

The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD



Vol. 91

Takoma Park Station, Washington, D. C., Thursday, October 15, 1914

No. 43

THE GOSPEL TO ALL NATIONS

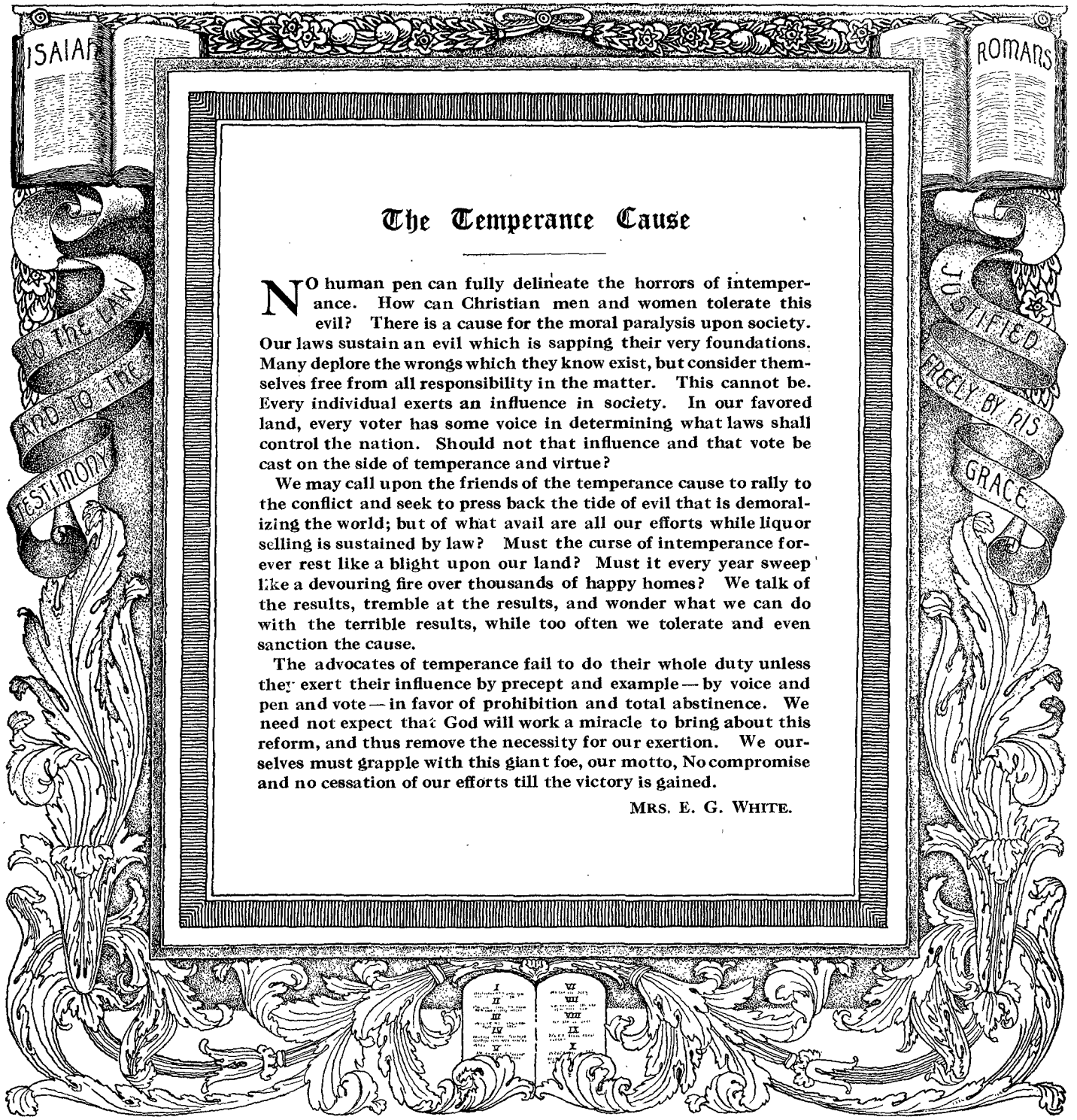
The Temperance Cause

NO human pen can fully delineate the horrors of intemperance. How can Christian men and women tolerate this evil? There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?

We may call upon the friends of the temperance cause to rally to the conflict and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes? We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause.

The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained.

MRS. E. G. WHITE.



THE WORK AND THE WORKERS

THE 1913 bound volume of *Life and Health*, in half leather, with gilt title, will cost you only \$1.75 postpaid.

THE October or "Indulgences," "Penance," and "Purgatory" number of the *Protestant Magazine*, like the September number, now exhausted, is in a class by itself. Just the thing to use with Catholics! Send 25 cents for 5 copies.

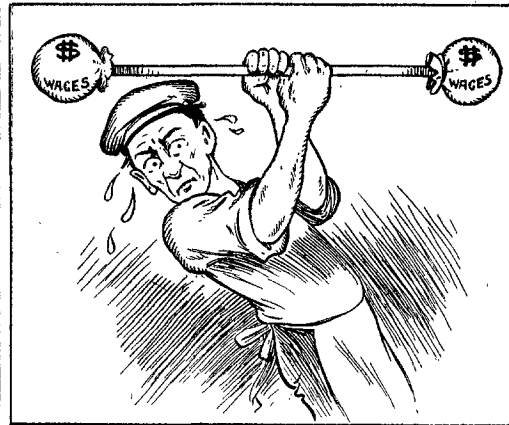
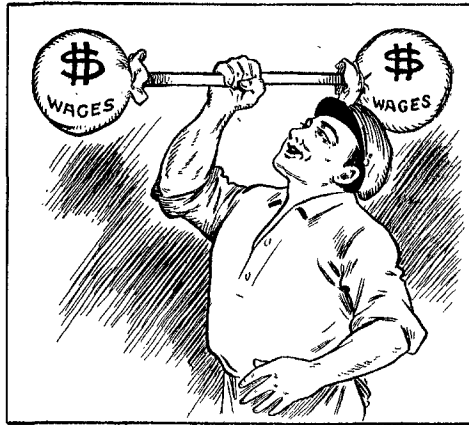
THE "Lincoln," "Armageddon," and "American Liberties" number of *Liberty* magazine is selling fast. Sister Halliday, of Southern California, has just ordered 1,000 copies as a starter. Send \$1.00 for 20 or \$2.00 for 50 copies of this great "War" number today.

IN these times of war *Life and Health* continues to bring us a much-needed message of PHYSICAL, MENTAL, and SPIRITUAL PEACE, HEALTH, and GOOD CHEER. Do not let the war fever get hold of you. It is bad for one's health, and increases the cost of living. Spread the principles of HEALTH and CHEERFULNESS. They are needed now. Use the October *Life and Health*. It is good medicine for a war-mad world. See 1915 offer below.

"I use *Life and Health* as an entering wedge," writes an Oregon lady agent, "to be followed by the *Liberty* and *Watchman* and *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. At least one person is interested, and is reading 'Daniel and the Revelation' as the result of the magazine work." Don't forget the "entering wedge."

MRS. S. L. DELANO, one of our faithful *Life and Health* agents in New York State, writes: "I am over eighty years old. Have been in this glorious truth since 1877. I have always canvassed and sold papers, books, and various other things pertaining to the cause of present truth. There is nothing I like better; and if I am alive when Jesus comes, I want to be in the work of scattering the light. I have taken the *REVIEW* for thirty-eight years, and could not do without it." Wanted in every church, at least TWO REPRESENTATIVES who will sell and solicit subscriptions for *Life and Health*, *Liberty*, and the *Protestant*.

SEPTEMBER 27-30 there was held in Baltimore the thirteenth annual convention of the American Federation of Catholic Societies. Among the publications condemned at this session was the *Protestant Magazine*. A strong committee appointed by the federation is even now besieging President Wilson and Postmaster-General Burleson to bar anti-Catholic periodicals from the United States mails. Now is the time to circulate the *Protestant Magazine* and *Liberty*. Send the former to five friends or molders of public opinion, for six months, for only \$1.50 — regular price, \$2.50. Send *Liberty* to five different addresses for one year for only \$1.00 — regular price, \$1.75. Do it today.



The artist has attempted to show that it is easier for one in good health to raise his wages than for one in poor health. Unless the school course graduates the child in good health, it is a failure.

Two Bugle Blasts Against Drink



The prosperity of the national treasury must not be made dependent upon the moral and material ruin of my people.—Czar Nicholas II.



The navy which drinks the least alcohol will be the winner.—Kaiser Wilhelm II of Germany, in speech made several years ago.

HOW BOB WAS WEANED

MRS. HARRIET LANGDON

WHAT a wealth of information, or of misinformation, a young mother receives from her until I had sweetened it.* I continued to give him this nine-o'clock diluted and sweetened milk for about two weeks.

ANTIDOTES FOR FATIGUE

ALDEN CARVER NAUD

THE REASON FOR RUNTS

JAMES FREDERICK ROGERS, M.D.

Five Features of the October "Life and Health"

Don't miss this great "Child Welfare," "Anti-War," "School," "Healthful Cookery," "Medical Missionary," and "Questions and Answers" number. Send 10 cents in stamps for sample copy. Until Dec. 31, 1914, all who send \$1.00 for a subscription for the year 1915, will receive, FREE OF CHARGE, the October, November, and December, 1914, issues — FIFTEEN MONTHS FOR \$1.00. Send \$1.00 for 20 or \$2.00 for 50 copies of the October number today. A good seller!

The Advent HOLY BIBLE **REVIEW** **And Sabbath** **HERALD**

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 15, 1914

No. 43

GENERAL ARTICLES

The Temperance Work

MRS. E. G. WHITE

IN our earlier labors in the message, my husband and I always felt it our duty to demonstrate in every place where we held meetings, that we were fully in harmony with the workers in the temperance cause. We laid this question before the people in plain terms. And when invitations would come to us to speak in different places on the temperance question, I always accepted if it was possible. This has been my practice throughout my public ministry, not only in this country, but in Europe and in Australasia.

Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks. A flood of light concerning the principles of true reform has been shining on our pathway for many years, and we are accountable before God if we fail to let this light shine to others. Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today. Our schools and sanitariums are to reveal the power of the grace of Christ to transform the whole being,—body, soul, and spirit. Our sanitariums and other educational institutions should be centers of light and blessing in the cause of every Bible reform.

We need at this time to show a decided interest in the work of the Woman's Christian Temperance Union. None who claim to have a part in the work of God, should lose interest in the grand object of this organization in temperance lines. It would be a good thing if at our camp meetings we should invite the members of the W. C. T. U. to take part in our exercises. This would help them to become acquainted with the reasons of our faith, and open the way for us to unite with them in the temperance work. If we do this, we shall come to see that the temperance question means more than many of us have supposed. In some matters, the workers of the W. C. T. U. are far in advance of our leaders. The Lord has in that

organization precious souls, who can be a great help to us in our efforts to advance the temperance movement. And the education our people have had in Bible truth and in a knowledge of the requirements of the law of Jehovah, will enable our sisters to impart to these noble temperance advocates that which will be for their spiritual welfare. Thus a union and sympathy will be created where in the past there has sometimes existed prejudice and misunderstanding.

I have been surprised as I have seen the indifference of some of our leaders to this organization. The Lord gave the best Gift of heaven to the world that he might win men back to their allegiance to him. We should do all in our power to cooperate with heavenly agencies for the promulgation of truth and righteousness in the earth. We cannot do a better work than to unite, so far as we can do so without compromise, with the W. C. T. U. workers.

Concerning this matter I wrote to one of our sisters in 1898:—

"The Lord, I fully believe, is leading you that you may keep the principles of temperance clear and distinct, in all their purity, in connection with the truth for these last days. They that do his will shall know of the doctrine. . . . The Lord does not bid you separate from the Woman's Christian Temperance Union. They need all the light you can give them. Flash all the light possible into their pathway. You can agree with them on the ground of the pure, elevating principles that first brought into existence the Woman's Christian Temperance Union. The Lord has given you capabilities and talents to be preserved uncorrupted in their simplicity. Through Jesus Christ you may do a good work. As souls shall be converted to the truth, have them unite with you in teaching those women who are willing to be taught, to live and labor intelligently and unitedly."

And in "Testimonies for the Church," Vol. VI, pages 110, 111, I have written:—

"In our work more attention should be given to the temperance reform.

Every duty that calls for reform, involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support. At our camp meetings we should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. Careful attention should be given to those who are enslaved by evil habits. We must lead them to the cross of Christ.

"Our camp meetings should have the labors of medical men. These should be men of wisdom and sound judgment, men who respect the ministry of the word, and who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They should give instruction to the people in regard to the dangers of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel with power to condemn sin and exalt righteousness. Those ministers or doctors who do not make personal appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them.

"In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost.

"If the work of temperance were carried forward by us as it was begun thirty years ago; if at our camp meetings we presented before the people the evils of intemperance in eating and drinking, and especially the evil of liquor drinking,—if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people. If we showed a zeal in proportion to the importance of the truths we are handling, we might be instrumental in rescuing hundreds, yea, thousands, from ruin.

"Only eternity will reveal what has been accomplished by this kind of ministry,—how many souls, sick with doubt and tired of worldliness and unrest, have been brought to the Great Physician.

who longs to save to the uttermost all who come unto him. Christ is a risen Saviour, and there is healing in his wings."

I am being aroused anew on this subject. We have a work to do along this line besides that of speaking in public. We must present our principles in pamphlets and in our papers. We must use every possible means of arousing our people to their duty to get into connection with those who know not the truth. The success we have had in missionary work has been fully proportionate to the self-denying, self-sacrificing efforts we have made. The Lord alone knows how much we might have accomplished if as a people we had humbled ourselves before him and proclaimed the temperance truth in clear, straight lines.

A large work of seed sowing is yet to be done. The light of truth has flashed upon many minds who have not yet fully taken their stand, and these souls are waiting to see what next. The Lord's workers are to draw nigh to him, and he will give them keener perceptions and broader views of his purpose and of their individual duty.

We need to put away our narrowness of vision. We need to search the Scriptures, studying the works of Christ in his efforts to reach every class of people. Again and again Christ was charged with receiving sinners and eating with them. But he said, "I came not to call the righteous, but sinners to repentance."

Voting Against the License Law

While we are in no wise to become involved in political questions, yet it is our privilege to take our stand decidedly on all questions relating to temperance reform. Concerning this I have often borne a plain testimony. In an article published in the REVIEW of Nov. 8, 1881, I wrote:—

"Our Creator has bestowed his bounties upon man with a liberal hand. Were all these gifts of Providence wisely and temperately employed, poverty, sickness, and distress would be well-nigh banished from the earth. But, alas! we see on every hand the blessings of God changed to a curse by the wickedness of men.

"There is no class guilty of greater perversion and abuse of his precious gifts than are those who employ the products of the soil in the manufacture of intoxicating liquors. The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. As a result of the use of these poisons, thousand of families are deprived of the comforts and even the necessities of life, acts of violence and crime are multiplied, and disease and death hurry myriads of victims to a drunkard's grave.

"This work of destruction is carried on under the protection of the laws of the land. For a paltry sum, men are licensed to deal out to their fellow men the potion that shall rob them of all that makes this life desirable and of all hope of the life to come. Neither the law-

maker nor the liquor seller is ignorant of the result of his work. At the hotel bar, in the beer garden, at the saloon, the slave of appetite expends his means for that which is destructive to reason, health, and happiness. The liquor seller fills his till with the money that should provide food and clothing for the family of the poor drunkard.

"This is the worst kind of robbery. Yet men in high position in society and in the church lend their influence in favor of license laws. . . . Thus society is corrupted, workhouses and prisons are crowded with paupers and criminals, and the gallows is supplied with victims. The evil ends not with the drunkard and his unhappy family. The burdens of taxation are increased, the morals of the young are imperiled, the property, and even the life, of every member of society is endangered. But the picture may be presented never so vividly, and yet it falls short of the reality. No human pen or pencil can fully delineate the horrors of intemperance. . . .

"How can Christian men and women tolerate this evil? . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . .

"We may call upon the friends of the temperance cause to rally to the conflict and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes? We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained. . . .

"What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be re-

moved, and their use and sale are at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society.

"The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepare the way for their downfall. It remains to be seen whether our own republic will be admonished by their example and avoid their fate."



The Fullness of the Gospel

—No. 2

The Position of the Health Principles in the Message for This Time

O. A. OLSEN

WE invite the reader to a careful study of the truths and principles set forth in the following quotations from the spirit of prophecy. We are in the time of the finishing of the mystery of God in the earth, the time when the seal of perfection is to be fixed on the people of God. And is there not danger that in the rush and hurry some of this instruction, so important, so pertinent to just this time and situation, be lost sight of? For if this instruction means anything, it means very much to us individually and collectively; and the attitude we take, and the manner in which we relate ourselves to the instruction from the Lord's servant, will certainly have a bearing on our eternal destiny.

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's Word are not appreciated. The lower propensities have ruled men and women.

"In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, 'I will praise thee, for I am fearfully and wonderfully made.' They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body."—*Testimonies for the Church*, Vol. I, page 486.

"The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent."

"In the preparation of a people for the Lord's second coming, a great work is to be accomplished through the promulgation of health principles. The people are to be instructed in regard to the needs of the physical organism, and the value of healthful living as taught in the Scriptures, that the bodies which God has created may be presented to him a living sacrifice, fitted to render him acceptable service. There is a great work to be done for suffering humanity in relieving their sufferings by the use of the natural agencies that God has provided, and in teaching them how to prevent sickness by the regulation of the appetites and passions. The people should be taught that transgression of the laws of nature is transgression of the laws of God.

"Our sanitariums are an educating power to teach the people in these lines. Those who are taught can in turn impart to others a knowledge of health-restoring and health-preserving principles. Thus our sanitariums are to be an instrumentality for reaching the people, an agency for showing them the evil of disregarding the laws of life and health, and for teaching them how to preserve the body in the best condition. Sanitariums are to be established in different countries that are entered by our missionaries, and are to be centers from which a work of healing, restoring, and educating shall be carried on.

"We are to labor both for the health of the body and for the saving of the soul. Our mission is the same as that of our Master, of whom it is written that he went about doing good, and healing all who were oppressed by Satan. Acts 10:38. Of his own work he says: 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek.' 'He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' Isa. 61:1; Luke 4:18. As we follow Christ's example of labor for the good of others, we shall awaken their interest in the God whom we love and serve.

"Our sanitariums in all their departments should be memorials for God, his instrumentalities for sowing the seeds of truth in human hearts. This they will be if rightly conducted."—*Id.*, Vol. VI, pages 224, 225.

These quotations set before us the purpose of the Lord in the work of health reform. These things being so, "one important part of the work of the ministry is to faithfully present to the people the health reform, as it stands connected with the third angel's message as a part and parcel of the same work. They should not fail to adopt it themselves, and should urge it upon all who profess to believe the truth."—*Id.*, Vol. I, pages 469, 470.

In the following paragraphs we are most earnestly admonished to do our full duty in teaching and practicing these important principles that by both precept and example we may lead the people to the fullness of the blessings God has in store for them:—

"It means much to be true to God. He has claims upon all who are engaged in his service. He desires that mind and body be preserved in the best condition of health, every power and endowment under the divine control, and as vigorous as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to him, body and soul, with all the faculties appreciated as his intrusted gifts, to be employed in his service. All our energies and capabilities are to be constantly strengthened and improved during this probationary period. Only those who appreciate these principles, and have been trained to care for their bodies intelligently and in the fear of God, should be chosen to take responsibilities in this work. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is clouded, should be relieved of responsibilities. Every church needs a clear, sharp testimony, giving the trumpet a certain sound.

"If we can arouse the moral sensibilities of our people on the subject of temperance, a great victory will be gained. Temperance in all things of this life is to be taught and practiced. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life. Truth brought into the sanctuary of the soul will guide in the treatment of the body. Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence."—*Id.*, Vol. VI, page 375.

"The light that the Lord has given on this subject in his Word is plain, and men will be tested and tried in many ways to see if they will heed it. Every church, every family, needs to be instructed in regard to Christian temper-

ance. All should know how to eat and drink in order to preserve health. We are amid the closing scenes of this world's history; and there should be harmonious action in the ranks of Sabbath keepers. Those who stand aloof from the great work of instructing the people upon this question do not follow where the Great Physician leads the way. 'If any man will come after me,' Christ said, 'let him deny himself, and take up his cross, and follow me.' Matt. 16:24."

—*Id.*, page 378.

Chicago, Ill.

The Second Advent Movement — No. 12

J. N. LOUGHBOROUGH

THE Adventists, by their study of the sanctuary, not only found out the error of the popular idea that the earth was the sanctuary, but learned much in regard to the judgment. They found that instead of the judgment of the righteous following the second advent, it came prior to that event, in harmony with the statement, "They which shall be accounted worthy to attain that world, and the resurrection from the dead," etc. Luke 20:35. The accounting worthy must be done before they are raised. When the temple containing the ark should be opened, voices in heaven would be heard saying, It is "the time of the dead, that they should be judged." Rev. 11:18. They found that the day of atonement — the cleansing of the sanctuary — was regarded by the Jews in their typical service as the day of judgment. This idea is clearly stated in Cannon Farrar's "Early Days of Christianity," in these words: "So awful was the day of atonement that, as we are told in a Jewish book of ritual, the angels ran to and fro in fear and trembling, saying, 'Lo, the day of judgment has come.'"

In the Jewish Talmud it is stated: "On New Year's Day [first day of the seventh month] three books were opened, — that of life, for those whose works had been good; another of death, for those who had been thoroughly evil; and a third (intermediate) for those cases to be decided on the day of atonement [ten days after New Year's], the delay being granted for repentance or otherwise, after which their names would finally be entered in the book of life or in that of death."—*The Temple*, page 295.

As to how the Jews now regard the day of atonement may be gained from the statements of their rabbis in announcing the day. In the *Jewish Exponent*, San Francisco, September, 1892, the day was thus announced: "The month of Elul [sixth month] is here, and the monitory sounds of the shophar are to be heard [on the opening of the seventh month] every morning in the orthodox synagogues, announcing preparation for the day of memorial and the final judgment of Yom Kippur." Yom is day, and Kippur is atonement.

In 1902, Isidore Meyer, rabbi of a large congregation in San Francisco, thus announced the day of atonement: "While crossing the threshold of time from one year to another, the Israelite is forcibly reminded of the creation and of the universal sovereignty of the Creator, and is called upon to celebrate with blast of trumpet the anniversary, so to speak, of the birth of time and the coronation of the great King. He is also summoned by the same trumpet, or shophar, to scrutinize retrospectively his actions of the past year while he stands tremblingly before the all-seeing eye of Eternal Justice, *sitting on the throne of judgment.*"

As our brethren turned to the Scriptures on the subject of the judgment of God's people, they found it placed before Christ's actual coming, as in the case of Peter's testimony, where he says: "Who shall give account to him that is ready to judge the quick and the dead. . . . But the end of all things is at hand." 1 Peter 4:5-7. And to those still on earth, in trial, he says: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf, for the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Verses 16-18.

Our people said: "Surely the decision of the cases of the righteous must be before the coming of Christ; for when the trumpet sounds, the righteous dead, with the righteous living, in the twinkling of an eye, are changed from mortal to immortality. 1 Cor. 15:52. Their cases must be decided before they are raised. The work of examining the record of every case, and the blotting out of their sins in the cleansing of the sanctuary, must be the investigative judgment. So when we preached that the judgment would come at the end of the 2300 days, we preached the truth, although the event has come in a different manner from what we expected."

After the tenth day of the seventh month Elder Joseph Bates's attention was more especially drawn to the fact that in the advent proclamation of Revelation 14 there are three messages to be given. They had given the first and second, and there was a third to be given. In the third message, after warning against false worship, it was announced, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. This, to his mind, was the best of evidence that the message must be calling attention to some lack by the masses in obeying God's commandments. As to the matter of false worship, the Bible commentators at that time were stating: "When a civil or an ecclesiastical enactment conflicts with the requirements of Jehovah, that power is worshiped whose commandments we obey in preference to the other. 'To whom ye yield yourselves servants to

obey, his servants ye are to whom ye obey.'"

Brother Bates found that the papal church, which most commentators called *the beast* of Revelation, claimed that it was by them that the first day of the week had come to be observed in place of the Sabbath of the fourth commandment. This showed plainly that the vital point in the message was the vindication of the Lord's holy Sabbath. As he saw, by faith, the law of ten commandments in the ark in heaven, he zealously pressed on from place to place, wherever he could find those who had been in the former messages, showing them that this message was to follow in line with the other two, or as one translation reads, "The third angel went with them;" that is, with the other two. So here was a threefold warning. In giving the message, Brother Bates rehearsed past experiences and the present development of truth, showing a solid platform on which the disappointed ones might rally with the utmost confidence. So the message, like every other great work of God in the earth, small in its beginning, would surely triumph, and accomplish the Lord's purpose respecting it.

Lodi, Cal.

The Peace and Safety Cry

C. E. HOLMES

HAND in hand with wars and rumors of wars has gone the cry of peace. The present strife is no exception; it has seemed as if the magnitude of the struggle has increased the volume of the peace cry. One writer has stated that this war will have advanced the cause of peace one hundred years. It is being freely predicted that the age of universal peace is soon to arrive.

The first of August the Church Peace Conference, conducted by the Church Peace Union, was to meet in Constance, Germany. By a peculiar irony of fate the great struggle in Europe began at the same time. Several delegates to the conference were arrested while on their way. They were later released.

Conditions made it necessary for the conference to adjourn immediately. It was continued in London. Thirteen nations were represented.

The student of the Bible can see in the great preparations for war a striking sign of the near approach of the battle of Armageddon and Christ's second coming. Paradoxical as it is, there are to be prophecies of peace contemporary with the anger of nations and consequent strife; and parallel with the growth of war preparation, has been the development of the peace propaganda. The Church Peace Union, founded by Andrew Carnegie, is one of the strongest factors in this movement.

H. K. Carroll, associate secretary of the Federal Council of Churches, under date of August 7, sent out a brief report of the peace conference just mentioned. A very interesting prophecy is incorporated in his statement:—

"The conference believes that the

present situation indicates that the old political order is breaking down, and that as the outcome of the present war it will crumble to pieces. The churches have the prophecy of a new order that will save the nations."

This 'new order' of the churches is a peace plan. It is given in these words by the secretary of the Church Peace Union, in his report of the conference:—

"Two great truths which the delegates had been prepared to utter were given proof before their eyes: that the present international political order is essentially unchristian and must break down and give place to a new order to be founded on justice instead of force; and that the old fallacy that preparation for war is a preventive of war, is vain and foolish.

"One voice for peace on earth and good will among men was heard amid the din and clamor of war. It was *the voice of the Christian churches*, and, although it was drowned by the sounds of conflict, it will still be heard — and some day be heeded — by the nations."

Prof. Sidney L. Gulick, in an appeal to the churches in behalf of peace, says: "Instead of surrendering the leadership in international peace movements to statesmen, economists, and jurists, whose viewpoint is almost of a necessity utilitarian, political, and legal, the churches should assume the leadership."

The apostle Paul, in writing to the Thessalonian church, says: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:2, 3. What Inspiration recorded in the first century regarding the last days, it will not contradict when those days arrive. The true church will not be preaching peace and safety in days of peril.

Another prophet of God, in the figure of a great international announcement, cries, "Prepare war." See Joel 3:1-17. Every nation, small and great, is responding to this call.

The Scriptures predict this peace movement: "Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:2, 3.

This whole movement of the nations for peace, as depicted by the prophet, is based on religious grounds. In view of the present peace movement, this prophecy is receiving a wonderful fulfillment; for, as stated above, the "one voice" heard for peace is that of the churches.

"THE faults of others are not rungs in the ladder you are trying to climb."



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EDITORIALS



He Will Not Forget

THE child of God, in the midst of trials, may be tempted to think that God has forgotten him. It is a trick of the adversary always to throw a doubt into the Christian's mind when God has permitted a real, testing trial to come. He did it with Job, and God has given us a record of Job's experience to refute the claims of Satan and to encourage us in standing the test which he permits.

Many, when under trial, complain and even rebel. The remark is often made, "I don't see why God permits such trials to come upon me." But the Scripture answers the question. God calls those whom he is testing his beloved. Note God's answer to such complaints and questionings in the following:—

"Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy." 1 Peter 4: 12, 13.

Why does the trial come?—"To prove you." It is not some strange thing that has just "happened." God has a purpose in it; and in that trial we become "partakers of Christ's sufferings" that we may be also partakers in his rejoicings.

The prophet Daniel tells us that at "the time of the end" "many shall be purified, and made white, and tried;" but that the wicked will go on doing wickedly. Dan. 12: 10. The testing and the trying prove the loyalty and the true worth of those who are finally counted among the jewels of the great King. There are two classes mentioned in Dan. 12: 10, the purified and the wicked. The purified stand the test, the wicked do not. Should it not, then, be a cause of serious concern to us when we find ourselves complaining against the tests and trials that we are called upon to bear? He who complains and questions when trials come is in a most dangerous place. There are just two roads before him, one the right one and the other the wrong.

His questionings lead to doubting, and his doubtings to disloyalty, and disloyalty finally separates him from God.

When one finds himself questioning and tempted to doubt God's leading when he is under trial, he should stop at once, lay the matter before God, and leave it there, trusting him to lead, and believing in his love and care. That is the right road; and if the tempted and tried soul will always take it when in trouble, he will keep always in the pathway of God's purpose and God's choosing.

The apostle James emphasizes this thought in these words:—

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1: 12.

From this text we must draw the inference that the promise of the crown of life is to those only who endure temptation, who pass through trial and affliction, and are "tried." It is necessary that God's jewels should be a tried and tested people if God is to guarantee that sin shall never enter his universe again. But that is what he does do when he declares that "affliction shall not rise up the second time." Nahum 1: 9. The hymn writer asks:—

"Must I be carried to the skies
On flowery beds of ease.

Whilst others fought to win the prize,
And sailed through bloody seas?"

He intends by the question to show the folly of such a hope. The writer of the epistle to the Hebrews impresses the importance of steadfastness in this matter in these words:—

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. . . . Ye have not yet resisted unto blood, striving against sin." Heb. 12: 1-4.

This shows plainly that there is a battle to be fought, a victory to be won. Our Saviour's direction to those who

would be his is, "Strive to enter in." The prophet of the Lord, in speaking of the promised Messiah, says: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isa. 28: 16. God knew the character of that stone, and knew that he could depend upon it. That stone was Christ. We, who are "so to walk, even as he walked," must also be tested and tried and proved, that we may be fit stones to go into a building with such a foundation.

But God does not forget his child in the furnace of affliction. He sits "as a refiner and purifier of silver." The refiner must keep constant watch of the fire and of the metal which he is refining and purifying. So does the eye of God watch his own while the furnace of affliction tests and proves and refines them, fitting them for an honored place in his everlasting temple.

God, who remembered Noah afloat upon the flood that punished the ancient world and harrowed down mountains and filled seas and valleys with the debris; who remembered Lot in the midst of the overthrow of the cities of sin in the vale of Siddim; who remembered Daniel in the midst of the hungry lions; who remembered Shadrach, Meshach, and Abed-nego in the seven-times heated furnace of a king whose anger was as hot as his furnace; who permitted the clouds of his displeasure with sin to settle down over his own Son dying upon the cross for us,—he it is to whom we look, and he it is who will remember—who has given his own word that he will remember—that remnant that is found faithfully keeping the commandments of God and having the faith of Jesus.

Let us strive so to live that God can number us among that last little remnant company, anchored by the great chain of his holy law to the very throne of God. There is no other safe anchorage for him who would abide the fury of the last days. There is no other Rock that will withstand the shock of the mighty waves of Satan's wrath. There is no other shelter that can hide us when the wrath of God is poured out upon the enemies of God's truth who have refused his seal and have accepted in their right hand or their foreheads the mark of allegiance to that power that has fought God since before creation began.

God has promised and has provided a hiding place under the shadow of his wing. Accept it, and accept no other. That makes one a partaker of Christ; but the partaker of Christ is the one who holds the beginning of his confidence steadfast unto the end. Heb. 3: 14 He does not question, he will not doubt, he does not waver; but placing his feet firmly on the sure foundation, he stands fast, rooted and grounded. He knows.

and it is your privilege to know, that God has not forgotten and will not forget. The mother may possibly forget her nursing child, "yet will I not forget thee." Isa. 49:15.

As we are nearing the close of the conflict, and the powers of darkness are strengthening themselves with all might and ingenuity, we may expect to see the powerful and deceptive workings of Satan as never before in the history of sin. We may expect trials, tests, temptations, burdens, and afflictions; but at the same time it is our privilege to know that we are in the hands of our loving Father, and that he does not for one moment forget his loving and trusting children. In that hope we may rest with confidence and assurance; and so resting and trusting, it will be our glad privilege to look up, in the day of his coming, and say: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." C. M. S.

How the Sabbath Truth Came to Francis Bampfield in Prison

IN a collection of old tracts, bound together in one volume, in the Library of the British Museum, is a tract by Francis Bampfield, one of the seventeenth-century witnesses to the Sabbath of the Lord. The tract is entitled, "The Life of Shem Acher," a pen name under which the author recounts his experiences.

Bampfield was a graduate of Oxford University, and a clergyman of the Church of England. He was held in more than ordinary repute as a scholar and a preacher. But in the days of 1662, when the act of uniformity required subscription to every detail of service forms containing much that was papal, Bampfield, with hundreds of others, left the state church.

He suffered all the rigors of the laws passed to harass and curb nonconformists, or dissenters. Laws were enacted prohibiting any religious meetings not conducted according to the state church. Bampfield was arrested and thrown into Dorchester prison, he says, "for preaching, praying, reading, and opening and applying the Scriptures, and of singing hymns, and such like parts of my office, and for not conforming to the corruption of the times in matters of worship."

Here he was held for nearly nine years, finding opportunity to witness for God even in prison. The spirit of inquiry was all abroad in those stirring times of breaking away from ecclesiastical tradition.

While he was in prison, some one asked Bampfield for Bible authority for first-day keeping. This set him to study-

ing the Sabbath question. He found no authority for Sunday observance in either Old or New Testament, and with his determination to be loyal to the Word of God in all things, to know the truth was but to follow it. So he began to keep the Sabbath in prison. "The Life of Shem Acher" continues:—

He privately observed the seventh-day Sabbath for some time, but with great difficulties and sore trials and distressing hardships in the prison. He imparts the Lord's teachings of him to one, and then to another, privately, who gave place in them to his Word, truth, and law; and so unto some others as they were capable of receiving it. And when four or five were hopefully gained over, he could hold no longer, and could but speak the truths and things of Christ in a more open declaration and public profession; which being understood by some ministers and others, two ministers came to him in the prison, a little before the end of the sixth day, with vehement, importunate desirings, beseechings, and entreatings, and other arguings and charmings, that he would forbear, though but one day, the next day, which was the seventh day, to consult and consider of so weighty a matter, in so great a change for one week. O for one week longer!

His answer was quick, short, full, and resolved, in the strength of the Lord. No; he would not put it off one day more; it was as clear as light to him through the whole Scripture, and if he should put away from him this statute of Jehovah, though but for one day, he knew not but that the Holy Spirit's quickenings, teachings, and comfortings of him might withdraw, and convictions be darkened and deadened.

From this time, though sufferings for Christ came on, yet consolations by Christ did abound, and the Scripture did look with a clearer face. Such is also the experience of many others. . . .

The very next day, therefore, the seventh day, he celebrated as the weekly Sabbath day, openly witnessing to it, and publicly declaring for it, from the Word; remembering that of his Lord Christ, "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Bampfield was led by his study in prison to accept the doctrine of believers' baptism, and immersion as the only Scriptural form of baptism. He says:—

Convictions about this also did quickly spread in the prison, and from thence in other places. Having no convenient accommodation for dipping, under close confinement, he and two more took up resolutions to pass under that ordinance when the Lord should give his prisoner liberty.

On gaining his liberty, Bampfield went to London and then to Salisbury. In the latter place he preached, and was quickly arrested and imprisoned for eighteen weeks. Soon after this, he was again in London, where he was accepted as pastor of a little company of Sabbatarian Baptists, as they were then called, or Seventh-day Baptists, as they were later known. His trials were not ended, though he had spent nine years in prison

for the Word of God. In 1682 he was arrested again, in London, and a little more than a year later ended his days, by an illness due to exposure in prison, faithful unto death. In another tract in this collection, he tells the story of his arrest and trial.

W. A. S.

Turkey's Precarious Situation

WHY has the Ottoman Empire been made a subject of prophecy? Ordinarily those nations which have had to do most largely with the work of the people of God in the earth, which have acted as agents in the execution of heavenly purposes, or have stood as the persecutors and oppressors of the people of God, have been made the subjects of prophetic discourse. For many years the influence of Turkey has been waning. She has not been ranked as one of the leading powers of the Old World. Why should the prophecies of Daniel and the Revelation single her out above nations of greater importance?

The reasons are obvious: Turkey has stood as the organized representative of that great false system of religion which at the present time numbers among its votaries more than two hundred million of the earth's population.

As Cyrus of old was used as the agent of divine retribution on ancient Babylon, so the followers of the false prophet, through the invasion of the Saracen hordes, became a chastening scourge to apostate Christianity.

When the Mohammedans entered Europe, they conquered the fairest and fattest of the southern provinces. The possession of Constantinople gave to Turkey a most valuable base of operations. It brought her into a position to extend her influence into three continents: Asia in the east, Africa in the south, and Europe in the north. It placed her as a standing menace to the ambitions of her European neighbors.

For years Turkey has been the prey around which the vultures have gathered. The majority of the great wars of Europe for the last century have been incited directly or indirectly in consequence of the relationship of Turkey to her neighbors. The jealousies and animosities which have been stirred up have constituted prime factors in precipitating the conflict in which Europe is now engaged. For long years Turkey has proved a menace to the peace of Europe, and she is destined to prove a menace to that peace down to the closing days of earth's history. Occupying this pivotal point around which the political fortunes and interests of the nations have centered, it seems proper that Turkey should be noted by the inspired penmen.

Although the nations of Europe have been united in feeling that Turkey was

an alien on European soil, they have not been able to agree as to the method of her elimination. Each power has desired her possessions for itself, and has been unwilling that they should pass into the hands of a rival.

Whenever Turkey has been menaced in the past by some intriguing power, friends have been raised up to stand by her side. This the prophecy of Dan. II: 40-45 suggests would be the case, but the prophecy also plainly indicates that there will come a time when Turkey will reach that place where no hands will be raised to hold back the elements threatening her dissolution. It would seem to all human appearance that this time has well-nigh been reached.

In the present European situation it has been hard for the Ottoman government to decide upon its course of action. Its sympathy evidently has been with the Dual Alliance, but it has been held back from uniting its forces with those of Germany and Austria only through the efforts of the allied powers, which have given warning to the Constantinople government that any acts of aggression on its part would be met with sanguinary punishment. The views of Great Britain, Russia, and France are undoubtedly expressed by the London *Telegraph*. A quotation from a recent number of that paper in the *Washington Post* of October 2, declares: "If Turkey chooses war, let her clearly understand that it will not only be the end of Turkey in Europe, but of Turkey in Asia as well, and that the allied powers will exact the fullest retribution."

Speaking of the situation which exists at present in southern Europe and the probable fate awaiting Turkey, the *Washington Post* of October 5 says:—

The status of affairs in southeastern Europe is anything but indicative of peace. Roumania, Turkey, Bulgaria, and Greece are restive, and each of them is agitated by a portion of the people who think they see greater advantage in war than in peace. The Young Turk party, in full control at Constantinople, would declare for war today if there were better assurance of Germany's success. So long as Germany is beaten back by the allies, prudence gives pause to the bellicose spirit of Turkey; but if Germany were to win a big victory over the allies, and especially over the Russians, Turkey would immediately go to war, in the opinion of diplomats residing at Constantinople who have been watching the trend of events.

Great Britain has uttered a sinister warning to Turkey, which, without doubt, has deterred the war party. The warning is that if Turkey starts war, it will mean not only the end of Turkey in Europe, but Turkey in Asia.

Unquestionably a coalition between Russia and Great Britain, moving against Turkey, would make short work of the Moslem empire in Europe. Whether it would go so far as to try to oust Turkey from Asia Minor is another question.

But probably Turkey would disintegrate without further effort on the part of her external enemies, since it has become apparent that the Arabs of Asia Minor, Yemen, and Arabia proper are anxious to throw off the yoke. The loss of Constantinople would be such a blow to Turkish prestige and would so demoralize her leaders that revolution would probably do the rest.

When driven out of Europe, Turkey must of necessity go back to her natural habitat on Asiatic soil. Just where she will establish her government after leaving Constantinople we cannot say. However, the Scriptures indicate that eventually the seat of government will be removed to the glorious holy mountain between the seas, referring evidently to Jerusalem.

It would seem natural that the Ottoman government should make its last stand at Jerusalem. Around the city of the holy sepulcher and the tombs of the saints has been waged for long years a war between the followers of Islam and Christian Europe. It was to recover the holy city from the followers of the false prophet that the wars of the crusades were carried forward. In this place the king of the north is to make his last stand, and here, according to the prophecy, 'he shall come to his end, and none shall help him.' And then shall Michael stand up to take the kingdom. Toward this consummation the history of the nations of men is fast hastening.

The prophecy makes no mention of the expulsion of Turkey from Europe, nor can we tell how long after that event before the changing kaleidoscope of political fortune will bring about the removal of her seat of government to Jerusalem. She might move first to some other Asiatic center. At Jerusalem she will make her last stand, and her overthrow at this place, under the sixth plague, will mark the close proximity of the end of human history.

We cannot forecast the political events by which this last act in the drama will be reached. We may watch with growing interest the fulfillment of the divine prediction. The river Euphrates, representing the Ottoman government, is rapidly being dried up that the way of the kings of the East may be prepared to take part in the great battle of Armageddon.

We need to wait patiently, to watch and pray, to seek for divine enlightenment, that having eyes we may see clearly the shaping of events which are soon to culminate in the coming of the Lord. And seeing for ourselves, may we be ready to act as Heaven's messengers in telling others the meaning and significance of the events fulfilling in these closing days of earth's history.

F. M. W.

An Encouraging Prospective

THE readers of the REVIEW AND HERALD will be glad to know of the progress of the cause of God during the year 1913. Brother Edson Rogers, the statistical secretary of the denomination, has completed his statistical report for 1913. From these figures, we learn of the rapid growth of the work, which makes the past fiscal year the banner year of our denominational history in growth and progress.

This report shows that the conferences and institutions of the North American Division Conference have gained \$156,967 in assets, and have decreased their liabilities \$93,203, making a gain of \$250,170. During 1912, the North American Division Conference, in its entirety, decreased its liabilities \$473,224. Adding to this \$93,203, the decrease in liabilities in 1913, marks a change for the better of \$566,437.

During 1913, the tithes in the North American Division Conference amounted to \$1,201,138, an increase over the previous year of \$113,714. A fund of \$500,902 was raised for foreign mission work, an increase of \$54,993 over 1912, and for home missionary work \$378,395, or \$12,748 more than was raised in 1912. There is an apparent shortage of \$46,000 in literature sales during 1913, while, in fact, the sales amounted to \$104,000 more than during the previous year. This apparent falling off in sales was due to a change in the basis of reporting. But, best of all, the number of persons baptized during 1913 was 5,690.

If we follow the world-wide work represented by the General Conference, the figures are proportionately encouraging, and the outlook is full of promise. Space forbids such a wide perspective at this writing, but a report will soon be in print, which all can read, and truly a report showing such growth has never been sent out during our denominational history.

Speaking of the betterment in our finances, Brother Rogers says: "The action of the North American Division Conference Committee, passed at its council Oct. 27, 1913, has an important bearing upon this question; and without doubt the principles set forth have brought the improvement noted, and will continue to bring additional help to our institutions from year to year."

We think that the North American Division Conference financial policy, as adopted by its executive committee at the general fall council in 1913, should be reread by all our people, and strictly adhered to by them. The action is as follows:—

Whereas, Investigation shows that our present indebtedness has, to a large extent, been created by the starting of en-

terprises and the erection of buildings by individuals, boards, and committees, without due counsel with the people upon whom such obligations fall; and,—

Whereas, This indebtedness is steadily growing larger because of the failure of various enterprises and institutions to meet operating expenses; therefore,—

We urge, 1. That when any local conference committee proposes to start an important financial enterprise, erect or purchase an institutional building, or make any large addition to either buildings or equipment already provided, it shall first secure the authority of the people who are to furnish the funds; and further, that it shall obtain the approval of the union conference committee having general supervision of said local conference.

2. That when such authority and approval have been obtained, the local conference shall raise the funds required to meet the proposed expense, so that no additional debt shall be created.

3. That any union conference committee desiring to launch any large financial enterprise, erect a building, or take over an institution, shall, before doing so, secure the vote of the union conference in session, or of its several local conferences in session; and also obtain the counsel of the Division Conference Committee and the General Conference Committee.

4. That having been duly authorized to make such expenditure, the committee shall proceed to raise the amount necessary to finance the enterprise, so that no debts shall be incurred.

5. That we earnestly counsel all committees and boards in charge of enterprises and institutions already established and carrying heavy financial obligations to maintain the most rigid economy consistent with the purpose and welfare of said enterprise.

6. That our people be requested to make loans to the institution, without interest as far as they can do so, and that those who need interest make it as low as consistent with their needs.

7. That continuous and earnest efforts be made to secure donations to pay off liabilities.

8. That the financial condition of each institution be kept before its staff of workers, that they may be stimulated to aid in every possible way to remove the financial burden.

9. That an appeal be made to our people everywhere to stand by conference committees and institutional boards in their efforts to carry out these recommendations.

10. That earnest efforts be put forth by every conference to raise its full quota of the Twenty-cent-a-week Fund for the support of our missionary work, and to afford relief to our institutions.

This policy is worthy of a fair trial. It means a rapid reduction of our denominational indebtedness, and a stable, conservative working plan for the up-building of our schools, sanitariums, publishing houses, and conference associations.

The no-debt policy, so long advocated, should be strictly adhered to in all evangelical and institutional work. Where conditions seem to make liquidation impossible, let those in charge of the work

call a council, and let plans be laid either to place the institution or association on a substantial working basis or to close the enterprise.

Some of our union conferences are planning to raise funds to relieve their institutions and conference associations of all indebtedness. This is what every union conference should do.

Let us operate the Lord's work by faith and on a cash basis. This will beget wise planning, judicious management, and economy. Not one conference nor one institution alone, but every branch of God's work should keep entirely free from debt. When present conditions are disheartening, plan to better the conditions. Change the policy and place God's work on vantage ground. The Lord's blessing may be confidently expected when we follow gospel methods in managing and supporting his work.

I. H. EVANS.

Too Late

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Matt. 25: 10.

THESE were too late. They had rejected the overtures of mercy too long. They had procrastinated and failed to lay hold of forgiveness and eternal life until the sun of human probation had set, and the door of mercy, so long ajar, had been closed.

There will come a time when probation will close, when the tribunal of the universal Judge will sit no longer, when every case will be eternally decided for weal or for woe. Not that the Lord desires the loss of any soul, or will not listen to the cry of those who want life. But one generation of men is to span the time of the judgment, and just when the work will close, none of us know. We know not how soon the crisis in our experience, and in the history of the world, will come.

"There is a line by use unseen
That crosses every path,—
The hidden boundary between
God's patience and his wrath.

"O! where is this mysterious bourn
By which our path is crossed,
Beyond which God himself hath sworn
That he who goes is lost?"

Too late are melancholy words. A loved one has reached home as soon as the most improved inventions of travel could carry him to the bedside of the dying, and it has been whispered to him, "You are *too late*." The skillful surgeon has been summoned, and has sadly told the agonized and sorrowing loved ones, "I am *too late*; there is no hope." Crowds have gathered around a burning building in which are trapped many helpless victims, who, with terror-stricken

hearts, wait for help while the fire demon roars on its mission of destruction. The firemen have ascended the hot ladders again and again to save those in danger. Breathlessly the people watch to see if the agonized faces at the windows above will be rescued. They cheer the heroic life-savers. But alas! they are too late. All go to their doom in the fiery vortex. A ship is driven on the rocks, and is being fast torn to pieces by the angry waves, lashed to fury by the storm king. The life-savers push out from the shore to rescue, if possible, the stricken crew, who face death by the angry elements. They do their best to reach the doomed vessel. But it is beyond their powers. They are too late. Ere they can render them help, the vessel succumbs to the fury of the storm; and the sea, the greatest of all cemeteries, where there are so many unmarked graves, claims more victims till the time when it shall yield up its dead.

But sad as are all these, they in no way compare with that awful hour when probation shall close, and it will be too late to enter the paradise of God. There comes an hour when the Master of the house will rise up and shut the door; when the Mediator will finish the work of judgment, and lay down the censer forever; when he will step out from between guilty man and God; when the finally incorrigible will be given over to believe a lie, and to perish in the lake of fire.

This is no arbitrary act with God; man settles his own destiny. But that we are approaching the end of earth's history and the finishing of the judgment, there can be no doubt. The Spirit of God is fast leaving the world; the hearts of men are becoming harder, and fierceness and violence fill the earth as never before.

Today if we hear his voice, we are to repent and seek a refuge in the ark, the door of which is still open, inviting us to enter.

G. B. THOMPSON.

A NUMBER of our brethren in different parts of the country are taking advantage of the European war situation to bring before the public, through the medium of the daily newspapers, the views held by Seventh-day Adventists regarding Armageddon, the removal of the Turk from Europe, and kindred subjects. Among the marked papers which have been sent us are the *Daily Sentinel*, Grand Junction, Colo.; the *Independent*, St. Petersburg, Fla.; the Cincinnati (Ohio) *Commercial Tribune*; the Lexington (Ky.) *Leader*; the Philadelphia (Pa.) *Press, Inquirer, North American, Evening Telegraph*, and *Ledger*; and from Altoona, Pa., the *Times*.



THE WORLD-WIDE FIELD



The West German Union

N. Z. TOWN

THE West German Union meeting was held in Friedensau, Germany, July 19-26. The services were held in a large pavilion pitched near the school and sanitarium. More than 1,200 of our people were present. This union has at present a total membership of 5,845. The net gain in souls during 1913 was 619. The report of tithes for the biennial period showed a gain over the previous period of 55,210 marks, or nearly \$14,000. Besides the laborers of the union, Elders L. R. Conradi, H. F. Schubert, G. W. Schubert, P. Steiner, G. Dail, and W. Koelling and J. Persson from East Africa, and the writer attended this meeting.

Many of our young people who have attended the Friedensau School were present, and a deep interest was shown in the foreign mission work. Elder Conradi's stereopticon talk on Africa was very much appreciated. When he asked how many of the young people present were willing to go to Africa in case they were called, more than 150 arose to their feet.

Last year was a good year for the Friedensau School, which is located in the East German Union, but serves this field also. The school had an attendance of about 150, and 103 of these young persons entered the work at the close of school.

The sanitarium in Friedensau is at present [at the time of the writer's visit] full of patients, and the outlook for the future is good. The manager of the publishing house in Hamburg reported a gain for last year of 103,000 marks, or \$25,000. Aside from the profits reported, this publishing house also donated 8,000 marks, the gain on their health paper, *Gute Gesundheit*, to the sanitarium in Friedensau.

The German papers published at Hamburg are being especially prospered: The *Herold der Wahrheit* had an average circulation of over 100,000 last year, and showed a financial gain of over \$9,000.

A new building has just been completed in Hamburg, and will be occupied by the International Tract Society, the union treasurers' offices, the health association, and the European Division packing department. This building, which has cost \$110,000, will have a debt of only \$62,000 when completed. The property at Grindelberg 15a, which is worth about \$80,000, is free from all obligations.

The Hamburg Publishing House now has six large presses, which are all kept busy printing present truth in over twenty languages. Nearly 1,000 col-

porteurs are at work selling this literature. While the manager's report showed an encouraging increase in the sale of periodicals and smaller books, the sale of large books in Germany was less last year than the year before. Owing to special difficulties which canvassers have to meet in Germany, they have found they could do better selling books



COLPORTEURS ATTENDING THE WEST GERMAN UNION MEETING

for cash than working on the subscription book plan. This doubtless accounts for the decrease of the sale of large books. But definite plans were made at the German meetings to get out prospectuses for large books, and to make earnest efforts to introduce the subscription book methods. We believe that this will mean an increase in the large book business in Germany in the future.

About 150 colporteurs were present at this conference, and two meetings each day were held in the interests of the colporteur work. Special attention was given to the methods of work which have proved successful in other parts of the world. There was a general sentiment in favor of adopting the regular subscription book plan. All believe that it will result in larger sales in Germany. Special meetings were also held with the nine field agents, who attended this meeting.

The following recommendation was enthusiastically discussed by Elder Conradi and others, and was unanimously adopted:—

"The circulation of our literature being an important factor in the work of the third angel's message, we recommend our workers and church officers to do all in their power to assist the leaders of the colporteur work in selecting promising men and women who will make the colporteur work their life work, and we further recommend that in the future such students in our school who have had good success in colporteur work and possess ability for that work,

enter this work after leaving school, with a view of remaining in it."

In the past, from among the students who attended the school, none have entered the colporteur work, but have been encouraged to take up other lines of work.

Owing to the growth of the work and the size of the territory in the Middle German Conference, it was decided at this meeting to divide this territory (after Magdeburg had been added to it from the East German Union), and thus form a new field—the Thuringian Conference.

In the last meeting that I attended, Sabbath afternoon, the entire congregation expressed the unanimous desire that

I take their hearty greetings to the brethren and sisters in America.



Our Work in Burma

R. B. THURBER

The Karens

THE Karens may be numbered among the few wild tribes in the world that are actually holding out their hands for Christ. In the olden times, being weaker than some of Burma's invaders, they were driven to the hills and inaccessible places. Their contact with nature has given them simple faith; the persecutions they had to endure made them lovers of peace and quiet; and like Moses in his exile, they came closer to God. At last their traditions prepared them for the advent of Christianity, which thousands embraced as if it were a forward movement in national progress, which it was.

For years our Burma workers have realized that the Karen harvest is great and fully ripe for this truth. Frequent and persistent calls have been made for a messenger, and two years ago the answer came in the person of Elder G. A. Hamilton and wife, of California. Since their arrival they have been waiting and working for an opening, meanwhile seeking to get a start in the language.

Two years before Brother Hamilton arrived, Miss Mary Gibbs, a nurse, came from America to work for these people. While doing some nursing in Rangoon, she studied Karen, and had remarkable success in acquiring the tongue. She

passed her examinations with honor, and is well able to converse with the people.

Naturally, our people at home are asking, "If the Karens are so anxious to hear the truth, and workers are on the ground to give it to them, why do they not receive it?" In answer we would say that a few have received it, and rejoice in it; but great difficulties have loomed up before us in the Karen work. First, as a rule these people are not congregated in towns nor on the railways, but are far off in the hills and most remote places. They are so scattered that it is hard to find any center where many can be reached. As we can have only one station, it must be well located, and to find such a location requires much travel and observation.

It is surprising how many hindrances have been put in the way of our starting work for this people. The enemy knows that once the wedge has entered, a great work will be done; and we feel assured that the beginning is the most difficult part of the task. At this writing, we have the option on some land, and the near future will see the sickle wielded on the grain. Meanwhile we are training Karen boys in the school, and the heaven is working in the lives of two Karen brethren who have been baptized and are teaching their neighbors. When Elder Hamilton and his wife and Miss Gibbs found they could not enter their chosen work at once, they became very active in teaching the people near at hand in Rangoon, and a number of English-speaking persons have joined the church as a result of their labors.

The Medical Work

I have previously mentioned the medical work done by Dr. Oberholtzer-Tornblad. Her work extended to many places in the country. Also Miss Gibbs's nursing has given her entrance to many homes, and has opened the way for Bible readings.

For some time there has been a call for treatment rooms in Rangoon. Those in Calcutta have been eminently successful, and doubtless the opportunities are just as great in the metropolis of Burma. The Lord has recently blessed this phase of the work by sending Brother and Sister F. A. Wyman, both nurses, from the Pacific Coast, through the Foreign Mission Seminary. We have secured for the treatment rooms the vacated offices of a well-known American dentist, on one of the most frequented corners in the city. Suitable signs attract the eyes of thousands every day. The rooms are being fitted up with many of the best appliances for treating the sick; and now at the opening there is every prospect that a good work will be done. There is a general feeling that Brother and Sister Wyman are eminently fitted for this work, besides being a great help in connection with the church.

Some Results

There are two organized churches in Burma, with over one hundred members. Within the last two years forty persons have been baptized and added to the

churches. A close estimate of the title paid in during the past year is \$3,120. The yearly sales of books and periodicals are valued at \$1,550.

This field has been a recruiting ground for English workers for other fields, as well as for our own. Of those who have accepted the truth here, two efficient treasurers and tract society secretaries have served the mission; one is a capable missionary in charge of a station among the Burmese; two are making a success of treatment room work; one became a good Bible worker; and two went to America for further training.

In view of God's promises and help, and what has been done in the past, the future of the message in Burma looks bright. There is an unusually strong spirit of unity among the workers, and great confidence in the final triumph of the greatest cause known to man.

Kalyan, India

M. D. WOOD

I AM sure the brethren in the homeland will all be glad to learn of the organization of the first Marathi Seventh-day Adventist Church in western India, and for that matter, the first in the world. When we were sent to Kalyan, about a year and a half ago, the intense longing of our hearts was to gather a company of Marathi-speaking people and teach them the truth for these times. It has been no small disappointment to me personally to be compelled to spend the last eight months of my time looking after the erection of buildings, so that I could preach and teach but very little. Still our one aim has not been changed in the least. We want to see the church gathered out and prepared for the Lord. God has been good to us, and in spite of obstacles, has greatly encouraged our hearts and blessed our efforts.

On Sabbath morning, July 18, our heaviest monsoon rains were pouring down at Kalyan in torrents. But at the family altar we pleaded that if it was the Lord's will, he would dispel the clouds above us just long enough for a little band of believers to go to the river to baptize our first convert from heathenism. His name is Sada Shiv, practically meaning a devotee or servant of Shiv, the Hindu god of war. Our prayer was answered. The sun shone as it had not for several days before, and we had the pleasure of baptizing our new brother in the faith. We had talked with him about the unchristian significance of his name, and asked if he preferred to change it. "O, yes; call me Daniel, please," was his quick reply. So in baptism we gave him that good, familiar name. God grant he may be a Daniel not only in name, but in deed and truth as well.

This young man has been with us for some time, and is a faithful student of the Word. We have proved him in many ways, and he has always stood the test. He is master in charge of one of the best village schools. Several years ago he learned of Christ, but his father and

friends opposed him so bitterly that he was hindered in taking the step for the right. Not long ago his father died, and he purposed to become a Christian. He studied the message with us, and earnestly desired to follow Christ in baptism. Quite a company of heathen listened in profound silence while we conducted a service at the water's edge. They had never seen the like in Kalyan.

The baptismal service over, we all went to the meeting place at Sunset Ghat. Our Sabbath afternoon service is usually conducted at five o'clock. To all, this was the best service we had held for some time. We felt that the Saviour was near, and all hearts seemed melted in holy tenderness. It was a blessed hour, not soon to be forgotten.

The three missionaries at Kalyan had formally organized a church a few weeks before. Miss Reid was appointed church clerk, Mrs. Wood treasurer, and I the pastor. The beginning had to be made. In this particular Sabbath afternoon service, the right hand of fellowship was extended to five Marathi-speaking brethren and sisters, making eight names on our church roll. Four of these we had led to the knowledge of Christ some time ago, and each one had received baptism at our hands.

A different spirit pervades all our work since the organization of this new church. We all feel that God's blessing is upon us, and that we are moving in the right direction. Several others are studying the Bible, and hope to unite with us when fully instructed in the message.

Last week a few of us had the privilege of attending a good meeting at Panvel station. Brother and Sister Kelsey are in charge. An excellent spirit prevailed. While there, Brother G. W. Pettit, of the English congregation in Bombay, baptized two persons whom Brother Kelsey had thoroughly prepared for the step. They very readily answered the questions put to them. This meeting, too, brought joy to our hearts. The Panvel company will probably unite with the Kalyan Marathi church for the present.

While all this territory is new, nothing having been done in these parts before, we feel that we must begin to look for definite results. We have a few young Marathi workers, all in medical and school work. We must provide our own preachers and evangelists, or we shall not have any. *Real* Seventh-day Adventists among this people must be the product of our efforts under the divine blessing.

We are earnestly praying that an advance may be made, and that from now on souls may be gathered into the remnant church to await our Lord's return. Brethren, please pray for the Kalyan church.

"THERE are few crooked things that a pull which is long enough and strong enough and earnest enough will not straighten out."



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.

Heart Longings

WORTHIE HARRIS HOLDEN

I WANT the faith of a little child,
With a humble spirit, meek and mild;
And I know 'tis the voice of the Shepherd true

Which in blessed compassion for me and you
Is calling us forth from our doubt and sin,
And binding our confidence fast to him.

I want the love of my Saviour kind
To shine on all of the lost I find;
And e'en the desire to abound in grace
Comes itself from a vision of his dear face

That, in tender devotion to you and me,
Beholds us in mercy through Calvary.

I want in the upper room to bide,
To press through confession to his dear side,

To hear in the music of his sweet voice
A daily commission, so to rejoice
That service for him is an earnest given
Of bliss that awaits in the joy of heaven.

Portland, Oregon.

Training Boys

I. C. COLCORD

How to Train a Boy Down

1. LET him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latchkey, and allow him to return home late in the evening.
4. Make no inquiry as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morality.
6. Teach him to expect pay for every act of helpfulness to others.
7. Allow him to occupy a seat in the church with the boys, rather than a pew with his parents.
8. Permit him to regard the Sabbath school unsuitable for a boy on the verge of young manhood.
9. Let him spend the Sabbath hours between services on the streets.
10. Tease him about his "sweetheart."
11. Scold or censure him before "company."
12. Make him regard that fault as his peculiarity, something against which it is vain to strive.
13. Never talk to him confidentially.
14. Never give him what was promised.
15. Let him go to moving picture

shows and see a "hold up," a "train robbery," and things rude and vulgar.

16. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

How to Train a Boy Up

1. Make home the brightest and most attractive place on earth.

2. Make him responsible for the performance of a limited number of daily duties.

3. Never punish him in anger, nor without just cause.

4. Do not ridicule his conceits, but rather, talk frankly on the matters in which he has an interest and "bent of mind."

5. Let him feel free to invite his friends to your home and table.

6. Encourage his confidence by giving ready sympathy and advice.

7. Do not discourage "collection manias" nor fondness for "pets." They help to give information, and fix habits of investigation and perseverance.

8. Be careful to impress upon his mind that making of character is more important than making money.

9. Teach him to regard his sister as his "best girl."

10. Teach him that "almost" is a dangerous word, and that he is never to be satisfied with "fairly good," "pretty good," "good enough." It is said that Stradivarius, when asked why he took so much pains in the making of his violins, replied, "O, I make them for eternity!"

11. Lead him to realize that the best fruit this earth can hold up to its Maker is a Christian gentleman.

12. Live Christ before him all the time; then you will be able to talk Christ to him with power when the occasion offers.

13. Provide proper recreation, and go with him where he can see and hear that which is interesting and instructive.

14. Teach him that obedience is the highest form of worship.

15. Be much in prayer for his salvation and spiritual growth.

Relation of Parents and Children

F. M. BURG

1. WHERE did the "home" idea, with its ties of love and affection, have its origin? Gen. 2: 18.

2. How does God intend that husband and wife shall be related to each other? Gen. 2: 18; Eph. 5: 28, 33.

3. How does Solomon describe a woman who fills her place in the home? Prov. 31: 10-29.

4. What does such maternal devotion command from her husband and her children? Verse 28.

5. What is one of the most precious gifts from God to a husband and wife? Ps. 127: 3.

6. What is the proper attitude of children toward their parents? What respect should they show toward old age? Col. 3: 20; Prov. 23: 22; Lev. 19: 32.

7. Should parents require obedience from their children? Gen. 18: 19.

8. What result will follow the faithful discharge of this parental duty? Prov. 22: 6; 29: 17; 23: 13, 14.

9. What result may follow a failure in this respect on the part of parents? Prov. 29: 15.

10. What instruction is given to parents in the matter of administering correction to their children? Prov. 22: 15; 19: 18; 13: 24; Col. 3: 21.

11. What is said of disobedience among children in the last days? 2 Tim. 3: 2.

"Children need watchful care and guidance as never before; for Satan is striving to gain the control of their minds and hearts, and to drive out the Spirit of God. The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days."—*Testimonies for the Church*, Vol. IV, page 199.

12. In what spirit and with what consideration should parents deal with their children?

"Children have sensitive, loving natures. They are easily pleased and easily made unhappy. By gentle discipline in loving words and acts, mothers may bind their children to their hearts. To manifest severity, and to be exacting with children, is a great mistake. Uniform firmness and unimpassioned control are necessary to the discipline of every family. Say what you mean calmly, move with consideration, and carry out what you say without deviation.

"It will pay to manifest affection in your association with your children. Do not repel them by lack of sympathy in their childish sports, joys, and griefs. Never let a frown gather upon your brow, nor a harsh word escape your lips. God writes all these words in his book of records. Harsh words sour the temper and wound the hearts of children, and in some cases these wounds are difficult to heal. Children are sensitive to the least injustice, and some become discouraged under it, and will neither heed the loud, angry voice of command, nor care for threatenings of punishment. Rebellion is too frequently established in the hearts of children through the wrong discipline of the parents, when if a proper course had been taken, the children would have formed good and harmonious characters."—*Id.*, Vol. III, page 532.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Our Great Home Missionary Campaign

For the past six months almost invariably October 1 and our great home missionary campaign have been coupled together in our plans for an awakening. At last we have reached the date and the event. What will our individual record be in connection with this advance move, this plan for a great awakening? Now is the time to settle this question. Be sure that you are enlisted. Study every inch of your territory. Become familiar with the ammunition for the warfare — every tract, paper, or book that you lend, sell, or give away. We suggest that you procure a small notebook, and keep a daily record of all work done, as well as of interesting items in connection with your missionary activities. Keep the names and addresses of interested persons, and jot down items of special interest concerning them; for instance, of what church they are members; if they have any of our larger books, which ones; whether they have ever attended any of our meetings; what points they seem most interested in.

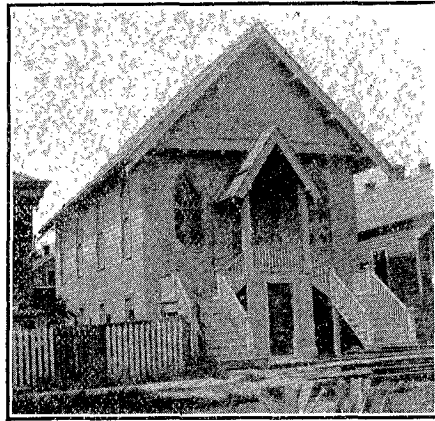
In visiting the people in their homes, we suggest that it is best to guard against telling all we know the first time. We are admonished to be as wise as serpents and as harmless as doves. Let us not wear out our welcome, nor allow ourselves to be led into a discussion, in an offhand way, of every point of our faith. It is well to keep to one subject, and be careful not to get into an argument. We should never say anything short or cutting about other churches or ministers. There is nothing gained by telling evil things. "Whatsoever things are lovely, . . . think on these things." It is not our mission to go forth and condemn the world. No, let us go forth to save men. Let us give the literature an opportunity; it will tell the truth in a kindly, dignified way. We must work wisely, patiently, considerately, winning our way by the tender ministry of love.

If we wish to give any particular emphasis to what the Lord has said, let us exemplify his teaching in thought and word and act. Let us not be unkind or critical, but in full consecration of heart and life show what great things God has done for us.

"God desires every believer to be a soul winner; and he will bless all who look to him in confidence for wisdom and guidance." We must witness to the possession of genuine piety. Many feel timid. There is no justification for this. We have a wonderful message. It is freighted with divine power. It should be regarded as a great privilege, by every believer, to have a part in giving this message to the world. We have nothing to fear. Angels of God that excel in strength will accompany us as we visit our friends and neighbors, and they will help us to make right impressions. We want to see every believer put on the armor and go forth to the warfare.

Be sure to learn the definite boundaries of your assigned territory. Get acquainted with the people as far as possible; you will be surprised to learn how much they appreciate your weekly visits. Some may be rude and unkind, but that is to be expected. Don't let these things prevent or turn you aside from your legitimate, Heaven-appointed work. The world needs the Light of life. We must tell them of it, and reveal it in all our efforts for their salvation.

Everywhere throughout this great field



NEW ORLEANS CHURCH BUILDING

our people will be busy. Don't let there be an idler. Let us have a good, strong, consecrated effort in behalf of the lost. Our papers, tracts, and books are to go everywhere. A special power is to attend the proclamation of the message. Thousands will be won to the truth.

Just get a picture of this great campaign in full swing. Seventy thousand believers scattered throughout all parts, — in the cities, on the farms, away back in the hills, everywhere in fact, — and all actively engaged in helping and blessing others! The results only God can know.

We hope every believer will order the *Signs* weekly. We really must have it; for it is a mighty weapon. It is a great soul-winning agency. Two copies a week is the goal. In clubs they cost 2½ cents each. Then as we advance in the campaign, we surely must have at least one set of the Berean library. We have eleven truth-filled volumes at \$1.85. This is almost too good to be true. Already thousands of these are in the hands of those who are ready for the warfare. Have you a set? If not, send in your order today. You will not regret it.

We wish we could tell you the many interesting experiences that we have had with our tracts. Now is the time to use these mighty little agencies. They carry light and joy. The people need them, and they will appreciate them.

We urge every believer to pray for special help, and for God's blessing to attend our united efforts. We hope to see thousands won to the truth. Pray for those in whose hands you place literature. Plead with God that through the mighty power of his Holy Spirit

many may find the light and be saved. Let us put our literature into every hand that will receive it. God would have us be diligent in our efforts. He wants us to add daily to our Christian experiences. "If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling-blocks." F. W. PAAP.

Work for the Colored in New Orleans

ABOUT seventeen years ago Elder S. B. Horton held a series of tent meetings for white people in the city of New Orleans. A good many colored people sat outside of the tent and listened to the word preached, with the result that a number of them took their stand for the truth. Several years later they were organized into a church, and since that time their number has gradually increased.

Until the fifth of September of this year, this church met in a rented room, for which they had to pay high rent; and as the membership increased, the quarters became very much cramped. The past few years Elder T. B. Buckner and several Bible workers have been employed in this city, and during the last year special efforts were put forth to provide a permanent home for this growing church. The result is shown in the accompanying illustration. It was my privilege to speak in this building on Sunday night, September 6, to a congregation of over two hundred. The church now has about one hundred members, and the prospects for continual growth are indeed bright.

The church building is modern throughout, is finished in stucco, with a slate roof, and is a real credit to the cause of God. The lower story provides a comfortable schoolroom, in which a school will soon begin. We believe that this building will materially help in doing a great work for the colored people in this city. The cost of the lot and building, in round numbers, was \$3,000, of which we still owe \$1,000. This provides nothing for seats, and at present canvas benches are used, such as we use in our tents during the tent season. We feel very thankful for the help that has been given in the erection of this building, and for the generous loan of the \$1,000.

To meet the debt on the church, and provide suitable pews and school desks, and to support the church school, will place a heavy burden on the church, and any help that may be given will be greatly appreciated. We believe that from this center the Lord will do a great work for the thousands of colored people in this city. In the days before the war, New Orleans was the center of the slave market. The block in the old St. Louis Hotel upon which they were auctioned off to the highest bidder, still stands. Why should there not now stand in this city this memorial for God, free from debt, and this place be made a great center for the spread of the last message of mercy to the remnant of those old slaves and their descendants?

R. W. PARMELE.

SEVEN persons recently followed their Lord in baptism at Elk Point, S. Dak.

Educational Department

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

The Washington Missionary College

It gives me great pleasure to meet with the friends of this school, the students, and the faculty at the opening of the present school year. As I have been asked to make a few remarks on this occasion, I have chosen as my theme "The Washington Missionary College."

For the first time in the history of the school, the Washington Missionary College has the opportunity for development which rightfully belongs to every college. It has an excellent constituency, a large territory in which it is the representative school of the denomination, and the possibility of a constructive, continuous policy. I call these benefits the opportunity of the College.

The wise man said: "To everything there is a season, and a time to every purpose under the heaven." It is certain he believed in opportunity, and that he attached great importance to the fullness of time, when important things should be done if success is attained. Pliny the Elder once said: "It is a maxim universally agreed upon in agriculture, that nothing must be done too late; and again, that everything must be done at its proper season; while there is a third precept which reminds us that opportunities lost can never be regained." The wise Diogenes said, "Watch your opportunity." The opportunity for this school to make good has arrived, and we expect large things from it.

There are certain elements contributing to the success of a college which are primarily essential, and especially is this true of the Washington Missionary College. I will mention three things which I consider as vitally important to the success of this school:—

Constituency

First, a friendly constituency. A strong, loyal constituency is an invaluable asset to any school. It is a sort of market for its products, an employment bureau for its graduates, a recruiting ground for new students, and is really a guaranty for its success.

We cannot see, as far as numbers are concerned, why this school has not a grand opportunity for making good. Of course, we are conscious that numbers alone cannot make the school a success. In order to be strong and efficient, a school must have friends, true friends, who stand loyally by it, who breathe its atmosphere, partake of its spirit, suffer with it in its troubles, and rejoice with it in its successes.

No school can succeed without friends. A school is not a business concern. It is not a commission house or a business corporation. It is not created for the purpose of going into the markets of the world and speculating in buying and selling for gain. Schools, and especially denominational schools, must be largely philanthropic institutions, supported by friends, receiving donations, bequests, and legacies. The support of a school and its success depend largely upon its

friends and benefactors. The constituency must think of the school as their school. Its needs must appeal to their hearts; and in all their plans they must consider that their school needs and must have their support and cooperation.

Few objects are more worthy or in greater need of bequests and gifts than a school organized and operated to educate young men and women whose means are limited, and who are anxious to get through school with the least possible outlay of funds.

This school should especially appeal to the believers in Washington. It is a great privilege to have a college in our community. To have a large number of educated, trained men meeting with us in our churches, visiting in our homes, and associating with our young men and women is a privilege to be highly esteemed. The College presents to our young people an opportunity for attending instructive lectures, and offers a large variety of educational advantages which should be and will be highly appreciated.

No school can long exist with its supporters in a state of rebellion against its policies, talking against the management, and criticizing the faculty. This does not become a true friend of an individual, an institution, or an organization of any kind. Few schools have been benefited by the criticisms offered by the community in which the school was located. Criticism is not the best means to help a school. Why should we not resolve that if there is anything sufficiently wrong to cause comment we will go directly to the head of the school or to the chairman or the secretary of the board, and, by talking the matter over, get a true insight into conditions and facts rather than spread criticism in a public way? There is nothing more harmful to a student than for the believers living in the vicinity of a school to join with that student in his complaints against the faculty or some one teacher on the faculty. As friends of this school, let us keep our hands off, and be absolutely silent in regard to offering criticisms and finding fault with those who are in charge. Let us encourage every student to submit to discipline, to apply himself diligently to his studies, and to obtain from the school the training, both in discipline and in the acquirement of knowledge, which will help to make him a reliable, substantial worker.

The Student

The second element contributing to the success of the school is the student body in attendance. This school has not the capacity for a large number of students. We do not have the buildings, nor do we have the means with which to enlarge the buildings we already have. Therefore we desire to draw to this school only those students who seek training and discipline for efficient service. With its limited capacity for accommodating students, this school cannot afford to receive or retain those students who have need of severe corrective discipline. We desire the attendance of those whose purpose is to qualify for efficient labor in helping to finish the work of the third angel's message. We desire to see this school filled with consecrated, energetic, strong young men and women who have determined their field of activity, and, like soldiers recruited for army work, willingly submit to the regulations and

discipline of the school, that they may become qualified for service.

The college life, with its discipline and associations, gives a training for field work not to be obtained save in the more expensive school of experience. This college training subordinates the student to the student body, and the student body to the college discipline and regulations.

Often students fancy that their rights are invaded when they are restrained from doing as they please. Nothing could be more unfortunate for any student than to be permitted independent action. College life is of necessity a community life. There must be restraint, regulations, and discipline. Happy is that student whose tendencies are so held in leash that his life blends with the community life about him. Such will generally be good mixers among men, and will be able to lead where leadership means cooperation. He who has never learned to obey is not qualified to command.

A real school is composed of pupil and teacher. It does not consist of an expensive outlay. Garfield said that Mark Hopkins at one end of a log and himself at the other was a university. The pupil must be a seeker after knowledge. No teacher can force a student to learn. No teacher can impart knowledge to a listless, indifferent student. Jordan, one of the greatest teachers of the young in our day, said: "The fool, the dude, and the shirk come out of college pretty much as they went in."

No faculty, however capable, can cause indifferent students or willfully neglectful students to make progress or to become qualified for efficient work. A student desiring knowledge and thirsting for training will have little cause to blame his teacher for his lack of progress and intellectual growth. Socrates once said, when an inquirer sought knowledge of him, that his first work consisted in convincing the pupil of his ignorance. This is but another way of stating that, to learn, one must appreciate knowledge and desire instruction. Confucius, the greatest teacher China has ever had, said that when a man came to him for instruction, and he gave the inquirer one side of a proposition with five parts, he dismissed him as incapable should he fail to find the other four.

The influence of a student upon a school, through the information that he sends home to parent, guardian, or friend, is great indeed. Every student attending college should be loyal to the school, true to its best interests, and should never pass a word of criticism or faultfinding to the second party. He should remember that his future standing is more or less involved in the training which the school gives him. Therefore he should be true to its best interests, loyal to its regulations, and earnest in building up its influence.

In "Counsels to Teachers" we read this valuable instruction: "Students should be willing to work under those of experience, to heed their suggestions, to follow their advice, and to go as far as possible in thought, training, and intelligent enterprise; but they should never infringe upon a rule, never disregard one principle, that has been interwoven with the upbuilding of the institution. The dropping down is easy enough; the disregard of regulations is natural to the heart inclined to selfish ease and grati-

fication. It is much easier to tear down than to build up. One student with careless ideas may do more to let down the standard than ten men with all their effort can do to counteract the demoralizing influence.

"Failure or success will be read in the course the students pursue. If they stand ready to question rules and regulations and order, if they indulge self, and by their example encourage a spirit of rebellion, give them no place. The institution might better close its doors than suffer this spirit to leaven the helpers and break down the barriers that it has cost thought, effort, and prayer to establish."

"Let every student realize that he is in the school to help his fellow students to cooperate with God, to cooperate with the prayers that are rising in their behalf. In sympathy and love he should help his associates to press heavenward.

"Students, cooperate with your teachers. As you do this you give them hope and courage, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success. They will appreciate every effort made by you to cooperate with their work.

"Students should have their own seasons of prayer, when they may offer fervent petitions in behalf of the principal and teachers of the school, that they may be given physical strength, mental clearness, moral power, spiritual discernment, and be qualified by the grace of Christ to do the work with fidelity and fervent love. They should pray that the teachers may be agents through whom God shall work to make good prevail over evil. Every day the student may exert a silent, prayerful influence, and thus cooperate with Christ, the missionary in chief. . . .

"Students, make your school life as perfect as possible. You will pass over the way but once, and precious are the opportunities granted you. You are not only to learn but to practice the lessons of Christ. While obtaining your education you have the opportunity to tell of the wonderful truths of God's Word. Improve every such opportunity. God will bless every minute spent in this way. Maintain your simplicity and your love for souls, and the Lord will lead you in safe paths. The rich experience you gain will be of more value to you than gold or silver or precious stones.

"You know not to what position you may be called in the future. God may use you as he used Daniel, to take the knowledge of the truth to the mighty of the earth. It rests with you to say whether you will have skill and knowledge to do this work. God can give you skill in all your learning. He can help you to adapt yourself to the line of study you take up. Make it your first interest to gather up right, noble, uplifting principles. God desires you to witness for him. He does not want you to stand still; he wants you to run in the way of his commandments."

The Teacher

The third element in making a successful school is the faculty. The influence that teachers have upon the future of the student body, and especially of individual students, is beyond utterance. Nearly

all noted men, who were not born geniuses, give credit to some wise teacher who guided them and who helped to shape and mold their lives while under his tutorship.

In speaking of the greatest influence that came into his life, Booker T. Washington says of the late Gen. Samuel C. Armstrong, who had charge of Hampton Institute when Washington entered: "I have spoken of the impression that was made upon me by the buildings and the general appearance of the Hampton Institute. But I have not spoken of that which made the greatest and most lasting impression upon me, and that was a great man, the noblest, rarest human being that has ever been my privilege to meet. I refer to the late Gen. Samuel C. Armstrong. It has been my fortune to meet many of what are called great characters, both in Europe and in America, but I do not hesitate to say that I never met any man who, in my estimation, was the equal of General Armstrong. I shall always remember that the first time I went into his presence he made the impression upon me of being a perfect man. I was made to feel that there was something about him that was superhuman. It was my privilege to know the general personally from the time I entered Hampton until he died, and the more I saw him, the greater he grew in my estimation. One might have removed from Hampton all the buildings, classrooms, teachers, and industries, and given the men and women there the opportunity of coming into daily contact with General Armstrong, and that alone would have been a liberal education. The older I grow, the more I am convinced that there is no education that one can get from books and costly apparatus that is equal to that which can be gotten from contact with great men and women."

Jordan says: "There is but one thing that can make a college strong and useful, and that is a strong and earnest faculty. All other matters without this are of less than no importance. Buildings, departments, museums, courses, libraries, catalogues, names, numbers, rules, and regulations do not make a university. It is the men who teach. . . . Go to the men who know, the men who can lead you beyond the primary details to the thoughts and researches which are the work of the scholar." Speaking of the teacher, Dr. Weldon said: "He cannot be greater or nobler than himself. He cannot teach nobly if he is not himself noble." Sala said: "If the teacher is to train others, still more must he train himself. The teacher's influence depends not on what he says nor on what he does, but on what he is." Another writer said, "It is worth ten years of your life to know one great teacher." It was said of Dr. Nott, of Union College, that he "took the sweepings of other colleges and sent them back into society pure gold." Such was his influence on young men. Another noted educator says, "The college professor should be the best man in the community, always pointing the way upward."

Many a worldly school has been made famous by having one noted teacher in charge of some important department. It has mattered not so much which department was thus favored. One gifted, strong, efficient teacher has given many a school a leading place, and has won

for it both success and renown. The board has secured for this school a corps of teachers of whom they may justly feel some degree of satisfaction. Judged from a worldly standpoint, none of us are great. But we measure ourselves not by the world, but by the consecration and loyalty which we manifest toward the principles which we, as a people, hold; and I shall be greatly disappointed if the faculty that we have secured do not help to build this school into a strong, educational institution for the finishing of our denominational work.

I have long desired to see this school become strong in training men for the ministry. Here is a wide field for leadership and an opportunity for specific work. But in order to accomplish this high purpose there must be clustered around the school a group of teachers who conceive the same grand central aim, and every department in the institution should be an auxiliary contributing to the attainment of this end.

Benefit of a College Education

I wish to say a word in regard to the benefit of a college training to young men and young women. Ofttimes we do not fully appreciate the real value of a thorough training for definite work. We are a poor people. Most of the fathers and mothers of the young men and women who make a success in this work have little of this world's goods. It is a great sacrifice for parents to send their children to our schools. I feel, however, that we have not fully appreciated the real value of a thorough course of training, and have been content to go into the work without suitable schooling rather than undergo the sacrifice and discipline necessary to finish a regular college course.

Many believe that they cannot finance themselves through college, so they leave school when they have reached the eleventh or twelfth grade. Twelve grades is but the beginning of an education,—the foundation,—and there is scarcely a young man or young woman in ordinary health who is not capable of putting himself through school if he but sets himself to that purpose. Mirabeau once said: "Why should we call ourselves men, unless it be to succeed in everything, everywhere? Say of nothing, This is beneath me, nor feel that anything is beyond your powers. Nothing is impossible to him who can will." And really it is a pity for a young man to quit school simply because he does not have ready cash to pay his way as he would like. "The boys who are sent to school," says one head of a university for juniors, "do not amount to much. From the boys who go to college come the leaders of the future." The student who pays his own way through college by hard work and economy receives a double training. The industry, economy, perseverance, and self-denial which he must practice are worth more than book knowledge. They become elements of character, and are capital stock which is ever at a premium.

The value of a college education can hardly be appreciated by those who have got along in life, satisfactory to themselves, without an education. An education is not simply for the purpose of helping to obtain a livelihood with less physical work than would otherwise have to be put forth. The college course is to intensify the individuality of man. It

trains him to think, to act, and to depend upon himself, and to have confidence in his ability to do work requiring skill and training. "Counsels to Teachers" tells us that "the true object of education is to fit men and women for service by developing and bringing into active service all their faculties." A college training teaches self-reliance and qualifies a man, both physically and mentally, for the highest service of which his powers are capable.

In speaking of a liberal education, Huxley said: "Those who take honors in Nature's university, who learn the laws which govern men and things and obey them, are the really great and successful men in this world. The great mass of mankind are the 'Poll,' who pick up just enough to get through without much discredit. Those who won't learn at all are plucked; and then you can't come up again. Nature's pluck means extermination. Thus the question of compulsory education is settled so far as Nature is concerned. Her bill on that question was framed and passed long ago. But, like all compulsory legislation, that of Nature is harsh and wasteful in its operation. Ignorance is visited as sharply as willful disobedience — incapacity meets with the same punishment as crime. Nature's discipline is not even a word and a blow, and the blow first; but the blow without the word. It is left to you to find out why your ears are boxed.

"The object of what we commonly call education — that education in which man intervenes and which I shall distinguish as artificial education — is to make good these defects in Nature's methods; to prepare the child to receive Nature's education, neither incapably nor ignorantly, nor with willful disobedience; and to understand the preliminary symptoms of her displeasure, without waiting for the box on the ear. In short, all artificial education ought to be an anticipation of natural education. And a liberal education is an artificial education which has not only prepared a man to escape the great evils of disobedience to natural laws, but has trained him to appreciate and to seize upon the rewards, which Nature scatters with as free a hand as her penalties.

"That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth-working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself.

"Such a one and no other, I conceive, has had a liberal education; for he is, as completely as a man can be, in harmony with Nature. He will make the best of her, and she of him. They will get on together rarely; she as his ever-beneficent mother; he as her mouthpiece,

her conscious self, her minister and interpreter."

In "Counsels to Teachers" we read: "The first great lesson in all education, is to know and understand the will of God. We should bring into every day of life the effort to gain this knowledge. To learn science through human interpretation alone is to obtain a false education; but to learn of God and Christ is to learn the science of heaven. The confusion in education has come because the wisdom and knowledge of God have not been exalted. The students in our schools are to regard the knowledge of God as above everything else."

"Today young men and women spend years in acquiring an education which is as wood and stubble, to be consumed in the last great conflagration. Upon such an education God places no value. Many students leave school unable to receive the Word of God with the reverence and respect which they gave it before they entered. Their faith has been eclipsed in the effort to excel in the various studies. The Bible has not been made a vital matter in their education, but books tainted with infidelity and propagating unsound theories have been placed before them.

"All unnecessary matters should be weeded from the courses of study, and only such studies placed before the student as will be of real value to him. With these alone he needs to become familiar, that he may secure the life which measures with the life of God. As the mind is summoned to the consideration of the great themes of salvation, it will rise higher and higher in the comprehension of these subjects, leaving cheap and insignificant matters behind."

The Japanese idea of college training is well set forth by one of their noted writers, Uchimura. In speaking of the education in old Japan, Uchimura says: "We were not taught in classes then. The grouping of soul-bearing human beings into classes, as sheep upon Australian farms, was not known in our old schools. Our teachers believed, I think, instinctively, that man (*persona*) is unclassifiable; that he must be dealt with personally — that is, face to face, and soul to soul. So they schooled us, one by one, each according to his idiosyncrasies, physical, mental, spiritual. They knew each one of us by his name. And as asses were never harnessed with horses, there was little danger of the latter being beaten down into stupidity, or the former driven into valedictorian's graves. In this respect, therefore, our old-time teachers in Japan agreed with Socrates and Plato in their theory of education. So, naturally, the relation between teachers and students was the closest possible. We never called our teachers by that unapproachable name, Professor. We called them Sensei, men born before; so named because of their prior birth, not only in respect of time or their appearance, but also of their coming to the understanding of the truth." And this is one great gain in the highest college training,—that the students are not trained collectively, but individually, to use their God-given powers to the best possible advantage.

The Word of God

We should never educate ourselves away from the Word of God. Whatever this school may or may not stand for,

it *must* stand for an earnest, open, unprejudiced study of the Word of God. We must seek for truth and not for theory. Extremists, fanatics, unbelievers, and opposers of the truth are made when we place theory above truth. Jesus said, "Sanctify them through thy truth: thy word is truth." It is the Word of God that will give us liberty and make us free indeed. It must be our aim to thoroughly study the Word, to correctly interpret its prophecies, and to instill such faith into the students who seek training here that they shall never have cause to say, It was in that school that I lost my faith. On the other hand, we must lead them into an experience of faith and complete dependence upon God. In order to accomplish this the Holy Spirit must be the source of power. Not alone by precept but by actual, personal experience we must demonstrate the presence and power of the Holy Spirit in the daily life.

After a denominational existence of more than fifty years, with numerous schools scattered throughout the country, easily available to our young men and women, it is a pity that more have not taken a thorough college course. The report of the statistical secretary shows that last year only thirty-five students having completed sixteen grades of work were graduated from our schools.

Speaking of thorough training, we read in "Counsels to Teachers:" "What is worth doing at all, is worth doing well. While religion should be the prevailing element in every school, it will not lead to a cheapening of the literary attainments. It will make all true Christians feel their need of thorough knowledge, that they may make the best use of the faculties bestowed upon them. While growing in grace and in a knowledge of our Lord Jesus Christ, they will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians. . . . Those who give all diligence to make their calling and election sure, will feel that a superficial knowledge will not fit them for a position of usefulness. Education balanced by a solid religious experience, fits the child of God to do his appointed work steadily, firmly, understandingly. . . . As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in our sanitariums, in the medical missionary work, in the offices of publication, in the conferences of different States, and in the field at large. We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind where we should be.

"As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. We should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined, and polished after the highest order, that the work of Christ may not be hindered for lack of skillful labor-

ers, who will do their work with earnestness and fidelity."

Believing that the time has come when, as a denomination, we should give more attention to encouraging our young men and women to finish a college course, we look forward to the future of Washington Missionary College with high hope. We believe it has a bright future. For territory, a constituency, opportunity for research work, situation, and natural advantages, nothing seems to be lacking. We hope that many young men and young women will go from this school to engage in our denominational work in all parts of the great harvest field, giving better service and doing more efficient work for their Lord and Master because of the training they have received while here. We bespeak for the faculty the confidence of the constituency and also of the students of this school, and trust that all present tonight will silently pledge to support the school, both by their means and by their prayers.

L. H. EVANS.

Medical Missionary Department

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

From India

FROM a letter recently received from Dr. V. L. Mann, of Lucknow, India, we take the following interesting paragraphs:—

"Some plans have been laid for the establishment in this country of a sanitarium, but we have been hindered by the lack of means. In the meantime our medical mission work for the Indian has consisted of hospital and dispensary work, and this seems to be meeting the needs quite well. While I believe there is a place in India for a well-conducted sanitarium, there are between three and four millions of people to be reached by medical missions, and but a few thousand Europeans and educated Indians to be reached by sanitariums.

"I was pleased in my observation of the work carried on in one of our sanitariums in the homeland, to note the keen interest shown in the people of the vicinity and in the spiritual welfare of the workers. Such work will be blessed not only spiritually, but financially. If institutions will do the work within and without the walls that they should do, God will bless them, and our medical Canaan will be reached. I do not mean by this that we should neglect the medical side of our work. We must excel in both lines. An institution working thus will have the respect of the community at large and the confidence of our own people.

"In India our medical facilities are made up of dispensaries that help the masses of the country, treatment rooms that reach the European and the educated Indian, a health food factory, and a health journal, and just now we are launching a hospital with which to unify this work. With the hospital will be a medical training school to prepare workers to take charge of our dispensaries, which are the largest part of our medical work.

"The question of temperance is a live issue in India. The Indian *per se* is not so very bad in respect to drunkenness, but the foreigner is teaching him, and therefore drunkenness is spreading like wildfire. Temperance workers are doing a good work here. Each year we put out a special Temperance number of the *Oriental Watchman*, and frequently run an article in *Herald and Health* on the subject.

"We are just forming plans to expend the means given to start our central training plant to unify the different parts of our field. This money was given by our dear people at home in the Thirtieth Sabbath Offering. We intend to keep them informed as to what is accomplished with the money. We are spending this money in that wonderful part of India called the Punjab."

Safe Arrival

W. H. STERLING and wife left this country a few months ago to connect with the sanitarium work at Diamante, Entré Rios, Argentina, South America. We have a letter from them, dated Aug. 7, 1914, telling of their safe arrival at their destination. They write encouragingly of their work:—

"We feel very much at home as there are so many Americans here. We scarcely feel that we are six thousand miles from the States.

"The sanitarium and school are doing excellent work. If the sanitarium accomplishes no more than training the young people as nurses, it will do a good work; but it is doing much more than that.

"It is sowing among the people here seeds of truth, which are already producing results.

"We are of good courage, and are realizing as never before the nearness of Jesus' coming.

"We are very thankful for a place in this work."

Seventh-Day Adventist Physicians, Notice

If you have not already done so, you are urgently requested to send at once, to Dr. G. H. Heald, Takoma Park, D. C., data to be incorporated in the directory of the Association of Seventh-day Adventist Physicians, soon to be published.

Give full name and address; member of what Seventh-day Adventist Church; present occupation (institutional or private); name of institutions with which you have been connected, position held, and for how long; year of graduation; from what medical college; what literary degrees (A. B., B. S., etc.); license to practice in what States and countries; where you have practiced, and how long.

Physicians who neglect to send this data do not give us the opportunity to do them justice in this directory. *Do it now*, else your numerous duties may prevent your ever doing it. We have a list of names of two hundred and ninety Seventh-day Adventist physicians in this and other countries. From some of these we have not been able to hear, and we may have to drop their names from the list. The members of the Association of Seventh-day Adventist Physicians, who receive regularly the sanitarium quarterly, now number one hundred and fifty, more

than half of all the Seventh-day Adventist physicians of whom we have had any record.

L. A. H.

Temperance Lectures in Tasmania

THE *Examiner*, of Launceston, Tasmania, gives almost a column report of a temperance lecture delivered by Elder A. G. Daniells. The first paragraph suggests the excellent reception given the lecture:—

"At the Mechanics' Institute last evening an instructive and interesting lecture was delivered by Mr. A. G. Daniells, the world president of the Seventh-day Adventists, who has been closely identified with the temperance movement in the United States, and is at present on a two years' tour. His subject was 'Does Prohibition Prohibit?' and the audience listened with rapt attention throughout his address, at the conclusion of which the speaker was greeted with loud applause. The mayor occupied the chair.

"The mayor briefly introduced Mr. Daniells, who, he said, was widely known throughout America as a temperance advocate. He had been in the field for many years, and had accomplished much useful work. He was sure that his address would be instructive and beneficial."

L. A. H.

Calls and Openings

PHARMACIST WANTED.—One of our larger sanitariums solicits correspondence with a qualified pharmacist, and might consider employing an assistant.

BAKERY FOR SALE.—There is offered for sale a bakery in a growing town, with good trade; no objection to Sabbath closing or Sunday work. Owner wishes to enter canvassing work. Good proposition offered.

TREATMENT ROOMS FOR SALE.—Two notices of treatment rooms for sale have been received.

WORKERS AVAILABLE.—Names of two men qualified as institutional storekeepers have been received; also names of a good office man, bathroom man, matron, lady and gentleman nurses.

For information on any of the above, address Medical Department, General Conference, Takoma Park, D. C.

Missionary Volunteer Department

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

Spiritual Problems of Our Young People

IN Elijah's time seven thousand did not bow the knee to Baal, but today seven thousand of our boys and girls are bowing the knee to Baal, living unconverted, Christless lives. Yearly this number is being recruited by scores and hundreds from our ranks, not because of a lack of interest in them, but because we are woefully void of knowledge as to how best to adapt ourselves and our message to them so that their interest will be aroused and their cooperation secured.

Often as we see the pleasant, apparently care-free faces of our boys and girls, we may ask ourselves if they ever think deeply and seriously about their eternal destiny. Our lack of knowledge concerning them is due to the outer crust that incases the normal boy and girl, which makes them misunderstood and unappreciated. But when we succeed in drawing aside the curtain, we see the hungry boy and girl waiting to be understood and sympathized with. They do not understand themselves, and they are confident no one else understands them. To know them is to win them.

At the camp meetings this summer many young men and women pleaded with God for victory. Some had formed the soul-destroying novel-reading habit; others wanted pride and worldliness removed. Dress had held some captive. Many had no interest in the Bible. Slang and foolish talking had robbed many of their peace with God. One young man told me that before coming to the meeting he had been tempted to give up his Christian experience and go into the world. As he reviewed his life, he saw so many imperfections and shortcomings that it seemed he might just as well stop first as last. But he got a new vision of Christ and of his power to save. This caused him to renew his consecration.

One young man had been working on the Sabbath for seven years. God brought him to the Northern Illinois camp meeting. The young man had a hard struggle to give up his position, tobacco, and worldly associates; but the Lord won the day, and he was baptized.

A young woman had violated her conscience and God's command by marrying outside the truth. Her hope to bring her husband into the truth had been blasted. She was in despair. Her life was so wretched, and the evil one had painted things so dark, that she had ceased to pray. She realized her great mistake, and returned to God.

Shall we not do for all our dear young people who are fighting life's battles, many of whom are facing Waterloos, what an aged church elder did for Elder A. G. Daniells when he was a boy? He had become discouraged, and had decided that he could not be a Christian. For three Sabbaths he had not testified. At the close of the third meeting he stepped outside and waited for his mother to come. He did not want to see any one. But the faithful old church elder wanted to see him. He followed the boy outside, placed his arm about him, and asked, in a fatherly way, what was the trouble. Then he kindly encouraged the disheartened boy, and won him back. That marked the turning point in Elder Daniells's experience. Shall we not be instrumental in helping the youth about us to make the right decision?

C. L. B.

“ANY doctrine that introduces a barrier between Christ and the sinner is a perversion of the truth. God has called us ‘unto the fellowship of his Son Jesus Christ our Lord,’ and this vital union with Christ is not dependent upon the will of a priest or the efficacy of a sacrament. ‘Our fellowship is with the Father, and with his Son Jesus Christ.’ Blessed fellowship! Glorious privilege!”

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

The Summary

OUR summary this month shows the first effects of the European war on our colporteur work. No reports were received from the two German, the Danube, and the Central European Conferences. Last month these four conferences reported a total of over \$9,500 worth of literature sold, and about the same amount for the corresponding month of last year. From word which has been received from Elder L. R. Conradi, we know that some colporteur work is still being carried on in these conferences. We hope we may get a report of this work later.

The summary for North America shows a small gain over the same month last year. With the vigorous efforts that are being made for a strong autumn campaign, we hope that, notwithstanding the falling off in some parts of the world, our reports may be kept up. The magazine sales in America show an encouraging increase over August of last year.

N. Z. T.

Our Colporteur Work in Europe

DURING the past years it has many times been demonstrated that the Lord can give success to our colporteurs in their efforts to circulate the printed page where from a human standpoint it would seem impossible. This is again being proved in the countries in Europe that are directly involved in the present terrible war. It is true that our workers have had to change their tactics, in some instances selling periodicals, but they have not had to give up their work. In the following extracts from private correspondence we give a few items of the latest news regarding this branch of our work in those fields:—

Germany

Elder L. R. Conradi writes as follows:—

“DEAR BROTHER: Five weeks have passed since we parted. I hope that by this time you have reached your family and found them all safe and sound, and are in a country of peace, far beyond the din of war. You may be sure that I was glad when I reached home. My good wife wept tears of joy.

“Wonderful things have happened since then. For weeks nearly all mail was stopped. Nothing could be sent, as the way had to be left open for soldiers and guns. It was a terrible blow for us, but now things are opening up; and with the exception of a few districts on the border, we can send out parcel post again.

“During the time that mail did not go out, we organized a good band of canvassers here in Hamburg, and they did splendidly, especially in selling our periodicals. Some came from Berlin and took back big loads of literature with them. Brother Boex went to Holland, taking over eight hundred pounds with him. We are trying to fill our papers with suitable material, and they have as

large a circulation as before. We are also getting out suitable pamphlets, so we are by no means idle. Larger books are also being sold, as the people have a greater desire now for religious things. But doubtless the cheaper publications will find a more ready sale.

“We are thankful that thus far Germany has financially outweathered things splendidly, so we have no difficulty in securing money. Though we shall feel the strain, yet if things continue as they are, we shall have no reason to complain.”

England

Brother S. Joyce, the general agent of England, writes:—

“The war has had a bad effect upon our book work. Only twenty agents have had courage enough to remain at their posts. Their sales average about \$15 a week, but we hope soon to do better. ‘Armageddon,’ the latest number of Our Day series, has had a good start, over 110,000 copies having been ordered; also 70,000 copies of a six-page folder entitled ‘The Meaning of the War.’ Our people have heartily taken hold of the work of circulating these special publications, and will, I hope, keep at it until the work is finished. Our ministers thus far are not prevented from publicly proclaiming the truth. In a number of places interest in their work is increasing, owing to the war, and preparations are being made for a vigorous campaign in inexpensive halls and in house-to-house work. Immediately when the war was declared, our food factory was stormed with orders. Thus far the food factory, the publishing house, and the sanitarium are running full time, and the college has opened with a good attendance, and students are still arriving. In most parts of the union the tithe has come in as freely as before. We feel thankful to God for his protection in this time of carnage and bloodshed.”

Spain

Brother John Brown, who is in charge of the colporteur work in Spain, sends the following word from Valencia, Spain:—

“After our conference in Barcelona I left home for this city. On arrival I began work in earnest, to encourage by example as well as by precept the workers who are with me. But my example has tended to discourage rather than to encourage the workers; for although I have worked hard, I have not been able some days to take even one order. This has been the experience of several other workers. Business houses are closing, factories are shut, banks are breaking, and as a result thousands of families are really going hungry. There is no way to export or to import goods. Agricultural products are rotting in the fields, and nearly everybody is moneyless, the same as we are.

“The Bible workers have been sent out to sell papers to earn their living. The ministers are about to do the same, and now we have decided to place all our bookmen on the paper also. We have published special numbers of the paper, and they are meeting with a ready sale. We can all earn our living selling papers. Our book business is probably ruined for this year, even though the war should stop; but we are of good courage, and shall make every effort to succeed, even though it seems impossible.

"During the eleven months preceding our annual conference our colporteurs in Spain sold \$9,200 worth of literature, a gain of 150 per cent over the previous year. We are glad for this report, as it shows that our literature can be sold successfully in Spain. One young man sold and delivered \$1,000 worth of books in five months. Pray for us in this time of need."
N. Z. T.

NOTICES AND APPOINTMENTS

"Review" War Extra

Who Ordered the 1,343,902 "Review" Extras

HAVING had requests for a report of the number of Extras ordered by the different conferences, we thought perhaps all our readers would be interested in a printed report of the number of this War Extra circulated in all parts of the field up to October 1. It will be noticed that every conference in the United States and Canada took an active part in this work, also that 11,600 copies were ordered by foreign fields. This report represents the largest and quickest work ever done by our people in the circulation of literature. The million mark was reached in twenty days after the announcement was made of the publishing of the Extra. The number of Extras used in each conference may be a reasonable guide for future estimates in missionary efforts.

In the following report the number of papers ordered by each conference is given in figures opposite the name of the conference:—

Alabama	9,800	N. New Eng.	10,965
Alberta	7,880	Ohio	44,451
Arizona	2,450	Oklahoma	19,898
Arkansas	7,880	Ontario	23,370
Br. Columbia	12,250	Quebec	5,210
California	22,450	Saskatchewan	9,950
Can. California	14,925	South Carolina	4,700
Cal.-Nevada	16,650	South Dakota	15,862
Chesapeake	15,150	S. Missouri	12,250
Cumberland	10,189	S. Texas	8,485
Dist. of Col.	28,105	S. California	37,420
E. Colorado	23,450	S. Idaho	11,325
E. Kansas	37,265	S. Illinois	17,990
E. Michigan	46,057	S. New Eng.	5,965
E. Penn.	19,205	S. Oregon	19,310
Florida	34,590	Tennessee	9,990
Georgia	13,300	Texas	21,145
Gr. New York	46,200	Upper Col.	27,390
Indiana	43,818	Utah	500
Iowa	55,510	Virginia	13,310
Kentucky	1,850	W. Colorado	7,950
Louisiana	12,360	W. Kansas	14,400
Maine	6,550	W. Michigan	52,045
Manitoba	5,410	W. Penn.	18,598
Maritime	3,868	West Virginia	11,075
Massachusetts	41,280	W. Texas	1,070
Minnesota	42,194	W. New York	35,931
Mississippi	6,318	W. Oregon	17,590
Montana	8,060	W. Wash.	19,350
Nebraska	27,355	Wisconsin	37,165
New Jersey	36,600	Wyoming	11,340
New Mexico	9,050	Foreign	11,600
New York	18,685	List	15,857
North Carolina	6,500		
North Dakota	12,315	Total	1,343,902
N. Michigan	19,810	D. W. REAVIS,	
N. Illinois	37,130	Circulation Manager.	
N. Missouri	8,496		

Virginia Conference

THE thirty-first annual session of the Virginia Conference will be held in Richmond, Va., Nov. 10-15, 1914, at the Morris Street Seventh-day Adventist church. The purpose of the meeting is the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference session. Each church is entitled to one delegate for its organization, and to one additional delegate for each ten members. Delegates should be elected promptly by churches, and credentials sent to F. N.

Colporteurs' Summary for August, 1914

UNIONS	AGTS.	HRS.	Books		Periodicals			
			VALUE 1914	VALUE 1913	NO. COP.	VALUE 1914	VALUE 1913	
ATLANTIC								
Maine	8	292	\$ 412.30	\$ 723.05	1255	\$ 125.50	\$ 348.50	
N. New England	5	172	63.75	577.10	2251	225.10	215.80	
Massachusetts	16	1006	684.70	478.15	4109	410.90	177.60	
S. New England	5	204	193.40	602.50	1974	197.40	280.00	
New York	16	998	1260.18	2080.70	1063	106.30	236.70	
W. New York	16	746	472.95	1725.60	3307	330.70	183.00	
Gr. New York	12	628	406.66	844.60	6871	687.10	442.70	
Totals	78	4046	3493.94	7031.70	20830	2083.00	1884.30	
COLUMBIA								
Ohio	29	1498	1139.55	1829.80	6393	639.30	320.10	
West Virginia	16	685	570.00	1685.10	240	24.00	55.00	
Virginia	22	1103	976.65	962.80	2447	244.70	104.00	
Chesapeake	10	671	731.00	1194.25	1387	138.70	41.00	
E. Pennsylvania	17	1623	1074.03	898.30	4234	423.40	628.10	
W. Pennsylvania	14	1079	1155.97	982.15	768	76.80	333.60	
New Jersey	6	694	619.50	483.35	5236	523.60	236.00	
Dist. of Col.	..	....	.....	1186.05	2192	219.20	116.30
Totals	114	7353	6265.80	9221.80	22897	2289.70	1828.10	
LAKE								
E. Michigan	9	832	717.05	.....	3743	374.30	466.60
W. Michigan	11	527	223.95	130.25	1495	149.50	94.00	
N. Michigan	7	491	295.50	247.35	351	35.10	57.50	
Wisconsin	13	1577	1298.75	255.30	2585	258.50	433.50	
N. Illinois	18	1645	978.62	1034.52	4455	445.50	339.00	
S. Illinois	25	1941	1405.15	268.50	758	75.80	96.50	
Indiana	11	515	358.60	403.15	2180	218.00	284.70	
Totals	94	7528	5277.62	2339.07	15567	1556.70	1771.80	
EASTERN CANADIAN								
Ontario	6	....	1350.21	378.65	2306	230.60	676.70
Quebec	1	....	.....	.....	200	20.00	25.00
Maritime	1	....	3.00	342.50	3405	340.50	19.00
Newfoundland	1	....	6.20	.....	80	8.00	.....
Totals	9	....	1359.41	721.15	5991	599.10	720.70
SOUTHERN								
Louisiana	11	553	731.10	920.45	825	82.50	80.50	
Alabama	26	2204	2401.80	1510.50	965	96.50	125.50	
Kentucky	17	871	677.45	878.90	452	45.20	96.00	
Mississippi	12	1050	2377.10	1530.10	820	82.00	113.00	
Tennessee River	14	1385	1351.95	659.25	2780	278.00	129.50	
Totals	80	6063	7499.40	5499.20	5842	584.20	544.50	
SOUTHEASTERN								
Cumberland	14	1148	1023.35	1154.75	381	38.10	74.00	
Georgia	20	1762	2857.75	972.75	1385	138.50	150.00	
North Carolina	11	989	802.85	448.60	1055	105.50	141.00	
South Carolina	11	819	935.10	351.60	1375	137.50	112.00	
Florida	19	1860	3262.35	724.50	1378	137.80	122.50	
Totals	75	6578	8881.40	3652.20	5574	557.40	599.50	
SOUTHWESTERN								
Arkansas	11	1593	2225.35	2050.65	495	49.50	99.40	
Oklahoma	28	1944	2335.80	2334.10	833	82.30	248.50	
W. Texas	11	599	897.74	195.80	285	28.50	43.00	
S. Texas	31	2341	3090.55	2473.55	1816	181.60	32.50	
N. Texas	33	1630	3169.95	1956.55	426	42.60	40.00	
New Mexico	6	618	1707.65	1252.30	350	35.00	26.00	
Totals	120	8725	13427.04	10262.95	4195	419.50	479.40	
CENTRAL								
N. Missouri	..	....	.....	569.05	1879	187.90	271.40
S. Missouri	12	1060	1384.65	.....	3320	332.00	31.00
E. Colorado	5	95	804.40	.....	1463	146.30	101.00
W. Colorado	1	40	164.50	.....	710	71.00	2.00
Nebraska	10	1572	1546.95	1029.55	3124	312.40	145.00	
Wyoming	6	605	1245.30	209.85	55	5.50	22.50	
E. Kansas	9	335	281.10	129.20	643	64.30	146.30	
W. Kansas	6	585	460.75	68.00	958	95.80	26.50	
Totals	48	4292	5887.65	2005.65	12152	1215.20	745.70	
NORTHERN								
Iowa	6	677	703.50	416.70	6065	606.50	351.00	
Minnesota	17	1392	1894.60	1235.30	7643	764.30	372.00	
North Dakota	9	1205	1733.60	2981.75	380	38.00	147.50	
South Dakota	13	1179	1109.75	1897.85	415	41.50	64.50	
Totals	45	4453	5441.45	6531.60	14503	1450.30	935.00	

PACIFIC

California	4	339	\$ 444.00	\$ 357.05	3805	\$ 380.50	\$ 403.50
N. California	8	921	894.45	334.25	627	62.70	73.00
Gen. California	2	93	64.75	1153.35	124	12.40	53.30
S. California	7	560	657.60	757.20	3600	360.00	466.00
Arizona	2	15	33.00	979.00	....	....	....
Utah	4	258	263.45	866.00	250	25.00	11.50
Nevada Mission	..	....	....	....	....	....	....
Totals	27	2186	2357.25	4446.85	8406	840.60	1007.30

NORTH PACIFIC

W. Washington	7	540	2388.50	1266.05	1560	156.00	275.00
Upper Columbia	9	425	717.00	1234.65	900	90.00	312.00
W. Oregon	7	816	1134.75	2470.55	882	88.20	248.00
S. Oregon	5	237	243.00	738.39	195	19.50	103.00
E. Oregon	..	....	....	....	....	....	....
S. Idaho	8	741	882.00	776.50	455	45.50	36.60
Montana	..	....	....	1598.35	1187	118.70	55.50
Totals	36	2759	5365.25	8084.49	5179	517.90	1030.10

WESTERN CANADIAN

Alberta	10	1902	1209.60	2888.35	2475	247.50	66.50
Manitoba	5	380	813.00	2016.90	855	85.50	65.00
Br. Columbia	..	....	....	597.40	2365	236.50	187.50
Saskatchewan	15	2152	2664.15	4164.60	1170	117.00	21.00
Totals	30	4434	4686.75	9667.25	6865	686.50	340.00

Foreign and miscellaneous	..	....	....	....	11971	1197.10	586.30
Subscription list	..	....	....	....	31479	3147.90	2911.80

FOREIGN UNION CONFERENCES AND MISSIONS

British	79	9737	4759.72	4667.67	134264	2724.44	2878.60
Australasian	82	5977	9329.65	9110.85	43600	1797.84	2360.48
South African	6	619	786.46	1013.41	603	38.52	17.46
Indian	25	4306	592.34	514.71	....	....	....
Scandinavian	147	21579	13233.85	9840.34	4446	264.35	273.97
E. German	..	....	....	1901.31	....	....	1224.97
W. German	..	....	....	2892.87	....	....	1365.02
Danube	..	....	....	760.76	....	....	29.14
Gen. European	..	....	....	3853.25	....	....	665.13
Latin	12	2087	1624.90	660.51	6339	230.32	216.65
Mexican	..	....	....	72.62	....	....	369.36
Porto Rico	6	....	476.09	564.16	....	....	....
Cuba	8	575	1452.00	1882.00	102	112.65	46.60
W. Caribbean	..	....	....	833.34	....	....	188.46
E. Caribbean	..	....	....	106.60	....	....	1.50
Levant	..	....	....	39.19	....	....	....
Korean	..	....	18.96	22.13	5807	145.17	82.32
South American	13	830	1454.76	2264.12	....	142.56	243.32
Brazil	32	2390	1484.60	1174.47	....	....	....
Philippine Is.	4	....	151.20	15.79	....	....	12.22
Canary Islands	1	61	78.57	....	158	2.95	....
Japan	..	....	5.59	6.63	1009	43.20	24.08
Totals, foreign	415	47261	35448.69	42196.73	196328	5502.00	9999.28
Totals, N. Am.	756	58417	69942.96	69463.91	171451	17145.10	15384.50
Grand totals	1171	105678	\$105391.65	\$111660.64	367779	\$22647.10	\$25383.78

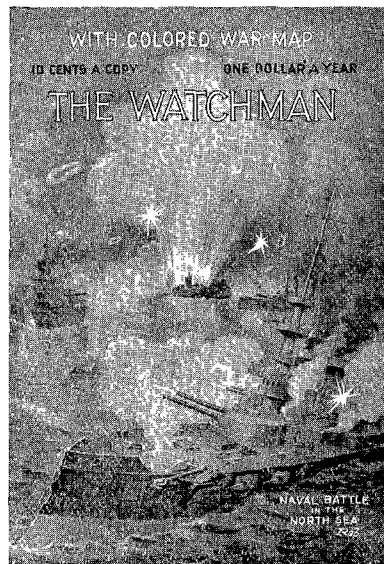
Comparative Summary of Foreign Periodicals

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.
 August, 1913, 313,746 copies, value \$9,999.28; 1914, 196,328 copies, value \$5,502.00.

Johnson, 2705 West Main St., Richmond, Va., at once. A full delegation is desired from all our churches.

WALTER C. MOFFETT, President;
 F. N. JOHNSON, Secretary.

An Unusually Good Number



THE great conflict now raging in Europe has not only astonished, but struck dumb, as it were, the world. The question is heard on every side, "What do these things mean?" The world is calling for light on this great event. Our publications are in demand. It is with this fact in view that the November *Watchman* has been prepared.

The beautiful cover design in three colors, picturing a naval battle in the North Sea, and a colored war map showing the different countries of the world affected by the European war, together with the usual good, interesting articles and illustrations on the live questions of the day, make the November *Watchman* an easy seller, and one which the people will want. Some of the articles are:—

- "After the War."
- "The Present World Crisis."
- "Creation and the Worship of the Creator."
- "The Peace of God."
- "The World's Greatest Criminal — The Power That Dared to Alter the Law of God."

Are you a subscriber? If not, why not? All new yearly subscriptions received before the first of the year will begin with the October issue, and will continue for fifteen months. Hence all new subscribers will receive the *Watchman* for fifteen months for only \$1. Subscribe now.

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	105,391.65
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	July	1911	1912	1913	1914
Jan.*	122202	121666	177080	152971	July	197582	191937	176772	211040
Feb.	99234	144257	201659	242627	Aug.	215773	183119	153849	171451
March	244003	207529	166499	224757	Sept.	135179	173077	127017	....
April	192757	189498	152088	162027	Oct.	164537	587830	126562	....
May	141204	162220	166465	168937	Nov.	110326	108755	100351	....
June	145025	163120	156550	189897	Dec.	98541	111199	99504	....
Totals	.....	.....	.....	.....	Totals	1866363	2344207	1804396	....

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

"Lys Over Landet"

(Danish-Norwegian Quarterly)

THE issue for the last quarter of this magazine is now ready. It is full of instructive and entertaining articles on the questions of the day. We may mention:—

"The Panama Canal," well illustrated, opening article.

"A Prophetic Survey of the Nations of Europe," illustrated with pictures of the sovereigns of several nations.

"The Difference in the Economic Status of the Dealers in and the Buyers of Liquor."

"National Prohibition."

"The Cigarette Curse."

Much other timely instruction. This magazine ought to have a very wide circulation among the Danes and Norwegians in this country. Subscription price, 35 cents a year. In clubs of from 5 to 40, single issue, 5 cents a copy; above 50, 4 cents. Address your tract society, or the International Publishing Association, College View, Nebr.

"Zeichen der Zeit"

(German Signs of the Times)

THIS number of our German magazine might be called a war special, as it contains three excellent articles as well as several editorial notes on the great European struggle as viewed from the Bible standpoint. Illustrated with many war photographs. Also contains several articles on present truth. Contents as follows:—

"From the Watchtower."

"The Nations of Europe in Prophetic Survey."

"The Sword."

"The Way to the Kingdom of God."

"True Discipleship."

"The Revelation of Jesus Christ."

"Two Different Weeks," an article on the Sabbath question.

"The Christian's Blessed Hope."

"Are the Ten Commandments Abrogated?"

"Why Is Medicine Worthless in Sickness?"

"A Drunkard's Sermon."

"Christ in the Home."

"The Bible and the Newspaper."

Prices as follows: 35 cents a year, four numbers; 10 cents a copy; from 5 to 40 copies, 5 cents a copy; 50 or more copies, 4 cents a copy. Address your tract society, or the International Publishing Association, College View, Nebr.

"Signs of the Times Magazine" for November

STRIKING titles, strong, logical articles as good as the titles are striking, and a fine selection of war pictures, combine to make the November number of the *Signs of the Times Magazine* even "one better" than the previous issue, 45,000 copies of which were printed and sold.

What does Ezekiel say about Russia? What did Joel and the seer of Patmos foretell about the so-called heathen nations—Japan and China? What did the prime minister of Babylon, about 3,000 years ago, prophesy regarding the great nations of the North and the East? The world wants to know about these things, and we can tell them. That's why so many pages of the November *Signs* are devoted to answering these questions.

Consider carefully the following: "Russia, 'Turned Back' and 'Brought Forth,'" "The Call of the Hour," "Austria's Fate in the Present War," "Demons Stirring Up War," "Armageddon," "Turkey's Attitude in This War," "Our Times Foretold," "How the European War Is Fulfilling Prophecy," "Is the Anglo-Russian Alliance Foretold in Prophecy?" "Devil Worship in London." These are some of the striking titles referred to above.

"The harvest truly is great, but the laborers are few," was never more true than now. If this magazine is without a representative in your district, will you not fill the place? The November number is a good one to start with. Prices: 5 to 40 copies, 5 cents each; 50 or

more, 4 cents each. Sell 25 and earn \$1.25, or 50 and earn \$3. Your tract society will give your orders careful and immediate attention.

New Catalogue

WE have just received our new catalogue showing the best Bibles selected from the Oxford catalogue. These Bibles have been selected with great care by a committee that has had long experience in handling Bibles. You may have the benefit of this experience by writing a post card asking for the catalogue. REVIEW AND HERALD PUB. ASSN.

Publications Wanted

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

Fred L. Burdick, Alvin, Tex.

W. D. Woods, Red Banks, Miss.

Mrs. Kate Taylor, 8102 Platt Av., Cleveland, Ohio.

Charles Overheser, 2220 Summit St., Columbus, Ohio.

Miss Enriette LeBlanc, Burke, S. Dak. All Seventh-day Adventist literature except the REVIEW.

J. H. Downes, care of Y. M. C. A., Cornhill, London, E. C., England. Continuous supply of all Seventh-day Adventist literature.

Mrs. A. F. Hamblin, Lake Arthur, La. *Signs* weekly and monthly, *Watchman, Instructor, Little Friend*, and tracts.

Obituaries

BODWELL.—Mattie Bodwell was born near De Kalb, Tex., Dec. 16, 1887, and died suddenly in San Antonio, Tex., June 8, 1914. Although she never made a profession of religion, she believed present truth, and shortly before her death expressed a desire to be a Christian. We hope to meet her in that better world. C. P. BODWELL.

CLARK.—Rebecca Clark was born Dec. 13, 1844, in Clapham, Yorkshire, England. The family moved to Canada in 1889. Sister Clark accepted present truth about thirteen years ago, and was a highly respected member of the Richmond (Cal.) Seventh-day Adventist Church at the time of her death. Sister Clark is survived by four daughters and two sons. We hope to meet her in the first resurrection. CHARLES E. FORD.

WRIGHT.—Edna Mabel Blakney was born July 30, 1882, and died at her home in Upper Golden Grove, near St. John, New Brunswick, Sept. 1, 1914. She was married in June, 1909, to Leonard L. Wright, and to them were born three children. The husband and one little son, together with her mother, two brothers, and one sister, are left to mourn. She was an earnest Christian and a faithful member of the Seventh-day Adventist Church, having joined the church when she was fifteen years old. Her dying words were those found in Ps. 17:15. The writer conducted the funeral service. GEORGE H. SKINNER.

SHOLLENBURG.—Henry Urius Shollenburg was born in Mercer County, Pennsylvania, July 27, 1851, and died in College Place, Wash., Sept. 7, 1914. He was married to Mary A. Scott, Oct. 19, 1879, in Wisconsin. Eleven children were born to them. Five of those living were present at the funeral. His wife, one sister, and one brother are also left to mourn. Brother Shollenburg was a faithful, devoted Christian. Present truth came to him in 1903. He was a cheerful, patient sufferer throughout his long illness. The funeral services were held from his home in Viola, Idaho. Elder E. N. Sargeant assisted the writer in the performance of the last rites. A. M. DART.

LEEK.—Bethven V. Leek died Sept. 14, 1914, aged 6 years and 9 months. He came to Asheville, N. C., with his foster parents a few months ago. He was a quiet, affectionate child, loved by all. We hope to meet him in the resurrection morning.

J. S. KILLEN.

BARDWELL.—Mary J. Bardwell was born April 26, 1838, and died Sept. 8, 1914. She was a faithful, devoted Seventh-day Adventist for many years. Two sons and several grandchildren are left to mourn. Words of comfort to the congregation assembled in the Seventh-day Adventist church at Colville, Wash., were spoken by the writer.

W. WOODFORD.

ALLYN.—Mary Allyn died in Birmingham, Ala., aged 88 years and 7 months. Three years ago the light of present truth came to her, and she died rejoicing in the Lord. She loved the Sabbath, and looked anxiously for the good old REVIEW from week to week. We know that if we are faithful we shall meet her again in "that glad morn of morns."

MRS. J. C. ALLYN.

GRAHAM.—Mary Frances Graham was born in Virginia, Feb. 25, 1831, and died at Fort Worth, Tex., Sept. 11, 1914. About fifteen years ago she accepted present truth, and died in hope of a part in the first resurrection. For many years her home was in Sedalia, Mo., and interment was made at that place. She is survived by two daughters and one son.

L. W. TERRY.

BROOKS.—Minerva Pratt was born in Benzie County, Michigan, March 17, 1875, and died at her home in Frankfort, Mich., Sept. 14, 1914. In 1891 she was united in marriage with Grant Brooks. Several children were born to this union, all of whom survive. The deceased accepted the third angel's message early in life, and fell asleep in Jesus. Words of comfort were spoken by the writer from Rev. 14:13.

L. G. NYMAN.

BOSTON.—Martha Davis Boston was born in Cedar County, Missouri, July 11, 1839. The greater part of her life was spent in the State where she was born. During the war, in the year 1863, she was married to Hinton C. Boston. Of their ten children six are left to mourn. Ten years after her marriage, Sister Boston was led to accept present truth. She was a devoted Christian, highly spoken of by all her neighbors. Our sister was laid to rest in Christian County, Missouri, Aug. 1, 1914. Words of consolation were spoken by the writer. S. A. MORR.

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YOUR KINDERGARTEN DEPARTMENT



IS THE KINDERGARTEN DEPARTMENT of your Sabbath-school supplied with the material necessary to teach the little folks Scripture lessons in a manner to make the lesson interesting to them, so that the study period will be one of joy, which will be looked forward to eagerly from one Sabbath to the next, and at the same time help in making the Scripture lesson practical? ¶ If not, you should send at once for the full kindergarten outfit. This outfit consists of the lesson book, "Bible Object Lessons and Songs for Little Ones" on the life of Christ, and a round table with little red chairs, as shown in the illustration above, and three boxes of material. Read the following description: The book contains illustrative material for

mothers and teachers. It has fifty-two lessons, one for each Sabbath in the year. It contains thirty-nine songs and hymns, written especially for these lessons. It has thirty-six full-page pictures, size 6x9 inches. It has fifty-two pen drawings, showing how to use the illustrative material. The book contains 160 large pages, beautifully printed. ¶ Once bought, this is permanent, being designed for use year after year. Your school should have one copy of this book for each teacher in the Kindergarten Department. Let the first lessons for every child be on the life and words of Jesus. No child lessons can equal those by and about the Master. It pays to make religious instruction delightful instead of irksome.

THE ROUND TABLE has a beautiful hard top, folding legs, and inside cabinet with lock for material. Seats seven children and the teacher. Advantages of these are: First, each child can reach center of table to help build the lessons. Second, teacher can reach every child. Third, table is heavy, so material is not easily shaken down. Fourth, can be folded and rolled away, so that any room may be used if none is permanently devoted to the kindergarten work. Fifth, table is varnished, easily cleaned, and lasts a lifetime.

EIGHT LITTLE RED CHAIRS for the class and the teacher are a delight to the children, and add to the convenience of the round table. The **THREE BOXES OF MATERIAL** make teaching easy. Boxes 1 and 2 contain hard maple blocks cut into cubes, halves, quarters, squares, and oblongs. Boxes are of cherry, dove-tailed corners, sliding top, durable. Box 3 contains 10 miniature sheep, 30 mounted sticks to represent people (10 of them children), green French tissue-paper for Sea of Galilee, cones and domes, and green splints for river outline and tree-building. If the three boxes are ordered with book, purchaser receives free a "Portfolio of Blackboard Sketches on the Life of Christ," to aid in drawing.

THE PRICES.—The book is issued in two styles of binding, board cover, \$1.50; blue cloth, \$2.00. The little red chairs, 60 cents each, freight or express extra. The table (weight 40 pounds), \$5.50, freight or express extra. Three boxes of material, \$2.00, mail 40 cents extra. If the book and material are ordered with the table, they are put into the drawer, thus saving postage.

The blocks, table, and chairs being practically indestructible, very little expense is necessary in the running of the Kindergarten Department after the first fitting up. The children take great delight in helping to build these lessons, and the impressions thus made remain with them as long as they live. This kindergarten outfit will be a great blessing to your Sabbath-school.

ORDER FROM YOUR CONFERENCE TRACT SOCIETY



WASHINGTON, D. C., OCTOBER 15, 1914

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We have been glad to greet in Washington Elder and Mrs. H. H. Votaw, of Burma, who are on the way to Ohio, their former home. Elder Votaw was ordered home on short furlough, but hopes to be back in the field next year.

THE Pacific Press brethren report the printing of an edition of 50,000 copies of the November *Signs Magazine*. We believe that an equal number of the November *Watchman* was likewise printed. Now is the time to give an increased circulation to these excellent magazines.

IN a note from the West Indies, Elder A. J. Haysmer, president of the West Indian Union Conference, says: "We are feeling the effects of the war considerably, prices going up and work getting scarce. It will affect finances throughout our union. We are getting out some literature—a leaflet and a special number of the *Watchman*—to meet the situation."

LETTERS from Europe tell of the wide circulation of our periodicals and other smaller literature in these war times. Less work is being done with our books. The last word from Germany reported that their general paper, printed at the Hamburg office, was having about as large a circulation as in ordinary times, and considerable book business was also being done by the colporteurs.

A POSTAL card from Brother A. F. Vaucher, secretary of the Latin Union Conference, written from Gland, Switzerland, says: "Brother Tieche and I left Paris on account of the war. I appreciate the articles on prayer in the REVIEW of August 13, and I hope these urgent calls will find a hearty response from our people in America. All is quiet in Switzerland now, but most of our church members are without labor. Nevertheless we are sure God will provide for our every need. The mission workers still in the field are ready to proclaim the message more powerfully than ever before."

PROF. B. G. WILKINSON, president of the Columbia Union Conference, reports that although a number of students who would naturally attend the school in Mount Vernon have enrolled in the Washington Missionary College, the academy opened with only eight less than the attendance of last year. This certainly promises well for its coming school year. While in Ohio recently, Brother Wilkinson spoke by invitation in the Methodist Episcopal church of Akron, on the war situation, and in the evening addressed a union mass meeting made up of the congregations of the Episcopal, Methodist Episcopal, Presbyterian, and Reformed churches on the subject of temperance. His message at both services was kindly received. The pastors of the several churches with their congregations manifested a deep interest in the subjects presented.

WRITING of the work on the Pacific Coast, Elder E. E. Andross, president of the Pacific Union Conference, states that the College of Medical Evangelists at Loma Linda has opened with an excellent spirit, and the prospects for the coming year are brighter than ever before in the history of the school. Including forty children in the church school department, the Pacific Union College opened with an enrollment of 290, sixty more than at the opening last year. Eighty of these are in the college department, and twelve are candidates for graduation at the end of this year. The opening of San Fernando Academy was most encouraging, and promises well for this year's work in that institution. Never before, Brother Andross states, has he seen such an interest as is now attending their evangelistic work. A greater desire to hear the message is found everywhere than at any time in the past.

A Ten-Thousand-Dollar Check

AS an indication of the rapid growth of our publishing work, we have recently received a check for \$10,000 from our Western Branch, in settlement for its September purchases. Brother J. W. Mace, the manager, says: "In token of our appreciation of the good services rendered in supplying our needs during the rush of 1914, we inclose the largest check ever sent by this office, \$10,000."

THE increase of business in our Western Branch this year has been a source of great encouragement. During the first eight months the increase of business over the corresponding period of 1913 amounted to \$27,000. It seems evident that the Western Branch this year will establish a new record for our branch offices, above the \$100,000 mark.

OUR home office was in a position to appreciate this large check just at this time; for on account of war conditions abroad, we have been making heavy investments in stock. Our purchases of paper in five weeks amounted to \$10,500. While the business of the world is greatly disturbed and confused at this time, the work of our publishing houses continues to increase. We are thankful for these omens of God's care over his own, and are of good courage to push forward in the Lord's work with increased earnestness.

E. R. PALMER.

"WITHIN the last six weeks," writes Elder L. V. Finster, from Manila, "I have baptized sixty-six persons." Thus the work advances in the Philippines. From the island of Cebu, Dr. Carlos Fattebert sends us two tracts, our first in the Cebu-Visayan language.

WORD from F. F. Byington, manager of the International Publishing Association, states that the Harvest Ingathering REVIEW has been translated not only into the German and the Danish-Norwegian, as previously announced, but also into the Swedish. We know our brethren of these nationalities can be depended upon to do their part in the coming campaign, as well as those who speak the English language.

UNDER date of July 26, Elder J. T. Boettcher, vice president of the European Division Conference, sends the following word from Vladivostok: "I was fourteen days on the road to reach this place. It is over six thousand miles from Riga. We have 123 members in the Amur Mission. Twenty-one have been baptized this year. Even though we have but few members in this place, a friend of the truth is building a meeting hall for us. We hold our meetings in private houses. I shall remain in Siberia until September." The interests of this work have widely separated Brother Boettcher and his family. His daughter, Olivia, is attending the Washington Missionary College, and his wife is at her old home in Ohio. Let us remember our brethren away out on the firing line, in their endeavors to advance the boundaries of this movement.

Harvest Ingathering Loyalty

THERE is a loyalty to missions manifested by our people throughout the entire field that is truly inspiring. Although a depression is felt because of the war, the Harvest Ingathering campaign for missions is being pushed.

FROM the Maritime Conference, the first to reach its portion of the \$100,000 last year, its president, M. M. Hare, writes: "We have the Ingathering campaign well in hand. Our working aim for this field is the raising of \$1,000, while our portion of the \$100,000 is only \$368.06. Last year we raised \$900. We expect an even better showing this year."

BROTHER L. JOHNSON, president of the Western Washington Conference, writes: "Our territory has been divided into districts, and a minister placed over each to carry the fall campaign, first with the *Signs* Temperance number, and afterward with the Ingathering REVIEW. We had 17,750 *Signs* on hand and an equal number of the REVIEW Extra. We hope this will be a beginning for the Harvest Ingathering work."

THE work is starting very encouragingly. Let us follow our Leader in this loving effort to reach souls, and we shall not only experience richly his blessing in our own hearts, but also see evidences of God's Spirit working upon the hearts of others. To serve with the Lord now is the highest honor that can be bestowed upon men. Taking the special REVIEW and going out in behalf of missions is one of the ways in which just now we may render efficient service for Christ.

T. E. BOWEN.