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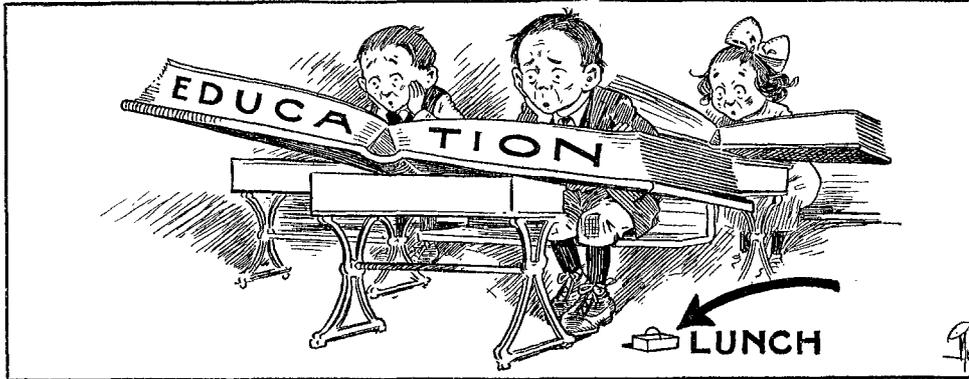
PHYSICAL CULTURE AND SCHOOL CHILDREN

CARL EASTON WILLIAMS



ARE parents generally neglectful of the physical welfare of their children? I believe that, in too

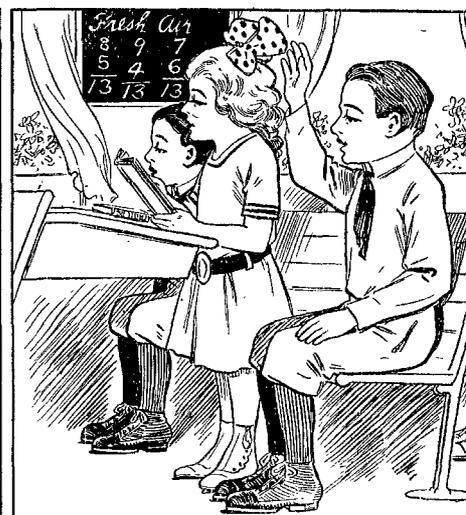
equipment. But childhood is also a time for building a physical foundation for the great life struggle. Every child



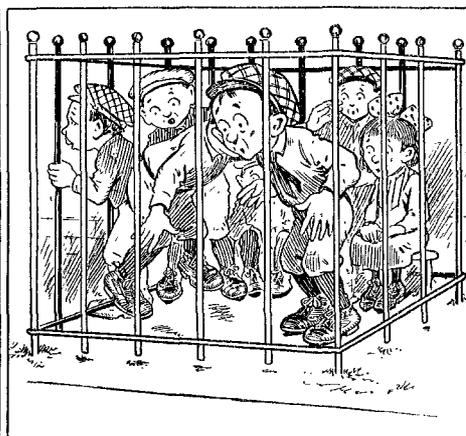
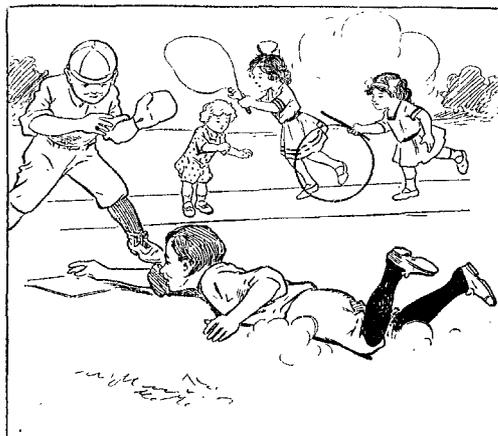
That education which places large emphasis on mental food, with little regard for physical food, is responsible for the fairly educated nervous wrecks who spend most of their time in sanitariums.



STUFFINESS AND STUPOR



AIR AND ALERTNESS



Which will develop into the best men and women? It is not customary to cage children, but it amounts to the same thing when children are huddled together in crowded tenements with no place to play but the fire escapes, or are sent to crowded schools without adequate playgrounds.

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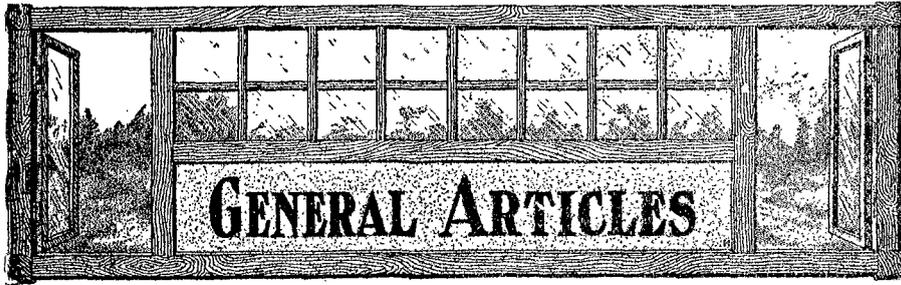
The Advent HOLY BIBLE REVIEW IS THE FIELD OF THE WORLD And Sabbath HERALD

"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, SEPTEMBER 24, 1914

No. 40



The Fullness of the Gospel —No. 1

Its Provision for the Development of a Holy and Perfect People

O. A. OLSEN

IN sending forth the twelve disciples to teach and to preach, Christ endowed them with power and authority to meet every need of humanity. They were commissioned to preach the gospel, heal the sick, cleanse the lepers, raise the dead, and cast out devils; freely they had received, and as freely they were to give. See Matt. 10:7, 8; Luke 9:1, 2.

When Christ was about to leave the world and return to the Father, he repeated the original commission, giving it a world-wide application. He said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18.

The human family is suffering from the effects of sin. The gospel of Jesus Christ is the only remedy that can fully meet every requirement and bring the help and relief so much needed by suffering humanity. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

When the disciples were first sent forth to preach the gospel, they were also instructed to heal the sick and to cast out devils. All the ills and sufferings of humanity are the result of sin: therefore

it is most natural that the gospel that brings salvation from sin, should also heal the sick. On one occasion they brought to Christ "a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Matt. 9:2, 5. Thus the healing of the sick is a part of the ministry of the gospel.

For carrying forward the gospel ministry, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28. All these gifts are needed in the church for the work to be done. While "there are diversities of gifts," still it is all by the same Spirit, for "it is the same God which worketh all in all."

In the work of Christ, we have an illustration of a complete ministry. He preached, he healed, he fed the hungry, and he ministered comfort to the sorrowing. He did just what the occasion called for.

We have entered the time of the closing work of the gospel in the earth. The great advent movement set forth in the wonderful threefold message of Rev. 14:6-12, is being fulfilled. Great light is shining forth from the sacred pages of God's Book, and as a people we are in the enjoyment of great blessings. Early in our experience our attention was called to the principles of health reform as an important factor in the work of developing perfection of character preparatory to the coming of the Lord.

Anciently the Lord gave his people very definite instruction as to how they should conduct themselves. They were commanded not to follow the ways and habits of the heathen nations about them. Lev. 20:22-26. Israel was to be holy unto the Lord, and therefore they were

not to eat and drink and do as the heathen nations about them. Their eating and drinking and their general conduct were to reveal their holy character. The Lord also promised them health, on condition of implicit obedience: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Deut. 7:6, 15. "And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:25.

Thus the Lord, in his dealing with his special people Israel, not only gave them instruction regarding their worship, their sacrifices, and how to obtain forgiveness of sin (see Leviticus 4, 5, and elsewhere), but he also gave them very definite instruction concerning their physical well-being, that, as God's chosen people, they might, both in holiness of character and in physical development, reflect the glory of God. Ps. 105:37. He also fed them with the best food: "And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full." Ps. 78:24, 25.

God has now set his hand the second time to gather the remnant of his people: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people." Isa. 11:11.

Anciently God called his people out of Egypt. They were not allowed to obey God there, so he called them out that they might serve him. Ex. 4:22, 23; Ps. 105:43, 45. God's people are to bear his own character. Lev. 20:26.

Now the Lord is again making a special call, this time out of Babylon. Babylon has fallen, and become the very habitation of wickedness; hence the call

(Rev. 18:2, 4), "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

God's people are not to follow or pattern after the world any more now than in ancient time: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. "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." 2 Cor. 7:1. "Be ye holy; for I am holy." 1 Peter 1:16.

The remnant of God's people are to be known as those "which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17); and "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

Again the Lord is calling the attention of his people to these health principles in a most emphatic manner; and the reason given is the same, namely, to "glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises ["virtues," margin] of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

The Church Not a Kingdom

S. E. TABB

IN the REVIEW of May 21, 1914, Lee S. Wheeler quotes from Cardinal Gibbons's "The Faith of Our Fathers," page 23, the following:—

"The church is called a kingdom: 'He shall reign over the house of Jacob forever; and of his kingdom there shall be no end.' Now in every regulated kingdom there is but *one king, one form of government, one uniform body of laws*, which all are obliged to observe. In like manner, in Christ's spiritual kingdom there must be one chief to whom all owe spiritual allegiance, one form of ecclesiastical government, one uniform body of laws which all Christians are bound to observe; for every kingdom divided against itself shall be made desolate."

Mr. Wheeler very pertinently adds: "If the assumption that the church is the kingdom be granted, the whole [papal] system appears logical and Scriptural. . . . Consequently, if this interpretation is to be allowed, all the decrees of intolerance and all the crusades of extermination waged against infidels and heretics must be conceded to be but the exercise of the legitimate authority of the church over the state. Protestantism has no defense."

"If the assumption . . . be granted;" "if this interpretation is to be allowed." Aye, there's the rub.

The cardinal's "The church is called a kingdom," brings to mind the conundrum that used to be sprung on us rustics back in boyhood farm days: "How

many legs has a calf if you call its tail a leg?" If the farmer said five, the laugh was on him; but not infrequently the rustic was shrewd enough to answer: "Four; for calling a calf's tail a leg doesn't make it a leg." Calling the church a kingdom doesn't make it a kingdom. Nowhere in the Scriptures is the church ever called a kingdom, nor is Christ ever called the king of the church. To be sure, "King" is one of his divine titles (Ps. 10:16), and he is "King of the Jews" (Matt. 2:2), but "King of the church" never.

"Christ is the head of the church" (Eph. 5:23), and the church is his body, for "he is the head of the body, the church" (Col. 1:18). Again, Christ "is the bridegroom" (John 3:29), and the church is his bride, who at "the marriage of the Lamb" becomes "his wife" (Rev. 19:7). In that wonderful passage, Eph. 5:23-32, the apostle Paul uses marriage to set forth the relation between Christ and his church—husband and wife. He may be "king" to others, but not to the church. Of that he is "head" and "husband," and the church is his "body," his "wife." The cardinal's application of Luke 1:33 to the church—"He shall reign over the house of Jacob forever; and of his kingdom there shall be no end"—should not confound even a tyro in exegesis.

The Jews rejected their "King" and his Messianic kingdom. The kingdom movement was thus halted. The kingdom, therefore, is for a time in abeyance, and Jesus is now as "a certain nobleman" who "went into a far country to receive for himself a kingdom, and to return." Luke 19:12. The time parenthesis between his rejection and return is the church period, the time for taking out from among the Gentiles "a people for his name" (Acts 15:14), that is, a church; and after this he "will return, and will build again the tabernacle of David, which is fallen down" (Acts 15:16), setting up the prophesied and promised kingdom of which Luke speaks. The church is thus an out-called, chosen, selected body that serves its purpose during the kingdom-interregnum period and is then removed from the earth, caught up "to meet the Lord" (1 Thess. 4:17), thus in its earth form coming to an end.

To confound the Roman Catholic Church with the true Scripture church, which is made up of all who by truly believing in Jesus become of his "body" (Col. 1:24), most of all to make the true church a "kingdom," is an inexcusable error. This exegesis stands on a quicksand foundation, and the superstructure of a Roman Catholic kingdom church which the cardinal in the quotation has so pretentiously builded thereupon, tumbles into ruins; and great is the fall of it.

Yet his disallowable interpretation is no more invalid than much on which the Roman Church builds. Another instance: How much the hierarchy makes of the "power of the keys" assuming all prerogative and supreme power in the

church, from the text which Christ speaks to Peter, "I will give unto thee the keys of the kingdom of heaven." Matt. 16:19. In a footnote on this passage, in the Douay (Romanist) Bible, we are told that thus Peter should become "chief pastor, ruler, and governor; and should have accordingly all fullness of ecclesiastical power signified by the keys of the kingdom of heaven." *Ecclesiastical* power! Did Christ mean what he said, and say what he meant? He said "kingdom of heaven," and did not say "church." While it is true that the church and the kingdom of heaven have much in common, it is also true that, according to the Scriptures, they have characteristic differences that utterly preclude their being considered in their entirety to be one and the same thing. The fond assumption that the new Pope, Benedict XV, or the whole Roman hierarchy, now holds the keys to the church is simply absurd. If not now, never.

No, the church is an *ekklesia*, not a *basileia*—a called-out company, not a kingdom.

The Second Advent Movement —No. 11

J. N. LOUGHBOROUGH

WHEN the Lord especially works for his people, we should expect it to be for those who have consecrated life and all to his service and to their faith in his immediate coming. It was so in this case; for some very soon began to receive light which explained the great disappointment and their situation. Hiram Edson, of Port Byron, N. Y., had been an earnest worker in the midnight cry movement, and he with others was in prayer meeting all night of the tenth day of the seventh month. The next morning, in company with a young man, O. R. L. Crozier, he went home across the cornfield. They talked of the situation, and then knelt down by a shock of corn and prayed.

In the third season of prayer the Spirit of God came in a powerful manner upon Brother Edson, nearly smiting him to the ground, and with it the word came, as distinct as if spoken with an audible voice, "The sanctuary to be cleansed is in heaven." He told this impression to Brother Crozier, and said, "What does that mean?"

They hastened home, and, asking God to guide, Brother Edson opened his Bible to the eighth and ninth chapters of Hebrews. As he read that the earthly sanctuary was a "shadow" of the heavenly, a "figure," and the service "an example," he said to Brother Crozier: "I have read that a hundred times, but I never saw it as I see it now. The sanctuary is in heaven, and Jesus has gone in to cleanse the sanctuary." They followed out their study, and it resulted in a clearly written article on the sanctuary, which was published in the *Day-star*, an Adventist paper of Canandaigua, N. Y.

In another Adventist paper, the *Voice*

of Truth, published at Rochester, N. Y., Nov. 7, 1844, the editor said: "We cheerfully admit that we have been mistaken in the nature of the event we expected would take place on the tenth day of the seventh month, but we cannot yet admit that our High Priest did not on that day accomplish all that the type would justify us in expecting. We now believe he did." Shortly after, the same editor said in his paper: "We have had the first and second messages. There is a third to be given. Search for that message."

As the Adventists approached the tenth day of the seventh month, and saw the hardness and impudence of the ungodly, they said, "We have done with the nominal churches and all the wicked, except so far as this message may affect them." What, then, was their surprise to see that, after the *time* book had been eaten, and its *honey sweetness* passed, and they were in the *bitter* state of disappointment and reproach, to read, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11. This very language shows that those to whom it is addressed thought their work was done.

They began earnestly to inquire: "How can we get started? We cannot meet the people until we have some explanation of our past disappointment." The Lord had made provision for that in the very next words, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Rev. 11:1. They said: "This measurement is not a literal measurement in cubits, for 'God is no respecter of persons.' The measure of the worshippers must be a delineation of character. And the standard for this measurement is the law of God, for 'by the law is the knowledge of sin.' Rom. 3:20. Also, the measurement of the temple must be the study of it and its service."

They had taught that when the seventh trumpet should begin to sound, the mystery of God — the gospel work — should be finished, as declared to his servants the prophets. In the prophecy of Daniel this close of Christ's work was to be the cleansing of the sanctuary, at the end of the 2300 days. While they had in mind the popular idea that the earth was the sanctuary, they supposed its cleansing must be by fire, in the destruction of the wicked at the coming of Christ. Now they saw that, at the sounding of the seventh angel, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

They saw that the earthly sanctuary was a "figure" of the true, and its service an "example" of the heavenly, and that the apartment containing the ark was opened only once a year, and that for the high priest to enter in and cleanse the sanctuary. They said, "The time has indeed come for Christ to cleanse the sanctuary,—his last work as high

priest, his blotting out the sins of his people."

Then, again, the text said, "There was seen in his temple the ark of his testament." His testament is the testimony that God spoke with an audible voice from Sinai, and wrote on two tables of stone. This was a duplicate of what is now seen by faith in the ark in heaven, for that was what God gave to Moses. They could say, "We have found the reed, like unto a rod, by which the people are to be measured. The ten commandments — the fourth, and all — are binding, just as God spoke them on Mt. Sinai." Then began to appear a special need that the law of God should be proclaimed, that the people might see how they came short of doing the whole will of God.

Some of the Adventists began to teach the Sabbath from another standpoint than the ark, but their work was of short duration. T. M. Preble based his effort on what was said about the little horn of Daniel changing times and laws, and he put out this terse statement, "Pope's Sunday keepers are God's commandment breakers." Very soon, however, he took the position that the ten commandments were abolished at the cross. J. B. Cook answered the texts brought forward to prove Sunday keeping, and said, "Thus easily is all the wind taken out of the sails of those who sail, perhaps unwittingly, under the Pope's Sabbatic flag." His work soon ended, he claiming that he had discovered from the church Fathers "an eighth day to be kept,—Sunday." Those who stayed by the work were those who received the light from the sanctuary, the ark, and the third angel's message.

Lodi, Cal.

The Message to the Church of the Laodiceans

D. W. C. MCNETT

It has come to be generally believed by Seventh-day Adventists that the message of Rev. 3:14-22 is being received by God's remnant people, and no doubt this is true of many in the church. But is there not danger of our receiving this solemn message theoretically, thus falling into the very error which the message itself warns against? Our great danger is in self-deception — feeling all right when indeed we are all wrong. This message is more than a sentiment adopted as an opinion or a creed. It is a call to self-examination, a call to repentance. We are exhorted, "Be zealous therefore, and repent." It is to the closing work of the gospel what the message of John the Baptist was to the establishing of the gospel. His message was: "Repent ye: for the kingdom of heaven is at hand." "Prepare ye the way of the Lord." "To make ready a people prepared for the Lord." Compare Matt. 3:2; Luke 3:4; 7:27; 1:17; Mal. 3:1, first clause; and Mal. 4:5.

The divine purpose of the Laodicean message seems to be to cause the inward

perception to become clearer; the quickening of the individual consciousness to one's condition as needy, unworthy, sinful, self-righteous, self-important, and self-satisfied, consequently leading us to a state of humility and self-abnegation well-nigh unknown to many of us.

Many and varied are the figurative expressions used by the inspired writers to describe this work of repentance, that we may comprehend its nature and be impressed with its importance. For instance, we read: "Whosoever shall fall on this stone [Christ] shall be broken" (Matt. 21:44); "Knowing this, that our old man is crucified with him [Christ]" (Rom. 6:6); "Now if we be dead with Christ, we believe that we shall also live with him" (verse 8); "In whom also ye are circumcised with the circumcision made without hands" (Col. 2:11); "Buried with him" (verse 12); "Mortify therefore your members which are upon the earth" (Col. 3:5); "Baptized into his death" (Rom. 6:3); "And have no confidence in the flesh" (Phil 3:3). It is the office of the Holy Spirit to convince of sin and to direct the work of repentance for us, and not we for ourselves, apart from him. "Him [Christ] hath God exalted, . . . for to give repentance to Israel." Acts 5:31. Our part is to pray for the Holy Spirit, and then submit to its workings. The inspired caution is, "Quench not the Spirit."

Is it not possible that we are grieving away from our hearts and minds that tender Guest, while inviting its presence? The Holy Spirit must be recognized and received. We must buy the "gold of faith and love," and anoint our eyes with the eyesalve of spiritual discernment before we shall receive the gifts of the Spirit in our brethren, or its operations upon our own hearts. In other words, we must have the "fruit of the Spirit," which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," before we shall receive the fullness of the Spirit, which includes the gifts of the Spirit. The body, with all its powers, must be presented "a living sacrifice," given for service at the Spirit's bidding, and we must be "transformed by the renewing" of our minds before we shall be able to "prove what is that good, and acceptable, and perfect, will of God," for us individually in the gifts of the Spirit. See Rom. 12:1-8.

Let us thank God for the degree of the Holy Spirit already given, and ever cherish its gracious influence upon our hearts. As we do this, we invite him into our hearts and his presence will be more constant. Then let us hold fast to the promise, "And the Lord shall guide thee continually." Isa. 58:11.

PRAYER is so necessary, and the source of so many blessings, that he who has discovered the treasure cannot be prevented from having recourse to it whenever he has an opportunity.—*Fenelon*.



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EDITORIAL

Sentenced to Attend Mass

THE Milwaukee *Journal* of August 24 gives a little foretaste of what may be expected more and more frequently as Rome secures the upper hand in the various departments of our municipal and national governments. One Arthur Stewart, of Chicago, had been arraigned before municipal Judge Jarecki on a charge of nonsupport filed by his wife. The judge sentenced Stewart to attend mass in a certain Catholic church regularly for a year. The judge himself is a Catholic and attends mass at this particular church. It is stated that the judge takes great delight in observing the punctuality with which Mr. Stewart is "serving his sentence."

In colonial days, when church and state were admittedly united, church attendance was made compulsory, and those were fined who did not regularly attend. When Sunday observance began to be enforced by law in the days of ancient Rome, the same spirit of compulsion in religious things was manifest. All through the Dark Ages compulsion in religious things was working, and that was what made those ages dark. The victims of stake, rack, and dungeon went to their death as a protest against such compulsion. We have heard frequently within the past few years of soldiers and sailors being compelled to "attend divine worship;" and the Chicago incident above mentioned is not the first report we have seen of men being sentenced to attend church. Such actions by a court of justice indicate that not all Americans appreciate what religion really stands for, or what rights the Constitution guarantees the citizen, or even what century we are living in. Such a "sentence" not only tramples upon the rights of the individual, but is an insult to the church and to the Head of the church. Our Lord never designed that his church should be used as a penal institution, or that individuals should be forced into it under compulsion of threat of punishment. Force in such things is

utterly foreign to the purpose and character of Christ. Never did he use force save twice, and then it was to drive unworthy men out of his sanctuary, not into it. These modern developments show a tendency to break away from the fundamental principles of the national structure and follow the course of other nations in making unholy alliances between civil and religious things. We shall hear of such developments with greater frequency as the government becomes more subservient to the dictates of the church. It is history repeating itself; but when this repetition is complete, we shall see the end. C. M. S.

Gathering Funds for Missions

JUST now, as we face another autumn Ingathering season, it may add to the interest in the campaign for missionary funds to know that practically all the missionary societies are calling on their constituencies to go out after money for missions.

While the combined missionary societies in North America are securing about \$17,000,000 a year for missions, there is thorough agreement among them all that far more could be done. Within the last two or three years special attention has been devoted in the general missionary councils to the matter of increased and systematic giving for missions. The general appeal, it is felt, is no longer adequate. The call has been made for the lay members in all the churches to take upon their hearts the burden of personal effort to gather the funds needed for the hastening of the evangelization of the world.

This very year numbers of the societies are pushing with all vigor what they call an Every-Member Canvass. People are urged to go out among their friends, aiming to reach every member in the great religious bodies, soliciting a missionary gift. This campaign means a call for the active workers in the great denominations to go out to interview men and women in their homes and in their

places of business, making appeals for missions. In the August number of *Missions*, the organ of the Northern Baptist Missionary Board, the call is made:—

WANTED AT ONCE.—Five thousand men and five thousand women to canvass immediately for individual gifts for raising what remains of the missionary debts. . . . Don't faint away if people say, "No." Smile and go forward, and return the next day and see if they have not changed their minds. Call them up by telephone to inquire if you did not misunderstand what they said.

Organs of the great societies urge successful business men and others to join in planning ways and means for increasing the missionary resources. Without doubt, this movement, which is very general, will bring in many hundreds of thousands of dollars, perhaps millions, to the various missionary societies. Somehow there is a burden upon the hearts of all those who are leading out in missionary endeavor in the great churches to do something very strenuous, and to do it quickly. They have not the light upon the prophecies that we see, though it should be added that many have in their hearts a feeling that the coming of Christ is drawing near, and that the work of the church is to carry the gospel to the world in preparation for his coming. But we Seventh-day Adventists have, as we know, light upon the special message of preparation that is to make ready a people prepared for the Lord. Much more may we, then, take upon our hearts a burden to gather in the resources for the missionary advance.

The experience year by year shows that there are multitudes who do not ordinarily make regular gifts for missions who are glad to help when the good cause is set before them. This general movement in behalf of missions has been given wide publicity in the public press, and many are familiar with the idea. This can only be a help in preparing hearts to respond with gifts when the idea is presented.

And our brethren and sisters who have been out year after year with the Harvest Ingathering number of our papers feel that the Lord certainly goes before them. One sister at a Western meeting told of gathering in a good sum, nearly all in small amounts, as she went about telling the simple story of her own interest in God's work in the earth and her desire to gather missionary gifts for it. On one occasion, as she went to a country home, the man of the house saw her coming and halted as he was starting across the fields, waiting for her. Before she stopped, the good man said to her, "I think you have come to ask me for something for God's work, haven't you?" She said she had, and

explained the object of her visit. "I thought so," he said, "when I saw you coming," and then and there he gladly made a gift.

Never was there greater need for missionary gifts, and never was there a season when the topic of foreign affairs and the need of this world for the gospel of Christ could be more readily introduced to the minds of the people. It is perfectly apparent that now is the time to push the work of missions in Asia and Africa and all the great mission fields, where heathendom is being stirred up by Christendom for the final conflicts. It is a good time in which to tell the people of our world-wide work to which we are devoting our own resources to the utmost, and in behalf of which we may confidently appeal to others.

W. A. S.

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Preach the Word

Avoid the Speculative and Sensational

NEVER perhaps in the history of mankind were the nations of men so deeply stirred as they are today. Intensity has taken possession of their hearts. An almost frenzied madness possesses the multitude. Startling events are taking place in rapid succession. No man knows what a day or an hour may bring forth. Thousands are looking into the future with trepidation. They wonder what will be the outcome of the conditions which exist. How will this great European conflict end? What is the portent and meaning of the present situation?

To Seventh-day Adventists, as the professed expositors of the prophecies of the Word, many are looking for an answer to these questions. There is afforded us today an unprecedented opportunity of giving to our fellows a knowledge of the special truths for this time. We shall be recreant to our trust if we fail to step into the doors of opportunity opening before us.

But associated with these opportunities is great danger to us as Christian workers,—danger that we shall be carried away with the spirit of speculation so rife in the world at the present time, and go beyond that which the teaching of the Scripture warrants. We may teach with assurance that the soon coming of the Lord is clearly indicated by the signs which are fulfilling on every hand. We know what will be the final outcome of the great controversy between truth and error. However, there are very many details relating to individual nations about which the Word is silent. It illy becomes us as ministers of that Word to mingle our own theories and ideas with what the Scriptures teach. No man can forecast the outcome of the present conflict. No one knows whether victory

will turn on the side of the Dual Alliance or on the side of the Triple Entente, and it will not help the cause of the gospel for us to speculate over these questions. Wild, thoughtless, sensational statements may create a stir; they may catch the popular ear for the time being, but they will not commend this message to the serious consideration of sober, thinking men and women.

Let us be conservative in our estimates, guarded in our statements. Let us neither rush into print with sensational statements nor express from the pulpit any sentiments which are not clearly and fully warranted by the Scriptures of Truth. Hundreds of religious teachers will do this. We cannot afford to adopt their tactics. We cannot afford to assume knowledge which we do not possess. We should content ourselves with preaching the Word, and going no farther than that Word warrants in forecasting the future. Let us act the part of sane, sensible, sober-minded men and women, appreciating fully the responsibility which is thrown upon us in presenting in the true spirit of the Master the message for this time.

And let us pray God to eliminate from our hearts all partisanship. We are debtors to all men. To the high and the low, to the rich and the poor, to the learned and the illiterate, to the Jew and the Gentile, to the Greek and the barbarian, this message is to go today.

The banner of Prince Immanuel is to be unfurled in the land of every flag and every nationality. God has committed to us the gospel of peace. Let us exemplify this gospel in our lives, and proclaim to the inhabitants of all the earth the message of peace and good will in Christ Jesus.

F. M. W.

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Who Is Leading?

A SPIRITUALIST writer, who styles himself Zadkiel, has an article in the *Washington Post* of September 13, which purports to be a mediumistic interview with the spirit of Napoleon Bonaparte concerning the war which is now raging in Europe. The admission of the alleged spirit of Napoleon that he is leading in this war is worthy of note, when considered in connection with the statements contained in Rev. 16: 13-16. While we do not hold that this is the battle of Armageddon, there is no question but that the "spirits of demons" are now doing their work of preparing the nations for that mighty conflict. The record says:—

"I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them

together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16: 13-16, A. R. V.

The interview with the alleged spirit of Napoleon reads:—

Question.—Is Napoleon present?

Answer.—I greatly appreciate your calling for me.

Napoleon a Friend of Peace

Ques.—Are you interested in the war now prevailing in Europe?

Ans.—I am greatly shocked and filled with consternation. I would like to join forces with your good President; I am for peace.

Ques.—Can you foresee the results of the war?

Ans.—There are many nations contending on all sides; old animosities engendered in my time are influencing these nations. I have more at stake than any one else, for my generals are leading the armies of France. I am responsible for the battle of Waterloo, and the bitterness engendered there has kept many a soul over here in a state of unrest. They have now found an opportunity to vent their wrath in this warfare. It will be terrible in its results to the earth; destruction of nations will follow in its wake.

Ques.—Will the final results be better or worse for the peoples of the earth?

Ans.—All upheavals result in good after a time; but when personal animosities are formed, evil thoughts emanating from those minds will continue to bring eruptions on earth.

Ques.—Can you tell us what the results will be?

Ans.—A nation will cease to exist (probably Austria).

A kingdom will fall into evil repute. (Doubtless Germany, in consequence of the barbarity of her soldiers.)

Decisive Battle Near Switzerland

Countries will mourn the flower of their youth.

Trouble and disgrace will come upon many.

Ques.—Will the great final battle be fought in Belgium, near Waterloo? (The armies were then contending in the eastern part of Belgium, and military critics were predicting that the great battle of the war would be fought near Waterloo; but the answer was very emphatic to the contrary.)

Ans.—No. Switzerland will feel the force of contending armies more than any other country in the world. I am commanding the line of defense, not pushing an encounter, but using my strength to prevent carnage.

Ques.—What are your feelings with regard to England?

Ans.—We are joined in a common cause for humanity.

Note that Napoleon is "greatly shocked;" that he is desirous of joining with America's President; that he is "for peace;" that, in spite of the fact that he is a spirit, living in the spirit world, yet he has "more at stake than any one else," for his "generals are leading the armies of France;" that the spirits over there are in a state of unrest, and now

have "an opportunity to vent their wrath in this warfare;" that he is "commanding the line of defense;" that he is using his strength "to prevent carnage;" and that he is joined with England "in a common cause for humanity."

It may be true, and probably is, that the above is really an interview with a spirit; but it is not the spirit of Napoleon. It is one of those demon spirits mentioned in the text quoted from Revelation, and the declaration of that spirit does in reality corroborate the scripture mentioned. These "spirits" of Napoleon and his generals are the unseen agencies of the prince of darkness doing the work so long ago foretold of them. These are wonderful days, for they witness the swift events of the close of God's controversy with sin.

C. M. S.

Forty Years Ago

It is interesting to consider that it was just forty years ago that the first worker was sent by this denomination to labor in another land. This was Elder J. N. Andrews, who sailed from Boston, Sept. 15, 1874. In the *True Missionary*, a paper published in the interest of our missionary cause, there was printed in October, 1874, the following article relating to Brother Andrews's departure:—

September 15, 1874

This is a day significant in the historic annals of the Seventh-day Adventists. It was signalized by no flourish of trumpets or martial parade, ushered in with no loud acclamations, and passed away without any public demonstrations. It witnessed what is to a casual observer only a spectacle of daily occurrence, only a ship freighted with its wealth of merchandise and human life, to set out on its voyage across the ocean.

There were parting salutations and good-by blessings. But to some there was more. How much more, who can tell? Among the throng, towering above the rest, stood a noble harvester going forth into the white fields of the Master, from home and friends, from familiar scenes, to labor in the cause he had served long and faithfully in this Western world, away to far-off Switzerland. This was our dear Brother J. N. Andrews, accompanied by his son and daughter, and gathered about him to bid a last fond adieu were his friends. Well did Sister White express it when she said, "He is going as a missionary for God, a pilgrim and a stranger in a strange land."

Heavy indeed must have been the burden of his soul for the cause of Christ, alike in the land he was leaving and that other land to which he is journeying. Yet he was calm and full of noble courage in God, confident of his inspiring support, and completely submissive to his will. He felt that wheresoever his feet might stray, into whatever clime he might journey, beneath whatever skies he might linger on sea or by land, he could not drift beyond God's love and care, who is a Father to all his children.

Our dear brother felt revived and strengthened spiritually and physically, as the hour of his departure drew near when he was to take the outstretched hands and look into familiar faces so dear to him perhaps for the last time on the shores of time. His farewell words were as confident and hopeful as ever. But why linger? The hour had come, the noble vessel plumed itself for its ocean flight, the signal was given, and hurrying feet bespoke the parting moments. Calm and collected, with tenderest words of comfort and condolence, he blessed the friends he left behind. Who can paint that parting scene?

To the Boston church, the day will be a calendar day not to be forgotten. Many were the heartfelt prayers for Brother Andrews's safe passage across the Atlantic, to him who hears the thoughts even when no word is spoken. And so he and his dear children went. We repeat, God bless him and his dear ones wherever he may direct their footsteps.

M. WOOD.

Boston, Mass.

How many faithful, earnest workers have been sent out to the fields beyond since that time, and some, like Brother Andrews, have sealed their testimony with their blood. Many others will yet be called upon to go forth. The harvest of the world is ripe, and the reapers must hasten to their work in every land and in every clime. May God speed the day to which we have long looked forward with joyful expectation, the day of the coming of the Reaper and the gathering of the harvest home.

Why Are They Persecuted?

AN eloquent appeal is made in the September 12 issue of the Catholic journal *America* on behalf of the Catholic priests and nuns who have been expelled from Mexico by the Constitutionalists and are now at Vera Cruz under protection of the United States government, and at San Antonio and El Paso, Tex. While we sympathize with all who are in distress, we cannot help wondering why these people should be suffering at the hands of Mexicans, just as we wondered why the friars of the Philippines suffered at the hands of the Catholic Filipinos.

The Roman religion has been the favored religion of Mexico and of the Philippines for centuries. It dominated these countries and controlled the public and private activities of the people. As long as it was possible, that religious system reserved those fields to itself, and permitted no other faith to reach the people. With those fields entirely to themselves for hundreds of years to control and to mold, it seems wonderful that the members and leaders of that denomination should suddenly feel the heavy and relentless hand of persecution and be compelled to flee such countries in haste to save their lives. Concerning the

condition of the Mexican priests and nuns the article in *America* says:—

"A long-drawn cry of distress has gone up from many suffering people. Men and women are in agony, and they are pleading for help. The fire of tribulation is upon them, and they are calling for assistance. . . . Their cry . . . is from out hearts ground in the mill of agony, crushed in the press of tyranny. It comes to us freighted with sobs and tears and blood. . . . They devoted their lives to God without stint: their work Christianized Mexico and gave to it culture and faith and hope of eternal life. And now these laborers of God's vineyard are hunted, friendless, penniless, starving things. The wild beast of the mountain fastness is more welcome and comfortable than they. . . . The bones of many a murdered priest are whitening in the land beyond the Rio Grande; the hot, scalding tears of outraged sisters, spouses of Christ, have fallen on Mexican soil. . . . Villa proclaims them immoral. . . . Carranza denounces them as enemies of progress and enlightenment

But these who are thus persecuted are Catholic leaders, Mexico is a thoroughly Catholic country, and the persecutors have been under Catholic influence all their lives, and most of them members of that church from infancy. Those whom they persecute have been their spiritual advisers since they reached the age of accountability, and have gone in and out among them as they who stood in the place of God to them, who could forgive their sins and release them from the pains of purgatory for a price, or could shut the gates of heaven against them.

Why have the people risen and thrust them out? It is the old story of a religion thrust upon an unwilling people, lording it over them, putting a yoke upon their necks which they were unwilling or unable to bear, securing the support of the state or of state officials, and ruling by the power of finite force instead of by the power of infinite love. Rome has had this hard lesson set before her many times, but she will not learn; and in the United States, where she has made gigantic strides under a frame of government that gives her an unrestricted field, she clamors for that "patronage of public authority" which has proved a thorn in her side in Mexico and the Philippines.

If it were Methodists or Lutherans or Confucianists who were persecuting Catholics in Mexico, killing their priests and exiling their priests and nuns, then might the Catholic Church with reason complain; but when Catholic Mexico does it, we are bound to conclude that there is a reason. Should the Methodists of the United States gather up a considerable portion of their Methodist pastors and deaconesses and expel some of them from the country and take the lives of others, we should have to conclude that there was something wrong with

Methodism or with those who were expelled, or both. And we should come to a similar conclusion were Seventh-day Adventists to rise up and slay some of their conference presidents and ministers and exile hundreds of their ministers and teachers. The fault would not lie with those who saw it done, but with the organization or those who did it, or both. We sympathize with the sufferers, but we cannot sympathize with a system which bears such fruit.

Nevertheless, the author of the appeal lays the blame for the sorry plight of these sufferers upon the United States. The country is not named, but his words are so plain that it is not necessary:—

Their persecutors leaned on strong arms, hid themselves in the shadow of great names, and carried through their nefarious work by alien influence. Yes, the enemy of priests and sisters was made strong by borrowed forces: the victims were lashed by whips lent from without.

It is true that the importation of arms and ammunition from the United States enabled the Constitutionists to win; but that was not the cause of the hatred and distrust of the clergy which resulted so disastrously for them. That cause lies within the system itself — the union of religion and the state. And they who foster such a system, whether they are Catholics or professed Protestants, are planting thorns in their own path, and carrying in their bosom serpents whose fangs will yet sink into their own flesh. A union of religion and the state has always borne the fruit of oppression and persecution, and it is not surprising that it should sometimes plague the planters themselves. Let Americans judge the tree by the fruit it bears. C. M. S.

Turkey Declares Her Independence

WITH the situation which now exists in Europe, when all the great powers but Italy are engaged in deadly warfare, the Turkish government evidently deems it an opportune time to rid herself of the domination of some of her stronger neighbors. This, according to a recent statement of the Turkish government, she proposes to do.

For many years Turkey has granted to other nations charters of extraterritorial privileges. These are called capitulations, from the fact that they are divided into chapters. Mr. Oscar S. Straus, former ambassador for the United States at Constantinople, in the *Washington Post* of September 12, traces the origin of these capitulations to the twelfth century. In 1453, when Constantinople was taken by the Ottomans, there were settled in the capital city a number of colonies of resident foreigners, who had maintained their respective

religious autonomies. The Ottoman conquerors permitted them to continue their local self-government.

In after years the rights that Turkey had granted in a spirit of liberality when she was dominant were by degrees in later centuries — when Turkey became less powerful — incorporated as rights in treaties with various foreign governments. The first treaties in which these rights were set forth were made with France, later with Austria, Great Britain, and others.

In 1830 the United States made their first treaty with Turkey; this contained the favored nation clause. We also obtained the same extraterritorial rights enjoyed by the great European nations.

With these capitulations more or less in force, Turkey was not sovereign in her own dominions. For example, in the various treaties that followed in line of these capitulations Turkey could not raise her import duties without the consent of powers with whom she had made these treaties.

Again, under the capitulations, criminal trials involving foreigners were held before the consular courts of the nations to which the criminals belonged. Certain of the powers had yielded in this respect, receiving important concessions or a consideration on the part of Turkey. In this way she slowly and gradually acquired some elements of sovereignty, but not the whole.

According to the statement of the Turkish ambassador to the United States, these restrictions imposed by the powers have weighed heavily upon the Ottoman government, and prevented the putting into execution of certain reforms which the powers of Europe have demanded. It is claimed also that this situation has lessened the moral responsibility of Turkey and relaxed the moral fiber of the nation. This situation the Constantinople government feels should be changed. Accordingly, on September 9, the various governments to whom Turkey has accredited representatives were informed that beginning with October 1, Turkey proposes to assert her independence and free herself from these irritating restrictions. The announcement given to the press by the Turkish ambassador to the United States, as published in the *New York Times* of September 11, declares:—

A cablegram to the Turkish ambassador from the Ottoman minister of foreign affairs states that by imperial irade the Ottoman government has abrogated, as from the first of October next, the conventions, known as the capitulations, restricting the sovereignty of Turkey in her relations with certain powers. All privileges and immunities accessory to these conventions or issuing therefrom are equally repealed.

Having thus freed itself from what was an intolerable obstacle to all progress in the empire, the imperial government has adopted as the basis of its relations with the other powers the general principles of international law.

This purpose of the Turkish government is not the result of a sudden impulse.

Immediately after the revolution which brought the Young Turks party into control of the government, the powers were approached with reference to the abrogation of the capitulations. The reply was unfavorable, as the powers held that the new government should first demonstrate its ability to govern wisely and administer justice fairly before the powers would surrender the rights which their citizens held in Turkey.

The same position is taken by the powers at the present time. Great Britain, Russia, France, and Italy have replied in identical terms. According to the *Washington Post* of September 13, they point out that —

the capitulatory régime in Turkey is not an autonomous institution of the Turkish Empire, but an issue of international treaties, diplomatic agreements, and contractual acts of divers kind. Consequently, this régime can be modified only on the basis of an understanding with the contracting powers, and, failing such an understanding before October 1 next, the ambassadors would be unable to recognize the executory force beginning on that date of the unilateral decision of the Sublime Porte.

It is felt by many that this protest on the part of the powers will not affect the course taken by Turkey nearly as much as will the results of the European conflict. Because of the desire of Great Britain, France, and Russia for Turkey to remain neutral in the present conflict, it is believed that their protest was couched in as mild terms as possible so as not to irritate the Turkish government, but in the event of their final victory, doubtless they will take a much stronger position.

The government of the United States also has refused to recognize the right of the Ottoman government to abrogate the agreements made between it and this country, and has sent a strong protest to the Constantinople government in harmony with this decision.

It is quite possible that instead of this position taken by the Turkish government strengthening that nation, it may open the way for its more speedy ejection from Europe. In the past, Turkey has been bolstered up in every crisis by one or more of the great European governments. Now, if she persists in her determination to sever her dependence upon these strong nations, so that none of them stand by her side to assist her, the way may open for her more speedy elimination from Europe and her final abandonment by every earthly government. Of her own volition she will have chosen the course which will bring her to her end with no one to help her, as outlined in the prophetic word.

Let us pray for eyes to see and for hearts to understand the meaning and portent of the rapidly shaping events in earth's history.

F. M. W.

Our Work Among the Colored in the South

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; 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, to preach the acceptable year of the Lord." Luke 4: 18, 19.

THIS scripture, taken from Isa. 61: 1, 2, afforded our Saviour the subject for his discourse on the occasion of his first appearance in the synagogue at Nazareth, after his anointing and his temptation in the wilderness. A prophecy of his life work, he used it, as it were, as his inaugural address, and to reveal the nature of his great mission to the suffering, the oppressed, and the lost of earth. He evidently considered this scripture as his commission, his divine credentials to the human family. On another occasion, when the representatives of John the Baptist came to him, inquiring, "Art thou he that should come, or do we look for another?" his answer was, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11: 3-5.

The work of Christ among men was to be of such character that, being in full sympathy with his Father, he would reveal God's disposition toward men. The Lord hates oppression; he longs to relieve suffering; it is his great desire to elevate the downtrodden and to save the lost. The prophecy of Isaiah referred to by Christ, must therefore be descriptive of the work of the remnant people who are commissioned by him to preach the everlasting gospel to a dying world. To that portion of the prophecy read by Jesus of Nazareth, they must, in order to make their work complete, add the succeeding statements of the second and third verses: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

All mankind are the recipients of his mercy, and are in need of the benefits of his grace, for all are lost; but if there are in this work of mercy, any special or favored classes, they are those that in a special sense are oppressed, suffering, and ignorant. We need not wonder, then, that so much has been said to this people by the Spirit of God concerning our obligation to the millions of the colored race in the Southern States, and our duty to preach to them the fullness

of the gospel of Christ, and in every way possible to ameliorate their deplorable condition, in which the years of their bondage and the generations of their ignorance have left them.

This the North American Division Conference is seeking to do through its Negro Department, by the preaching of the word, by the efforts of its Bible workers, the establishment of schools, and every other available agency. Of late years, very encouraging results have attended these efforts. In some of the Southern States, these results equal or exceed the accomplishments for the white race. It calls, however, for heavy appropriations from the Division Conference treasury, for the great mass of the colored people of the South are exceedingly poor. Their work is not and perhaps never will be self-supporting. The general administration has always been obliged to appeal to the denomination for financial assistance to carry on this work.

Sabbath, October 3, has been selected this year as a day when special offerings should be made for the benefit of the Negro Department. We hope for liberal gifts from all our churches on that day, especially as those in charge of this work see many needs that will call for additional expenditures. The present condition throughout the world surely should manifest to the Lord's people that the King's business requires haste, and that the greatest zeal and earnestness should now characterize all our work, for "the night cometh, when no man can work."

W. T. KNOX.

Note and Comment

Pertinent Admonition

It is refreshing in these days of growing spiritual degeneracy to see some in one of the great churches endeavor to exalt the standard of humble Christian living, and seek to draw their followers back from the tide of evil which threatens to overcome the great Christian church. At a recent meeting of the Chicago Baptist Association the report of the committee on the state of religion was unanimously adopted as follows:—

Baptist women are in many cases falling victims to the vulgar and suggestive styles of the day, and frequently our houses of worship are suggestive of the Oriental harems rather than the Christian church.

Rich Baptists who turn the automobile into an excuse for turning the Lord's Day into one of pleasure seeking, should be cautioned, and if necessary disciplined.

The American theater is a demoralizing institution, and too many Baptists have been seduced by it.

About one third of all the Baptist ministers attend the theater. Of course, they choose the better class of plays, but the effect is bad.

We wonder if in any measure these strictures of world-loving and indifferent Baptists apply to members of the Seventh-day Adventist Church. There surely is not among our people the plainness and simplicity of dress which once characterized the members of this church. With some there is a letting down in the strict observance of the Sabbath of the Lord. Sad as it is, we see occasionally members of the Seventh-day Adventist Church attending the theaters. With the light which has been given to this people, we shall be without excuse if we permit these demoralizing influences to play havoc in our lives. God wants us to raise the standard higher in all our churches, and call our brethren and sisters to a higher and holier plane of Christian living.



No Conversions in 1,399 Congregations

FROM the Conference on Evangelism, recently held at Montreat, N. C., there was sent out an appeal to the pastors of the Southern Presbyterian Church, in which is made the following statement, according to the *Christian Observer* of Aug. 5, 1914:—

In view of the continued destitution in our beloved Zion and the slow growth of the church, and especially in view of the meager report of accessions and of the distressing fact that last year 1,399 congregations — approaching one third of the whole number of our congregations — reported no conversions, we would earnestly appeal to all our people to bow in importunate and faithful prayer to God to build up our waste places and to bring multitudes into the kingdom of our Lord Jesus Christ.

We are led to consider as we read of this situation in the Southern Presbyterian Church what proportion of the churches among Seventh-day Adventists would be compelled to report the same conditions for last year. We hope there are none, and yet we fear there are some, doubtless a much smaller per cent than the preceding figures represent, who would be forced to confess that during the last twelve months not one new convert has come to Christ as the result of their labors. If this is true of the last twelve months, shall we let the condition continue to exist during the year to come? Let us earnestly resolve that with God's help we shall be the agencies through whom he will work to bring one or more souls to a saving knowledge of Jesus Christ.



ELDER G. W. ANGLEBARGER reports from Denver, Colo., that from the time of their camp meeting in 1913 to that of 1914 fifty-one new members were baptized and added to the Seventh-day Adventist churches in that city.



An African Evangelist

W. B. WHITE

IN 1902, under the labors of the African Compound Mission, Robert Mapepuka was converted from heathenism to Christianity. He immediately began laboring with this missionary society, and continued with it till 1909, when he received the truths that we hold as a people. He embraced them with all his heart, and is now one of our native workers on The Rand, in Johannesburg, giving all his time to laboring among the natives. He sells books, gives Bible readings, and preaches as the way opens.

Robert was born in Machopa, above Delagoa Bay, Africa, and is now about thirty years of age. He has a wife but no children. He is quite a linguist, speaking the Machopa, Zulu, Kafir, Sesuto, Shangana, Shewa, Gatonga, and Cheronga languages. At the mines about Johannesburg, thousands of natives are gathered in to labor. These come from most of the tribes of Southern Africa; and Robert's ability to speak so many languages makes him a valuable worker in the cause of present truth. He is an earnest, God-fearing man, and is doing what he can to carry the knowledge of the truth to his people.

Meiktila Industrial School

R. B. TIJURBER

SEVERAL years ago a telegrapher in Rangoon became interested in our work, but was soon after transferred to Meiktila. Brother Votaw found opportunity to follow him for a stay long enough to present our belief more thoroughly. The government prosecutor of the district attended the readings, and in a short time united with us. Through his influence many prominent persons in the town became interested in our system of education, and urged that we start a school. Some money was raised, and the opening seemed so providential that I was called from America to begin educational work. This was late in 1909; in March, 1910, the institution took form. That was "the day of small things" indeed; but in the four and one-half years since then God has helped us to gain much in facilities and efficiency.

The school is the most successful of its kind in Burma; but to say this is not rating it high compared with schools of like nature in other Eastern countries; for industrial education is at a low ebb in this land of the toil free. As a people, the Burmese do not appreciate skilled workmanship in the ordinary trades.

They continue to class work with drudgery, and take no pride in training the hand to accuracy. Many parents highly approve our work — for the other man's boy. Until the people are educated away from this erroneous idea, technical education will not be popular in Burma. While we knew this from the beginning, our work has been to identify this



ROBERT MAPEPUKA

truth with a growing cause; for from economic necessity the industries are forcing attention from the natives. Commercially they are giving their country to foreigners, while we are taking the best methods of saving Burma to the Burmans. Perhaps all we have been able to do by way of creating sentiment has yet to be seen; but we are gaining souls for God's kingdom, and that is our chief aim. We shall not take space to give an account of all our struggles during the past four years, but shall show the aspects and prospects of the institution as it stands today.

Meiktila is three hundred and twenty miles north of Rangoon on the railway. It is a town of about seven thousand people, and an important civil and military station. We have twenty-five acres of land, one and one-half miles from the station. This land is nearly all cleared and tillable. Although near the shore of a lake, we are in the dry zone, and irrigation is needed during the dry season to make crops succeed. Because of a lack of proper fences, a water supply,

and an able man to lead out, we have not done much in agriculture. But the soil is excellent for such crops as water-melons and peanuts.

There are five permanent buildings on the land: a school, a workshop, a dormitory, the superintendent's house, and a teacher's house. The land and buildings are the property of the mission, and are free from debt. Approximately six thousand dollars has been invested in the institution, about half of this coming from mission funds and half from the interested people of the country.

Because of peculiar conditions, the number in attendance has varied greatly. We shall try in a few words to describe these conditions. The Burmese are an agricultural rather than a manufacturing people, and those who are educated prefer office work to anything else. The various branches of the government provide many openings in this line, and Burmans are given the first choice, because it is their country. But no one can get a clerkship who has not passed a certain grade in the government-aided schools. These schools are usually conducted by the various missionary societies, and charge a small tuition; but the government pays half the teachers' salaries, and helps also in buildings and equipment. To secure government aid a certain curriculum must be followed, authorized textbooks used, and the teachers must hold government certificates. The nature of our work compelled us to do without this aid. The textbooks and teachers did not suit our work, and we had no teachers of our own who held certificates. Attracted largely by some new thing, many boys attended the school at first, most of whom, however, were undesirable. But many were easily coaxed away to other schools, when, in their ignorance, they were told that we would make coolies of them, while with a government certificate they would become magistrates and judges. The truth is, many of the other schools are fitting their boys for neither trades nor professions, but are making idlers of them.

Our new workshop is well built, having a cement floor, tile roof, and corrugated iron siding. It measures seventy-two by thirty-two feet. Part of the side is composed of huge doors, which can be raised outward, providing an awning under which the boys can work. Thus the structure affords ample room for the three trades, and also a room for a fourth, which we hope will be printing.

The leather-, cane-, and wood-working divisions are making and repairing boots, shoes, harness, belts, wood and cane furniture, baskets, etc. Besides what can be sold from the shop, an agency is maintained in Rangoon; and ordinarily we have no difficulty in disposing of the finished products. These trades are nearly self-supporting. The fact that there is some waste incurred in teaching the boys, and that scarcely any capital has been put into the business, keeps them from being able to stand alone. With proper supervision there is no reason why they should not be made a source of profit.

For a long time we have been calling for a capable layman to take charge of this industrial work and business; and we hope soon to be able to welcome one to the field. It has been necessary for me almost entirely to neglect gospel work and teaching and to give my time to buying and selling. This is not as it should be. There is a great opportunity here

When the work in Italy was considered, the committee voted to divide that territory into two mission fields. The provinces of Piedmont, Lombardy, Venice, Liguria, and Emilia will constitute what will be known as the Upper Italian Mission field, with a population of about fifteen million. Brother C. Kamm, who has done successful work in Germany,

Mission expects to get a good man as leader of the colporteur work in that field, and as our experience in other Catholic fields has demonstrated the advisability of going over the ground first with a health publication, it was voted that "Practical Guide" be translated and published in the Italian language as soon as possible.

was asked to take charge of this part of Italy. Brother Zecchetto remains director of the publishing work in the southern portion. It was also voted to secure the release of Brother Knitter, the field agent of the West German Union district, to take charge of the colporteur work in Italy.

Spain is proving to be a good field for the circulation of our literature, and Barcelona will doubtless become an important publishing center. It was therefore decided to place an experienced man in charge of the publishing work in that city, and the committee recommended that Brother L. E. Borle move to Barcelona, and that Brother Jules Robert take charge of the publishing work in Gland. A committee of five was appointed to examine "Heralds of the Morning" with the view of adapting it to Spain; and if this can be done, it will be translated and published at an early date.

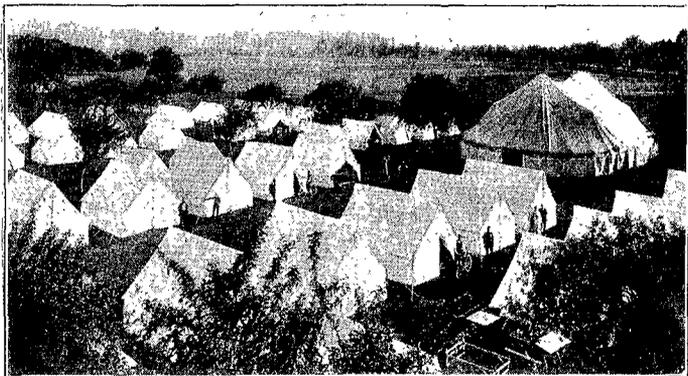
Brother John Brown, who has charge of the work in Spain, was asked to extend his field to France at the beginning of the new year.

The home missionary work and the young people's work received careful attention during the meeting. Brother L. Spicer, of Hamburg, had charge of the latter. Twenty-two young persons gave their hearts to God for the first time. Advance steps were taken in the organization of the young people's work, and the brethren are hopeful of seeing good results from this effort.

The workers in the Latin Union have a big problem on their hands to warn the hundred million in their field, but they took up the work again after the meeting with new courage, believing that greater blessings are in store for them.

A MAN who lives right and is right has more power in his silence than another has by his words. Character is like bells that ring out sweet music, and that, when touched, accidentally even, respond with sweet music.—*Phillips Brooks.*

"By prayer we receive within us heaven with all its blessings, the Holy Spirit with all his graces, God himself with all his promises."



LATIN UNION ENCAMPMENT

for a consecrated young business mechanic.

Twelve students from the school have been baptized. Three have gone into the canvassing work, and the school has been instrumental in better fitting other native laborers for places in the work. This institution is now known and watched throughout the length and breadth of Burma; and it must and will succeed.

(To be continued)



The Latin Union Meeting

N. Z. TOWN

THE biennial session of the Latin Union Conference was held July 7-12, at Yverdon, a beautiful town of about eight thousand inhabitants, on the banks of Lake Neuchatel, Switzerland. The Lemman Conference also held its annual session in connection with this meeting. The camp was pitched in a pretty orchard on the outskirts of the town. There were sixty-two family tents, a large dining tent, and for the public meetings a pavilion which would seat about five hundred persons. About three hundred of our people camped on the ground, and on Sabbath this number was increased to over five hundred. Besides the laborers of the union, Elders L. R. Conradi and H. F. Schuberth, Brother L. Spicer, and the writer attended these meetings.

This union has entered heartily into the plan inaugurated by the General Conference for a home missionary campaign, and a recommendation was passed that this work be better organized in the conferences and mission fields of the union. It was also recommended that earnest efforts be made to secure competent colporteurs for each field in the union.

The past year the Lord has greatly prospered the colporteur work in parts of the Latin Union. The Gland publishing house reported a gain during the year of 8,800 francs, 6,700 of which was earned by the Barcelona branch.

The location of several workers was changed at this meeting. Elder H. H. Dexter, the president of the Lemman Conference for the past four years, was asked to take up evangelical work in the city of Paris. Elder L. P. Tieche, who was reelected union president, will also act as president of the Lemman Conference for the time being. Elder Ulysse Augsburgur, who has been working in the city of Paris, will enter evangelical work in the Lemman Conference. Elder J. Curdy, of the Northern France Mission, and Elder T. Nussbaum, of southern France, were to exchange places.

Sabbath was a good day. After a stirring discourse by Elder L. R. Conradi in the morning, all present reconsecrated themselves to God. Several who had lost their hold were reclaimed. Over twenty presented themselves for baptism, five of whom were buried with the Lord in baptism in the afternoon. The others were recommended to their home churches. At the close of the afternoon service, a special collection for missions was taken. This, with the Sabbath school offerings in the morning, amounted to 3,065 francs.

In the union committee meetings following the conference, some important decisions were made. As the Italian



GROUP OF WORKERS AT LATIN UNION MEETING



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.

My Saviour's Love

PEARL WAGGONER

THOUGH the lofty hills dissolved should be,
And the mountains planted within the sea,
Though the stars above from their course should fade,
With my Saviour's love, I am not afraid.

Though the leaf should perish, or vine should fail,
Though the hosts of ill may seem to prevail,
Though the earth and heavens should pass away,
Yet the Saviour's love is my hope and stay.

When portentous signs are thickening 'round,
Whether rumors dread or the battle's sound,
When hearts grow faint for the things that be,
Still my Saviour's love will my refuge be.

Whatsoever changes, or test, or trial
Should come to us in "earth's little while,"
Though the eye should dim, or the heart ache sore,
Still the Saviour's love changeth nevermore.

O my Saviour's love! It is sweet to me,
And through endless ages my song shall be.
In the time of trouble, in time of fear,
Still my Saviour's love bringeth hope and cheer.

Implicit Obedience

THE following incident has so much food for thought that I give it here. There is, however, a point or two I wish to refer to. The "sister-in-law" has the right viewpoint for the young child. Firmly, yet kindly, parents should require unquestioning obedience from the child. But as the years go by and the child reaches the period of developing reason, his reason should be appealed to. Perhaps not always but usually it is helpful to the parent who wants obedience to explain to the child why a certain course should be pursued. It also helps the child to develop his reasoning faculties. This recognition of the individuality of the child is right and proper, and is not inconsistent with the principle of requiring and cultivating implicit obedience.

"I spoke to a lady the other day of

her sister-in-law, who is one of our neighbors. 'How well she manages her four children without any nurse!' I exclaimed. 'She looks calm and untroubled, and yet I know she is delicate.'

"'She is a woman of great decision of character,' was the answer. 'She never allows them to question what she says, and you know that saves a great deal of fret and worry.'

"The next morning I made a short call on the subject of our remarks. The lady came into the parlor, and, after shaking hands with me, turned to take a chair, and found that the two-year-old baby had followed her.

"'Why, baby, I didn't know you were here! Run out to brother.'

"'No; me don't want to.'

"'O yes,' was the smiling answer; 'brother will play school with you!'

"The baby retreated slowly till she reached the middle of the room, and there she stood, with her finger in her mouth, eying her mother closely. The mother had turned in her chair away from me and was watching the baby smilingly. It was evident that the caller was entirely forgotten for the moment; it was of first importance that the baby should mind. I made a little note of the fact, too, that there was no 'prunes and persimmons' expression on the mother's pretty face. She had simply spoken, and expected the baby to do as she said.

"'No!' burst from the baby.

"'O, yes,' said mamma, smiling; 'brother is all ready to play with you!'

"The baby stood a moment longer, finger in her mouth, studying her mother's face, and then ran out of the room. Then, and not until then, did the mother give me her attention.

"The incident made such an impression on me that I want to write it for young mothers. I began with the theory that the best way to bring up a child was to reason with him, and in that way teach him obedience. I abandoned that theory long ago, and wish now that I had never held it for a day. When 'implicit obedience' was brought to my mind I rejected it, largely because, under my new responsibility, I was newly conscious of my own fallibility.

"'How can I,' I would say to myself, 'always know the right command to enforce?' Now I say to myself, 'Be as nearly right as you can, but go ahead.' Implicit obedience, lovingly enforced, is the only way to bring up a child; and 'eternal vigilance' is its price."

The Keeping Power of God

WE are living in a world of sin and iniquity, but God can keep us even in the midst of it all. It is necessary, however, for us to partake of the divine nature in order that we may be protected. We must have a desire for the help we need. God does not force us to yield to him. He says, "With loving-kindness have I drawn thee," and again, "My son, give me thine heart." He invites us, and his goodness ought to lead us to repentance of all our iniquities.

We are in the closing moments of time, and we must make no delay in seeking the kingdom. "Let not the sun go down upon your wrath," says the heavenly messenger. We must make straight paths for our feet. May we as parents work as never before to live clean, godly lives in our homes and before our children. The Lord says he will keep the feet of his saints. We must have this keeping power with us every day.

When Satan came to Christ, he found nothing in him; and we must reach the place in our experience where sin will be hateful to us. We must so partake of the nature of the Master that the allurements of Satan will not appeal to us; then we shall find no pleasure in unrighteousness. God is waiting to clothe us with his robe of purity, which will make us able to resist every dart of the enemy.

The following beautiful story illustrates what God can do:—

"A traveler once went with a party into a coal mine. On the side of the shaft a perfectly white plant was growing. 'How is this?' exclaimed the traveler. 'Here where the coal dust is continually flying about, how can this little plant remain so pure and white?' 'Look here, sir,' said the miner, and as he spoke he threw a handful of coal dust upon the plant. Not a particle remained upon it. The visitors repeated the experiment, with exactly the same result: the coal dust would not cling.

"On the white plant there was something that appeared like white enamel, and to this not the tiniest speck could adhere. Living there amid clouds of black dust, its snowy whiteness remained unchanged. Beautiful as is the thought of this pure blossom, it is not so lovely as a white life in a sin-stained world. Let us remember that the same God who made and kept the little plant stainless amid clouds of black dust can make our hearts pure and keep our lives free from sin."

If he could create a plant with power to resist every impurity, will he not do as much for his children, created in his own image?—Yea, verily.

Home Environment

ROXETTA RUNCK

In studying the best environments of home life let us try to picture the home our Heavenly Father chose for his Son on this earth. It was surrounded by the beauties of nature, and God's handiwork spoke to its inmates. The mother had

time to take Jesus to the fields and woods, there to listen to the songs of the birds and to study the grandeur of the trees and the beauty of the flowers. This home was a home of simplicity and toil, and in it Jesus learned lessons of economy and hardship, as he grew to manhood.

"A home cannot be a home if the element of stability is lacking in its construction. Satan's greatest apparent triumph in earth was in making it seem that the home must necessarily come under the same law of mutability by which he had succeeded in honeycombing all human conditions. But the home is established forever, though its counterfeits may come and go with every change of wind and tide. It is the privilege of every home maker to build on the foundation that cannot be moved."

Home makers should consider the environment of the home. Lot located his home for wealth. His children grew up in a wicked city, and the time came when he had to flee for his life, leaving the greater part of his family behind to be destroyed with the wicked city. Plan for health, for comfort, and for purity. Systematize the labor and minimize the work. Then the mother will have time to read and study and be a companion to her husband and her children.

Each member should share the work of the home. Train the child early to bear responsibilities. Children are anxious to be helpful. It will take time and patience to train the little hands to be skillful, but it is worth while. This privilege should be a pleasure, not a task. Soon the little one will learn to be a real help, and the active mind and hands will be occupied, giving the tempter no time nor room to sow his seeds of evil in these young, tender lives. Thus reared, their minds and bodies will develop in the right way.

The mother should be careful not to work beyond her strength. Overtaxing the nerves causes her to become irritable and fretful, and unfitted to direct the child, and to bring the cheer and comfort into her home due her family. If the mother is nervous and irritable, she conveys her feeling to the children, and instead of harmony and peace, discord and fretfulness reign. Under such strained conditions, the tempter seeks entrance, and in an unguarded moment harsh words are uttered, sharp blows are given, and little hearts are made sad and hungry for mother's love. The husband and father, finding his home in such a warped condition, seeks comfort elsewhere. By degrees the parents grow away from each other and from their children. Love no longer crowns this home. Children do not develop characters in such homes that enable them to cope with the deep problems of life.

In these days of increasing evil, let us guard against the tide of wickedness that is overtaking our youth and homes. It is the home that binds society, and links hearts in the most sacred ties. So strive for the betterment of the home.

Create normal conditions in which the youth can grow up with healthy minds and bodies. Send pure, noble manhood and womanhood from the parental roof, characters that will inspire and uplift humanity.

The Marriage Altar

(Concluded)

C. C. LEWIS

The Goal of Affection

MARRIAGE is the goal of true affection. But we should not rush to the goal with unseemly haste. Better consider the step long and deeply. It is one of the most important issues of life. Above all things else that are kept, keep thy heart with all diligence now. The forces we admit enter for weal or woe. Let us be sure we want them to stay before we unbar the gates. Once in, it will be difficult to expel them, however treacherous they may prove. Even if they are driven out, the fortress may be injured beyond repair.

The Education First

This is no child's play, this matter of choosing a companion for life. Better leave it until a reasonably good education is acquired. This will bring one to a proper age for marriage. A man should be twenty-five years of age; a woman, at least twenty-one. Authorities agree that not until this age are the physical powers sufficiently mature properly to discharge the grave responsibilities of married life. Nor is the judgment sufficiently well equipped. And this emphasizes the necessity of deferring this step until the education is complete. One needs all the judgment and wisdom a good education is likely to give to select wisely a companion for life, or properly to manage one after the selection is made. And one needs just as much wisdom to know when and how to be managed.

Select Your Business First

Prudence also would indicate that it is wise to defer marriage until the life work has been selected and fairly well established. It is but reasonable to suppose that one's companion should be in sympathy with one's work and a true helper in the successful accomplishment of that work. But if the companion is selected first and the work afterward, it is a mere chance if they fit well together. To the man, even after the life work and the companion have been selected, there comes an additional reason why the marriage should be deferred until his business is fairly prosperous. He ought to have something to offer his wife as a token of his love and of his worth. It need not be much, but at least it ought to be enough to prove his ability to provide a respectable living. It need not be a costly home, but at least it should be the earnest of a cozy nest for the birdlings that are to be. And yet I would not insist too strongly upon this principle; for even the birds teach us to unite in building the nest. It is not

best to press a comparison too far. I think, however, that the superiority of the bird's instinct over man's is sufficient to confirm our first conclusion. No prospective father bird ever failed to provide a suitable home for his companion and little ones. Some men have.

Be Not Unequally Yoked

This discussion of the keeping of the heart in its relation to the life issue of marriage cannot properly close without reference to the exhortation of Scripture, "Be ye not unequally yoked together with unbelievers." The principle is broad enough to include other relations, but it is especially applicable to marriage and to matters of religion. By "unbelievers" evidently are meant those who do not believe in and love Jehovah, the true God, and who do not trust in Jesus Christ, his Son, for salvation; and those who do not believe in the present truth; and the exhortation, or rather command, is given men and women who do thus believe. The wisdom of the requirement is apparent. The marriage relation should be one of closest sympathy and union; else how can the "twain be one flesh"? But how can those who radically disagree in belief in regard to vital questions be of one heart and soul, as man and wife should be? There are, indeed, some men and women broad-minded or indifferent enough to grant to a companion liberty of conscience and religious belief; but are toleration and indifference a proper basis for the building which man and wife have covenanted to erect?—Nay, verily. It needs the most perfect union and the warmest sympathy to complete this work properly.

Whose cast of mind shall the children inherit, whose example follow, the father's or the mother's? If either or both, there is ground for alarm. A house divided against itself cannot stand. These considerations emphasize the importance of delaying marriage until the persons become settled in their religious belief, and then choosing in harmony with that belief; for whoever enters the marriage relation with one of opposite belief or no belief, not only goes contrary to the Word of God, but as a result invites disunion and sorrow into the life.

Rarely indeed does a believing wife or husband win an unbelieving companion to Christ. Rarely are promises made before marriage to gain the object of desire carried out after the object is gained. There is, of course, the possibility, but it is not strong enough to warrant the risk. Let the unbelieving party first believe, apart from the consideration of marriage, and demonstrate his faith by his life. Then, and not till then, should two dare the risk of uniting life with life.

But sometimes after marriage one of two unbelievers accepts Christ, or one of the contracting persons, believer or unbeliever, changes his or her belief. The only course then to be pursued is for both persons to make the best of the situation, exercising wisdom and patience, each mutually agreeing to grant full liberty of conscience to the other.



Cumberland Conference and Camp Meeting

DOUBTLESS one of the best meetings ever held was the Cumberland conference and camp meeting held at Lenoir City, August 27 to September 6.

The people seemed to have been previously prepared for a rich blessing, and came to the meeting to seek for and to find God more fully in their personal experience, and they were not disappointed. The Spirit of the Lord was present from the very beginning. It was frequently remarked that not a word of criticism or faultfinding had been heard on the ground.

The camp was pitched alongside the railroad switch and depot, and switch engines and frequently passing trains made it a rather noisy place. Besides, there was no shade, the camp being pitched in the open, exposed to the direct rays of the sun, and the weather was extremely warm. Yet all this seemed to be overcome by the good spirit of the meeting.

Most excellent dining accommodations were provided on the cafeteria plan, in a well-screened tent, where first-class food was properly served for the campers — an object lesson to all.

The laborers present and sharing the responsibilities of the meeting were those of the union and local conference, with the writer representing the North American Division.

Elder W. H. Branson holds a warm place in the hearts of his people, and was again chosen president of the conference. Mrs. Clara Russell was elected secretary and treasurer of the conference and tract society; Mrs. C. R. Magoon, educational, Sabbath school, and young people's secretary; and L. L. Lawrence, field missionary agent.

Beginning with the first Sabbath of the meeting, several revival services were held. Perhaps the most marked feature of the meeting was the spirit of giving that seemed to possess all hearts. When the call was made for mission funds, without any urging the brethren and sisters gave in cash and pledges \$13,713.50. It was indeed refreshing to see the brethren putting houses and lots and farms into the cause of God, and could not but impress those who were present with the scenes accompanying the latter rain. Later, nearly \$1,000 was given for local work. The Sabbath school offering for the two Sabbaths of the meeting was \$87.89. This was all the more remarkable when we consider that there were less than two hundred in attendance at the meeting.

On the last Sabbath afternoon a baptismal service was held, thirty-three candidates going forward in the ordinance. The last Sunday a religious liberty rally was held, with a view of promoting the true principles of religious liberty and stimulating the people to greater activity.

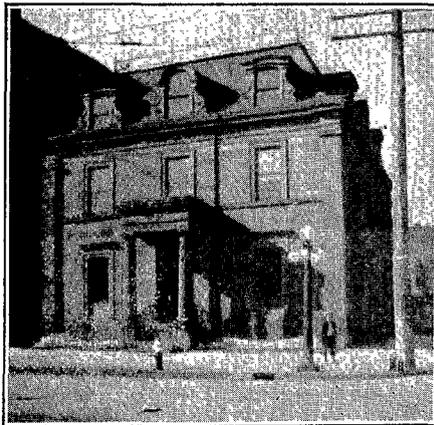
During the day meetings, plenty of time was given to the consideration of the colporteur and home missionary work, to which the people readily responded and pledged their lives to the service of God for souls.

There can be no question but that the work in this conference during the year will be one of advancement.

W. W. EASTMAN.

The Middletown (Conn.) Post Office

FOR the benefit of the readers of the REVIEW I have taken this picture of our post office. Every time I enter it, which is quite often, I think of the beautiful life of Elder James White, and what he sacrificed for this message. I think of how he entered the same building away back in 1849, carpetbag in hand, filled



with copies of the *Present Truth*, to be mailed to its readers. The *Present Truth* was the beginning of our good paper the REVIEW AND HERALD. You will find a picture of the *Present Truth* on page 277 of "The Great Second Advent Movement," and on page 153 of "Rise and Progress of Seventh-day Adventists."

Sister White's account of this first paper is as follows:—

"He [Elder White] began to publish a small sheet entitled, the *Present Truth*. The office of publication was at Middletown, eight miles from Rocky Hill, and he often walked this distance and back again, although he was then lame. When he brought the first number from the printing office, we all bowed around it, asking the Lord, with humble hearts and many tears, to let his blessing rest upon the feeble efforts of his servant. He then directed the papers to all he thought would read them, and carried them to the post office in a carpetbag. Every number was taken from Middletown to Rocky Hill, and always before preparing them for the post office, we spread them before the Lord, and with earnest prayers mingled with tears, entreated that his blessing might attend the silent messengers: Very soon letters came bringing

means to publish the paper, and the good news of many souls embracing the truth." —"Testimonies for the Church," Vol. 1, page 88.

The Lord willing, I hope in the near future to give you an account and a picture of a beautiful little chapel which we are now finishing, which stands in this city as a memorial for this truth and the work begun here by Elder and Sister White.
C. H. REIMERS.

The Southern California Camp Meeting

JULY 30 I left Chicago, Ill., for the Western tour. Arriving at Colton, Cal., August 2, I left the train to make a short call at Loma Linda. It was my first visit to this place, which has now become of so much interest to our people. The location is certainly all that it has been described to be, and marvelously fitted for the use to which it has been put. One is also much impressed with the facilities that have been provided for carrying forward the sanitarium work and the medical college; indeed, they are far more complete than I had expected to find at the present stage of the institution. It was pleasing to learn of the good patronage and of the blessings of God attending the work.

After spending a pleasant day at Loma Linda, I proceeded to Alhambra, where the Southern California camp meeting and conference were to be held. Alhambra is practically a suburb of Los Angeles, and very conveniently located in the center of a populous part of Southern California. The camp was a mammoth one, composed of 500 tents and about 2,000 campers. On Sabbath and Sunday there were fully 3,000 in attendance. The camp was laid out in a most systematic and orderly manner, and the organization and arrangements seemed to be the most complete and perfect that I have seen at any time. This was necessary for the best success of so large a meeting. The city authorities of Alhambra did everything possible to make our meeting a success, and this was much appreciated.

From the beginning, there was a good spiritual atmosphere and the interest continued to grow as the meeting progressed. The early morning devotional services were well attended, and were seasons of real spiritual refreshing. The preaching was stirring and practical. The events in Europe gave opportunity to present both the importance and the perils of our time with greater emphasis than ever in the past, and these earnest messages and appeals met a hearty response. A goodly number of the citizens of Alhambra and the adjacent country attended the public services, and were much interested. Elder E. E. Andross, the union conference president, labored earnestly and faithfully for the spiritual good of the meeting, and he was heartily supported by Elder F. M. Burg, the conference president, who carried the heavy burden of the meeting, and by the local and union conference laborers present.

Elder George Enoch, recently returned from India, presented the needs of the great foreign mission field, especially India, with good effect. This conference has been considerably behind in meeting its part of the mission funds up to the present this year. An earnest effort was made to change this situation,

and the Sabbath school and mission offerings on the two Sabbaths of the meeting amounted to \$1,125.62, and cash and pledges to missions at other meetings to \$2,804, making a total of \$3,929.62 in cash and pledges for missions.

Regular services were also held in the German, Spanish, and Scandinavian tongues. An interest has been started among the Russians, of whom there are many in the conference, and they are calling earnestly for a Russian laborer. This the conference decided to supply.

The business proceedings of the conference were interesting and harmonious. The president's report showed an encouraging growth in all the different departments of the work. Five new churches had been organized during the year, with a combined membership of 119, while 256 had been baptized by the several workers and added to the church.

The report showed some gain in tithe and Sabbath school and missionary offerings, while the book sales showed a very substantial increase over the previous year. The various departments of the work were carefully considered and given all the attention the time would permit. Elder Burg was reelected president of the conference for the coming year. May the Lord greatly bless him in the many and weighty responsibilities of this large conference.

This was my first visit to this conference, and I greatly enjoyed the privilege of meeting many former associates in labor, and many of our people whom I had met in earlier years, and was especially glad to find them strong in faith, waiting for the glorious consummation now soon to be realized. Evening after the Sabbath, August 15, I left for San Francisco, and the Western Washington meeting at Auburn, Wash.

O. A. OLSEN.

Indiana Camp Meeting

THE Indiana camp meeting this year was the largest and one of the very best ever held in the State. The situation, in a beautiful park on the outskirts of Logansport, was quite ideal. There was a fair attendance from the city.

The report of the president, Elder E. A. Bristol, showed substantial gains in all departments of the work. One new church was admitted into the conference. The needs of the Wabash Valley Sanitarium received considerable attention, and plans were laid through which it is expected that this institution will soon be materially strengthened financially. Practically the same conference officers were elected for another year.

The visiting laborers were L. H. Christian, Allen Moon, W. A. Westworth, Clifford Russell, O. J. Graf, J. W. Mace, and J. B. Blosser, of the Lake Union Conference; F. Griggs and the writer, of the General Conference; and Drs. D. H. Kress and David Paulson, representing the medical work.

There was a deepening spiritual interest as the meeting progressed. Almost the entire camp earnestly sought the Lord for a deeper work of grace upon the heart. Many whose Christian experiences had not been successful claimed the promises of God for complete victory; several backsliders returned to the Lord, and others gave their hearts to God for the first time. Thirty-four were baptized, most of whom were young people.

Evidences of the Lord's working in

the hearts of the people were seen in the liberal gifts to missions and by the interest shown in plans for the great missionary campaign. Large quantities of the Berean Library, tracts, and other literature were purchased by the people to use in this campaign. Eighty-three young people became members of the King's Pocket League. Nearly \$4,000 was given and pledged to foreign missions.

This meeting was a spiritual refreshing long to be remembered, and it is confidently expected that the coming year will be one of growth and victory for the Lord's people in Indiana.

M. E. KERN.

Encouraging Experiences With Newspaper Editors

WORKERS in different parts of the field are having encouraging experiences in responding to the requests of editors for our views on the war situation. The persistency of our brethren in the past to have extracts of sermons on doctrinal subjects published is now bringing a change that will be helpful in giving the message wider publicity.

Those editors who have been watching the development of our denomination, and who have also read the various phases of our message as the reports have come to them, know that we have the truth concerning the present war and what it means as a sign of the times, and they are calling upon our workers to give the Biblical meaning of it. These editors, as well as the readers of their papers, are wondering what this terrible slaughter means, and are willing to devote considerable space to a consideration of the subject from the Bible point of view. Quite a number of our evangelists have responded to the requests of editors for war articles, and these articles have brought an increased attendance at the tent meetings. The men in the field should take advantage of this wonderful opportunity to give to the papers not only one article on the war, but several, and thus bring the truth before thousands, and perhaps millions, from different viewpoints.

In telling of the eagerness of one paper to get an interview on the war question, a worker in Colorado says: "Early in the week one of the reporters called up the conference office and asked for three different workers. After being told that all were away, he asked the young lady in the office some questions on the war, and an item appeared in his paper that evening. When I returned, she told me of the reporter's telephone call, and I decided to give a talk on the subject, and offer the paper a report, which was gladly accepted."

One of our ministers who has labored in several large cities along the Pacific coast, writes of the success that he is now having in connection with his effort in one of the leading cities of Nevada. This worker is a strong advocate of the newspaper work, and uses this medium in practically every place he labors. He says: "Though we have had good success with the papers in other places, the Lord has given us special favor here. Tonight, August 22, will be our thirty-fifth evening service in the tent, and the papers have already published fifty-seven articles on the message. These papers circulate throughout the State, and I am

sure the Lord will direct the attention of many to the truth thus given. A lady in Big Pine, Cal., wrote: "Reading the Nevada State Journal, I became interested in your sermons. Can I get tracts? I should like to know the truth. Do you think this is the last generation?" This same minister says that extracts of his sermons have been published as far east as Albany, N. Y.

From a city in Texas, where one of our workers has been laboring for about a year, comes this word: "The Lord is giving us success in soul winning. We have had a very satisfactory experience with the newspapers here; they have always given us all the space we desired, and seemed glad for the copy we furnished. I have good reason to believe that great good has been accomplished in this way, not only in keeping the meetings advertised, but in getting the message before the people. I believe that this is destined to be one great and inexpensive means of getting the message before the reading public."

There are twenty-four thousand newspapers in the United States. Every one ought to be used as an agency for the spread of the truth. With this vast number of publications in this country alone, our brethren and sisters can readily see that we still have a great work to do, if every one of these papers is to be used to carry the truth to the people. Let us keep on, and work with renewed energy and courage as we see this wonderful channel opening to us for the heralding of the third angel's message.

W. L. BURGAN.

The Alabama Camp Meeting

THE Alabama conference and camp meeting convened according to appointment in the city of Montgomery, August 6, and continued to the sixteenth. The camp ground was located in a beautiful residence district on a campus that was once used for a college. The location made it very convenient for the campers, and also secured a large attendance from the city. The large tent was crowded to its capacity every evening during the camp meeting except one or two stormy evenings.

Alabama has certainly enjoyed a degree of prosperity the past year. Seventy-five persons accepted the truth in this conference during the first six months of 1914. Two churches were added to the conference, and one church building was erected, and dedicated free from debt.

The treasurer's report revealed a substantial increase in tithe, the gain for 1913 being \$1,074.73, with a prospect of an equal gain during the year 1914. They were behind about \$200 in foreign mission offerings for the first six months of the year. This amount was all raised during the camp meeting, and a fund created for conference work, which will be increased by donations from the field.

The Sabbath school work has been blessed of God in bringing many to Christ. There was a large increase in membership and offerings. It was unanimously voted to undertake this year the raising of fifteen cents for each member in the Sabbath school.

There were six church schools conducted in the conference last year, two of which were partly for outside students. About seventy students were in attendance.

The home missionary work was considered, and plans were laid for the speedy development of the tract and missionary work in every church. All entered heartily into the discussion of plans. The people left for their homes with a determination to work for souls, and if possible bring many into the fold.

Elder F. W. Paap, Brethren J. W. Davis and G. H. Curtis, and the writer attended this meeting.

The colporteur work received a large share of attention, and many expressed a desire to enter this work and thus help spread the truth. During the year 1913 the book sales amounted to \$11,124, and during the first six months of 1914 they reached \$9,871.50. It will be seen from these figures that there should be a large increase this year.

The praise for the success of the work is given by the workers not to men but to the Lord. The future of the work in this conference looks bright.

S. E. WIGHT.

The West Virginia Camp Meeting

THE brethren who attended the annual camp meeting of the West Virginia Conference held this year at Parkersburg, August 20-30, considered it an excellent meeting. Although this conference numbers but little more than two hundred, about one half the membership was present at the meeting. The report of the president showed that the conference made splendid gains this past year. In fact, it was evident at this meeting that the brethren in West Virginia are getting in the habit of attempting great things for God. For 1913 the conference raised twenty cents a week per member for the whole year, a record which was not surpassed anywhere.

There was a splendid interest on the part of those not of our faith. The subject "The Present Crisis From the Bible Standpoint" drew a large audience. Each succeeding night the interest deepened, and on two special occasions during the middle of the week revivals were conducted by Professor Benson and Elder Lindsey.

Especially worthy to be noted was the Sabbath school donation of \$300 the last Sabbath. Sabbath school was followed by a deep and powerful revival which swept over the whole congregation, binding off the work of the camp meeting.

But what surprised every one was the splendid donation in response to the emergency call. Over \$1,000 was raised by this little company, not only making up any deficit which they might have had on the Twenty-cent-a-week Fund, but sweeping them way beyond this mark. The blessing of God was upon the meeting as the brethren made sacrifices out of their poverty to express the riches of their liberality toward God.

Elder W. J. Tanner, formerly of the Canadian Union, was elected president of the conference. He had already been in the field a few months, and had the work well in hand. Otherwise, practically the same corps of officers were reelected. The only general laborer present at the camp meeting was Professor Benson, who gave excellent help. The union departments were ably represented in Brethren Dowsett, Stone, Richardson, and Horton, and Professor Salisbury of Mount Vernon Academy. This camp

meeting cannot fail to have a splendid effect upon the work this coming year.

B. G. WILKINSON.

The Work in Brooklyn, N. Y.

WHEN I came to this city last June, no one dreamed that we were so near a world war greater than history has ever known. Are we as a people aware of what this war really means? Are we planning on another time of peace and prosperity after this war is over? Of that we must be careful. The spirit of prophecy has told us many times of late that we are nearer the end than any of us realize. The finishing of the work is not so far off as we are accustomed to think. How many times we have said, "Is it possible that the world can be warned in this generation?" It can, brethren, and that in a very short time when God takes things in his own hands. It will not be "by might, nor by power [not according to the way we have been used to doing things], but by my Spirit, saith the Lord of hosts."

When I came to Brooklyn, it seemed a great problem for only a handful of workers to carry the truth to the millions here. Through the blessing of the Lord, we secured a location for our tent in a wealthy section almost in the heart of Brooklyn, and on the twelfth of July began meetings. From the very first, an exceptional interest was manifested on the part of an excellent class of people.

The newspapers of Brooklyn and Manhattan have been very liberal. We have had printed in the *New York World*, *New York Globe*, *Brooklyn Eagle*, *Brooklyn Times*, and *Brooklyn Citizen*, about thirty articles, ranging from a column to a few paragraphs. In these few weeks we have been able to demonstrate that these large daily papers are willing to publish articles on the message.

The war in Europe has set people to thinking. In the past two weeks we have seen many evidences of how, without human aid, the Lord is working on the minds of people. It seems that nine tenths of the people coming to the tent believe that we are right on the Sabbath truth and the coming of the Lord, and about fifty persons already have taken a definite stand for the Sabbath. At the close of the sermon last Sabbath we had a very interesting testimony meeting.

One man, who with his family was keeping his first Sabbath, testified thus: "For over a year the Spirit of God has been impressing me regarding the truth of the Sabbath, and a few months ago a copy of 'Bible Readings' fell into my hands. A week ago I was walking through Prospect Park, and as I passed a lady sitting on a bench reading, something told me to speak to her. I did so, asking if that was Christian Science literature she was reading. If it was, I was prepared to teach her that it was not of God; but she said, 'No, it is written by Seventh-day Adventists.' It was the *War Extra* of the REVIEW. I said: 'Praise the Lord! I have been looking for that people. Are there any of them in this city?' I was directed to the tent, and have not missed a meeting since; and now I know that this is the truth of God for this time."

Another man, who, with his wife, was also keeping his first Sabbath, said that one copy of the *Signs of the Times* had been used by the Lord to lead him to

investigate the Sabbath during the last six months. He saw in the papers the announcement of the tent meetings, and from the first service was convinced that God had led him to the right place. Many others testified to similar experiences during the past few weeks or months, regarding the Sabbath truth. In all the past years of my ministry, I never saw such evidence of the Lord's working almost wholly apart from human teachers.

What does it mean? I am asking myself, and have come to the conclusion that we are entering the loud cry of the third angel's message, and that God is pouring out his Spirit on all flesh. Brethren, our finances are not our difficulties. This people must begin to "weep between the porch and the altar," that we may be in a proper condition to receive the thousands that God will send to this message very shortly. I have no fears that God will be unable to finish his work in this generation.

While the Lord has been letting these blessings rest upon us in the salvation of souls, he also has looked after the finances here. We never started a tent effort with as dark an outlook financially, and yet we never had so bright an outlook financially as now. Already the collections have paid all the tent expenses and nearly \$100 over. Some very prominent people have taken their stand, among them two well-known church soloists of Brooklyn. To God be all the glory for his abundant blessing; for it is not in man to save a single soul. We rejoice in the Lord for the evidence that the work is almost finished. And although we know that from now on our work will have to be done in troublous times, yet God's power is unlimited; and who that trusts in him can fear?

E. L. CARDEY.

Using Newspapers in California

REPORTS of our sermons and meetings, published in the daily and weekly secular newspapers, do bring people into the truth, as is evidenced by the experience of one of our workers at Reno, Nev. A series of tent meetings has been held there, thirty-five sermons having been given, at the last report. The newspapers, recognizing the value of the articles submitted to them by those in charge of these meetings, have printed fifty-seven of them, giving the message to the people. About twelve thousand homes in Nevada are reached by these papers.

Now, above all times, the public will read about the signs of the times. The day the Austro-Servian war began, the editor of a newspaper in a Southern California town called up one of our brethren on the telephone at noon, and was hardly willing to give him time to eat his dinner before giving the newspaper an interview on Armageddon and the signs of the end. This brother is not a minister, but he did his best to give the truth, and has sent in two more articles since.

The Southern California camp meeting, held at Alhambra, a suburb of Los Angeles, August 3-16, was given wide publicity through the newspapers of the southern part of the State. Seventy-five articles were printed in the Alhambra and Los Angeles dailies, giving over twenty-eight columns of solid reading matter, in addition to four large cuts in the Alhambra paper and two in a Los

Angeles paper. In spite of the great amount of space taken by the European war, the truth upon the Sabbath question, the judgment, Armageddon, the millennium, and other Bible topics was given to the public in both discourses and newspaper articles.

During the camp meeting, one of our workers, in giving his report, told of the great interest in the Sabbath question in a city where he held meetings, and of the favor shown our work by the local paper. Four persons who had accepted the truth during the year through this brother's labors, helped him to hold a strip of newspaper clippings seventy feet long, showing the items for and against the Sabbath, which had appeared in this one newspaper since the last camp meeting.

Truly the Lord will finish his work, and cut it short in righteousness. If we are to have a part in it, now is the time to act. We cannot estimate the great power of the newspapers for good if we improve our opportunity to use them in heralding God's word to the world.

FRANK A. COFFIN.

Golden Opportunity

THE terrible condition of affairs that exists in the world today affords golden opportunities for our people, especially in this favored land, to bring the message prominently before the public. Never before in the history of our work, it seems to me, have the people been so ready to listen to what we have to tell them. They are not only ready to listen, but many are turning to Seventh-day Adventists to inquire our views in regard to present-day conditions. All these years we have been telling of a time similar to that through which we are now passing, and now those who in the past have seemed to turn a deaf ear are inquiring if this is the time we meant. We must not fail to improve this opportunity to the utmost limit.

I was very forcibly impressed with this fact in a tour that I have just completed among some of our churches. My experience at one place alone will illustrate the point. At Lake Arthur, La., our church building is so located that it is not very accessible in stormy weather. As a consequence, our congregations had been quite small at my former visits. The elder of the church and I visited the Baptist prayer meeting and made request that the Sunday morning hour in the Baptist church be granted to me to present "The European War Fulfilling Prophecy." The pastor and the people unanimously and enthusiastically granted the request, and I am sure did all they could to advertise the meeting.

Our local elder then visited the pastor of the Methodist Church and suggested to him that he dismiss his congregation Sunday morning, and they all come to the Baptist church to hear the subject. We knew this was asking a good deal and could hardly hope that it would be granted, but to our great pleasure, when the meeting in the Baptist church was about to start on Sunday morning, we saw the Methodist congregation, pastor and all, coming in a body to hear this stirring subject. The Lord greatly blessed in presenting the theme, and the entire congregation, so far as we were able to discern, were greatly stirred. Stout-hearted men were moved to tears

as they saw that pardon's last hour is expiring in heaven, and were led to realize that the last gracious call is being given. No effort was made in the discourse to hide our distinctive doctrines, and we believe that the influence of this meeting will lead to a further investigation of these doctrines. The church ordered a supply of the War Extra of the REVIEW, and will place one in every home in the town, following it up with other literature. The local newspaper also published a column and a half synopsis of the sermon.

In New Orleans the white and colored churches have each ordered 3,000 copies of the War Extra of the REVIEW, on the bottom of the first page of which is stamped the advertisement of a stereopticon lecture to be given in these respective churches, on the same subject. At the lecture an effort will be made to ascertain who would like further reading matter on stirring truths, and this will be followed up by the efforts of the missionary society.

I believe that if our ministers everywhere will be tactful in making the request for this privilege, they will be permitted to occupy the pulpits of the popular churches for the presentation of this important subject, which will stimulate further investigation.

R. W. PARMELE.

The War

What Does It Mean to Us?

Now is the time for every believer in present truth who can do so to cut loose, enter the canvassing work, and help spread the printed page like the leaves of autumn. This is a time of peace for us, and now is the time to work. The war cloud may soon overshadow this land, and then the work will be difficult. God calls every man to service.

Thousands of troubled souls are reading the daily papers and wondering what will be the outcome of this terrible war, fearful as to whether this nation will yet be involved. Some are calling this war Armageddon, while others are wondering if it is Armageddon, and what it means.

In our tent efforts and camp meetings where we have advertised to speak on the war in Europe from a Bible standpoint, large crowds have pressed in to hear and have taken a great interest in our work. Surely this is the time to sell our books and magazines, for people will spend their last dollar to learn what these things mean. God's Spirit is troubling men's hearts and giving them a desire to know the truth. This is the great harvest time; the harvest of the earth is ripe, "but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers," and say, "Here am I; send me."

There are no hard times in God's work. For the past two or three months, while many factories have been closed and commercial salesmen have been complaining of dull business, our sales of literature have been the largest by far of any time in the history of our work. The sales on subscription books for July in the North American Division came to nearly two hundred thousand dollars. Much prayer and faith will sell our literature anywhere and at any time. Prince Immanuel calls for men, so let us cheerfully volunteer.

I. D. RICHARDSON.

Messengers for God

AFTER much prayer and counsel, it was thought best to hold an evangelistic tent effort the first week in July, in connection with the organizing of the new medical evangelistic class of the Hinsdale Sanitarium. Elder W. A. Westworth and Prof. J. G. Lamson took the leading part in this. The lessons and instruction were a great uplift to the entire sanitarium family, not only workers but patients as well.

Elder Westworth gave a series of studies on the new birth, showing that it means a complete giving up of all for the Master, and that nothing short of such surrender will be acceptable. Professor Lamson brought a definite and searching message. Prof. Frederick Griggs was with us on Sabbath and gave an inspiring talk to the new class, and also to the nurses of the sanitarium.

The class was organized with a membership of twenty; later, four others came in, making twenty-four at the present writing. We have the German, Norwegian, Danish, Swedish, Italian, Spanish, and English languages represented.

Believing Christ's plan of sending out the seventy to be the model for this class, a careful and prayerful study was conducted with these students from the Bible and the Testimonies on the sending out of the seventy. They went out two and two, like lambs among wolves, into every city and place which Christ would visit. So these students went to all the towns and villages surrounding Hinsdale, as well as the great city of Chicago, teaching the people that the kingdom of God is at hand. Four centers have already been opened in the city, and we expect to open two more the first of the month, the Lord willing. Each center has two or three workers, who are furnished with a monthly railroad ticket, enabling them to be at the home in Hinsdale each night for counsel and prayer, and for their classes, so that each morning they may be started aright.

We are also working the rural districts. The boys have been working this part of the vineyard, with good success, using the small books as well as the different magazines. Our plan is to hold schools of health, give temperance lectures, and do all we can to acquaint the people with the message for this time. We have held a temperance stereopticon lecture in the Methodist church in the southwestern part of the county, and organized a school of health with the Ladies' Aid Society of the same church.

The workers carry with them a supply of tracts for free distribution. They plan to leave a tract in every home, in this way planting the seeds of truth. They use *Life and Health*, *Life Boat*, *Signs*, *Watchman*, *Liberty*, and *Protestant Magazine*, also the small books, in their work. Profits from the sale of these books and magazines assist them in their expenses, and at the same time the literature brings the truth to the people and opens the way for the workers to talk and hold studies with them. They have already found several openings for Bible study, and people are asking about the Sabbath truth.

The workers in the city are having most interesting experiences. They find many in need of treatments, and this affords them wonderful opportunities to pray with the people and tell them about the healing power of Jesus, and that he is

soon coming again. Already two have begun to keep the Sabbath as the result of the work done by the workers in the colored district.

We are all of good courage, and have every reason to believe that he who has begun the good work will care for it and prosper it.

We can use literature in all languages, if sent postpaid to the Students' Hall, Hinsdale, Ill.
W. J. WALTER.

Educational Department

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

Notice to Church School Teachers

THE first three of the new teachers' manuals are now ready. They contain valuable instruction, drill material, and tested methods, as well as a working schedule by months, weeks, or lessons. They are illustrated, and bound in paper covers. The three now ready are:—

"Cardboard Construction" (for grades 3 and 4, correlating lessons in household economy for grades 1-4), by Grace O'Neil Robison. Price, fifty cents.

"Primary Reading," by Katherine B. Hale. Price not fixed, but less than fifty cents.

"Bible History," by Alma E. McKibbin. Price not fixed, but less than fifty cents.

These may be ordered through the regular channels. A fuller description of them is given in the educational magazine for October.
W. E. H.

Ministerial Reading Course

A SHORT time ago we sent out a letter to the registered members of this course, suggesting, among other things, that each one use his influence to induce one other person to take up the work. A minister in Indiana has already secured his one. He says:—

"While at the conference I met a friend of mine, a young minister, who was not taking the Reading Course, so I sold him my first book at a low price to start him in the course."

It would not be difficult to double our registration of nearly seven hundred if all would make this personal effort. One reader says:—

"I assure you I appreciate this Reading Course, and am glad to avail myself of the advantages it affords. I am sure that all who follow it will become more efficient, and look upon the work of God with a higher estimate."

Another says of the first book:—

"It has been a source of lasting benefit to me, and I can see that my work has been much more effective since its study."

One reader says that he had started to read "Acts of the Apostles" once before, but—

"I never made it a duty to study until I knew it was a part of the study course. I have found the precious lessons of the apostles meat in due season to my own soul. I am sincerely grateful for this much of the course. I hope to be able

soon to get the next book in the series."

In a previous note in the REVIEW we made mention of the department The Ministry, now being conducted in our magazine *Christian Education*, to aid readers in getting the most benefit from the books read. Of this plan, one conference president says:—

"This will be good. We are all naturally prone to neglect some things, and need more or less stirring up."

A Colorado minister writes:—

"I am sending in my subscription for *Christian Education* with this mail. I had been watching for a long time for reports on the course."

Another minister says:—

"I am glad to hear what you say about the department The Ministry to be in the magazine *Christian Education* hereafter. I am with this mail ordering the magazine through the tract society."

For this department of the magazine we have been fortunate in securing valuable notes from some of our college teachers who are familiar with the book "The Monuments and the Old Testament" from having used it in class work. These will be continued through October, November, and December, covering the time scheduled for this book. Books for 1915 will be taken up in a similar way.

One who is not a minister sends in this testimony:—

"Of the first book, I can say that it has taught me how to observe better, and learn from a man's discourse. It has taught me how to read better, and how to prepare Bible studies better. I have thoroughly enjoyed it."

Any who wish to join our enthusiastic reading circle for the rest of 1914, may send in their names and addresses, with \$1.25 for the third book, and a registration slip will be sent. It is not too late to take up the course at the beginning, and read all three books for 1914. The Reading Course certificate will be sent to all who complete and report on these three whenever the work is finished, even if not by the end of 1914. Address Educational Department of the General Conference.
W. E. H.

Religious Liberty Department

C. S. LONGACRE - - - - - N. Am. Div. Secretary

The Present Outlook

WHAT effect will the present war have upon our work? I have been asked this question a hundred times since the European war began. Much might be said as to the hardships which will come to our people in Europe in a thousand different forms as the result of the war. But I shall deal specifically with the bearing this war will have upon our liberties in America.

Ex-President Taft recently said, "This war is going to set civilization back one hundred years." Many other prominent writers have voiced the same sentiments, and no one has disputed them; it is taken for granted that this will be the case. If the wheels of civilization are to be turned back one hundred years, what bearing will such a move have upon our liberties and our freedom to preach and

practice gospel principles? If in a single year it is possible to turn civilization back one hundred years, it is possible to conceive that the present backward movement may soon gain sufficient momentum so that a few years hence will find us living in days similar to those of medievalism.

The religious organizations in this country are already loudly proclaiming that the present political régime and national policies are operating upon a false political hypothesis, and that these policies are responsible for the present war. These religious organizations are tendering their good offices to sit in joint mediation when final settlement is made, and they have asked the President of the United States and the Secretary of State that earnest consideration be given to their policies for the permanent disarmament of all nations so that enduring peace may be assured. The new Pope demands the right to determine the final negotiations and settlement of the questions affecting the belligerent nations, in order that permanent peace may be insured.

Who does not see in this embroilment a new stimulus for a great "peace and safety cry" movement such as has never been witnessed before? Many are saying, "This is the last war that will ever be witnessed by the people of this earth." By this they mean to say that in the future the church organizations will be in such absolute control over the political affairs of the nations that war will be made impossible. No doubt we shall see in the near future a great movement on foot to put the church in control of the political affairs of the nations.

The question is being asked, Why this great war and terrible sacrifice of humanity? The answer is given, False political policies are in operation. The remedy suggested is, Listen to the voice of the church, and permanent and universal peace will be assured. But the remedy which is suggested is worse than the disease. This is not a new experience which is confronting us. The same situation existed in the declining days of the Roman Empire after its disruption. The church came forward and offered the remedy. She said, "Listen to my voice and I will insure peace." The remedy suggested is not a new one. We need not try the experiment over again to find out how it works. If you are desirous to know how it works, read the history of medievalism, and you will protest most loudly against any movement in America which proposes to follow the same course.

The student of history is not oblivious of the signs which are so ominous at present. He sees the way paved for the exaltation of the church and the subordination of rulers to her dictates. He sees the most sacred right of man, freedom of conscience, trampled underfoot. When the church reigns, persecution will lift its venomous head and hand, and the dissenter and nonconformist will be given no quarter. In the near future we shall see rapid developments in this direction as the result of the war. Let us arouse ourselves and give our Heaven-appointed message while we have freedom of action, lest even a worse affliction overtake us than that which has overtaken Europe in the present war.

C. S. L.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

"Gospel Primer" in Portuguese

We have just received a copy of the new "Gospel Primer" in the Portuguese language, published by our brethren in Brazil. It is gotten up in a very pleasing style, quite different from our English "Gospel Primer." It contains 108 pages, very attractively illustrated. In Brazil our colporteurs find that only about twenty per cent of the people are able to read. In view of this there appears the following in the preface to the book:—

"I cannot read," is the excuse which our colporteurs very often meet when they offer one of our books or periodicals to the people. Because of this we have undertaken to provide such persons, who by negligence or lack of opportunity or from whatever cause are not able to read, with a means of accomplishing this without the direct aid of a teacher."

This is a good illustration of the enterprise which our brethren are showing in our literature work. If the people cannot read, they will educate them and then sell them our literature.

N. Z. T.

Literature Sales During 1913

We regret that we are so late in publishing our annual summary of literature sales for last year, but owing to the two secretaries' being absent from the office during the most of the year, this delay has seemed unavoidable. The grand totals do not show so great an increase over 1912 as we had hoped, but there is a reason for this. Unintentionally we have in the past duplicated some figures of sales between our large publishing houses here in this country. This year these duplications were discovered and eliminated, and as a result the summary is over \$150,000 less than it otherwise would be. However, notwithstanding this correction, the report still shows a gain of \$36,000 over 1912.

The following figures show the encouraging progress that this branch of the work has made since it began. We give the figures by decades during the first sixty years, and then the yearly sales.

Sales From 1845 to 1904

1845-54	\$ 2,500
1855-64	17,500
1865-74	73,000
1875-84	371,000
1885-94	3,969,000
1895-1904	3,144,000

Total for 60 years . . . \$7,577,000

Yearly Sales From 1905 to 1913

1905	\$ 548,000
1906	824,000
1907	1,035,500
1908	1,290,000
1909	1,402,400
1910	1,560,500
1911	1,627,600
1912	1,836,500
1913	1,869,700

Total for 9 years . . . \$11,994,200

These figures show that during the last nine years the literature sales of the denomination have been over fifty per cent more than during the previous sixty years. If we reach the two-million mark during 1914, as we hope to do, our sales during the last decade will be almost double what they were during the previous six decades.

It may be of interest to the readers of the REVIEW to see the amount of yearly sales from some of our leading publishing houses:—

Review and Herald	\$ 454,251
Pacific Press	398,446
Southern Publishing Assn.	209,974
International Publishing Assn.	36,693

Total . . . \$1,099,364

Outside of North America the sales of some of the principal publishing houses are as follows:—

Hamburg	\$281,954
Australia	121,087
Great Britain	70,019
Christiania	61,203
Stockholm	29,118
Latin Publishing House	36,647

Let us rejoice and take courage over this splendid progress. N. Z. T.

News and Miscellany

Notes and clippings from the daily and weekly press

—The Chilean government has announced that it will not exhibit at the Panama Exposition.

—The apple crop in Missouri and northern Arkansas is estimated by railroad men at 3,333 carloads.

—A census bulletin just issued puts the population of the United States at 109,000,000. This is a gain of about 7,000,000 since the last bulletin was issued, four years ago.

—Coleman Livingston Blease, who, as governor of South Carolina, has become notorious from one end of the country to the other by his wholesale pardoning of criminals, was defeated recently in the United States senatorial primaries.

—To what an extent the European war affects this country from a financial standpoint was forcibly demonstrated when President Wilson appeared before Congress on September 4 and advocated the enactment of special emergency legislation to obtain \$100,000,000 of additional revenue to replenish the government's income. The war is causing a falling off in collections from import customs duties.

—Warring Europe is in a far better position to feed her soldiers and noncombatants than has been supposed. Famine, if crop conditions continue at anything like normal and England maintains her supremacy on the seas, is an extremely remote possibility. Crop experts believe, and their opinion is backed by American military authorities, that the belligerent countries will make the conservation of their crops a factor of their campaigns second only to the operations of their armies and fleets.

—The centenary of the first woman doctor of medicine has just passed, according to a German paper, which says that in June, 1814, a certain Fraulein Von Siebold, after studying at Goettingen and Darmstadt, obtained her degree and passed the state examination in medicine and surgery. After a successful practice, during which she served several notable persons, this woman physician died in 1859.

—The National House of Representatives recently adopted by vote of 213 to 27 a resolution introduced by majority-leader Underwood ordering absent members back to their duties, and "docking" them for absence except for sickness. The daily compensation of a Congressman is \$20.54¼. According to the roll call, 185 of the 433 members are absent from Washington. If these members remain away, the government will save about \$3,600 a day.

—On Sunday, August 23, when the battling nations were in the deadliest, fiercest conflict the human mind can imagine, a Swedish-Norwegian monument of peace was being unveiled on the Norwegian frontier near Charlottenberg. The unveiling was marked by simple but beautiful ceremonies. The 10,000 persons who were present were radiantly joyful. Every heart responded to the music. The singing was exultant, and good cheer and good feeling were manifest everywhere. The address on the occasion was delivered by the president of the Storting, in which satisfaction was expressed over the common neutrality of the countries represented at the unveiling.

—With war raging in Europe and the possibility that this country may become involved, every effort is being made by the military authorities to hurry work on the big guns that are to be placed in the forts guarding the Panama Canal. Most of the heavy firing that is heard in the vicinity of Ft. Hancock, on Sandy Hook, is the result of testing the great guns for the isthmian waterway fortifications. As fast as they are finished, they are hurried to the proving grounds, where they are tried out. At the same time there is unusual activity in all the fortifications about New York harbor. An exceptionally strong guard is being maintained about Sandy Hook since the tests and target practice began, and no one not connected with the army and its work in that branch is permitted on the island.

—News is awaited in England of the safe arrival in the northern city of Golchikha, on the Yenisei River, of an arctic exploring party which embarked at Krasnoyarsk, in Siberia, in June under the command of three women. The expedition left Moscow on the Trans-Siberian Railroad, with a full equipment for one year's stay in the frozen regions. After going down the Yenisei by steamer, some of the party expected to return by the Kara Sea route, while the remainder will work back along the Yenisei on sledges and foot, living as much as possible among the natives, whom it is the chief purpose of the expedition to study. The chief of the party is Miss M. A. Czaplicka, who holds a traveling fellowship of Somerville College, Oxford, and who is being sent out by the universities of Oxford and Moscow.

NOTICES AND APPOINTMENTS

Camp Meetings

COLUMBIA UNION	
Chesapeake	Oct. 4-11
PACIFIC UNION	
Arizona	Oct. 8-18
SOUTHEASTERN UNION	
Florida, Orlando	Oct. 8-18
Florida, Orlando (colored)	Oct. 8-18

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The Florida Conference Association

THE eighth annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp ground at Orlando, Fla., at 11 A. M., Tuesday, Oct. 13, 1914, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

W. H. HECKMAN, *President*;
W. M. LEE, *Secretary*.

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The Florida Sanitarium and Benevolent Association

THE seventh annual session of the Florida Sanitarium and Benevolent Association will convene on the Seventh-day Adventist camp ground, at Orlando, Fla., Monday, Oct. 12, 1914, at 11 A. M., to elect officers for the ensuing year, and to transact such other business as may properly come before the association. The voters of this association are the regularly accredited delegates of the Florida Conference.

W. H. HECKMAN, *President*;
H. A. SHREVE, *Secretary*.

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The Massachusetts Conference Association of Seventh-day Adventists

NOTICE is hereby given that the second annual session of the Massachusetts Conference Association of Seventh-day Adventists will be held at South Lancaster, Mass., in connection with the annual conference, Sept. 29 to Oct. 4, 1914, for electing officers for the ensuing year, and for transacting such other business as may properly come before the association. All duly accredited delegates to the conference constitute the membership of the corporation. The first meeting of the association will be called to order at 3 P. M., Thursday, October 1.

HERBERT C. HARTWELL, *President*;
HORACE B. TUCKER, *Secretary*.

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The Chesapeake Conference

THE fifteenth annual session of the Chesapeake Conference will be held at Baltimore, Md., Oct. 4-11, 1914. 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. The first meeting of the conference, for organization, appointment of committees, etc., will be called at 11 A. M., Monday, October 5. Each church in the conference is entitled to one delegate for its organization, and one additional delegate for each ten members. A full delegation is desired from all our churches.

ROSCOE T. BAER, *President*;
WINDOM T. DURST, *Secretary*.

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The Chesapeake Conference Association

THE Chesapeake Conference Association of Seventh-day Adventists, a body corporate under the laws of the State of Delaware, will hold its annual meeting in connection with the regular conference meeting at Baltimore, Oct. 4-11, 1914. The first meeting will be held Tuesday, October 6, at 11 A. M., for the purpose of electing officers, and transacting such business as may properly come before the meeting.

ROSCOE T. BAER, *President*;
WINDOM T. DURST, *Secretary*.

Florida Camp Meeting for Colored

THIS year it is decided to hold our camp at Orlando, a beautiful city. Every possible arrangement is being made for the comfort and convenience of those who will attend. A strong delegation of believers is expected from various places in Georgia, also a large attendance of our own people from Florida. It is always a special delight to meet new believers at our annual gatherings, and this year will be no exception to the rule.

The camp meeting for the white believers will be held at the same time and in the same city. This will assure us good help from the union and North American Division conferences. Strong colored workers will come from other States to help in the instruction.

The dining department will be operated on the cafeteria plan. All should bring their usual camp meeting requisites, being sure to add heavy quilts and wraps, for the nights and mornings may be cool.

Let all plan to be on the grounds the first day of the camp. The date is October 8-18. Be sure to get a certificate receipt when purchasing ticket; this will insure reduced fare on returning home.

Those wishing to engage tent or room should write immediately to the undersigned, addressing him at 19 West Church St., Orlando, Fla. Come, bring the children, bring the gray-haired fathers and mothers; get your neighbors and friends interested, and bring them.

M. C. STRACHAN.

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To Battle Creek College Students and Teachers

THE Battle Creek College Association now numbers over one hundred members. Can we not double the number? Open not only to graduates but to all former teachers and students. Members receive free a booklet containing a report of the reunion held at the last General Conference and of the organization of the association, the constitution, and two hundred and fifty addresses of those who were present; also a copy of a large photograph, well mounted, containing one hundred and fourteen of the old faces. Any one formerly connected with the college may join the association by sending the membership fee of fifty cents, with a statement of the years he attended the college, the course of study completed, if any, his present occupation, and his post-office address. Any one else may obtain the booklet and the picture for fifty cents. Address the secretary, C. C. Lewis, Takoma Park, D. C.

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Books Wanted

A COPY of the early life of Ellen G. White and James White, also copies of "Testimonies for the Church," Vols. I-IV, IX. Address Frank Jeffers, 419 River St., Miles City, Mont.

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Notice

THE address of Brother Sears Stevens is desired by the clerk of the Seventh-day Adventist Church at Canon City, Colo. Information regarding his whereabouts should be sent to Eva J. Wade, 1106 Park Ave., Canon City, Colo.

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Publications Wanted

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

Mrs. Addie Carroll, Afton, Okla. Continuous supply.

Mrs. Melissa Frazier, Grove, Okla. Continuous supply.

Mrs. P. F. Wilson, St. Andrew, Fla. *Signs* and *Watchman*.

W. Davis Burt, R. F. D. 3, Nicholson, Pa. *Review*, *Signs*, and tracts.

Mrs. Louisa Hedrick, Lake Arthur, La. Continuous supply of up-to-date literature.

Requests for Prayer

A SISTER in Indiana asks us to pray that she may be healed of a disease which threatens her life.

From Louisiana comes a request from an afflicted brother that we join in prayer for his healing.

An aged sister in Minnesota desires that prayer be offered for the restoration of her sight, which is rapidly failing.

"I ask prayer that my husband may accept this truth and be restored to health; also that my eyes may be healed," writes a Nebraska sister.

A brother in Nebraska asks our prayers that his hearing may be restored.

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Business Notices

WANTED AT ONCE.—Able-bodied man for farm work. Good wages to right man. Must be a Sabbath keeper. Address R. Finnell, Elkridge, Md.

FOR SALE.—A thirty-four-foot motor boat, with living quarters for family, for ship missionary work. It has been used for this work, but because of the owner's failing health, it must be sold at once. Can be secured for nine hundred dollars. An excellent opportunity. Address Elder Carlyle B. Haynes, Box 982, Wilmington, N. C.

Obituaries

LAW.—Albert Cecil, infant son of Claud and Doris Law, died on July 30, 1914, at Silt, Colo. He was laid to rest until the promise recorded in Jer. 31:16 is fulfilled.

HORACE G. MILLER.

WHITE.—Gentry, second son of Mr. and Mrs. D. White, was born Nov. 13, 1911, and died in Hatley, Miss., July 17, 1914. We laid him to rest beside his two sisters until the Life-giver shall come to call his sleeping children. The funeral service was conducted by the writer.

T. C. COLTRIN.

MURRAY.—Mrs. Sarah A. Murray was born Sept. 15, 1851, in New York City, and died July 15, 1914, at Dearing, Kans. She was united in marriage with Z. P. Murray on Aug. 21, 1870. Six children were born to them, three of whom, with the husband and father, one sister, and two brothers, are left to mourn. Sister Murray united with the Seventh-day Adventist Church in 1872, and remained a faithful member until her death. She was loved by all who knew her.

ARTHUR LONG.

SPONSLER.—Edward Stanton Sponsler was born Nov. 27, 1844, in Mahoning County, Ohio, and died in Ashland County, Ohio, Aug. 3, 1914. For sixty-one years, he was a resident of the community in which he died. He accepted present truth in 1879, and united with the Seventh-day Adventist Church at Nova, where he retained his membership until his death. Brother Sponsler is survived by his wife, three children, one brother, and six sisters. The funeral service was conducted by the writer.

E. K. SLADE.

WARNER.—Henry E. Warner was born in Iroquois, S. Dak., April 4, 1884, and died at his home near Conde, S. Dak., March 8, 1914. Most of his life was passed in South Dakota. He spent one year at the Elk Point Industrial School and one year at Union College. Brother Warner gave his heart to God and united with the Seventh-day Adventist Church at the age of fourteen years. His exemplary Christian life was the means of bringing his family into the truth. He endeared himself to friends and neighbors, who share with the bereaved parents in the loss sustained. The funeral service was conducted by Elder E. G. Hayes, of Redfield, S. Dak.

C. M. BARCOCK.

YOUNG.—Mrs. Jane Eliza Youmans was born in Ohio, July 2, 1845, and died in Boulder, Colo., July 21, 1914. For the last twenty-eight years of her life she was an earnest Seventh-day Adventist. Her husband and one daughter preceded her in death, and two sons are left to mourn. She sleeps in hope of the resurrection morning. M. A. ALTMAN.

GARLAND.—J. E. Garland was born Dec. 22, 1844, and died in Buffalo, N. Y., Sept. 2, 1914. In his thirtieth year he learned of the third angel's message, and until his death faithfully lived the truth. He fell asleep in the full assurance of faith. He is survived by his wife, two sons, and a daughter. The funeral services were conducted by the writer. H. L. SHOUP.

SARGEANT.—Sophia Lenora Sargeant was born in Columbus, Ga., Nov. 7, 1845, and died at her home in Hopewell, Oregon, Aug. 15, 1914. For more than thirty years Sister Sargeant stood loyally for the advent message, and she fell asleep in the hope of eternal life. She was loved and respected by all who knew her. She is survived by her husband and two adopted children. H. G. THURSTON.

MONROE.—Anna B. Judd was born Oct. 3, 1886, in Michigan, and died Sept. 5, 1914. She was married to Edward B. Monroe, of Owosso, Mich., Feb. 2, 1913. Eight years ago she gave her heart to the Lord, and united with the Seventh-day Adventist Church, to which belief she was faithful until the close of her life. Words of comfort were spoken by the writer, from Ps. 17:15. Wm. GUTHRIE.

KENISTON.—Jennie Evelyn, daughter of Charles W. and Hattie M. Keniston, was born Jan. 23, 1905, in Gardiner, Maine, and died in Worcester, Mass., Sept. 6, 1914. She had a sweet, unselfish disposition, and although so young, showed a love for the Bible and a confident hope in the resurrection. Her parents keenly feel their loss, but sorrow not as those who have no hope. O. F. BUTCHER.

BAMFORD.—Susan Bamford was born in Almonte, Canada, Jan. 16, 1841, and died in Los Angeles, Cal., Aug. 30, 1914. She was married at the age of twenty to Thomas Bamford, and to this union were born four children. Of her immediate relatives only one son is left. Sister Bamford embraced the third angel's message in Detroit, Mich., about fifteen years ago, and was a faithful member of the Seventh-day Adventist Church until her death. She now rests, awaiting a glorious resurrection. J. W. ADAMS.

KIRKWOOD.—Miss Margaret Kirkwood was born April 19, 1839, in Cuba, Allegany Co., N. Y., and died in Arlington, Va., Aug. 13, 1914. She was the last of her family. Sister Kirkwood became acquainted with this movement some years ago, but although an exemplary woman, it was late in life before she united with the church. For four years she was an invalid, and although very patient in all her suffering, she often expressed a desire for death. After a brief funeral service, with remarks by the writer, the body was taken to White Hall, Md., for burial. L. A. HANSEN.

RANDOLPH.—Miss Caroline Young was born in Upham, England, June 24, 1858. She accepted present truth in 1880 under the labors of Elder J. N. Loughborough. Four years later she came to America, where she was married to H. F. Randolph in 1884. The family moved to Colorado in 1892 on account of her failing health. She died in Canon City, Aug. 21, 1914, having been an invalid for several years. The funeral service was conducted by Pastor Remington of the Episcopal Church. She sleeps in Lakeside Cemetery, awaiting the coming of the Life-giver. ELBERT H. CURTIS.

ROOT.—Sabra Root died at her home in Swanton, Vt., Aug. 23, 1914, aged 62 years. She leaves a husband, four sons, and two daughters to mourn their loss. About five years ago she was led to accept present truth through the labors of Elder W. H. Holden. Sister Root passed away trusting in the Lord Jesus, with the assurance of a part in the first resurrection. Words of consolation were spoken by the writer. F. L. ABBOTT.

STENBERG.—Henry L. Stenberg was born in Onawa, Iowa, May 30, 1872, and died in Boulder, Colo., Sept. 2, 1914. His deep Christian experience was manifest to all who knew him. For some years he labored in Iowa and South Dakota, both as a colporteur and as a minister. He is survived by his wife and two children. The funeral services were conducted by the writer, assisted by Elders C. R. Kite and U. P. Long. M. A. ALTMAN.

OVERHULSE.—Dr. C. M. C. Overhulse, of Holgate, Ohio, died Aug. 25, 1914, aged 52 years. For twenty years he had been a believer in this advent message, and his last words were a confession of his faith in God. The doctor was a loved and respected citizen of the community in which he lived, and the funeral service was largely attended. The mayor requested all places of business to be closed during the hour of service. The doctor is survived by his faithful wife. D. E. LINDSEY.

MILLS.—Wesley James Mills was born in Camillus, N. Y., and died at his home in Howell, Mich., Aug. 13, 1914, the last member of his generation. Dr. Mills practiced medicine for more than forty years in Howell. Through the labors of Elder M. E. Cornell he was led to accept present truth in 1852, and was baptized by Elder Joseph Bates. He leaves only three direct descendants. The funeral services were conducted by Elder B. L. Post, of the Lansing Seventh-day Adventist Church. FRANK C. KELLEY.

ADAMS.—Lavinia E. Adams was born in Pennsville, N. J., Sept. 12, 1857, and died in Wildwood, N. J., Aug. 25, 1914. She was led to accept the message for this time through the efforts of Elder D. E. Lindsey twenty-four years ago. After her baptism, she united with the church at Burlington, N. J. Sister Adams was a faithful, earnest Christian, and her consistent life was a source of help and encouragement to those with whom she had to do. Her husband, three sons, and a daughter are left to mourn, but they expect to meet her in the first resurrection. A. R. SANDBORN.

GALBRAITH.—John Gordon Galbraith was born Oct. 12, 1892, in Adams County, Wisconsin, and was drowned on Aug. 19, 1914, in Jordan Lake, near his home, while he was swimming to the rescue of a younger brother and a cousin who were in a leaky boat. His death is mourned by a father, mother, two sisters, six brothers, and other relatives and friends. The deceased was reared in the Christian faith, and united with the Seventh-day Adventist Church while attending Bethel Academy last year. He was highly respected by those who knew him, always a faithful son, and ever seeking to please his Heavenly Father. W. H. THURSTON.

VAN HORN.—Cornelius C. Van Horn was born Feb. 7, 1842, near Jordan, N. Y., and died June 17, 1914, at Las Vegas, N. Mex. He accepted present truth at the age of twenty-one years, and was baptized by his brother, Elder I. D. Van Horn, uniting with the Jackson (Mich.) Seventh-day Adventist Church. He was a consistent Christian "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." As no Adventist minister was near, the funeral services were conducted by Dr. F. H. H. Roberts, president of the New Mexico Normal University. Two sons and one daughter are left to mourn. G. M. ALWAY.

SMITH.—Merle Elmer, infant son of Otto and Ethel Smith, was born July 16, 1913, and died Aug. 30, 1914, in College Place, Wash. Little Merle will be greatly missed, but the parting is not for long. The funeral services were conducted by the writer, assisted by Elder O. A. Johnson. W. W. STEWARD.

PIERCE.—Myiel Pierce was born in Lake County, Indiana, Jan. 29, 1861, and died Aug. 15, 1914, at his home near the village of Mio, Oscoda Co., Mich. The greater part of his life was spent in the State of Michigan, where he was engaged in the milling business. He was married to Miss Elvira Webster, at Cedar Lake, Mich., Oct. 29, 1879. He accepted the third angel's message the year before his marriage, under the labors of Elder O. Soule, and died in the hope of a part in the first resurrection. His wife, eight sons, and one daughter are left to mourn, but they sorrow in hope. W. C. MATHEWSON.

SCHOPBACH.—John Lewis, little son of the late Elder and Mrs. Rudolf Schopbach, was born in College View, Nebr., Jan. 1, 1912, and died Aug. 29, 1914. He was left an orphan in the summer of 1913, and lived with his grandmother and later with his aunt. He was a bright, affectionate, winsome child, loved by all who knew him. One brother, two aunts, the grandparents, and relatives in Germany are left to mourn. The funeral service was conducted in the Seventh-day Adventist church at College View, Nebr., by Elder R. F. Andrews, assisted by Elders J. S. Hart and C. F. Stevens. Little John was laid beside his father, mother, and infant sister, to sleep until Jesus calls his children. ALICE TEEPLE-JOHNSON.

CUMMINGS.—Vera Ruel Cummings was born at College View, Nebr., Feb. 2, 1897, and died in Lake City, Iowa, Sept. 2, 1914. She was crushed under an automobile on her way home from school. At the age of ten she was left an orphan, and for the last few years of her life made her home with the family of an uncle in Iowa. Ruel was a cheerful, sincere Christian. She was a senior in the Lake City High School, and planned to continue her education in Union College. About ten days before her death, in talking with her sister of the Saviour's soon coming, she asked, "Are you ready?" One sister, a half brother, an adopted brother, her stepmother, and a number of other relatives and friends mourn her untimely death. RUBY O. WISEMAN.

The Advent Review and Sabbath Herald

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ONE of the most fascinating books of Bible stories ever printed. It is so carefully written as always to instruct and entertain the child. It should be placed in every home where there are children, before they have formed a liking for books less suited to their needs. It is profusely illustrated with three-color work and original illustrations, and contains a complete index. The pronunciation of all difficult words is indicated.

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REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., SEPTEMBER 24, 1914

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LAST week Brother G. G. and Mrs. Coffin, of the North Pacific Union, sailed from New York for the Bahama Islands, to engage in school work. They spent last year at the Foreign Mission Seminary.

WORD from Elder C. E. Rentfro, of the Portuguese Mission, to the effect that they were unable to hear from the Latin Union office, led the General Conference to cable London to supply funds to the workers.

WE learn that Elder A. J. Haysmer, of the West Indian Union, is making a visit to the Central American fields, touching the republic of San Salvador on the west coast, where our work has never been opened.

WE continue to receive encouraging reports from our camp meetings, the last being from Elder G. B. Thompson, saying that at the Kansas meeting there was over \$15,000 raised for our foreign missions and emergency fund.

THE Mission Board learns of the safe arrival in England of Miss Pauline Schilberg, of the China Mission, who was held for some time in Egypt by the break in communications. Elder and Mrs. H. H. Votaw, on furlough from Burma, are also reported in England. These workers will arrive in New York this week.

FROM Scotland, where he was attending general meetings, Elder W. J. Fitzgerald, president of the British Union Conference, reports the workers of good courage, and general conditions in Great Britain surprisingly near normal notwithstanding the anxiety and the grief and suspense in view of the conflict in

progress on the Continent. "It does all of us on this side good," he says, "to learn of the loyal and generous attitude of our American brethren toward the European Division in this time of our terrible crisis. From the beginning, we felt fully assured that in case of the missions in any parts of our division coming to need we could expect practical succor from the North American Division through the General Conference." The British Union office is endeavoring to keep in touch with the outlying mission fields to be reached by the British steamship lines.

Hard for the Seminary

SAYS the *Christian Observer* of July 29, 1914:—

"Much interest has been aroused in religious circles by the provision in the will of Mrs. Morris K. Jesup, whose death occurred recently in New York. The provision is as follows: 'I give and bequeath to the Union Theological Seminary in the city of New York, \$300,000, to constitute a permanent fund, to be called 'The Morris K. Jesup Fund,' so much of the income as may be necessary to be applied to the maintenance of a chair for the teaching of the English Bible, pure and simple, not by way of criticism, but, taking it as it reads, to instruct students how to teach and preach it in the most effectual way to reach the hearts of the people.' Doubt has been expressed whether the seminary will be able to use this money for the purpose indicated, because of the inroads which destructive radical criticism has made in the institution. Others, however, think that such teaching of the Bible as is provided for in the bequest may go far toward recalling this school from the extremes of radical criticism to which it has drifted."

Another Word From Europe

ANOTHER letter has been received from Elder Conradi, written under date of August 21. As it contains much of interest concerning conditions affecting our work in Europe, it is herewith given to the readers of the REVIEW AND HERALD:—

"Elder W. T. Knox,

"Takoma Park, D. C.

"DEAR BROTHER KNOX: I hope that you received my letter which I wrote from Holland, on my way home, August 3. I have since learned that I took one of the last boats that went over that route. Instead of reaching Hamburg as usual, in eighteen hours, I was forty-two hours on the road. Through the kindness of the officers, I was allowed to use a military train, otherwise I could not have arrived so soon.

"This war means more to our work than any war ever fought. While a few countries in Europe are neutral, yet nearly all are under arms, and all are feeling the financial depression. We are cut off entirely from our missionaries in East Africa, and what their future may be we cannot tell. We are cut off from our men in Persia. Brother Frauchiger writes from Constantinople that he cannot correspond with the men in the interior, as Turkey also is mobilizing.

All are under arms in Switzerland. Here for several weeks, only a few very slow trains have been running for passengers, at a speed of about fifteen miles an hour; but now they are putting on fast trains again, still at limited speed. The last two days we have had the three German union presidents with us for a counsel meeting, to decide how to carry on our work and conduct our finances during this crisis. We are doing everything we can to keep up the courage of our brethren and sisters, to keep them active in the work, and to take care of those who have been thrown out of employment by the war, and of the families whose providers have been called to the front. As our people have been faithful, we realize that now, in the hour of need, they should receive help in every way possible. We are entirely cut off from our brethren in Russia. We must quietly await developments there. I hope that in some way we shall hear from them. On the east German border, about eight or nine towns and villages have been burned by the Cossacks. One of our little meeting halls has been burned, and undoubtedly a number of the homes of our people. As soon as we can get news, we shall have to assist these persons.

"We have made an appeal for special help. We had about \$1,500 in a special fund for this purpose, and now we hope that some of us will be able to help with probably five per cent or ten per cent of our wages, and others who have a little money, with some special gifts. We shall do all we can in this direction, but we thought that our brethren in the States ought to know our condition, and should make an appeal for this special necessity.

"There is no need of any one's leaving the field, as far as we know. We all expect to stand by the field where we are to the very last. We are the shepherds of God's people, and as such we have no right to run away if a crisis comes. As matters now stand, the brethren have asked me not to think of going to the States this fall, even if it should be possible, but to stay right here, where questions of the greatest importance are constantly coming up, and where we are in touch with three fourths of our members. We have not had the good REVIEW, nor mail from the States, but undoubtedly after matters have turned into smoother channels again, we shall receive something.

"We have learned from Skodsborg, Denmark, that the moment the war broke out, the number of patients at the sanitarium dwindled down to thirty-five, and they have already dismissed over one hundred of their helpers. Gland has likewise had a steady decline, and Friedensau also. In Gland, they are suffering from a shortage of coal. I am glad that our institutions are in such a condition that we can bear quite a shock just now. Otherwise it would be bad for us. But it will be bad enough as it is, especially if the war is prolonged, and a long financial crisis follows afterward. For weeks all mail service was stopped, and our many canvassers were cut off from all supplies. Even now the mail service is very limited, and we can send only a small number of packages.

"With kindest regards,

"Yours in the work,

"L. R. CONRADI."