen to be baptized, only one was a Protestant. All the rest were very devoted Catholics. The priest and his helpers argued that the people should not go to our meetings. The people asked, "Why should we not go? We receive good every time we go." As a result of our health lectures, many came for treatment, and with the blessing of the Lord, excellent results followed. The people found out in this way that we were their friends and had come to Santo Amaro to do them good. The influence of our meetings has extended far; for from great distances some have come to attend them. One man not belonging to our church has given us a lot for a church building. Another has offered a lot outside of the town. The most remarkable part of it all is that those baptized are mostly of the better class of people, and that there are as many men as women.

As you would perhaps like to know about the method of work we have followed, I will say that in the beginning we held a workers' institute. After the institute our union conference meeting came on. The evening meetings were well attended. One health lecture was given before the close of this conference. But after the union conference the attendance did not drop off, as it generally does when the curiosity

topics. After the lecture, a demonstration of simple treatments was given on the platform, also lessons in cooking. We are glad that the General Conference sent us two faithful nurses. They do Bible work, treat the sick, and aid in demonstrating treatments and cooking after the health lectures. Besides all this, the town was worked from house to house with tracts, which we lent to the people. From the beginning, we used the stereopticon.

We believe a good work can be done if, in connection with a tent effort, the nurses who do not devote their time to bedside nursing, give treatments and do Bible work, aiding in the tent work, and going from house to house teaching the people.

Two months of this work brought the people to the question of baptism. After the sermon on baptism, we asked them how many wanted to be baptized. More than thirty arose. We then appointed two evenings out of every week for the instruction of candidates. In these meetings we gave a review of the life by faith through Christ. Thus more than two months passed in preparing the candidates for baptism. We went slowly because we wanted to baptize only those who had been well instructed beforehand.

As soon as possible we shall build a church. We are firmly convinced that the method recommended by the Lord through the spirit of prophecy, of combining the teaching of health reform principles with the third angel's message, is the best method to use in bringing souls to Christ. We have decided to follow closer than ever the instruction that the Lord has given us through the spirit of prophecy.

THE key to all noble character is masterly self-control.—J. R. Miller.



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.

**There Is Always a Way**

THERE is always a way to rise, my lad,  
 Always a way to advance;  
 But the road that leads to Mt. Success  
 Does not pass by the way of Chance.  
 It goes through the stations of Work and  
 Strife,  
 Through the Valley of Perseverance;  
 And the man that succeeds while others  
 fail,  
 Must be willing to pay most dear.  
 For there's always a way to fail, my lad,  
 Always a way to slide;  
 And the men you find at the foot of the hill  
 All sought for an easy ride.  
 So on and up, though the road be rough  
 And the storms come thick and fast;  
 There is room at the top for the fellow who  
 tries,  
 And victory comes at last.

—Richard Burton.

**As Little Children**

MRS. MARY H. WILLIAMS

THE inspired record reads, "And Jesus called a little child unto him, and set him in the midst." I like to picture that scene: the Master and the disciples, and in their midst a little child. No lines of sin or care on the smooth brow, innocence and trustfulness mirrored in the frank and open eye, while the little, upturned face seems to say obediently, "What wilt Thou?" How characteristic of Christ's method of adapting the deepest spiritual truths to human understanding! Having come in the flesh to reveal the Father's great love for his children, he chooses the little child to represent our part in the tender relationship. How often he dwells on the fatherhood of God, as though he would answer the yearning of his own heart along with the helpless cry of humanity!

"Except ye . . . become as little children,"—I want to put emphasis on the *little* when I think of their simple faith and loyalty, even to an earthly parent. Have you ever witnessed the grief of a little child on learning that it had been tricked by some convenient falsehood? O, the pity of it, that parents should ever destroy that faith, typical of the relation of God's children to him! But the Father's words are all true and call for the response of perfect faith; nor will a loyal child remain where his name is lightly spoken.

Obedience follows as a natural consequence of the child's implicit confidence in the father's love and wisdom. The little one runs with willing feet to do his father's bidding; and every parent knows

that willing obedience is the only kind worth having. An older child may be so absorbed in his own affairs that he yields at best but a reluctant consent. Our relation of parents to children, and children to parents, may teach us many a valuable spiritual lesson if we but take it to heart.

It is the busy preparation day in the household; and as the mother hurries to and fro with her work, a daughter asks, "Do you want me to help?" The tone plainly says, "I hope you don't." Should you be surprised if the assistance were declined?

Neither can God's children give acceptable service in this conscience-smitten attitude, nor while secretly hoping they will not be called upon to give up their own petty affairs for the work of God's great preparation day.

"He'pin' mamma," lisps the dimpled baby with a happy smile. Perhaps the more experienced members of the household may be annoyed by the bungling attempts; but the mother's fond indulgence finds only praise for the helpful spirit, as she trains the little one for real helpfulness. Is God less patient or willing to teach? "O, if I could only work in the harvest field!" cries the little lad whose task it is to weed the garden. He thinks of the joy of "bringing in the sheaves." All unknown to him are the sharp stubbles that would lacerate the tender bare feet, or the heavy bundles that would make his young back ache; but the father knew the scorching heat and the burning thirst to be endured, when he chose men for the laborers. Then should we be unwilling to allow him who gave us our talents to choose our places for us?

Born of the Spirit into the kingdom of grace, becoming as humble as a little child, is the Master's teaching of the way of life eternal. The grace of true humility is greatly to be desired; for he is not easily offended who does not think of himself "more highly than he ought to think," nor will he mar his work by attempting to do it his own way. If we possess the docile, teachable spirit of a little child, even the unskilled hand may do acceptable work when the Great Teacher guides and directs it.

A mother with her two children is proceeding down a crowded city thoroughfare. Both clinging to her hand at the dangerous crossing, but as soon as it is safely passed the older child snatches away his hand. Perhaps she smiles at the independent spirit, but there is a little heartache withal;

and then I think she likes the touch of the clinging little hand. In the pressing through the older child loses sight of mother, and there is anxiety and delay until he again holds her hand. Even so the work of God and our progress toward the eternal home are hindered because we, his children, do not hold to the guiding hand, or seek it only for the rough and dangerous places.

What pangs of grief the parents suffer when a child becomes wayward and self-willed. Yet in all his perversity, the parent's love follows the child, yearning to receive him again, willing to forgive. If human love fails in forbearance, divine love still holds out hope to the outcast. "When my father and my mother forsake me, then the Lord will take me up." Witness the anguish of the Saviour as he stretched out his arms toward Jerusalem! How he longed to save his willful children from the consequences of their stubborn unbelief! In the parable of the good shepherd we see with what infinite tenderness he regards the lambs of the flock. He carries them in his arms, he bears them in his bosom. It is not necessarily the young in years, but the weak and inexperienced, those most likely to fall a prey to the wolves, who are the objects of his special love and care. Years later the disciple who leaned on his breast, like a faithful undershepherd, writes to "my little children" of the love of God.

While we love God supremely and exercise faith, loyalty, and obedience toward him, let us not forget the childlike grace of simplicity in relation to our fellowmen. How the speech of a child commends itself to us for simple directness! No child of God need blush because his unsophisticated mind fails to grasp the jests or slang which are current among worldlings. Wealth of vocabulary or polished phrases cannot clothe nor make presentable an unkind or impure thought; and divine approval is pronounced on him in whose mouth is found no guile.

With what reverence we contemplate the great Creator — his power, his wisdom, his holiness! We are humbled to the dust, and exclaim, "What is man, that thou art mindful of him!" Yet this glorious One whom all the hosts of heaven worship and adore, has taught us to say, "Our Father." Listen to his promises to his loyal children, who honor his name while here in the enemy's country: They "shall be like him," shall "be called the sons of God," shall be "heirs of God, and joint heirs with Christ;" and O, crowning honor! they shall see his face and in their foreheads bear his name.

Charles City, Iowa.

**An Answer to Prayer**

M. G. S.

THE Lord is good. He heard my prayer,  
 And pitied every groan;  
 I long as I live and troubles rise  
 I'll hasten to his throne.

After listening to the frivolous talk of my unconverted, worldly daughter, of how she would like to have a diamond ring, a certain kind of dress, and be popular



in society, my heart was heavy and my mind disturbed. I told her how alarmed I felt to know that her ambition and her heart were fixed on the perishable things of this world at such a time as this, when the Lord Jesus is preparing to make a short work in the earth.

I sought the Lord, imploring him to give me wisdom to know what to say and do, and how to help her. While I was yet meditating, several scenes were presented to my mind, such as the sinking of the "Titanic," the earthquake of San Francisco, the tidal wave at Galveston, and the recent floods in which fortunes in finery, such as jewels, clothes, and elegant homes, were destroyed with the owners. In my imagination I could see those doomed people, blanched with terror, as they faced death with no thought of their possessions at that awful moment; and I wished that my daughter could be made to see them as they were presented to me.

It was not long before I had an occasion to say to her, after relating my experience: "My dear, in the case of those very wealthy victims whom death was staring in the face, how much thought do you suppose they gave to their gems, costly raiment, and position? 'All that a man hath will he give for his life;' and if this mortal life is so sweet, how should we regard the immortal life?" She seemed thoughtful, but made no reply. The next day she said to me: "Mother, you remember what we were talking about yesterday? Well, I had a dream which I am sure was the result of that conversation. I thought I was on some great thoroughfare and my hands were decked with jewels of all kinds. I saw a great concourse of people moving rapidly, screaming with fear and horror, and as I looked I saw a great cloud of fire rolling toward us and the earth trembling under our feet, making fissures into which people were falling; and we all knew that the end of all things was at hand. I fairly stripped those rings from my fingers and cast them among the debris that was rolling together." She tried to laugh off lightly the impression it was making on her mind; but I knew that it was an answer to my prayer, and that she would not be able to throw it off as she would an ordinary dream.

Huntsville, Ala.

## Discipline in the Home

MRS. J. L. SHAW

In the mission field appointed to mothers, comes the encouraging counsel, "If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power." It is therefore very important in the discipline in our homes that we ourselves shall be in living touch with the Source of life and power; for without this our service will be fruitless.

The following instruction will prove an aid in our daily run of service:—

"By gentle discipline, in loving words and acts, mothers may bind their children to their hearts."—*Ministry of Healing*, page 388.

"Let the sunshine of love, cheerfulness, and happy contentment enter your own

hearts, and let its sweet, cheering influence pervade your home. Manifest a kindly, forbearing spirit; and encourage the same in your children, cultivating all the graces that will brighten the home life."—*Id.*, page 387.

"A word of caution or reproof spoken at the right time will be of great value. By patient, watchful love she can turn the minds of the children in the right direction, cultivating in them beautiful and attractive traits of character. Mothers should guard against training their children to be dependent and self-absorbed. Never lead them to think that they are the center, and that everything must revolve around them."—*Id.*, page 389.

"Some mothers are not uniform in the treatment of their children. At times they indulge them to their injury; and again they refuse some innocent gratification that would make the childish heart very happy."—*Id.*, page 390.

"Rule your children with tenderness and compassion, remembering that 'their angels do always behold the face of my Father which is in heaven.'"—*Id.*, page 394.

"Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace."—*Id.*, page 393.

While in South Africa my father sent me, soon after my mother's death, her scrapbook, which contained among its treasures some "Rules for Mothers" and suggestions for home education. I can certainly say that my own dear mother fully practiced these principles in her home training. I can distinctly remember how she sought the Lord's help in her "bower of prayer," a room that was set aside for communion with God. I remember one instance in particular. I had deceived mother. She first went away and prayed in her accustomed place. Then she took me with her and read from the Bible how God regarded this sin, and then together our hearts sought help and forgiveness from a dear, loving Father. This was the only time I ever received a whipping from my mother, and it was with tears and anguish of heart that it was given. This experience was so indelibly impressed upon my mind that I never willingly deceived my mother again.

I pass on the following rules from my mother's scrapbook, hoping they may be an inspiration to some other parent:—

### "Rules for Mothers"

"1. First give yourself, then your child, to God. It is but giving him his own.

"2. Always prefer virtue to wealth; the honor that comes from God to the honor that comes from men. Do this for yourself; do it for your child.

"3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.

"4. Give no needless commands; but when you command, require prompt obedience.

"5. Never indulge a child in cruelty, even to an insect.

"6. Cultivate sympathy with your child in all lawful joys and sorrows.

"7. Be sure you never correct your child until you know it deserves correction. Hear it first and fully.

"8. The knowledge and fear of the Lord are the beginning of wisdom.

"9. Never mortify the feelings of your child by upbraiding it with dullness; but do not inspire it with self-conceit.

"10. Pray with and for your child often and heartily.

"11. Encourage all attempts at self-improvement.

"12. Never deceive, nor break a promise to a child.

### "Rules for Home Education"

"1. From your children's earliest infancy inculcate the necessity of instant obedience.

"2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.

"3. Never promise them anything unless you are sure you can give them what you promise.

"4. If you tell a child to do anything, tell him how to do it, and see that it is done.

"5. Never let your children see that they can vex you, or make you lose your self-command.

"6. Never smile at any of their actions of which you do not approve, even though they are somewhat amusing.

"7. If they give way to fretfulness and temper, wait till they are calm, and then quietly reason with them on the impropriety of their conduct.

"8. Remember that a little *present* punishment when the occasion arises, is much more effectual than the threatening of a much greater punishment should the fault be renewed.

"9. Never give your children anything because they cry for it.

"10. On no account allow them to do at one time what you have forbidden under the same circumstances at another.

"11. Teach them that the only sure and easy way to appear good is to be good.

"12. Accustom them to make their little recitals the perfect truth.

"13. Never allow talebearing.

"14. Teach them that *self-denial*, not self-indulgence, is the appointed and sure method of securing happiness.

"15. Above all things, instruct them from the Word of God, taking Jesus for their example of patience, meekness, and love, teaching them to pray as they grow up as the only preservative against error, weakness, and sin."

Takoma Park, D. C.

IN regard to the training of children, the mother of John Wesley said: "First and foremost, the will of the child must be subject to the parents' control, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual."

IN the family of the Wesleys it was a rule, not to be modified in any case, that no child was to have anything it cried for. Likewise it was useless to expect a permission once denied, to be granted because teased for.

"A MAN is no stronger than the weakest point in his character."



# THE FIELD WORK

## New Life in Jesus

N. W. VINCENT

CHRIST is the hope of fallen man,  
He saves from wrath and sin;  
Christ can atone, and he alone;  
Through him we heaven win.  
God's gifts are we to his dear Son;  
When contrite we believe,  
Though all undone, with merit none,  
We his free grace receive.

Christ is our strength to do his word,  
To walk in wisdom's ways;  
Baptized we show to Christ we owe  
Our life, a life of praise.  
In prayer by faith to him we come,  
His Spirit's help we share;  
Born of his word, what we have heard  
To others we declare.

Christ bears us up above earth's strife,  
Our refuge, boast, and joy.  
He helps us win dear souls from sin;  
We thrive in his employ.  
We daily pray for friend and foe;  
Our Saviour we adore;  
In him we grow, his virtues show,  
Praise Christ forevermore.  
*Caney, Kans.*

## Chesapeake Conference

SINCE my last report the work in this conference has made some progress. The spring campaign was begun with the Columbia Union conference and institute, held in Baltimore, April 28 to May 10. This was a very profitable meeting, and our workers went out to their fields of labor with renewed vigor, and deeper consecration to win souls to Christ.

Five public efforts are in operation. Three of these have been conducted in church buildings. The other two are conducted in field tents, forty by sixty feet each.

Elder R. H. Martin conducted a series of meetings in the new church building at Wilmington, Del., a city having a population of 100,000. These meetings were fairly well attended, and some have already been baptized.

Brother H. L. Peden has conducted a campaign in the new church building at Hagerstown. This is a beautiful little town in western Maryland, with a population of 20,000. Five persons have already been baptized, and as many others are awaiting baptism.

Brother L. E. Froom has been laboring in Cambridge, Md., where there is a population of 7,000. He has conducted his effort in the Adventist church building there with good success. There are twelve new converts at that place, and a splendid interest, which is being developed as rapidly as possible. The daily press of Cambridge has given liberal space for all the sermons reported. The editor seemed as willing to publish the strong doctrines as the practical themes. This brought our work into prominence, keeping the church well filled at all the meetings.

Our tent efforts are conducted by Elder S. T. Shadel at Frederick for the white people, and Elders F. H. Seeney and G. P. Rodgers for the colored people at Baltimore. Frederick has a population of 13,000. The effort at this place has been blessed of the Lord. While there has been only a fair attendance, there has been a good class attending the meeting. A baptism is planned, when ten or twelve will unite with our church there, which has been organized less than a year. The effort for the colored people has been very successful. Seventy-five have signed the covenant to keep all of God's commandments, and sixty-five of these were out to church service on Sabbath. We are sure the Lord has signally blessed by sending the Holy Spirit upon this people. There are 225,000 colored people in the conference, with 90,000 in Baltimore. The colored brethren have secured a very neat building for their church home. This building cost \$8,000 when it was built. Our brethren are getting it for \$5,000. It is built of brick, and is therefore as good as new.

We are endeavoring to put our church members to work; and the plan is working out encouragingly, bringing manifold blessings to all who engage in it. One brother had a great burden for his neighbors, and he and his wife began to use literature freely, and connected with that personal work, which they did after working hours and on Sundays. The result is that three men with their families are rejoicing in the truth. These have all been baptized and received into the church.

We have six new church buildings located as follows: Baltimore, Hagerstown, Wilmington, Fords Store, Ponds ville, Whitelysburg. Other buildings repaired and converted into suitable church buildings are located as follows: Baltimore, Rock Hall, and Cambridge. The German brethren have recently purchased a dwelling house, which has been altered by taking out the partitions on the lower floor. This arrangement gives them a very nice church in the best section of the city. Quite a number of accessions to this church are the result of the work done among the German-speaking people of Baltimore. Brother J. H. Wierts is pastor of the church. There is a company of German brethren located at Marydel that has requested to be organized into a church. This will probably be attended to before the next conference meeting.

Our people are loyal in supporting the work, and are ready to stand by it until it is finished in glorious triumph. The tithe this year will be about \$12,000, an increase of \$2,000. Offerings to missions are more than for the same period a year ago. In many places our Sabbath schools are raising fifteen cents a week, and in some instances the full twenty cents is realized. During the last two years the Sabbath school offerings increased \$3,900. There is a good spirit among our young people. Quite a number are planning to enter the Washington Missionary College on September 16.

Just now we are searching hard for a city evangelist for our work in Baltimore. Our largest church in this city has been patiently waiting for a pastor for months. Our desire is to be faithful to God and unitedly move forward and quickly finish the work committed to us.

We are living in perilous times; the night of sin is almost over, and we look forward to the breaking of the day. We ask the prayers of the REVIEW family for the work in the Chesapeake Conference, that much more may be accomplished in the short time we have to finish the work.

ROSCOE T. BAER.

## Pennsylvania

WEST PHILADELPHIA. — The tent meetings continue here with a remarkable interest. The present war situation in Europe has proved a great help in interesting the people in the Eastern Question, Turkey and Russia in prophecy, the seven trumpets, and the great Armageddon. Over one thousand cards with the word "War" as the leading headline have been placed in store windows in the west part of Philadelphia. Large congregations have assembled at the tent, coming at the time when rain was falling heavily and steadily. From the very first we have been unable to seat the people who attend the Sunday night services, and although we have a large number of extra seats, hundreds stand outside during the meeting. Good music is rendered by our large choir.

One Sunday night recently our subject was "The United States in Prophecy." A large number of the War Extra of the REVIEW was ordered; and as an indication of the remarkable interest, we received a collection of \$42.06 for expenses, at the close of the service. Our tent effort began July 19, and to date (August 17) we have received in donations \$166.35.

People attend our meetings from all parts of this great city. One reason for the interest shown in our work is the friendly attitude of the newspapers toward us. The leading morning daily of the city, with a circulation of from one hundred and seventy-five to eight hundred thousand copies, sends a reporter frequently to our services. The Philadelphia Ledger, one of the oldest newspapers in the country, has also treated us very kindly. One paper placed a report of the sermon on "Turkey in Prophecy" in the very midst of the war news.

The terrible situation in the world today has caused many to fear that the end of all things is at hand. This is our time of opportunity to reach the people. May God help us to make the most of it. Pray for the work in Philadelphia.

J. S. WASHBURN.

## Home Missionary Report

THIS report shows an encouraging increase in the amount of work reported. Forty-five of the sixty-nine conferences in the North American Division are represented in this report, and two union conferences, the Southeastern and the Northern, show every conference as reporting. We are glad to see the Massachusetts Conference represented this quarter, because it was in that part of the field that this home missionary movement was first started. It is good to see that the old-time missionary spirit still lives there.

This report has grown into large figures, and as I look upon them I see, not merely figures, but that which they really rep-

## Report of Missionary Work of the General Conference for Quarter Ending

Unions	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work
<b>ATLANTIC</b>														
Maine	449	54	165	24	69	5	6	104	909	254	25	216	6593	36
Massachusetts	1349	....	1323	766	980	478	161	8119	5300	86	143	482	9610	927
New York	847	35	93	47	150	36	26	149	759	1	32	....	1205	411
N. New England	531	104	319	86	301	102	17	558	2516	11	221	....	2558	819
W. New York	872	127	281	81	414	139	42	198	1716	140	499	2837	795	608
<b>CENTRAL</b>														
Colorado	1843	....	644	261	1143	410	285	1498	5384	76	254	425	5028	1721
Nebraska	2417	200	716	363	1564	734	273	1952	6248	50	347	165	13656	1204
N. Missouri	710	38	155	59	419	167	33	150	1128	45	235	50	1012	269
W. Colorado	470	44	82	11	165	86	19	177	438	18	19	604	1700	74
W. Kansas	905	123	245	141	127	33	121	433	1345	68	84	35	2085	1069
Wyoming	566	9	62	26	54	33	12	....	476	16	26	....	2272	25
<b>COLUMBIA</b>														
Chesapeake	713	36	25	12	115	91	14	248	573	11	24	75	959	86
District of Columbia	825	....	1085	460	250	95	35	777	5849	58	110	21257	8468	344
E. Pennsylvania	1183	30	123	103	562	88	37	3346	1890	153	125	307	1716	458
New Jersey	810	103	221	85	800	301	293	2300	281	170	263	421	2460	665
Ohio	2057	346	794	314	1764	777	219	4551	8627	502	512	1520	13545	1595
<b>LAKE</b>														
E. Michigan	1680	163	253	103	708	219	232	1892	3972	426	181	195	4438	737
N. Illinois	1485	304	731	331	2557	921	144	4948	8057	144	408	4734	21446	17411
N. Michigan	846	....	214	128	708	246	38	270	1641	35	135	....	3076	346
S. Illinois	717	140	240	109	984	236	34	544	2416	207	150	9	2875	401
<b>NORTHERN</b>														
Iowa	2407	....	368	161	940	250	193	385	4372	41	320	12	7673	1080
Minnesota	1822	415	740	236	2250	905	75	6190	23090	507	910	9600	37946	2010
North Dakota	1327	....	147	84	50	188	12	22	753	135	9	104	1135	55
South Dakota	1072	147	368	84	244	56	155	1542	3862	132	106	38	3764	1026
<b>NORTH PACIFIC</b>														
S. Idaho	721	70	233	91	290	82	38	544	2207	3	122	25	618	220
S. Oregon	655	140	235	70	565	169	33	199	2601	57	140	....	2757	871
Upper Columbia	2331	....	144	60	855	52	....	200	986	14	18	....	2148	675
W. Oregon	2112	....	123	46	363	98	23	243	2336	8	84	....	2580	338
W. Washington	1719	24	97	44	285	60	23	3433	1748	1	128	....	2626	245
<b>PACIFIC</b>														
California	2781	236	667	210	1935	586	336	2811	26153	59	397	....	24269	2134
Can. California	1299	103	186	40	112	224	234	123	3300	32	64	....	1194	73
N. California	1536	277	210	83	470	115	37	375	5235	518	138	60	4351	342
S. California	3579	....	482	174	588	246	87	21816	8740	....	168	....	28788	460
<b>SOUTHEASTERN</b>														
Cumberland	596	162	291	131	340	88	....	425	2424	50	63	....	495	163
Florida	831	324	517	308	1468	1638	107	1941	2937	536	342	107	5008	1522
Georgia	584	....	773	515	1688	869	25	1964	1743	406	315	500	4246	1518
North Carolina	654	267	230	60	1232	703	30	430	826	6	40	....	344	720
South Carolina	421	82	162	42	405	220	47	471	659	97	26	74	882	199
<b>SOUTHWESTERN</b>														
N. Texas	1320	....	274	181	78	229	78	560	5299	48	387	....	4274	1579
Oklahoma	1985	279	192	89	1192	187	61	981	2391	31	150	90	6321	922
S. Texas	413	43	7	1	20	....	....	186	716	25	11	6	136	46
W. Texas	253	....	....	....	....	....	....	....	....	....	....	....	....	....
<b>WESTERN CANADIAN</b>														
Alberta	1025	121	439	74	106	44	161	364	1450	3	94	9	1100	168
British Columbia	477	104	65	27	230	136	7	363	1309	6	74	....	4838	364
Saskatchewan	535	153	175	46	68	76	32	550	2111	41	96	24	4208	369
<b>EUROPEAN DIVISION CONFERENCE</b>														
East German	6623	2718	2026	907	10572	7816	322	64318	21133	....	....	26542	2660	....
West German	5690	2193	1104	485	5414	5158	343	56221	21508	....	....	12038	2009	....
Central European	3556	1588	870	348	7611	4236	140	84451	18186	....	....	14108	1369	....
Scandinavian	3676	....	....	....	....	....	....	....	....	....	....	....	....	....
British	2471	281	1148	....	2656	617	....	15070	12061	98	732	....	38089	....
East Russian	2677	401	268	155	964	928	92	6930	971	....	....	15209	405	....
West Russian	2134	465	224	155	805	930	159	6942	472	....	....	11547	344	....
Danube	2097	887	598	26	5963	7682	47	10634	8342	....	....	13058	745	....
Latin	1377	159	354	99	1083	1273	112	2716	3163	....	....	1127	3923	....
Division Missions	397	174	118	76	2408	317	31	531	183	....	....	1514	141	....
<b>AUSTRALASIAN</b>														
New South Wales	1432	....	685	294	2778	396	60	6759	13923	140	345	1445	72358	3626
New Zealand	740	....	370	92	1172	138	62	4383	6157	42	315	309	54863	597
Queensland	420	....	363	215	1230	553	157	2608	3850	119	153	270	12716	270
South Australia	430	....	235	82	991	515	61	3788	4905	387	139	927	48953	968
Victoria-Tasmania	1211	....	629	237	5282	463	2215	9461	10576	174	484	3454	39097	2490
West Australia	471	....	237	40	695	70	25	3636	5054	147	126	362	30559	1692
Fiji	251	....	37	11	....	260	....	....	1814	....	....	....	6	227
Lord Howe Island	....	....	13	....	28	9	....	....	46	....	1	....	751	65
Pitcairn Island	62	....	7	....	26	52	....	....	232	....	40	....	20	2
<b>ASIATIC DIVISION</b>														
Japan Mission	249	....	5	1	68	84	981	....	....	....	....	366	....	....
Malaysia Mission	187	....	72	34	1202	158	63	529	71	4	21	207	*10464	68
Philippine Islands Mission	184	25	20	....	10	15	10	30	100	2	12	....	200	....
<b>SOUTH AFRICAN UNION</b>														
Totals	90879	13800	24494	9726	81634	44361	8757	358788	304570	6260	10373	146464	613270	56310



to a knowledge of the truth before probation closes.

From this meeting, the brethren returned to their homes full of hope and courage, determined to work earnestly and perseveringly to reach their neighbors with the truth we love so well, and to be faithful to the cause they have espoused.

W. W. EASTMAN.

### Where Missionary Work Is Needed

HAVING served seventeen months behind prison bars but being now at liberty, I deem it my duty to call attention to the need of missionary work in the penitentiaries of our country. It is true that some Seventh-day Adventists visit jails and take literature to the inmates; but did you ever hear of any gospel work in the penitentiaries? There may be one or two isolated cases where it is carried on, but such opportunities are generally neglected. There are fifty thousand prisoners in the penitentiaries of the United States. Are they to be neglected? Shall they not have an opportunity to learn this truth through our literature or from our workers? I have conversed with some of the most hardened criminals that this world has ever seen, and not one of them ever heard an Adventist minister within the prison walls, or had the opportunity of reading any of the literature published by this denomination.

Does this state of affairs exist because Adventists are barred? The answer is emphatically, No. Any minister that offers his services is cordially received by the warden and chaplain.

There were nine hundred and fifty prisoners serving time in the penitentiary in which I was incarcerated, and two thirds of them are young men in the prime of life. They enjoy heart-to-heart talks much more than eloquent sermons. They appreciate experiences from everyday life; and from these experiences spiritual lessons can often be drawn. Dear readers, I appeal to you. Ought these things so to be? I know that if our people realized the importance of this work, they would not neglect it longer. I could relate many heart-rending experiences that would show you what a penitentiary really is, and convince you that the tortures of Siberian exile are duplicated in some of our American penal institutions. However, my object in calling your attention to this matter is that it may be the means of inspiring a believer here and there to do a little missionary work where it is so much needed.

\* \* \*

### Field Notes

ELDER O. F. FRANK reports the baptism of five persons at Alexandria, La.

ELDER W. A. MCKIBBEN recently baptized thirteen new converts at Sioux City, Iowa.

SIX persons are awaiting baptism in Baltimore, Md., desiring to unite with the colored Seventh-day Adventist Church at that place.

A SABBATH school of twelve members has been organized at Dalton, Ga., in the Cumberland Conference. Six new believers have recently united with the church at Chattanooga, Tenn.

## Educational Department

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

### The Tarrying Time

WORTHIE HARRIS HOLDEN

SOFTLY the shadows fall, for night is nigh;  
The pageantry of evening decks the sky.  
With door flung wide I strain a listening ear,  
For well I know my Lord will soon appear.  
My quickened heart lists all the echoes round,

O'erjoyed at every faint, propitious sound;  
And hope renews as herald-cries again  
Proclaim the distant rumblings of his train.  
He tarrys, yet he soon will come for me,  
When I my Well-beloved's face shall see.  
Long have I loved him whom I have not seen,

Yet all my being owns his love supreme;  
He drew me from sin's tyranny apart  
To learn the self-denial of his heart;  
And O, the rapture that he comes to own  
His waiting ones, to take them to his throne!

Speed, lingering moments, till thy urgent pace  
Shall usher my Redeemer face to face.

◆ ◆ ◆

### A College Education for the Ministry

THE following paragraph is taken from a letter written by a young man who attended one of our colleges this last year. It is impossible for him to be in school this coming year on account of financial obligations which he has incurred. He is at the present time engaged with a tent company, and purposes continuing in evangelistic work during the coming year. He says:—

"I am anxious to finish the college course; for I am not satisfied to try to render a life of service to the Lord without at least a college education as a preparation. If an individual can be of service in this work without completing a college course, surely he might be of much greater service with such a preparation. The Lord would hardly have given us our schools had he not desired his workers to be educated workers; and I am going to hold to the idea of continuing my school work, and shall keep myself in readiness to take advantage of opportunities to go to school."

This paragraph certainly affords food for thought. First, the importance of thorough preparation for service in the great cause of truth. The third angel's message, the last phase of the gospel for all time, is indeed worthy of the highest and best qualifications obtainable for its service. It is the greatest message the world has ever received. It comes direct from heaven. It is to go to all men. Why then should not its bearers seek that culture of spirit, mind, and manner which will enable them to present this Heaven-given message in the most convincing, forcible, and dignified manner possible? Second, what this young man is doing hundreds of our other young men can do. We have many who have entered the ministry without such a thorough preparation as this young man plans for himself. Some have not even completed a high school course. They are certainly no more hampered in attaining higher educational qualifications than is the one who

wrote these words. And if the message demands high attainments of him, it demands no less of every other worker. Now when God's work demands such qualifications, he will certainly assist those who seek them.

Many of our young men who have entered upon the ministry but who will be unable for a time to attend school to take advanced work, could derive large benefit by taking studies in our correspondence school. The courses of this school are given credit in all our other schools. This study will be an inspiration in itself to better work in the ministry. Bishop Quayle in one of his lectures on preaching says that all ministers should pursue some advanced study, such as language or mathematics, as a mental invigoration. Now if this is true of older men, it is doubly true of young men; and if it is true of the ministry, it is true of our Bible workers, and indeed of the workers in all departments of our cause.

F. G.

### Notes Afield

The Pacific Union Conference

EVER since the establishment of Healdsburg Academy in 1882, historically the second of our advanced schools, California and the territory now included in the Pacific Union Conference have been a field of much importance in educational activity. At the present time, this union conference, with the second highest membership in the United States, has the largest enrollment in its church schools, has about \$6,000 more invested in its buildings and equipment, and spends not far from \$10,000 more a year in its maintenance, than any other union. The progressive spirit among the people in a newer part of our country, together with the faithful efforts of educational leaders, has tended to lay hold more generally and more fully upon the principles of true education given this denomination years ago, than has the spirit manifested in some of the more conservative sections of the country. The influence of this work has made itself felt noticeably in our general development educationally.

For about ten years, Healdsburg Academy, afterward Healdsburg College, was our only advanced school on the Pacific Coast. In 1892 Walla Walla College was established, with Milton Academy (Oregon) preceding it for a time. Then followed San Fernando Academy in 1902. The patronage of Healdsburg College being thus reduced north and south, its indebtedness steadily increasing, and its environment becoming less and less desirable because of the town's growing up around it, the doors of the school were closed in 1908 till a better location could be secured. In the interim Lodi Academy was opened. Then the new college site was determined upon and the college reopened late in 1909.

In due time it became apparent to all that a readjustment of institutional work in education was needed. The union conference was the proper body to undertake this work. Under the leadership of the union president, Elder E. F. Andross, himself an experienced schoolman, the work of adjustment was begun in a preliminary meeting in 1912, and continued at the union conference in March, 1914. At this time it was decided that San Fernando Academy, on account of its distance from the college (over five hundred miles), and its large local constituency (3,581 in 1912), should remain as an academy of twelve grades, giving a commercial course and a one-year normal course; that Lodi Acad-



emy do ten grades of work, with certain additional work for resident students; that the Phoenix conference school, about four hundred miles from San Fernando Academy, and about nine hundred from the college, continue as a ten-grade school; and that all graduates of suitable age from academic courses who give promise of becoming efficient workers, continue their education at Pacific Union College. Definite territorial lines were laid out for each of the schools in the union. Textbooks and school regulations were to be as nearly uniform as possible throughout the union.

It was decided also to issue a joint calendar for the schools of the union. A copy of this calendar has come to hand; it is entitled "Pacific Union Conference Affiliated Schools." Since the college and Lodi Academy are managed by the same board, complete information about both is given in this calendar, it being found that fourteen pages of information, rules, and regulations, being common to both, did not have to be duplicated. Since San Fernando has issued a special calendar of its own, not so much space is occupied by it in the joint calendar.

One more important step has been taken by the Pacific Union Conference to place its schools on a basis of higher efficiency. The total educational indebtedness of the union is \$90,000. There is needed for school improvements the sum of \$60,000. The union has therefore undertaken to raise \$150,000 within the next eighteen months, dividing their amount into 3,000 shares of \$50 each, none of it to be paid till all the shares are taken. Early in the camp meeting season more than one fifth had already been taken.

With these new adjustments and plans, a spirit of hopefulness and courage is taking hold of the people at the very thought of relief from the scourge of debt, and the prospect of building strength into the institutions engaged in the noble work of saving our young people and of developing recruits for the finishing of the work.

**San Fernando Academy**

On arriving at San Fernando Academy, in company with Elder Andross, I found the closing exercises for the school year had already begun. The senior and junior students gave a program in the evening in Esther Hall, as they call the ladies' dormitory. The evidence of careful preparation, the nature of what was given, and the good cheer among the students, with numerous friends present, united to make the evening pass off well.

The next evening the graduating exercises were held in a town hall, as the academy chapel is not large enough to accommodate all the visitors. No formal address was given, but each member of the class contributed a part, literary or musical, followed by brief talks by the president of the board, the president of the union conference, and the writer. The advent note gave a clear sound in the program, and the townspeople present gave excellent attention.

San Fernando Academy has enjoyed a stability of management that has contributed much to its success. Prin. Harry G. Lucas has just completed his eighth year in that office, and has been elected for two years more. Prof. A. Parker Smith, son of our lamented Elder Uriah Smith, has served as teacher of the sciences for five years, and Miss Ada Somers as normal director for two years, both chosen again for next year. The academy has lost two of its teachers this summer, Brother and Sister W. S. Boynton, who have gone to

connect with a private school enterprise in Georgia.

San Fernando Academy has recently passed through an experience, painful to most schools, of reducing its grades and courses somewhat to come into harmony with the union conference readjustment of schools. This school once before changed its name from "college" to academy because it felt the latter name was true to its work. It has gone through the recent change with such grace that both its principal and the president of its board can speak of the academy with an emphatic *our*, and are determined to live in harmony with their sister schools and the highest interests of our common cause.

**Pacific Union College**

Three years ago it was my pleasure to visit for the first time the successor of dear old Healdsburg College, where I had spent six years of my own teaching experience. On that occasion I accompanied President Irwin in a two-horse surrey from St. Helena station eight miles up a mountain road in the heat of the day in a rainless July, consuming more than two hours on the way. I thought then that my old schoolmate had developed more courage than I since leaving college twenty years ago, to undertake the building up of a college in that remote place. School was then held in old buildings already on the place, the new dormitory for ladies having just been inclosed.

This time I was met at the station by a young man in an automobile; and accompanied by Elder Hibbard, the Bible teacher, and Professor Paap, the teacher of English; I was set down on the steps of the same dormitory in about thirty minutes. (It is no more than fair to say that the automobile was taken by the college to apply on student expenses.) As I entered the dormitory, comfortably furnished and neatly kept, and found there and in the other dormitory and in cottages 230 earnest, contented academy and college students. I felt to thank God and take courage that men and women had been raised up to pioneer such an enterprise. Through the faithful and continuous labor of such veteran educators as Prof. C. W. Irwin, M. W. Newton, Harry A. Washburn, C. C. Lewis, Geo. W. Rine, F. W. Field, Miss Hattie Andre, Mrs. A. E. McKibbin, with the addition of several younger in experience but equally faithful, like Prof. and Mrs. J. H. Paap, Prof. and Mrs. Robbins, Miss Hale, Mrs. Robison, Mrs. Miller, and their latest accession, Elder E. J. Hibbard, veteran teacher and minister, the college has been put upon a basis of efficiency that will compare favorably with our older colleges.

In truth, this school enjoys advantages that some of our other schools may well envy, and to my certain knowledge do envy. One does not hear a word about baseball, tennis, or other sports. When dinner is over, there is a scattering of young men to the industries,— running the sawmill, logging, felling trees, cultivating crops, excavating, building, teaming, and the like, for two to five hours. The young women have reed furniture making, gardening, sewing, laundering, cooking, and housekeeping. No cook is employed, but the matron, Mrs. Robbins, with three girls on extra time and other girls on regular time, has the food prepared and served for about one hundred and seventy-five people, and teaches three classes besides. The cooking and bill of fare are excellent. For educative purposes, if the boarding could be on the American plan, the menu and

dining service would be as nearly ideal, in the writer's view, as in any of the eighteen schools he has visited on this tour.

Very little is heard also of entertainments. Such as are given are of a distinctly educational character. When the students need a little relaxation from work or study, there is an estate of sixteen hundred acres to ramble through. For the ladies, there is set apart adjoining their dormitory a large range of woods and pasture where they may go at will to revel in the beauties of nature. The gentlemen have the rest of the forest. Sometimes both join company with their teachers on some excursion connected with their studies, or on some gospel mission to the neighbors or villages round about.

In this Waldensian retreat, earnest young men and women from all walks of life are learning to know God and his works. The enrollment the past year was about fifty per cent higher than the previous year, yet the discipline was easy. Young people from the heart of the city learn to love the rich environment of nature, and are reluctant to leave at the close of the year. So far there have been only one or two college graduates, but there is prospect of about twelve for next year. The main building has not yet been completed. The rear part is being used temporarily for chapel and recitation rooms, and serves the purpose well. The building will not be finished till the money is in hand. The large fund being raised by the union conference provides \$25,000 for this purpose. There is prospect of considerable increase in attendance next year.

W. E. H.

**Ministerial Reading Course**

EXCELLENT progress is being made in this work, begun last January. Our registration has now reached 675, with 128 of these outside the United States. A majority of our readers have reported on the first book, and some on the second. The third book, to be begun October 1, is "Monuments and the Old Testament," by Ira M. Price. The price is \$1.25, postpaid.

A detailed report of progress up to date, with testimonials and other items of interest, appears in the September number of our magazine *Christian Education*, the organ of our Educational Department. In this journal, a department entitled "The Ministry" was opened last February, and will be continued the coming year. It will contain running notes of progress from month to month, a reading schedule, and notes, comments, and citations designed to aid the members of our Reading Course in getting the maximum benefit from the books read.

Will all who have not yet reported on "Preparing to Preach," please do so as soon as expedient? The report on "Acts of the Apostles" will be due October 1. To all who report on each book read, a Reading Course certificate will be issued at the end of the year. Address Educational Department of the General Conference.

RELIGION is the best armor in the world, but the worst cloak.—*Bunyan*.

No man can raise himself above himself. Christ is the only Saviour.

STRENGTH comes from resisting temptation.—*Sabin*.

# Publishing Department

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

## The Summary

It is with sincere gratitude to God that we present the July summary of our colporteur work to the readers of the REVIEW. We greatly rejoiced when our monthly book summary first passed the \$100,000 mark in 1908, but now by the blessing of God upon the faithful efforts of our colporteurs we can send out a summary of almost \$200,000. Every union in North America shows a gain over the corresponding month of last year. Some of these gains are remarkable, especially in what some have called "the poor Southland." Every conference in the South east of New Mexico shows a substantial gain. Alabama jumps from \$1,000 in July, 1913, to \$4,000 this year; Georgia from \$1,000 to nearly \$7,000; and Florida from \$489 to \$5,000.

The summary from the Southwestern Union is the largest we have ever received from any union. Some of the Northern unions have also broken all their previous records.

But the increase has not all been in North America. Several of the foreign fields show encouraging gains. Scandinavia more than doubled her report for July, 1913. Other foreign fields also report a substantial increase. The periodical and magazine work shows an increase over last year, both at home and abroad. We rejoice and take courage from this splendid summary. Let us pray that God may impress the truths which this literature contains upon the hearts of those who are now reading it. N. Z. T.

## Iceland.

At the Scandinavian Union meeting, Brother O. J. Olsen, superintendent of the Iceland Mission, gave the following interesting and encouraging report of the work in Iceland:—

"When we began work in Iceland in 1911, we saw that it would be impossible for the living preacher to carry the truth to all parts of the island, which contains about 120,000 square kilometers. We therefore planned to publish and circulate one of our books that would lay a good foundation for future colporteur work. We selected 'Christ Our Saviour.' As Iceland has a population of only about 85,000, we decided to print an edition of only 2,500 copies in order not to have any left on our shelves when we had finished canvassing the whole island. But this edition was soon sold, and we published an edition of 4,500 copies, which we also sold, and then published the third edition of 3,000, making a total of 10,000 copies. At the present time these are nearly all sold.

"At the beginning we had only one canvasser, but we soon saw that we should have more and began to develop native workers. The first brother who undertook the work was a fisherman. During the first three days Brother Anderson went with him, teaching him how to carry on the work. The fourth day the native brother went out alone in the evening after the Sabbath, and in one hour sold twelve books. During the following two days he sold 50 copies, and after being out forty

## Colporteurs' Summary for July, 1914

UNION	AGTS.	HRS.	Books		Periodicals			
			VALUE 1914	VALUE 1913	NO. COP.	VALUE 1914	VALUE 1913	
<b>ATLANTIC</b>								
Maine	13	784	\$1114.58	\$ 788.00	1872	\$ 187.20	\$ 269.00	
N. New England	14	729	759.80	765.90	1536	153.60	151.60	
Massachusetts	20	2142	1642.83	1031.20	5541	554.10	213.40	
S. New England	7	442	619.00	905.35	2201	220.10	189.00	
New York	26	2056	2146.39	1545.61	3494	349.40	142.00	
W. New York	19	1333	1261.40	1996.20	5935	503.50	107.50	
Gr. New York	17	973	991.05	1342.04	7309	730.90	717.90	
Totals	116	8459	8535.05	8374.30	26988	2698.80	1790.40	
<b>COLUMBIA</b>								
Ohio	32	4691	5619.15	4610.95	5194	519.40	535.30	
West Virginia	19	3189	5019.75	1871.86	305	30.50	69.50	
Virginia	17	1478	2091.90	1802.80	2025	202.50	146.50	
Chesapeake	14	1445	1550.40	1593.80	1880	188.00	110.60	
E. Pennsylvania	20	1778	1392.35	1740.10	3766	367.60	327.20	
W. Pennsylvania	17	1763	2223.85	1584.45	1226	122.60	345.30	
New Jersey	6	555	521.40	1098.89	5119	511.90	252.60	
Dist. of Columbia	...	...	.....	756.55	1707	170.70	167.10	
Totals	125	14899	18418.80	15059.40	21132	2113.20	1954.10	
<b>LAKE</b>								
E. Michigan	12	1580	1548.25	963.05	4718	471.80	411.70	
W. Michigan	13	2063	1236.25	409.75	1735	173.50	174.00	
N. Michigan	12	1433	1058.05	869.12	990	99.00	79.00	
Wisconsin	17	2483	2517.20	812.55	1191	119.10	230.30	
N. Illinois	19	3268	2540.17	1476.93	8566	856.60	418.10	
S. Illinois	29	5025	3837.14	3270.95	552	55.20	71.00	
Indiana	21	2603	2802.97	951.75	7800	780.00	371.80	
Totals	123	18455	15540.03	8754.10	25552	1555.20	1755.90	
<b>EASTERN CANADIAN</b>								
Ontario	10	698	993.06	431.90	3016	301.60	593.60	
Quebec	1	30	27.00	.....	175	17.50	11.00	
Maritime	1	147	82.50	483.10	750	75.00	23.00	
Newfoundland	...	.....	.....	.....	130	13.00	.....	
Totals	12	875	1102.56	915.00	4071	407.10	627.60	
<b>SOUTHERN</b>								
Louisiana	10	886	1660.55	662.95	1246	124.60	93.50	
Alabama	27	3400	4110.75	1236.15	975	97.50	154.00	
Kentucky	15	2144	2898.05	1383.15	1100	110.00	210.00	
Mississippi	21	1576	3226.50	1567.00	771	77.10	39.00	
Tennessee River	10	1817	1965.40	1551.45	2800	280.00	156.30	
Totals	83	9823	13861.25	6400.70	6892	689.20	652.80	
<b>SOUTHEASTERN</b>								
Cumberland	17	1957	2118.70	1345.20	435	43.50	43.20	
Georgia	24	3602	6814.75	1057.37	1465	146.50	107.50	
North Carolina	12	2209	2139.07	1770.25	3080	308.00	106.00	
South Carolina	14	1625	1823.80	796.60	1240	124.00	89.50	
Florida	20	2806	5136.20	489.69	770	77.00	56.00	
Totals	87	12199	18032.52	5459.11	6990	699.00	402.20	
<b>SOUTHWESTERN</b>								
Arkansas	22	2139	2738.20	1846.45	213	21.30	60.00	
Oklahoma	38	4607	6664.92	6392.25	804	80.40	85.50	
W. Texas	19	1517	1670.20	967.20	120	12.00	7.50	
S. Texas	34	3449	5678.00	3159.55	912	91.20	38.50	
N. Texas	42	4606	6162.00	4480.35	1785	178.50	170.10	
New Mexico	6	907	2970.85	3246.05	335	33.50	55.00	
Totals	161	17225	25884.17	20091.85	4169	416.90	416.60	
<b>CENTRAL</b>								
N. Missouri	4	161	206.00	467.25	3083	308.30	309.00	
S. Missouri	17	2319	2842.90	125.00	4814	481.40	165.10	
E. Colorado	6	492	544.05	870.80	6831	683.10	107.50	
W. Colorado	3	261	332.10	.....	165	16.50	26.50	
Nebraska	17	2954	3659.00	2649.70	3936	393.60	298.50	
Wyoming	7	819	1600.70	943.20	120	12.00	27.00	
E. Kansas	7	1007	614.70	1200.10	537	53.70	67.50	
W. Kansas	4	625	620.25	574.95	967	96.70	23.50	
Totals	65	8638	10419.70	6831.00	20453	2045.30	1024.60	
<b>NORTHERN</b>								
Iowa	7	1055	1067.10	774.65	5010	501.00	414.50	
Minnesota	30	4782	5982.20	3161.00	4394	439.40	362.90	
North Dakota	16	2045	3528.50	4269.95	935	93.50	164.50	
South Dakota	19	3277	3834.37	2350.05	415	41.50	35.00	
Totals	72	11159	14417.17	10555.65	10754	1075.40	976.90	
<b>PACIFIC</b>								
California	9	1256	1254.45	73.50	1585	158.50	396.60	
N. California	8	1131	1247.55	758.60	3210	321.00	36.00	

Cen. California	6	464	\$ 956.00	\$ 906.90	\$ 905	\$ 90.50	\$110.00
S. California	9	1380	1585.00	1912.10	5365	536.50	269.60
Arizona	2	150	172.00	336.40	2065	206.50	13.00
Utah	4	737	1577.25	677.90	175	17.50	17.50
Totals	38	5118	6792.25	4665.40	13305	1330.50	842.70
<b>NORTH PACIFIC</b>							
W. Washington	12	1173	1384.55	1952.40	2170	217.00	154.80
Upper Columbia	13	2059	4213.50	1097.25	3200	320.00	468.20
W. Oregon	12	1615	2530.85	1442.40	635	63.50	255.50
S. Oregon	4	429	806.30	.....	100	10.00	16.00
S. Idaho	9	861	1001.10	.....	220	22.00	159.50
Montana	13	1561	2406.30	1496.40	890	89.00	150.50
Totals	63	7698	12342.60	5988.45	7215	721.50	1204.50
<b>WESTERN CANADIAN</b>							
Alberta	17	2741	2538.05	1697.00	1505	150.50	184.60
Manitoba	4	677	1288.60	2185.15	965	96.50	126.60
British Columbia	6	426	872.70	.....	2248	224.80	118.00
Saskatchewan	16	3176	4087.55	3731.65	1403	140.30	178.00
Totals	43	7020	8786.90	7613.80	6121	612.10	607.20
Foreign and miscellaneous					12141	1214.10	1212.00
Subscription list					45257	4525.70	4209.70
<b>FOREIGN UNION CONFERENCES AND MISSIONS</b>							
British	78	9871	5656.98	4855.11	144844	2939.13	3025.41
Australasian	76	5675	10034.39	8608.85	52550	2080.91	2141.72
South African	8	565	326.98	1093.74	.....	.....	9.06
Indian	29	3215	664.52	379.36	.....	.....	.....
Scandinavian	126	22089	13139.68	5634.12	6542	393.53	213.22
E. German	85	8491	2137.44	5385.40	59468	1483.02	3384.44
W. German	108	10893	3050.26	.....	80416	1988.72	.....
Danube	48	4113	940.62	563.65	4204	.....	31.71
Cen. European	109	12324	3378.76	3047.11	21498	740.79	536.85
Russian	.....	.....	.....	410.47	.....	.....	6.03
Siberian	.....	.....	.....	22.37	.....	.....	.....
Latin	15	1857	1149.83	1477.32	7863	283.32	390.47
Mexican	.....	.....	.....	176.00	.....	.....	346.49
Porto Rico	6	.....	118.42	.....	.....	55.25	.....
Cuba	8	523	2018.05	2305.23	49	4.90	117.57
W. Caribbean	4	.....	335.14	1535.32	2812	248.82	199.30
E. Caribbean	.....	.....	.....	127.90	.....	.....	1.00
Levant	.....	.....	.....	24.78	.....	.....	.....
Korean	.....	.....	.....	8.48	.....	.....	74.10
South American	17	987	1315.08	2923.08	.....	237.44	312.98
Brazil	14	1151	716.00	1278.90	.....	.....	.....
Philippine Is.	.....	.....	.....	.....	.....	.....	.....
Canary Islands	1	16	7.47	.....	.....	.....	.....
Japan	.....	.....	.....	8.69	.....	.....	39.07
Venezuelan	.....	.....	.....	1.60	.....	.....	.60
Totals, foreign	732	81770	44989.62	39867.48	380246	10455.83	10830.02
Totals, N. Am.	988	121568	154127.00	100708.76	211040	21104.00	17677.20
Grand totals	1720	203338	\$199116.62	\$140576.24	591286	\$31559.83	\$28507.22

**Comparative Book Summary**

	1909	1910	1911	1912	1913	1914
Jan. ...	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52
Feb. ...	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45
March .	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31
April ..	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35
May ...	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10
June ...	124,412.34	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96
July ...	95,445.21	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62
Aug. ...	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64	.....
Sept. ...	55,625.41	66,523.65	86,001.72	67,551.70	73,732.12	.....
Oct. ...	52,669.93	62,461.13	81,367.89	70,219.07	84,013.90	.....
Nov. ...	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68	.....
Dec. ...	45,759.73	54,663.93	58,386.24	57,291.91	59,739.92	.....
Totals	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,051,766.94	.....

**Comparative Summary of American Periodicals**

	1911	1912	1913	1914	1911	1912	1913	1914	
Jan.*	122202	121666	177080	152971	July	197582	191937	176772	211040
Feb.	99234	144257	201659	242627	Aug.	215773	183119	153849	.....
March	244003	207529	166499	224757	Sept.	135179	173077	127017	.....
April	192757	189498	152088	162027	Oct.	164537	587830	126562	.....
May	141204	162220	166465	168934	Nov.	110326	108755	100351	.....
June	145025	163120	156550	189897	Dec.	98541	111199	99504	.....
Totals	.....	.....	.....	.....	.....	1866363	2344207	1804396	.....

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

No reports received from the East Oregon Conference or from the Nevada or China missions.

days he had sold 800 books. Others have done equally well. One brother sold 360 books in thirteen days, selling 43 copies at one time in two hours.

"When it comes to the delivery, the canvassers have to carry the books on their backs, as there are no roads or means of communication whatever. One of these faithful Icelanders has carried 68 copies of 'Christ Our Saviour' a distance of nearly twenty-five miles, fording streams, climbing mountains, etc. But our canvassers do this without any word of complaint. We are now planning to publish a 10,000 edition of another book."

**South Africa**

BROTHER G. H. CLARK sends the following encouraging word from South Africa:—

"The Lord is still blessing the colporteur work in this field. One brother has made the following record: In eight and one-half days he secured \$477.90 worth of orders for 'Great Controversy.' In eleven weeks he secured \$1,413.22 worth of orders and delivered \$763.02 worth of books. During the last three and one-half years, since he began work, he has delivered on an average \$173 worth a month, or a total of \$7,600.

"Another brother during the past four and one-half years has delivered nearly \$6,000 worth of books. Our total deliveries of books and papers since I have been in this field amount to \$65,000. During the past year, \$1,580 worth of native literature has been sold. A permanent laborer has now been secured for this work, and native literature is being prepared for him to use."

**Comparative Summary for Foreign Periodicals**

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

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

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

April, 1913, 630,998 copies, value \$17,795.92; 1914, 375,140 copies, value \$11,686.31.

May, 1913, 481,712 copies, value \$15,547.70; 1914, 297,877 copies, value \$8,049.90.

June, 1913, 331,775 copies, value \$13,610.33; 1914, 301,582 copies, value \$9,509.79.

July, 1913, 335,770 copies, value \$10,830.02; 1914, 380,246 copies, value \$10,455.83.

**Interest in the War Extra**

BROTHER D. W. REAVIS, circulating manager of the periodical department of the Review and Herald, hands us the following encouraging report regarding the circulation of the War Extra of the REVIEW. This report shows the readiness of our people to step into every providential opening for giving the people the truth for these last days:—

"On August 13 the REVIEW made announcement of the publication of a War Extra. Before this announcement reached all parts of the United States, our people near the publishing house, who received early copies of the REVIEW carrying the announcement of the Extra, began to send in their orders for the Extra. By August

18, orders were reaching us from near-by places. On August 26, in only eight days, 685,000 Extras had been ordered, and the mails are now bringing in orders for an average of 50,000 copies a day.

"Never before in the history of this denomination has any of our publishing houses received during one week's time so many orders for any paper published. Even the Ingathering issues of the *Signs* and the *REVIEW* never had so many copies ordered in so short a time.

"Indications are favorable for the interest to continue in the circulation of this Extra. Another week's work will doubtless swell the number to a million copies."

## NOTICES AND APPOINTMENTS

### Camp Meetings

#### ATLANTIC UNION

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 } Wichita..... Sept. 3-13  
West Kansas }  
West Colorado, Montrose..... Sept. 15-22

#### COLUMBIA UNION

Chesapeake..... Oct. 4-11

#### LAKE UNION

Southern Illinois, Altamont... Aug. 27 to Sept. 6  
Northern Illinois, Downers Grove... Sept. 3-13

#### PACIFIC UNION

Utah, Kaysville..... Sept. 7-13  
Arizona..... Oct. 8-18

#### SOUTHEASTERN UNION

Cumberland, Lenoir City, Tenn.....  
..... Aug. 27 to Sept. 6  
Florida, Orlando..... Oct. 8-18  
Florida, Orlando (colored)..... Oct. 8-18

#### SOUTHERN UNION

Tennessee River, Jackson, Tenn.....  
..... Aug. 28 to Sept. 7

#### SOUTHWESTERN UNION

New Mexico, Roswell..... Aug. 27 to Sept. 6

### 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.

GEO. E. LANGDON, *President*;  
W. C. FOREMAN, *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*.

### Western Colorado Conference

THE sixth annual session of the Western Colorado Conference of Seventh-day Adventists will be held in connection with the camp meeting at Montrose, Colo., Sept. 15-22, 1914, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first meeting will be held at 9 A. M., Wednesday, September 16. All delegates from the churches should be present at the first meeting.

E. A. CURTIS, *President*;  
J. L. HUMBERT, *Secretary*.

### Seventh-Day Adventist Association of Western Colorado

THE Seventh-day Adventist Association of Western Colorado will hold its sixth annual meeting in connection with the annual conference and camp meeting at Montrose, Colo., at 9 A. M., Sept. 17, 1914. This meeting is called for the election of officers and the transaction of such other business as may properly come before the association.

E. A. CURTIS, *President*;  
J. A. NEILSEN, *Secretary*.

### "Shiloh, the Man of Sorrows"

MRS. L. D. AVERY-STUTTLE, author of this volume, reports that some who have sent in their names as advance subscribers for this book are failing to send in the price of their subscriptions promptly as agreed, and this is causing embarrassment to the publishers. Let all concerned make note of this. The subscription price (\$1.50) should be sent to The Gorham Press, 194 Boylston St., Boston, Mass.

### Requests for Prayer

A BURDENED sister in Oregon asks special prayer for the conversion of her husband and children.

One of our oldest colporteurs, an aged sister who is blind in one eye, desires our prayers that she may be spared the sight of her other eye, that she may have the comfort of reading this message.

A mother writes: "Please pray for my baby, who has a broken limb that cannot be united, and also for my husband, who has given up the truth."

An afflicted brother in Pennsylvania requests prayer for restoration to health, that he may be able to do active work for his Master.

An anxious mother in Maryland requests prayer for her daughter who is suffering from vertebra displacement. She desires that the girl may be healed, or that the right agencies may be found for her restoration to health.

### Answered Prayer

AN aged sister in Oregon who wrote some time ago asking our united prayers for the restoration of her eyesight, which was rapidly failing, sends word that the Lord has heard and answered these requests. She wishes publicly to acknowledge his wonderful mercy and goodness.

### Address Wanted

THE address of H. C. Carmichael is desired by Daisy M. Dettrow, 47 East St., Newark, Ohio. When last heard from he was in Hailan, Ky.

### Publications Wanted

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

Bertha M. Waters, Elkwood, Ala. Tracts and periodicals.

Z. S. Arey, Brenham, Tex. Continuous supply of English and German periodicals.

Emma Kincaid, 2557 A. (rear) Hebert St., St. Louis, Mo. *Watchman, Signs, Instructor*, and tracts.

Ellen Clunas, 917 Lincoln Ave., Detroit, Minn. Continuous supply of weekly and monthly *Signs, Instructor, Life and Health, Watchman, Liberty*, and the *Protestant Magazine*

## Obituaries

WHITE.—Martha A. Mousehunt was born in Germany in 1836, and came to America in 1839. She lived for some time in Ohio, and later in Michigan, where she was married to John White in 1856. Through the preaching of Elder Joseph Bates she accepted the third angel's message in 1861, in which she fell asleep July 8, 1914, at the home of her daughter, near Lebanon, Oregon. Words of hope were spoken by the writer.  
H. G. THURSTON.

LUKENBILL.—Emma Catherine Bryson was born in Fayette County, Ohio, April 27, 1855, and died in Neodesha, Kans., July 17, 1914. She was married to W. D. Lukenbill in 1875. To this union were born seven children. The husband, two sons, and two daughters are left to mourn. About twenty years ago the deceased accepted present truth, and remained faithful until death. Words of comfort were spoken by the writer from John 11:25.

A. B. CAMPBELL.

MORRIS.—Harvey Edwin Morris was born Oct. 1, 1909, and died Aug. 8, 1914, at the family home near Kingsville, Mo. The little one bore his intense suffering with wonderful patience and manliness. The funeral services were conducted by the writer, in the Baptist church, before a large, appreciative audience. In sorrow, but with hope of reunion in the resurrection morning, we laid Harvey to rest.

CHARLES E. E. SANBORN.

STORAASLI.—Truman Storaasli died at the age of sixteen years, in the Oregon State Hospital, July 12, 1914. He was a great sufferer during the last three years of his life. Through Bible studies with another patient in the hospital last winter he was led to give his heart to God. He hoped to regain his health that he might have a part in giving this closing message to the world, but this was not God's will, and he sleeps until the King shall come to claim his own.  
H. G. THURSTON.

MARKHAM.—Virginia Lois, beloved daughter of George A. and Emma E. Markham, of Buffalo, N. Y., died Aug. 11, 1914, aged 7 years, 7 months, and 12 days. She early learned to know and love her Saviour, and when the writer offered prayer in her presence the last time he saw her alive, she united with him. She will be greatly missed not only in the home, but in the Sabbath school as well. Words of comfort based on Ps. 68:20 were spoken by the writer.

H. LESLEY SHoup.

WILBER.—W. S. Wilber, of Lynchburg, Va., died Aug. 17, 1914. The family recently moved to Virginia from Colorado on account of Brother Wilber's poor health. He was married to Viola Tidball in 1886. Eight children were born to them, and all except one, a son, were present at the funeral services. The deceased was a member of the Seventh-day Adventist Church at Lynchburg, and died with the full assurance of a part in the first resurrection. The writer spoke words of consolation at the funeral service, based on Job 19:25.

L. O. GORDON.

SCOTT.—Helen Gertrude Scott was born July 1, 1898, and died July 28, 1914, at the home of her parents at Montclair, N. J. From early childhood her life was molded by a devoted mother's precept and example, and she grew up with a beautiful faith in her Saviour, which in the last days of her life was an anchor to her soul. Although for ten months before her death she suffered much, her bright, happy life so full of courage, was an inspiration to all who came in contact with her. Many earnest prayers were offered that she might be restored to health. It was Helen's desire to live if God willed, but she was equally willing to sleep, accepting, by faith, the promise of the resurrection. She was laid to rest in the Greenwood Cemetery in Brooklyn, in the same plot with her grandfather, Dr. Isaac K. Funk.

J. L. McELHANY.

**PATTERSON.**—Ella Adella Clarke was born in Milton Junction, Wis., April 24, 1861, and died at her home near that place, July 5, 1914. She was married to J. E. Patterson Dec. 20, 1881. Five children were born to them. Brother and Sister Patterson accepted present truth about twenty-seven years ago. The deceased was a faithful, consistent member of the Seventh-day Adventist Church. The funeral service was conducted by Elder J. J. Graf and the writer. L. E. WELLMAN.

**HERALD.**—William Herald was born in Ireland, Jan. 5, 1830, and died at his home near Duquoin, Ill., July 3, 1914, aged 84 years and 6 months. The deceased became a Christian early in life, and his exemplary Christian character was an inspiration to all with whom he came in contact. In 1851 he embraced present truth, and until the day of his death he gave generous support to this movement. Interment took place in the cemetery near Bluford, Ill. E. F. FERRIS.

**DOWNES.**—Died July 9, 1914, at his home in Norridgewock, Maine, G. Munroe Downes, aged 48 years and 18 days. He accepted present truth about three years ago, and was a firm believer in the soon coming of his Saviour. He bore his suffering without a murmur; and we believe that he fell asleep in Jesus, to awake in the resurrection of the just. He is survived by his wife, one daughter, and a sister, besides other relatives and friends. These sorrow in hope. E. E. OSBORNE.

**BITNER.**—Lucinda T. Bitner was born in Indiana, Nov. 16, 1846, and died June 27, 1914, in Fresno, Cal. She is survived by two sons and one daughter. The deceased accepted present truth in Illinois when about twenty years of age, and until her death was a faithful believer in the third angel's message. She was a member of the Fresno church for twenty-nine years. She sleeps in the blessed hope of a soon-coming Saviour. Words of comfort were spoken at the funeral service from Rev. 14: 13. N. P. NEILSEN.

**JENSEN.**—Hans Peter Jensen was born in Denmark, Nov. 14, 1854, and died in Hendricks, Minn., July 12, 1914. The deceased came to the United States in 1873. He was married to Mary Christiansen Oct. 8, 1879. To this union were born ten children, seven of whom, with the wife and mother, are left to mourn. Three sisters and three brothers also survive. Brother Jensen accepted present truth about thirty-one years ago, under the labors of C. Nelson, and died in the hope of the soon-coming Saviour. For the last nine years of his life he was a constant sufferer, but through it all he was patient. The funeral service, which was largely attended, was conducted by the writer. H. O. OLSON.

**WADE.**—Died at Battle Creek, Mich., Aug. 11, 1914, Verna Elizabeth Watt Wade, wife of Dr. L. H. Wade. She was born at Beaman, Iowa, Dec. 8, 1888. At the early age of ten years she was converted at a camp meeting in Des Moines. The family moved to McMinnville, Tenn., in 1904. She chose to follow the work of a nurse, and duties of this nature occupied her time until her marriage with Dr. Wade, on Aug. 21, 1912, after which they were connected with the Chamberlain Sanitarium, in South Dakota. The funeral service was conducted in Battle Creek, by Prof. W. J. Blake. Her husband and baby boy, together with her parents, one sister, and one brother, are left to mourn. She lived a beautiful Christian life. M. A. FARNSWORTH, M. D.

**BROWN.**—John M. Brown was born Feb. 10, 1845, in Wayne County, Indiana, and died suddenly as the result of an accident, Aug. 4, 1914, at Bayard, Nebr. He held an honorable discharge from Company E, Forty-seventh Iowa Infantry, United States Volunteers. Brother Brown was married to Miss Hannah See on Feb. 15, 1866. Six of their ten children, together with the wife and mother, are left to mourn. His stepmother, two brothers, and two sisters also survive. To these sorrowing ones the assurance of the Lord's soon return brings comfort. The deceased accepted present truth forty-five years ago, under the labors of Elder D. M. Carright. His daily life was a living testimony of the power of God. G. W. BERRY.

**SMITH.**—Clifford G. Smith was born in Sebastopol, Cal., March 8, 1912, and died July 5, 1914. He was the grandson of L. M. Cookson. The funeral services were conducted by the writer. ANDREW NELSON.

**CUNNINGHAM.**—Mrs. Amy Neptune Cunningham was born Jan. 8, 1852, in Marion County, West Virginia, and died July 16, 1914. She was married to S. G. Cunningham Sept. 21, 1902. She was baptized by Elder W. J. Stone, and is asleep in Jesus; for she loved his Word dearly. Her husband is left to mourn. S. G. CUNNINGHAM.

**KIRK.**—Walter Elvin Kirk was born June 5, 1891, in Ringgold County, Iowa. With his parents he came to Orange, Cal., in October, 1902. At the age of twelve he was converted and united with the Seventh-day Adventist Church, of which he remained a faithful member until his death, which occurred in Baker, Oregon, March 19, 1914. The parents and one sister mourn their loss, but are cheered by the hope of the resurrection. F. M. BURG.

**KENT.**—Mary Ethlyn Kent was born in Corning, N. Y., Feb. 12, 1870, and died in Medical Lake, Wash., July 25, 1914. She embraced the truths of the third angel's message at the age of twenty-five years, and was baptized in 1894 by Elder Ostrander. Her illness covered a period of three years. She is survived by her father, one brother, and one sister. The hope of a part in the first resurrection sustained her to the end. A. M. DART.

**PRINCE.**—Died at his home in Cattaraugus, N. Y., July 15, 1914, Martin W. Prince, aged 80 years, 1 month, and 7 days. Brother Prince accepted present truth thirty years ago through the labors of Elder D. T. Fero. He fell asleep in the bright hope of a part in the first resurrection. The family home has been at Cattaraugus for more than fifty years. Three children survive. The writer addressed a large and attentive audience at the funeral service. H. W. CARR.

**COOL.**—Died at her home near Clinton, Pa., May 9, 1914, Mrs. Mary Cool, in her seventieth year. She was a firm believer in the third angel's message for almost thirty years, having been led to a knowledge of the truth through the labors of Elders D. T. Fero and Edgar Russell. Her husband and a daughter are left to mourn. The funeral service was conducted by Pastor M. A. Matheson of the Presbyterian Church. We believe that our loved one sleeps in Jesus, and hope to meet her in the resurrection morning. BLANCHE COOL.

**MORRIS.**—Lovina Isabell Sparrow was born in Tazewell County, Illinois, June 29, 1848. She was married to B. J. Morris Sept. 14, 1865, and four years later they moved to Nebraska. The deceased was the mother of eleven children, all of whom are living. She fell asleep near Broadwater, Nebr., July 8, 1914. In 1905 she accepted present truth. She fell asleep in the hope of a part in the first resurrection. Sister Morris was a conscientious Christian, a devoted wife, a loving mother, and a respected neighbor. Words of consolation were spoken by the writer to a large congregation. D. U. HALE.

**PRICE.**—Eva Finch was born in Springville, Tenn., Aug. 22, 1898, and died July 21, 1914. In August, 1910, she was baptized and joined the Seventh-day Adventist Church at Springville, and there remained a member until her death. June 2, 1913, she was married to McKinley Price, who, with the parents, one sister, and one brother, is left to mourn. The deceased was of a cheerful disposition, always ready to do her part in church work, and was loved by all who knew her. Rev. J. A. Baucum of the Baptist Church had the funeral service in charge. MABEL WARD.

**WOOD.**—Eva Alvina Beardsley Wood was born in Wells Bridge, N. Y., Sept. 27, 1861, and died July 6, 1914. Her parents moved to Dakota in 1877, and from there the family crossed the plains to Walla Walla, Wash., arriving in the fall of 1878. The deceased was married to R. M. Wood, Jan. 15, 1880. To them were born eight children, all of whom are living. Hers was a beautiful Christian life, and she died knowing that God is abundantly able to keep that which is committed to him against that day. The writer spoke words of consolation from Rev. 14: 13 to the bereaved husband and children. J. M. HOPKINS.

**SMITH.**—Minnie C. Wilkins came to Los Angeles, Cal., eight years ago, and joined the Carr Street Seventh-day Adventist Church. On June 2, 1913, she was united in marriage with Louis L. Smith. She was seriously injured in an automobile accident June 25, 1914, and fell asleep in Jesus on July 19. She was anxious to live, but fully resigned to God's will. Her husband is left to mourn. Our sister sleeps in Jesus, and we are glad for the assurance of "that blessed hope," which will soon be realized. CLARENCE SANTEE.

**WRIGHT.**—Mrs. Genevieve Blesi Wright was born in Dubuque, Iowa, Oct. 12, 1886. She was baptized and united with the Seventh-day Adventist Church at the age of eleven years. Sister Wright ever loved the Lord, and was deeply interested in the Sabbath school and in the canvassing work. She was an invalid during the last two years of her life. Her death occurred at the home of her sister in Louisville, Ky., March 12, 1914. She is survived by her husband and little son, her mother, and one sister. Words of comfort were spoken by the writer from Rev. 14: 13. R. S. LINDSAY.

**CURTIS.**—Died in Sibley, Iowa, April 20, 1914, Mrs. Sarah Elizabeth Curtis, wife of B. F. Curtis. She accepted the truths of the third angel's message early in the sixties, and united with the church at Pilot Grove, Iowa. These truths were always dear to her, and she remained steadfast unto death. The deceased was born June 11, 1839, and fell asleep in her seventy-fifth year. Her aged companion, three daughters, and many relatives and friends are left to mourn. Our sister was a faithful wife, a loving mother, and was highly respected by all who knew her. Pastor Williams of the Baptist Church officiated at the funeral service. MRS. E. C. NICOLA.

**CRAMER.**—James I. Cramer was born in Napanee, Ontario, in January, 1832, and died Aug. 1, 1914, at his home in Ottawa County, Michigan. When he was twelve years of age his parents removed from Canada to Plymouth, Mich. In early manhood he came to Grand Rapids, and was united in marriage with Sarah Scott. A few years later they established a home in the community where he died. He accepted present truth shortly before his marriage, and he rejoiced in the hope of a soon-coming Saviour to the close of life. His sturdy manhood, honesty, and loyalty to religious convictions won the respect of all who knew him. He is survived by his wife and two daughters. The writer conducted the funeral service; and our brother was laid to rest in the Wright cemetery, near the place where the first Seventh-day Adventist camp meeting was held. C. F. MCVAGH.

## The Advent Review and Sabbath Herald

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WASHINGTON, D. C., SEPTEMBER 3, 1914

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CORRESPONDENTS of Elder Allen Moon will make note that his present address is 1159 East Indiana Ave., South Bend, Ind.

IN a recent business letter from the Philippine Islands, Elder L. V. Finster reports forty baptisms. Thus from all the outlying places comes in news of progress in soul-winning effort.

MAILS are still very slow from the troubled portions of Europe. The last letter received from Germany was dated July 26 (before the outbreak of war), coming in only a few days ago.

MRS. GRACE TWING FOLTON writes us that the poem published in the REVIEW of July 30, "If They Only Knew," was credited to her by mistake. She did not write the poem, and does not know the name of the author.

WE learn from India that Elder H. H. and Mrs. Votaw sailed July 1 for America, we should think probably by way of Europe, but where they may be held up on the journey we do not know. Elder Votaw is returning under medical counsel for a little time, fully expecting to go back to Burma at an early date.

THE little workers' organ of the India Union Mission, the *Eastern Tidings*, has a note from Prof. H. R. Salisbury, speaking of the good influence of the Mussoorie treatment room work. Our sanitarium workers particularly will be interested in some of the figures. In June 425 treatments were given. Among those who were treated were quite a number of native princes, "the maharaja of Kapurthala, the maharani of Tehri, rana sahib of Nepal, the prince of Kapurthala, and three physicians, besides lawyers, professors, army officers, and forest officers. The income for the month was Rs. 1,400, \$466." Mussoorie is a hill station, in the Himalaya Mountains.

THE General Conference had a letter from Elder R. G. Klingbeil, written from a suburb of Brussels, August 9. He says: "We hope that the Lord will make an end of this trouble, and give us a little more time to bring the message to these poor people. Pray for us and for the work here in Belgium. We are full of courage, and our trust is in our God amid all this trouble."

BY cable from South America the Mission Board treasury department learns of interruption of regular mail service on which that field depends for its appropriations from the Mission Board treasury. Apparently, from the newspaper reports, South America feels the war in Europe almost as if its own ports were under blockade, so much of the business in that country being dependent upon the European steamship lines.

## Self the Same in Every Age

IN every age and in every nationality human nature has manifested the same characteristics and the same tendencies. When the prophet of God centuries ago wrote, "The human heart is deceitful above all things, and desperately wicked: who can know it?" he referred not alone to the heart of the Jew; he referred to the heart of every human being that dwelt upon the face of the earth.

What an example we have of this in the warring nations of the Old World at the present time! So-called Protestant Germany,—the home of the Reformation,—with its famous universities of learning, its scholars and scientists of international reputation; England, the center of the world's commerce, the country which has done so much to promote civilization, Christian missions, and stable government in the world; France, with its boasted chivalry, its esthetic tastes,—strange indeed it is to see these leaders among the nations of men waging a bloody conflict in which there is portrayed all the passions of human nature. The world may be more highly civilized today, more broadly cultured, more refined in its tastes, but it has not yet reached that place, with all its vaunted civilization and Christianity, where the leading nations of men can keep from flying at each other's throats for the sake of national honor or selfish aggrandizement.

What a commentary conditions today afford upon the world's great need! Truly without Christ the nations of men are lost and undone. Their tendencies are downward. Outside of Christ there is no salvation. Stable governments, just and equitable laws, scientific research, great universities, noted statesmen and scholars, chivalry, refinement,—these cannot change the human heart. There must come into man a power outside of himself, even the mighty power of God. By this power alone can he overcome the natural ferocity, the selfish propensities, the jealousies and animosities, which exist in the hearts of the human family.

Realizing this, let us seek to lead our fellows, whatever may be their station in life, their position, or their environment, to the one true source of salvation. Christ is needed today by the king upon the throne, by the serf in the field. He is needed by the captain of industry and by the prince of finance equally with the humble laborer in the field or on the street. The salvation of every individual depends upon his acceptance of the blessed Master.

WE learn from the *West Indian Messenger* that Elder S. A. and Mrs. Öberg, formerly of Porto Rico, have reached Venezuela, Elder Öberg having taken the superintendency of the work there in place of Elder F. G. Lane, who was compelled to return to this country on account of Mrs. Lane's health.

A NOTE from Elder B. G. Wilkinson, president of the Columbia Union Conference, tells of the very liberal response made by our brethren in Ohio to the call for mission offerings. He says: "In response to our call the brethren at the camp laid on the altar in cash and pledges \$11,000. Five men gave \$500 each, several \$250 each, and many \$100 each. Others laid on the altar houses and lots, thoroughbred horses, etc. The blessing and power of the Lord rested upon the camp. This was Ohio's response to the emergency call growing out of the European situation." Elder A. R. Sandborn, president of the New Jersey Conference, writes similarly of the hearty response made by some of the churches in that field in an effort to bring up their mission offerings to the full quota, and we learn from other fields that the same spirit is working. When men give themselves to God, the giving of their possessions will follow as a natural consequence.

## Missions "Review"

BELIEVING all our subscribers would appreciate having their copy of the Ingathering number of the REVIEW in advance of its date of publication (October 8), we mailed a copy to each subscriber last week. There will be no other issue of the REVIEW of October 8.

We are sure that all will be pleased with this year's Ingathering REVIEW. It is by far the best we have put out. The sample copy will not appear at its best on account of its being folded, but all copies sent out in bulk will be mailed flat. They will not be wrinkled or soiled.

Now is the time to send in orders for the Ingathering REVIEW. All churches, companies, and isolated members should decide how many they will use, and place their orders at once with the conference tract society. The orders should be liberal, and plans laid for the most vigorous effort ever made in behalf of our missions, now more than ever in great need.

D. W. REAVIS.

## "Review" War Extra

ORDERS for the REVIEW Extra increased day by day during the past week. On Tuesday, the twenty-fifth, 101,000 copies were ordered. The total number ordered up to the time of going to press with this issue of the REVIEW was over 800,000, and still the orders are pouring in faster than the papers can be printed with the presses running all day and all night.

The orders are filled as promptly as possible, each being sent out in the order of its arrival, with the exception of those required for a special limited period. These are advanced promptly.

Those who have ordered may be assured that their papers will be sent at the earliest possible date. Those who have not yet ordered, but expect to place an order soon, should get their orders in as soon as circumstances may admit, so they will not be far removed from an early date of mailing by many others whose orders are hurried in.

D. W. REAVIS.