

The Advent Review and Sabbath Herald



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No. 37

THE GOSPEL TO ALL NATIONS

And Israel Mourned

ARTHUR W. SPAULDING

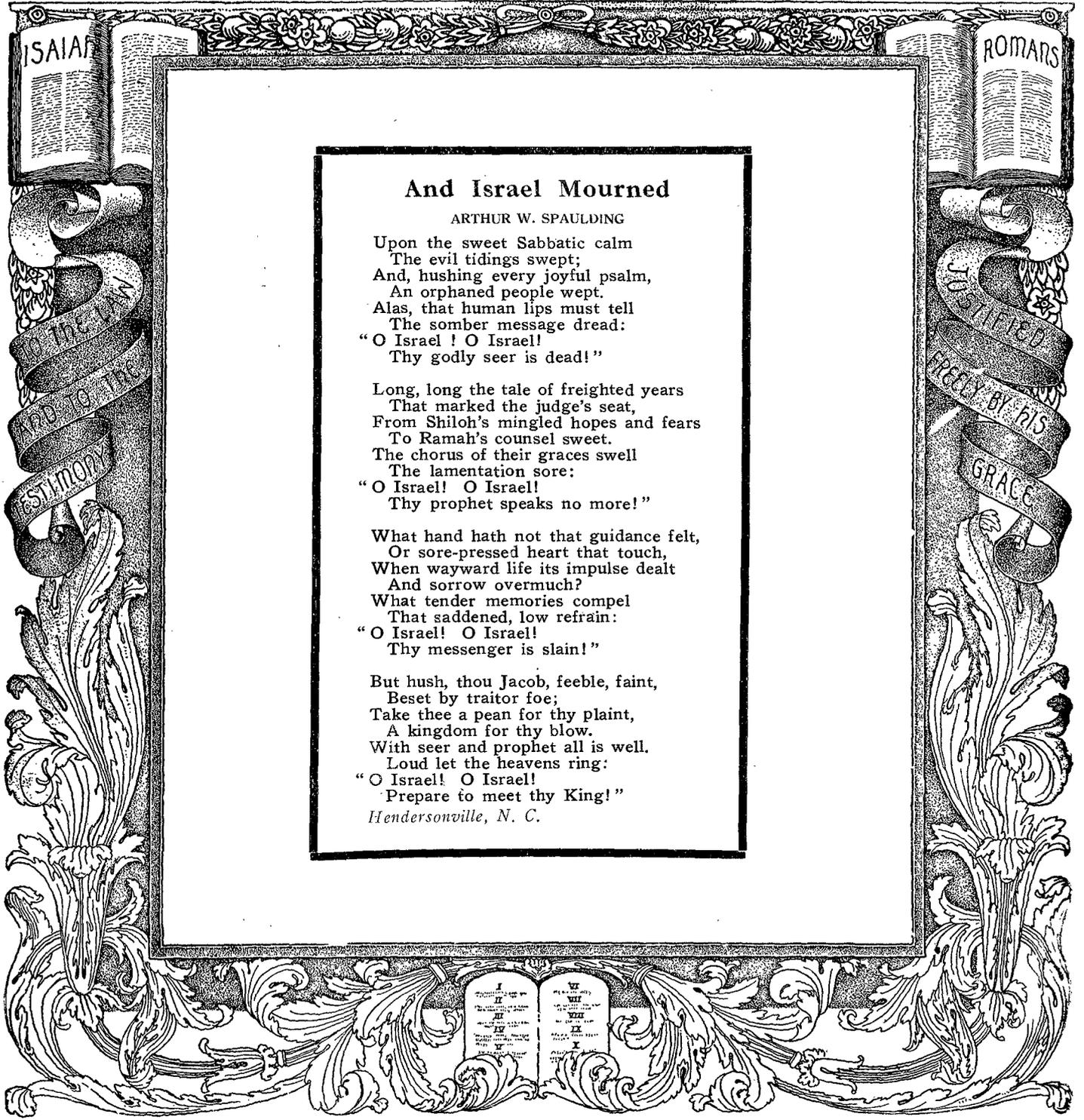
Upon the sweet Sabbath calm
The evil tidings swept;
And, hushing every joyful psalm,
An orphaned people wept.
Alas, that human lips must tell
The somber message dread:
"O Israel! O Israel!
Thy godly seer is dead!"

Long, long the tale of freighted years
That marked the judge's seat,
From Shiloh's mingled hopes and fears
To Ramah's counsel sweet.
The chorus of their graces swell
The lamentation sore:
"O Israel! O Israel!
Thy prophet speaks no more!"

What hand hath not that guidance felt,
Or sore-pressed heart that touch,
When wayward life its impulse dealt
And sorrow overmuch?
What tender memories compel
That saddened, low refrain:
"O Israel! O Israel!
Thy messenger is slain!"

But hush, thou Jacob, feeble, faint,
Beset by traitor foe;
Take thee a pean for thy plaint,
A kingdom for thy blow.
With seer and prophet all is well.
Loud let the heavens ring:
"O Israel! O Israel!
Prepare to meet thy King!"

Hendersonville, N. C.



The Book of the Law

BY MRS. E. G. WHITE

THROUGH Huldah the Lord sent Josiah word that Jerusalem's ruin could not be averted. Even should the people now humble themselves before God, they could not escape their punishment. So long had their senses been deadened by wrongdoing, that if judgment should not come upon them, they would soon return to the same sinful course. "Tell the man that sent you to me," the prophetess declared, "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched." 2 Kings 22: 15-17.

But because the king had humbled his heart before God, the Lord would acknowledge his promptness in seeking forgiveness and mercy. To him was sent the message: "Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold therefore, I will gather thee unto thy fathers, . . . and thine eyes shall not see all the evil which I will bring upon this place." Verses 18-20.

The king must leave with God the events of the future; he could not alter the eternal decrees of Jehovah. But in announcing the retributive judgments of Heaven, the Lord had not withdrawn opportunity for repentance and reformation; and Josiah, discerning in this a willingness on the part of God to temper his judgments with mercy, determined to do all in his power to bring about decided reforms. He arranged at once for a great convocation, to which were invited the elders and magistrates in Jerusalem and Judah, together with the common people. These, with the priests and Levites, met the king in the court of the temple.

To this vast assembly the king himself read "all the words of the book of the covenant which was found in the house of the Lord." 2 Kings 23: 2. The royal reader was deeply affected, and he delivered his message with the pathos of a broken heart. His hearers were profoundly moved. The intensity of feeling revealed in the countenance of the king, the solemnity of the message itself, the warning of judgments impending,—all these had their effect, and many determined to join with the king in seeking forgiveness.

Josiah now proposed that those highest in authority unite with the people in solemnly covenanting before God to cooperate with one another in an effort

to institute decided changes. "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book." The response was more hearty than the king had dared hope for: "All the people stood to the covenant." 2 Kings 23: 3.

In the reformation that followed, the king again turned his attention to the destruction of every vestige of idolatry that remained. So long had the inhabitants of the land followed the customs of the surrounding nations in bowing down to images of wood and stone, that it seemed almost beyond the power of man to remove every trace of these evils. But Josiah persevered in his effort to cleanse the land. Sternly he met idolatry by slaying "all the priests of the high places;" "moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord." 2 Kings 23: 20, 24.

In the days of the rending of the kingdom, centuries before, when Jeroboam the son of Nebat, in bold defiance of the God whom Israel had served, was endeavoring to turn the hearts of the people away from the services of the temple in Jerusalem to new forms of worship, he had set up an unconsecrated altar at Bethel. During the dedication of this altar, where many in years to come were to be seduced into idolatrous practices, there had suddenly appeared a man of God from Judea, with words of condemnation for the sacrilegious proceedings. He had "cried against the altar," declaring:—

"O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burned upon thee." 1 Kings 13: 2. This announcement had been accompanied by a sign that the word spoken was of the Lord.

Three centuries had passed. During the reformation wrought by Josiah, the king found himself in Bethel, where stood this ancient altar. The prophecy uttered so many years before in the presence of Jeroboam, was now to be literally fulfilled.

"The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

"And as Josiah turned himself, he spied the sepulchers that were there in the mount, and sent, and took the bones

out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

"Then he said, What title is that that I see? And the men of the city told him, It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria." 2 Kings 23: 15-18.

On the southern slopes of Olivet, opposite the beautiful temple of Jehovah on Mt. Moriah, were the shrines and images that had been placed there by Solomon to please his idolatrous wives. See 1 Kings 11: 6-8. For upward of three centuries the great, misshapen images had stood on the "Mount of Offense," mute witnesses to the apostasy of Israel's wisest king. These, too, were removed and destroyed by Josiah.

The king sought further to establish the faith of Judah in the God of their fathers by holding a great Passover feast, in harmony with the provisions made in the book of the law. Preparation was made by those having the sacred services in charge, and on the great day of the feast, offerings were freely made. "There was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." 2 Kings 23: 22. But the zeal of Josiah, acceptable though it was to God, could not atone for the sins of past generations; nor could the piety displayed by the king's followers effect a change of heart in many who stubbornly refused to turn from idolatry to the worship of the true God.

For more than a decade following the celebration of the Passover, Josiah continued to reign. At the age of thirty-nine he met death in battle with the forces of Egypt, "and was buried in one of the sepulchers of his fathers." "All Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations." 2 Chron. 35: 24-27.

Like unto Josiah "was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of his great wrath, . . . because of all the provocations that Manasseh had provoked him withal." 2 Kings 23: 25, 26. The time was rapidly approaching when Jerusalem was to be utterly destroyed, and the inhabitants of the land carried captive to Babylon, there to learn the lessons they had refused to learn under circumstances more favorable.

"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. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 29, 1915

No. 37

The Life and Labors of Mrs. Ellen G. White

A Chosen Messenger at Rest

BY A. G. DANIELLS

President of the General Conference

THE announcement of the death of our greatly beloved sister in Christ, Mrs. E. G. White, will be received with sincere regret and deep sorrow by our people throughout the world. It does not come to us as a great surprise and shock, for we have been looking for it ever since the accident that befell her last February.

Only a very brief and imperfect sketch of Mrs. White's life and labors can be given at this time. Before her marriage to James White, her name was Ellen Gould Harmon. She was born in Gorham, Maine, Nov. 26, 1827.

Her parents, Robert and Eunice Harmon, came of good New England stock in the State of Maine. They were earnest, devoted members of the Methodist Church. While active in Christian service for the conversion of sinners, Mr. and Mrs. Harmon had the joy of seeing their family of eight children yield their hearts to Him who died for them, and dedicate their lives to his service.

Miss Harmon seemed to be endowed with a deeply religious nature. In early youth she experienced a keen realization of the exceeding sinfulness of sin. The righteousness of God as revealed in the gospel charmed her, and for it her whole heart and soul seemed to yearn.

To her the Bible was the word of the living God. She accepted Christ as her only Saviour, and consecrated her whole life to him.

In 1840, when but thirteen years of age, she attended a few meetings conducted by William Miller. His thrilling sermons on the second coming of Christ made a profound impression upon her mind. Thousands were deeply moved by Mr. Miller's preaching, and many turned from their lives of selfishness and sin to live only for their Lord and Saviour. The impressions made upon Miss Harmon's mind grew stronger and deeper, until at the age of sixteen she found full salvation

in Christ. Of this experience she wrote:—

"Faith now took possession of my heart. I felt an inexpressible love for God, and had the witness of his Spirit that my sins were pardoned. My views of the Father were changed. I now looked upon him as a kind and tender parent, rather than a stern tyrant compelling men to blind obedience. My heart went out toward him in a deep, fervent love. Obedience to his will seemed joy. It was a pleasure to be in his service. No shadow clouded the light that revealed to me the perfect will of God. . . . My heart was so filled with love to God and the peace that passeth understanding, that I loved to meditate and pray."

This experience proved to be deep and abiding. It marked the beginning of a life of great devotion to God, and of the greatest activity for the salvation of a lost world. She began at once to lead her young associates to the Saviour. Although she was repulsed by some, she ceased not to pray and labor for them until every one for whom her heart was burdened experienced the new life.

Taking the Bible as the supreme guide of her life, she became fully convinced by its teaching that the second coming of Christ was near at hand. On this point she never wavered: and believing it with her whole soul, she felt that the one supreme purpose for which every person should live was the consecration of every resource of a blameless life to the salvation of the lost.

This view led her to unceasing prayer for the indwelling presence of the Holy Spirit. Her yearning for this divine Presence was answered beyond all that she had conceived. She prayed, as does every sincere Christian, for the gifts of the Spirit as set forth by the apostle Paul in his first letter to the Corinthian church,—the gift of wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, etc.

Her life of full surrender, obedience, and increasing prayer for di-

vine help was rewarded by the bestowal of the gift of prophecy, one of the choicest of all the gifts of the Spirit.

In December, 1844, she was given a revelation of the second coming of Christ. In this vision of the future she received a view of the glorious reward that awaits the redeemed, and the terrible fate that will come to all who refuse to serve their Lord and Master. Here she received her appointment as a messenger of God. She was commanded to give the message of light and salvation to others.

This was a great trial to her. She was but seventeen years old, small, frail, and retiring, but after the severest struggle she was given courage and strength to enter upon her life work. Then followed other revelations of light and duty. These brought added burdens and responsibilities. They also brought larger blessings to others, as well as the enlargement of her own life.

Aug. 30, 1846, Miss Harmon was married to James White, a native of Palmyra, Somerset Co., Maine. Mr. White was born Aug. 4, 1821, and was a "lineal descendant on his father's side of Peregrine White, born on the 'Mayflower,' in the harbor of Cape Cod, before the Pilgrims had made a home in the wilderness, to whom the court gave two hundred acres of land in consideration of his birth on board the 'Mayflower.'"

About the time of their marriage they were both convinced that the fourth commandment of the decalogue enjoins the observance of the seventh day of the week as the Sabbath of Jehovah. From childhood they had been taught a wholesome reverence for the law of God. When they came to see the plain statement that "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," they courageously took their stand for loyal obedience. Their teaching regarding the imminence of Christ's coming, and their observance of the seventh day Sabbath, led to the adoption of the denominational name—Seventh-day Adventists.

The revelations given Mrs. White by the divine Spirit filled her with profound reverence for the Bible. To the close of her life she exalted this book above all others. To her it was the voice of God. In it are set forth the duties of the human race. Its teachings are to be accepted without alteration. Nothing must be added to or taken from its vital, fundamental truths. It alone reveals God's plan for the redemption of this lost world. Its gospel is the only power unto salvation. Christ is the only Saviour. Faith in Christ is the only way of salvation from sin, and the only way to obtain the righteousness of Christ.

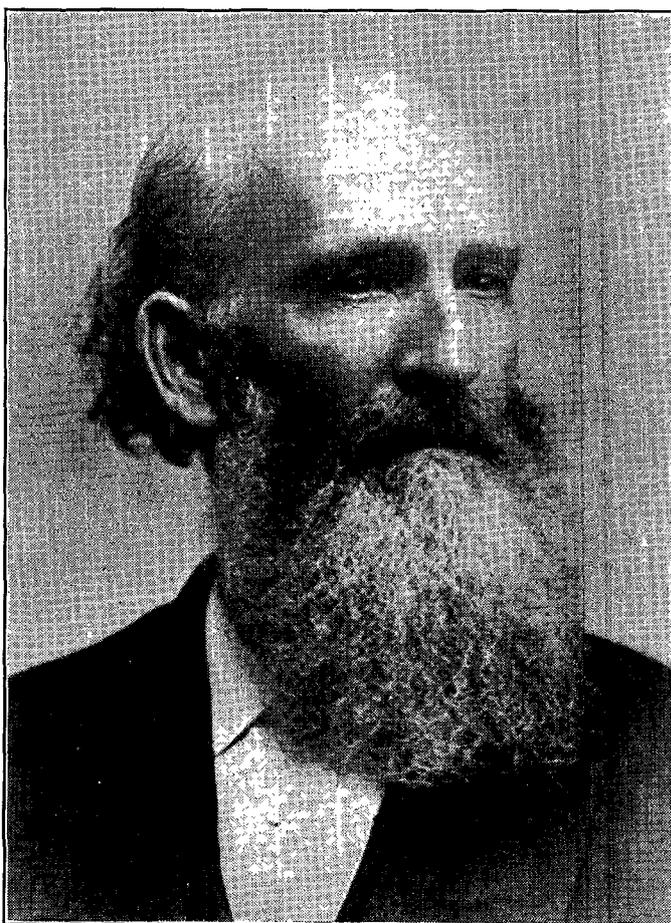
Accepting these great fundamental truths, she accepted in their fullest degree and without modification every other feature of gospel truth—the presence of the Holy Spirit as Christ's representative on earth, the Lord's Supper as the memorial of his death, and baptism (immersion) as the memorial of his burial and resurrection. She recognized and emphasized the authority vested in the church by its sovereign Head; the principles of gospel order, organization, and administration set forth in the Scriptures. She was an earnest advocate of the brotherhood of man, leveling all national, racial, and class barriers, and teaching the doctrine of St. James, "Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away."

From the earliest days of her thought and activity for her Lord, she never ceased to impress upon Christians the solemn obligation in behalf of home and foreign missions. In order that Christ's followers should be able to render the greatest service to mankind, she emphasized the importance of a practical Christian education,—an education that trains mind, body, and heart for the highest service. The cause of temperance reform—eating, drinking, etc.—and the use of rational remedies for restoration to health, found in Mrs. White an earnest advocate.

As we survey the whole field of gospel truth,—of man's relation to his Lord and his fellow men,—it must be seen that Mrs. White's life work has

given these great fundamentals positive, constructive support. She has touched humanity at every vital point of need, and lifted it to a higher level.

For fully seventy years she gave her life in active service to the cause of God in behalf of sinful, suffering, sorrowing humanity. She traveled extensively through the United States from 1846 to 1885. Then she visited Europe, where she devoted two years to our work, which was at that time in a formative period. In 1891 she went to Australia, where she remained



ELDER JAMES WHITE, WHO DIED AUG. 6, 1881

eight years, traveling about the colonies and devoting all her energies to the upbuilding of the work. Her labors there were of untold value to the cause of God in the Southern Pacific.

On returning to the United States in 1900, at the age of seventy-three, she seemed to feel that her duty to travel was done, and that she should devote the rest of her life to writing. Thus she toiled on until within a short time of her death, at the ripe age of almost eighty-eight years.

Now she is at rest. Her voice is silent; her pen is laid aside. But the mighty influence of that active, positive, forceful life will continue. That life was linked with the eternal; it was wrought in God. The message proclaimed and the work done have

(Continued on page five)

The Character of the Message

BY I. H. EVANS

President of the North American Division Conference

ANOTHER untiring worker for God and for the enlargement of his kingdom has been called to cease from her labors, and to lay down the heavy burdens borne so long and faithfully. Death is man's enemy. Its work is to destroy, to tear down, to reduce to decay. It takes from us the physical forms of those we love; it desolates

homes, and cuts short the life work of all mankind; yet in a fuller sense it cannot destroy nor end the influence of the weakest. So it seems to us in the death of Mrs. Ellen G. White. Her personal presence is taken from us; but her influence still lives, multiplied in the lives of those whom she has led to Christ, and in those to whom her life has ever been an inspiration.

The older members of our church communion know the value of the life and work of this messenger of the Lord. They know her sacrifices, her constant and indefatigable toil for the extension of the kingdom of God; but some who have more recently come to the faith, not having been associated with her in her labors, will be glad for word concerning her writings and influence.

Sister White was in the first advent movement of 1844, and tasted all the bitter disappointment of those who looked for the second coming of Christ at that time. She, with others, suffered all the reproach cast upon that movement by the scoffers of that day. While many became confused, and in their disappointment gave up their belief in the 1844 movement, she with a few faithful associates searched the Scriptures till light came to them, showing the error in their prophetic interpretation.

When the new light came to her and her husband, Elder James White, they gladly received it, and at once began preaching it to their disappointed brethren. Little by little God lifted the curtain of darkness; and as they saw rays of light, they followed on to know the Lord, and more and more they were led to acknowledge the hand of God in leading them all the way. As time passed, the message grew, both in its doctrines and in its scope

and world-wide proportions. Neither Sister White nor any of the believers in that early day comprehended the greatness of the work set before them. Still the message has grown till it has attained its present proportions, and now encircles the earth.

During those early years of development, much depended upon the unity and faith of the believers. On many occasions when the little companies were uncertain of their course, or were divided in their councils, Sister White presented what God had shown her in dream or vision, and plainly marked the way this people should go. The church has ever tried and intended to follow this instruction; because of it strong men have changed their viewpoint; policies have been modified to harmonize with it, that unity might prevail. Here and there from time to time some have broken from the denomination, under the leadership of those who refused to accept the instruction given; but all this breaking away has come to naught, and most of those who departed from the light given have made sad shipwreck of their faith.

Sister White has never claimed to be the leader of the Adventist Church. Again and again she has defined her work as merely a voice,—a messenger bearing a message from God to his people to bring them to Christ. She has never assumed the rôle of a dictator to the church. She has publicly and in her writings proclaimed Christ as the head of his church on earth, and always urged the people of every communion to make him their counselor and guide.

The influence of Sister White on our denomination has been marked and strong. She continually so called the church to a deeper consecration, so urged the ministry to a more holy life and active service, and so exalted Christ as the mediator between God and man, that she was a great spiritual factor in holding the church to a spirit of sacrifice and missionary endeavor. Her voice ever called for advance moves.

Her writings have been before the public for many years. She was the author of more than thirty volumes, some of which have had a large sale. She has been a constant contributor to our periodicals, and nearly every

Seventh-day Adventist has felt something of her influence through her writings.

Her Christian life was marked by deep personal piety; she had great faith in prayer, and was zealous in her spiritual devotions. Her charities were liberal beyond her means; she was ever impoverishing herself by her gifts to the cause she loved and by her care for the poor and needy.

She believed in the divine inspiration of the Bible. Of this Word she was a constant student all her life;

and she felt that the people had her writings to read.

To us who remain to finish the work, much valuable instruction is left, which we need to heed carefully, and to search for light as for hidden treasure. This great advent movement cannot fail. It is founded on the Word of God. We may fail, for we are human; but our leader is Christ. He now is at the right hand of God, making intercession for all who repent and believe. As he has been with us during the early rise and progress of this work, so will he remain with us to its finish, if we seek him with all our hearts.

While we mourn the loss of one so strong and true as Sister White, still Christ lives, and in him we must unite in a renewed consecration of life and means to complete his work on earth.

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A Chosen Messenger at Rest

(Concluded from page 4)

left a monument that will never crumble nor perish. The many volumes she has left, dealing with every phase of human life, urging every reform necessary to the betterment of society as represented by the family, city, State, and nation, will continue to mold public sentiment and individual character. Their messages will be cherished more than they have been in the past. The cause to which her life was devoted, and which that life molded and advanced to such a great degree, will press forward

with greater force and rapidity than ever. We who are connected with it need entertain no fear except the fear of our own failure to do our part as faithfully and loyally as we should.

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“AND I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Rev. 14: 13, 14.

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“PRECIOUS in the sight of the Lord is the death of his saints.” Ps. 116: 15.



MRS. ELLEN G. WHITE, WHO DIED JULY 16, 1915

to her it was the voice of God. Modern criticism and piecemeal dissection had no place in her heart or faith. Her voice was ever uplifted to exalt her Saviour, and she proclaimed Christ as the divine Son of God, the Saviour of sinners. No one ever more firmly preached righteousness by faith than she. She exalted Christ as the sinner's only hope. She loved this Saviour, and did what she could to bring others to a knowledge of him.

Her active work continued until near the close of her long life. The last few years were occupied largely in preparing manuscripts for publication. She felt that the people needed what God had given to her; and she diligently toiled till she was too feeble for further service. In her last weeks, when unable to write, she found great satisfaction in the reali-

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EDITORIALS

Our Refuge in Sorrow

WE are sure that the heart of every reader of the REVIEW was filled with sorrow as there was borne to him last week intelligence of the death of our dear Sister White. It will seem strange indeed no longer to receive from week to week her words of admonition and counsel through the church paper; we face the sad but cold and hard fact that death has claimed her as his own. Hers is the common lot of all mankind. None are exempt. The rich and the poor, the foolish and the wise, the righteous and the ungodly, the innocent babe, the man of mature years, the aged and infirm,—all fall a prey to death's ruthless power. There is hardly a household in the land that his steps have not entered; but very few hearts among earth's millions that have not felt the poignant wound which he inflicts.

Others speak in this paper of Sister White's life work, of all that she has accomplished by God's grace, of the nobility of her life and character; to these testimonials we can add but little. She died as she had lived,—with her faith steadfast in God, with her pathway growing brighter and brighter to the end of life's journey, with unwavering trust in her Heavenly Father. And this indeed is the estimate of her long life.

Set as a teacher in Israel, she was true to the trust imposed upon her. With unswerving fidelity she bore her testimony as the Spirit of God directed her utterance—in reproof, in exhortation, in encouragement. As a special watchman upon Zion's walls, as the messenger of God, she never faltered in bearing the burden which this ministry imposed. How often during her long ministry has she stood in the breach to call Israel back to

their allegiance to God! How often has she rebuked sin in high places in the church! She has not betrayed her trust, but has proved loyal to the position appointed her.

With no spirit of self-assumption or egotistical arrogance has she carried forward the work God gave her to do. In her own personal life of practical godliness she has exemplified the principles which she taught to others. With reproof she ministered comfort. Affectionate as a wife, devoted as a mother, loyal as a friend, helpful and sympathetic as a sister in the church, she has stood to diffuse light and hope and gladness to the members of her own family, to the church of God, and to the world. Her own humble, God-fearing life, her simplicity of character, her dignity of womanhood, were models of Christian character.

But in saying this we would not unduly exalt the human; for our beloved sister was only human after all—a fallible mortal woman striving by God's grace to overcome the evil tendencies which existed in her heart, and which exist in the heart of every human being. Her temptations, her fears, her personal strivings, her agonizing prayers for personal strength and overcoming grace, were known to God only. Handicapped by the frailties of human nature, hampered in her life work by the weakness of the body, by God's grace she persevered even unto the end, developing a Christian character which under Christ is an example to the followers of the Master.

Of the great influence exerted by her words, spoken and written, we need not speak. The judgment will reveal, we believe, a wonderful fruitage of the labors of this devout servant. Though dead, she still speaks.

Her works follow her. They still live to bless the church. Her stirring appeals, her exhortations, her instructions in the divine life, are still left us. To these we can still seek for the help which personally she is powerless to give. She does not need these words of commendation. She needs no praise to endear her to this people, no monument of stone to keep alive in their memory her long and useful life.

But while she was prominently connected with this movement, and while the church is so greatly indebted to the

work which God did through her for its preservation and guidance, she did not form its groundwork. This movement is not dependent upon any of its human founders for continuance. God buries his workmen, but his work moves on; in it is his own enduring life.

In the wilderness wanderings of Israel, Miriam, the prophetess, was laid to rest; Aaron, the high priest, was gathered to his people; Moses, that great leader with whom God spoke face to face, was buried by angel hands. But God did not forsake his people. The pillar of cloud and the pillar of fire still led them on. In God's providence others were raised up to take their places. Thus has God demonstrated in every age that the work of his church was not dependent upon human agencies.

One by one we have buried strong leaders in this movement. Elder James White, the apostle of God in this closing work, Elders Joseph Bates and J. N. Andrews, and other pioneers have been laid to rest. Their loss has seemed utterly irreparable. We still grieve for their memory, and honor them for the work which God wrought through their ministry. But this movement has passed from strength to strength, and thus it will continue to do until the grand consummation.

We shall miss our beloved sister, but we trust that we shall treasure even more carefully the instruction that she has given us. If we shall do this, if we shall turn to the Lord with all our hearts, realizing that our dependence is upon him, if we shall search his Word with renewed diligence, if we shall place all upon the altar of his service, God will constitute our strong rock of refuge and defense.

F. M. W.

The End of Satan's Work

It is the purpose of God to rid the universe of sin and of the instigator of sin. The resurrection of the righteous does not complete God's purpose concerning this world and those who have inhabited it. The time will surely come when sin, sinners, and the one who originated sin will be no more. The prophet Malachi reveals to us the coming of a time when there will be nothing left of the wicked but ashes. He says:—

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3.

There is no intimation here that hell is an institution, presided over by Satan, in which he is given *carte blanche* to torment those committed to that region to the utmost limit of his ingenuity; no intimation that Satan is God's agent to see that all sinners are properly punished. But the teaching is plain that every being who is practicing wickedness when that day comes, or who died unrepentant and unforgiven, is to be literally burned up, consumed, and to exist no more. Now it is evident that this includes Satan and all his hosts, as well as those who have yielded to his deceits. The Lord tells us through the psalmist: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be." Ps. 37:10. How could it be said that the wicked shall not be, if he is actually still in existence in torment, and being tormented by the chiefest of all wicked, the instigator of all crime?

Satan has nothing to do with the infliction of punishment upon the impenitent wicked, but receives his punishment with them, and is destroyed with them. The Word plainly declares this, in speaking of the work of Satan after his release from his imprisonment of a thousand years immediately following the second coming of Christ. He gathers his deceived ones together, and then it is said of them: "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:9, 10. If that did not end their existence, Inspiration would not have used a word that indicates to us a complete cessation of existence. The original word from which "devoured" is trans-

lated is *katefagen*, and means, ate up. The Emphatic Diaglott renders it "consumed." It is therefore certain that there remains nothing of those upon whom falls that fire from heaven. Satan does not rain that fire upon those who are rejected of God; but it is rained from heaven upon them and him together.

Of the end of Satan's existence we read in another place: "All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being." Eze. 28:19, R. V. By reading verses 13-19, we learn who it is that is thus addressed. How could even Inspiration speak more plainly than this in declaring the complete end of the author of sin?

Notwithstanding these plain teachings of the Word of God, even religious teachers are slow to learn. One of our religious exchanges contained the following remarkable conception of the punishment of the wicked:—

The silly, deluded devotees of such superstition, such idolatry, must all, in the end, unless they repent in sackcloth and ashes, make their way down the slippery steps of time, and take their final leap at last into the lake of fire and brimstone, where the old devil will take special delight to wrap them around his fingers, gouge their eyes out, and toss them like a rubber ball around the black walls of the dark, dismal pandemonium, the sport of demoniacal millions, while the ages of oncoming eternities roll up from the dark realms below.

All this is merely human imagination run wild. There is no word in all the Bible concerning any such fendish transactions as those described in that quotation; not a word to indicate that Satan has anything whatever to do with the punishment of the wicked; that he is God's agent in any sense to execute judgment upon the impenitent. Such language reproaches our Saviour, perverts the teachings of his Word, and even debases the idea of religion in the minds of thoughtful men and women. It is a plain contradiction of all that God has said concerning the destiny of the wicked.

God has set it as his purpose to have a clean universe, not a universe marred by the eternal tortures of the lost, but a praising universe. "And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." Rev. 21:4. That is absolute. If there were to be a never-ending hell, this text could not be true; for then there would be pain, there would be crying, there would be mourning—such as men and women have never known in this world. Neither could the following text of Scripture be true if the wicked were to be tormented eternally: "And every created thing which is in heaven, and on the earth, and under the

earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Rev. 5:13. It would be impossible that there could be an unending torment going on anywhere in the universe of God, anywhere within the jurisdiction of the Almighty, and that text of Scripture be true.

When God has made an end of sin, every creature that is left in the universe will be praising him. The universe will be swept clean of everything that has ever brought pain upon men and sorrow to the heart of our loving Heavenly Father. No more sorrow, no more crying, no more pain, no more sickness, no more sin, no more death! What a blessed place for the occupancy of the redeemed! There will be no ever-burning hell there in which our friends, our parents, our children, writhe in agony untold. That conception is a child of paganism and superstition, born under the blighting influences of the Dark Ages. It is not true. In that better land will be only joy and peace and praise. Blessed country! What a glorious privilege it will be to dwell therein!

C. M. S.



Signs of the Approaching End

Part 5. The Falling Stars of 1833

(Continued)

In the *New York Journal of Commerce*, Mr. Henry Dana Ward emphasized the exactness of detail with which the prophecy described the scene as it appeared in 1833. This is the apocalyptic picture, as the ancient prophet saw it in vision:—

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

The Prophetic Picture Reproduced

Mr. Ward drew the picture as he saw it nearly eighteen centuries later, the correspondence to the prophetic description being forced upon him in every line:—

No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars.—*New York Journal of Commerce*, Nov. 14, 1833.

Mr. Ward noted the special appropriateness of the prophet's figure of the fig tree casting the green figs in a mighty wind:—

Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those

which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south.

And they fell not as ripe fruit falls; far from it; but they flew, they were cast, like the unripe fig, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree.

Professor Olmsted's long and carefully elaborated account in the *American Journal of Science*, quoted from a correspondent in Bowling Green, Mo., is as follows:—

Though there was no moon, when we first observed them, their brilliancy was so great that we could, at times, read common-sized print without much difficulty, and the light which they afforded was much whiter than that of the moon, in the clearest and coldest night, when the ground is covered with snow. The air itself, the face of the earth as far as we could behold it—all the surrounding objects, and the very countenances of men, wore the aspect and hue of death, occasioned by the continued, pallid glare of these countless meteors, which in all their grandeur flamed "lawless through the sky."

There was a grand and indescribable gloom on all around—an awe-inspiring sublimity on all above, while—

"The sanguine flood
Rolled a broad slaughter o'er the plains
of heaven,
And nature's self did seem to totter on
the brink of time!"

There was scarcely a space in the firmament which was not filled at every instant with these falling stars, nor on it could you in general perceive any particular difference in appearance; still at times they seemed to shower down in groups—calling to mind the fig tree, casting her untimely figs when shaken by a mighty wind.—*Vol. XXV, page 382 (1834).*

A Sign to All the World

It was not in North America alone, but in all the civilized world, that the attention of men was called to the prophetic word by the discussions of the event. Thus the English scientific writer, Thomas Milner, writing for the British public, spoke as follows of the profound impression made:—

In many districts, the mass of the population were terror-struck, and the more enlightened were awed at contemplating so vivid a picture of the apocalyptic image—that of the stars of heaven falling to the earth, even as a fig tree casting her untimely figs, when she is shaken of a mighty wind.—"*Gallery of Nature,*" page 140 (London, 1852).

So this sign in the heavens made its solemn appeal to all the world. It brought to the multitudes who saw it thoughts of God and the last great day. An observer living at the time in Georgia, wrote, "Everybody felt that it

was the judgment, and that the end of the world had come." Another, in Kentucky, wrote, "In every direction I could hear men, women, and children screaming, 'The judgment day is come!'"

Rather, it was a signal that the hour of God's judgment was drawing near. The signs so long foretold were appearing, one by one, to register their enduring mark on the record of fulfilling prophecy, and to arouse believers to the work of proclaiming the message of Christ's second coming, which now was due to the world.

Immediately following these times, there began an awakening concerning this vital Bible doctrine of the second coming of Christ, which has grown into the definite advent movement that is carrying the gospel message of preparation for the coming of the Lord to every nation and tongue and people.

W. A. S.

(To be concluded)



Christ in Us

CHRIST taught us to pray, "Thy will be done on earth, as it is in heaven." There is much in this petition. Christ's will is done in the hearts of men. I am to pray that the will of God be done not in some one else's heart, but in *my own heart*. I pray, Lord, let thy will be done in my heart, as it is done by the holy, unfallen beings around the throne of God. On our part this requires complete and unconditional surrender to God in everything, in all the little acts. My own will is laid aside, and the will of the Lord made supreme. Self is hid, and Christ revealed. I am dead, but Christ lives in me. The darkness and defects of my life are covered, and the light and perfection of his life are seen. It means that we give all to God; and in thus giving all, we receive all from him. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3:22, 23. Nothing of wisdom or life or power is held back.

As Christians our work is to reveal Christ, that *he* may be seen; that *his* life and perfection may be seen. *We* are to the front too much. Self obscures the light, and as a result the enemies of the Lord are led to blaspheme. They see our selfishness, and are led to think that *that* is religion. The life of Christ will win men. It will soften hard, unregenerated hearts, and convert sinners.

"Some of you have seen the great picture that was painted by Munkacsy of the Christ. That picture was being exhibited in Canada, at Toronto, I think; and there came a rude, rough, wicked sailor to see it. He entered the room

at the time of day when there were no others there; and paying his money to the woman who sat inside the door, he came in and stood for a moment, looking at the canvas as if he would glance at it and go away. But as he looked, he could not turn. He stood there with his eyes fixed on that central figure of majesty and love. In a few moments, he took off his hat and let it fall upon the floor. After a few moments more he sat down upon a seat, and then he reached down and picked up a book that described the picture, and began to read; and every few seconds his eyes would turn toward the canvas and toward the figure of Christ. The lady who sat by the door saw him lift up his hand and wipe away some tears. Still he sat; five, ten, fifteen, sixty minutes went by, and still the man sat there as if he could not stir. At last he rose, and coming softly and reverently toward the door, he hesitated, to take one last look, and said to the woman who sat there: 'Madam, I am a rough, wicked sailor; I have never believed in Christ; I have never used his name except in an oath; but I have a Christian mother, and my old mother begged me today before I went to sea, to go and look at the picture of the Christ. To oblige her I said I would come, and I have come. I did not believe that anybody believed in Christ; but as I have looked at that form and that face, I have thought that some man must have believed in him, and it has touched me, and I have come to believe in him, too. I am going out from this time to be a believer in Jesus Christ and a follower of his.'

"O beloved, as I heard that story, the tears came unbidden to my eyes, and my heart glowed with a mighty longing. I thought if a poor, weak man, living himself in a godless land, could take his brush and preach on canvas, and cause our Christ to glow upon it, until a rough, rude, wicked, licentious man should be won to believe in him, what might not my God do if he might paint Christ in me—nay, if he might reproduce Christ in a human life, that the life might be Christ's, and then men might come to believe on him."

When the will of God is done *in us*, we shall see our neighbors changed. Hearts as hard and cold as a stone will glow with warmth. Once the touch of light is kindled in our experience as it should be, we can kindle other torches in human experiences. Once the unholy ambition, the selfishness, the pride, and the lust of the world are dead in us, and Jesus lives in us, we shall see the world lightened with the message of God.

To have an indwelling Christ is far more than a mere profession. A Christian soul winner on a certain occasion

stopped at the home of a professed Christian and said, "Madam, does Jesus Christ live here?" The question startled her. When she related the experience to her husband in the evening, he said to her, "Why did you not tell him that we were members of the church?" She replied, "I did; but when he asked if Jesus lived here, *that was different.*" There is indeed a vast difference between a profession and Jesus living in us. Until we can answer the question of this earnest Christian worker in the affirmative, we have no hope that the will of God will be done in us; for it is only by an indwelling Christ that this experience can come to us. Reader, does Jesus live in you?

G. B. THOMPSON.



Our Summer's Campaign

Most of our conferences have now started their season of tent work. I think there has never been a year in the history of our work when there have been so many tents pitched as this summer. Nearly every conference is greatly increasing its field efforts this year over any preceding year. The conferences are running from six to as many as thirteen tent efforts this summer; and we are living in times when we have a right to expect large returns.

In the history of our work there has never been a time when we could preach with such power on the leading themes of the third angel's message as at the present. Before our very eyes the signs of the end are continually taking place. The world is in a serious mood concerning current events. Thousands know our position on prophecy; they have heard many of our workers speak on the signs of the times. They are looking to the teachers of our faith for a reason, and are asking, "What do these things mean?"

Our weakness in our efforts in the past has been the shortness of the tent season. Owing to the inclemency of the early spring weather this year, many have started their efforts nearly a month later than usual. The question may reasonably be raised, Do we have to close our tent efforts as early in the fall as we have been accustomed to in the past? Is it possible to conduct a winter tent effort, finishing our work deliberately and fully before pulling down our tents?

On this point, I should like to quote a few words from a letter from Elder C. G. Bellah, of Missouri, under date of June 7. Among other things he says:—

We have just organized a church of thirty-six members here, with seven keeping the Sabbath who are not yet members. Townley is a little place of about five hundred, and a good rural population. There has never been any work done here before.

Mrs. Bellah and I pitched our tent and began meetings Nov. 17, 1914, she doing Bible work. We continued for six weeks in spite of snow, sleet, and cold rains, and never missed a night. Then we had to attend a workers' meeting; but we came right back, and pitched the tent again, this time in the snow. It was bitter cold, but we could do no better, as the only available hall had just burned.

We have been here six months, and have missed only two night services on account of bad weather. The interest was so great that people came through rain, sleet, and snow.

Last night we closed, getting eight new members, making, as we said, thirty-six. Others will come in in a few days, as we shall be here over another Sabbath. We have had baptism three different times, and shall baptize six others in a few days.

We appreciate this winter tent work. People cannot stand outside—it is too cold. There is no running in and out during the service. Tent stakes hold well in frozen ground, and snow on the tent looks fine.

The tent, thirty by fifty feet, was kept well heated, even with the temperature ten below zero. We had a big heater on each side of the tent, and six inches of dry sawdust on the ground. We fastened the bottom of the wall to the ground, and the top to the curtain.

For six months the attendance has been about two hundred, and never but once or twice less than fifty or sixty. Of course it has meant very hard work. This is my first experience in tent work, and consequently I have had to work out all the subjects from the ground up.

At the beginning of the year my faith was strong enough to ask for only twenty-five converts. Later we raised it to fifty, and now I feel almost like saying that by God's help we shall win one hundred souls to Christ during 1915.

Now the point is this: Can we not lengthen our tent season efforts by fixing up our tents with good heating stoves, and having the comfort of the people in view? If this could be done, I see no reason why every tent company should not expect to raise up a good church of Sabbath keepers. Surely we must work with increased activity, and with greater results than ever before, if we reach the goal for 1915, increasing our church membership to 80,000 believers. We shall expect great results from the season's efforts this year. To this end let the entire denomination continually seek God in earnest prayer. I. H. EVANS.



Central China Union Mission

FROM Yen-cheng in Honan we came with Elder R. F. Cottrell to Hankow, the headquarters of the Central China Union Mission. Here we met Sister Cottrell, Dr. Larson and wife, Brother and Sister Ryd, and about one hundred of our Chinese evangelists, canvassers, Bible women, and students. We remained here a week, holding meetings daily from morning until night.

The Central China Union embraces the four central provinces of Honan, Hupeh,

Hunan, and Kwang-si. Elder R. F. Cottrell is the superintendent of this union. The four provinces of the union have a land area of 292,000 square miles—about one third larger in area than such unions as the Northern, Lake, and Columbia. The people living in this union number 120,000,000, more by one fifth than all the people living in the United States. The reports for the year ending 1914 are very encouraging. There were 26 churches, with a membership of 742, and 21 companies having 430 believers who are being prepared for baptism. The total number identified with us in this union is 1,172. A large number embraced the message during 1914, and 223 persons were baptized. Fully 75 per cent of all these have come to us direct from heathenism, while only 25 per cent had been Christians before uniting with us.

We know that the gospel has the same power today that it has ever had, to win men and women from heathenism, and our brethren in China are endeavoring to impress this upon all our workers. We do not believe that our mission in China or any other country is to endeavor to win Christian people from other churches to our cause, with the ambition to build up a denomination. Our mission is to preach the everlasting gospel to all men in all lands, and to receive into our body those who believe what we preach and give evidence of amendment of life. In doing this work we must surely push out into the darkest corners of the world, and work for the most godless and degraded people to be found. This we are doing in Africa, India, and China, and we are proving that the gospel is still "the power of God unto salvation to every one that believeth."

It was reported that of the 100 who were present at our meeting in Hankow, 66 had been idol worshipers, 26 had been addicted to the use of wine and tobacco, 4 had been opium smokers, 19 had been gamblers, 5 were previously sorcerers, 2 had been polygamists, 1 had been a Taoist priest, 1 had been a murderer, and one had been insane for many years.

People in Christian lands, accustomed to associate with men and women who have a more respectable record, might have some doubts about the reliable, substantial character and worth of a church made up of individuals with such a bad record. But no one present at that meeting could harbor any such misgivings. If all the professed Christians in Christian lands would give such convincing and unmistakable evidence of regeneration by the power of God as these believers give, the influence of the church would be far greater than it is in winning the lost to Christ. Every one of those converts had turned away from his idols, wine, tobacco, and opium. They

had renounced gambling, sorcery, and polygamy. The Taoist priest had left the grimy, smoking temples of his idols, and was working earnestly for Christ; the murderer was rejoicing in the forgiveness of his awful sin, and in the matchless love of God that could save such a sinner as he; and the man who had been afflicted with insanity so long, was clothed and in his right mind, and his heart was full of praise to God for the restoration of his reason.

This man had been delivered from hopeless insanity by the prayers of a little church of Chinese converts. The elder of that church was present at our Hankow meeting. He himself had been a follower of Confucius for many years, and was a man of good education, having been granted a degree from the Chinese government for successfully passing the higher examinations. One of the happiest occasions of my ministry was when this dear old brother, saved from heathenism, took from my hands the emblems of our Lord's death, to pass them to that audience brought from heathen darkness into the glorious light of the gospel of Christ. And he passed these emblems with as beautiful dignity and fine delicacy as they were ever passed in any congregation in Christian lands. He knew their meaning and their value. Such changes wrought in the hearts of sinners, reveal the secret that distinguishes the blessed Christ from all the false gods and teachers of every heathen land.

But here, as in Honan and in so many other places, we were well-nigh staggered by the inadequacy of our force of workers to meet the pressing needs that have sprung up by the development of our work. Take the province of Honan: area, 83,000 square miles; population, 22,000,000; church membership, 359, 83 per cent of whom came to us from heathenism; believers preparing for baptism, 600; total converts, 959; evangelists, 17; canvassers, 33; Bible women, 3; school-teachers, 13; other workers, 4; total workers, 70. But in this province we have not a single foreign minister. Elder Lillie was located there last year, but on account of the dampness of the climate he has been obliged to go to another part of China. This leaves Brother S. G. White, the secretary and treasurer, alone to look after the workers, the churches, and the general work. Conditions in the province of Hupeh are just the same, with the exception that Elder Cottrell, the superintendent of the union, resides at Hankow, the capital of Hupeh.

I appeal to presidents of union and local conferences in America to stop and ponder over this situation. I appeal to the ministers of America to take it to heart. I appeal to the tens of thousands

of believers in behalf of this great pressing need in China. Brethren, something definite and large will have to be done at once to safeguard our precious interests there. Thank God for the call. It would grieve and dishearten us if we could make no headway, if our workers were retreating, if our mission stations were being deserted. With glad hearts we shall respond to this call of our Lord for money and for men. We shall continue to divide our forces in America, and we shall increase our offerings, even if it requires that we decrease our present worth to do so.

We have a fine mission station in Hankow, about two miles from the business part of the city, and the surroundings are all that could be asked. Good judgment has been exercised in the erection of the mission homes. Now a school must be provided for the education and training of the large number of young people we have in Central China.

Our general meeting was most encouraging. We ordained Brother Hwang Dzun Dao to the work of the ministry. He and his faithful wife have stood by the side of our foreign brethren for eight or nine years, helping them to gather and hold the members we have in that part of China. Now they will go to the province of Kiang-si to open the work there. Calls had come from twenty different places in that province when I was at Hankow. These interests had been awakened by the literature circulated there by our canvassers. But the moment Brother Hwang Dzun Dao crosses the line into Kiang-si, an imperative call will come to the homeland for at least one more foreign worker to take the superintendency of the work in the province. That is the way it works. We look over the line at the millions of lost souls, and feel that we should give them the message. A canvasser crosses over with literature. The people buy and read it. An interest is awakened to hear more. An evangelist is sent. People embrace the message. Then a superintendent is needed, then a mission home, and then a school. The onward march never stops, and it never will, thank the Lord, until the earth is lightened with his glory.

I question whether the possibilities for the accomplishment of a great work in the Central China Union Mission can be fully grasped by any one at present. In establishing our headquarters of this union at Hankow, we should lay a good, broad foundation for a large work. Hankow is the natural center from which to operate in Central China. It is about seven hundred miles inland from Shanghai, but being located on that great river, the Yang-tze-Kiang, which is navigable for large steamers, it is like

a great seaport. A fleet of fine steamers plies the river from Shanghai, arriving at and leaving Hankow daily. Hankow is connected by rail with Peking and the Trans-Siberian Railway. A line of railway is now under construction which is to connect Hankow and Canton. Another line is being built to connect Hankow with China's most western province, Szechuan, and Tibet.

Greater Hankow includes three cities, — Hankow, Wuchang, and Han-yang. These cities are separated by rivers, about as New York, Brooklyn, and Jersey City. The combined population of the three is about 2,000,000. Being a great commercial center, this place has a large foreign population. It seems providential that our work is being firmly established in this important place, and we should, from the beginning, plan for a large work.

I was glad to find Brother and Sister Cottrell in good health and thoroughly in love with their field and their work. They have both worked very hard since going to China. The burden of their mission has rested heavily upon them, and the Lord has blessed them in every way. They have a good knowledge of the language and the people. They have learned how to bring the Chinese people into the truth. They should have more help to relieve them from the heavy pressure of work they are now under. Let us remember the Central China Union Mission field in our prayers.

A. G. DANIELLS.



THE *Christian Statesman*, official organ of the National Reform Association, in its issue of July proposes that the second Sunday of September be made a day of prayer for public schools, and the plan is meeting with considerable response. This in itself seems innocent enough, but the *Christian Statesman* has as one of its avowed aims "to promote needed reforms in the action of the government touching . . . the religious element in [public school] education." A number of sermon outlines for use on the second Sunday of September appear in the same issue. These, as well as the article "National Christianity in the Public Schools," are intended to promote the idea that the "national religion" should be taught in the public schools. The very idea of a "national religion" is repugnant to the American who believes in the American principle of separation of church and state. It is true that certain remnants of the union of church and state, which was the condition in most of the colonies before the American Revolution, still persist in many of the State constitutions. This, however, is no proof that our nation should adopt a national religion, even if that be of a so-called unsectarian kind.



THE WORLD-WIDE FIELD



Our Offerings

D. U. HALE

WORD has just come to us that on June 1 the Mission Board was short \$116,775 on offerings to missions. I am sorry for this shortage. I do not know how the Mission Board is managing, for our missionaries must have something to live on. They have left home and friends and all that is dear in this world, and gone to strange countries, depending upon the church members at home to support them. True, they are looking to God for support, but he has provided that their support shall come from the gifts of the people. If we fail in this, we betray the trust that the Lord has placed in us. God could provide other means of support for them, but he has not. He could move upon the hearts of the wealthy, and they would give millions to this cause, but God does not see fit to do this. He is depending upon you and me to take what he gives us as a result of our labors, and divide it with his faithful workers.

Men borrow from their neighbors and fail to pay it. There are many who make debts that they cannot pay. We all made a debt by sin that none of us could ever pay. Jesus graciously came to our relief when we could not help ourselves, and paid the debt, every whit. Now he is blessing us with means in this world, and all he has ever asked of us financially on that great debt is our tithes and offerings. He has planned to send the third angel's message to all the world, and the only means he has provided is the tithes and offerings from those he has redeemed. Shall we fail him now in this time of need? Shall we show ingratitude for the gift of his Son for us by withholding a penny of our tithes or a particle of our offerings? Can we stand in the judgment before the Lord and say, "We have finished the work thou gavest us to do," as long as we are withholding from his cause that which is his due?

Let us stand at our own judgment bar a moment. A brother comes to you and asks for a loan of twenty dollars. He promises to pay in three months. It runs on for six months; he does not pay. You mention it to him; he makes another promise, and fails again. You know that he has money right along for his other personal interests, but does not give you any. A year passes, then two years, and he avoids you, but does not pay you. What do you say about that man? Do you say he is honest? Do you say he is a good Christian? Can you depend on him? What is your answer?

We stand in the same relation to God. We made a debt of sin that we could never pay. Jesus paid it fully and freely. It cost him his life, but he never murmured, nor complained, nor found fault with the leaders, but paid it willingly and freely. Now he is sending this message of freedom from this debt of sin to all the world, and he asks us to help him. He says to you and me: "The tenth of all your income is mine. The offerings are mine. My message must go to all the world, to every nation, and kindred, and tongue, and people." What are you answering him? Are you saying, "Here, Lord, is all thy tithe"? Are you saying, "Here, Lord, is my offering, according to the appreciation of what you have done for me"? Make the offering large, brethren, and show that you appreciate to the highest degree what the Lord has done for you.

Our offerings to missions should be large and generous. I appeal to our brethren to make up as far as possible the present deficit in the mission treasury. Let no hindrance come to the advance of our work in all the earth.



A Missionary Tour in the Far East Korea

J. E. FULTON

KOREA, known as the Hermit Kingdom or Land of the Morning Calm, is a populous peninsula jutting out from the continent of Asia, opposite Japan. It has a very ancient history, said to date back to about 1200 B. C. Korea has been subject much of the time to China, but was granted independence in 1878. As a nation, Korea never exercised much power or influence on countries about her, nor came in contact to any extent with the outside world. After a little over thirty years' experience as an independent nation, Korea yielded up the scepter to her ambitious and aggressive neighbor, Japan, which in 1910 annexed the country, calling it Chosen, which, being interpreted, is "Land of the Morning Calm." This is a truly descriptive name. On the occasion of our visit, we found both mornings and evenings quiet and peaceful, although at midday the wind might blow.

In this little country 14,000,000 persons live. Korea is mountainous in most parts, and rice, wheat, and other crops are planted in every available spot along the valleys. The people are industrious, toiling from early morning till late at night in their little paddy fields.

The Koreans can be easily distinguished by their dress — the loose white

trousers tied at the ankles, and a loose jacket or shirt of the same material. When dressed for church, the men wear a long coat over all. Women dress somewhat similar to the men, but in addition wear a full, short skirt. When the women put on their thick socks, straw shoes, and white turbans, their costumes are complete. The men have the same footwear, but older men wear a most peculiar hat. It is made of black, gauzy material, with small crown and narrow brim; and being so small, it will not fit onto the head, so it is tied under the chin with black ribbons. When a man is thus attired, and has in his mouth a long Korean pipe, whose tobacco bowl is smaller than a lady's thimble, he is fully dressed.

On arriving at Fusan, southern Korea, by steamer from Japan, we took the Chosen-Manchuria Express to Keizan, where we have a mission conducted by Brother R. C. Wangerin. It was interesting to meet our missionaries and their simple, warm-hearted native converts.

Elder C. L. Butterfield, superintendent of the Korean field, had met us at Fusan, and brought us on our way. While visiting at Fusan, we ascended a mountain just back of the mission, where in the valleys below us we could count more than one hundred villages with their thousands of inhabitants. Here and in valleys far away, comprising a population of about six million, is the field of operation of one lone missionary in this southern district. We bowed together on the mountain side, praying God to have mercy on the multitudes.

At midnight we took the express for Seoul, the capital of Chosen. It may be in place to say that the service on these railways is excellent, and good sleeping berths are supplied second-class passengers. The great evil noticeable throughout all the East, while traveling on train or steamer, is the ubiquitous pipe, which is in evidence everywhere; and no respect is shown for, nor any regulation is made in behalf of, the nonsmoker.

At Seoul the headquarters of our Korean Mission is located; and a few miles from the city, convenient two-story dwellings have been erected for the workers, and a very substantial building for printing office, chapel, and offices. We felt glad that in a land where many hardships must be endured by our missionaries when out among the natives, they have good homes where they can keep up strength for labor.

Most of our time in Korea was spent at Soonan, where our training school is located. Here we found not only the students and their teachers, but a general meeting in progress, which had called in about three hundred persons and all our Korean missionaries. This was a rare opportunity to become somewhat acquainted with Korea, Koreans, and with our workers. Here I met Dr. Riley Russell for the first time. He is busy not only along medical lines, but, like the Great Physician, he tries to bring healing also to the soul. The doctor has a dispensary at Soonan, and has

trained native helpers. He makes extended tours in evangelistic work. We also met at this place other brethren and sisters who labor here and in other parts of Korea. It was a great pleasure to meet them.

The meeting held at Soonan was a good one. The native brethren seem a sincere, warm-hearted, responsive company. They appreciated the word spoken. Hearty Amens were heard as spiritual truths were presented to them. In the prayer and testimony meetings they were very responsive. As many as a score could be counted on their feet at one time, waiting the opportunity to speak.

The message Elder A. G. Daniells had to bear to the students, native laborers, missionaries, and all the brethren—native and European—was well received, and an inspiration to all. A large number of the native brethren present had come from heathenism; one man had been studying the Bible for ten years, and waiting for a people who keep the Sabbath according to the commandment. One sister had walked over three hundred miles to reach the meeting. She arrived footsore, but otherwise well and happy. During our social meeting a native sister in great agitation told of her unconverted relatives, for whom she wanted us to pray. The conversion of this sister was brought about by the death of her own daughter, whom she sought to hinder from accepting Christ. This daughter came to our church and desired to become a Christian. The mother refused to listen, and later the daughter was taken sick and died. This seemed to awaken the mother to her needs, and she brooded on the wrong she had done her daughter till she almost lost her mind. Now she is converted, and humbly asks God to soften the hearts of her relatives in darkness.

Now is the time for labor in Korea, but the laborers are so few! Let us pray the Lord of the harvest to send forth laborers into the harvest; and while we pray, let us give.

Before we left the Korean meeting, two of the native brethren were set apart to the gospel ministry. This brought great cheer to our native brethren, to see such confidence placed in their people. We believe it will be proved that this confidence has not been misplaced. The school has a large number of students. The outlook is hopeful.

A Visit to the South Side of Guatemala

(Concluded)

J. B. STUYVESANT

NEXT morning we call on the Presbyterian minister, whom we had met in the capital, and he insists that we stay at the Presbyterian mission home while in the city. He invites me to accompany him on horseback to an Indian town, San Juan, about ten miles farther west, where he wishes to hold a service in the evening.

On the way we pass miles of farms that are covered, from a foot to several feet deep, with sand and pumice thrown out by the Santa Maria eruption already referred to. He tells me that the roofs in whole towns were broken in by the weight of the sand and stones.

After supper with some Indian converts, I have the privilege of speaking to about thirty Protestant believers (mostly Indians) on the subject of Christ's return and our obligation to prepare for it. A native minister was also present, and said he enjoyed the service. The Presbyterians have a nice mission house and chapel in Quezaltenango, and numerous congregations of natives and Indians in small towns surrounding. In one place they have a church of a hundred Indians. We stay here over the Sabbath, and have a pleasant visit with another Presbyterian minister and his wife, who are pioneers in the work in this district. They are much interested in some points of truth which we discuss with them, and they thankfully accept a copy of "Daniel and the Revelation," which we offer them to read.

After distributing several hundred copies of our papers, and taking a number of subscriptions for our magazines, we leave these dear people and start back to our work in the lowlands. As the nights and mornings are uncomfortably cool in that high altitude, we are glad to get down where it is warmer.

We spend nearly a week in Retalhuleu, a town of about 10,000 inhabitants, the commercial center and distributing point for a large district.

Next come Mazatenango, not quite so large as Retalhuleu, and San Antonio, with about 5,000 inhabitants. Here we see the ruins of a church several hundred years old. There are many such in this republic. There are many Indians living here, and as it is a *fiesta time*, or holy(?) day, the night is made hideous with the drunken yells of these poor people, who keep moving about until morning. It is extremely sad to see how they are sunken in vice and drunkenness. Few are married, and very few can read, yet they are supposed to be good Catholics. What shall be done for them? How are they to be warned and brought to Christ before it is too late? Some one must go and live among them. Who shall it be? One woman asked Mrs. Stuyvesant for a paper, saying that she could not read, but that her uncle would read it to all of them. Many have thus heard the glad tidings of our Lord's soon returning. We sold a number of books, and took some subscriptions here, the commandant taking "The Coming King" and *Las Senales*.

The next few days and Sabbath we spent in San Jose, our principal Pacific port, which, though doing much business, is far from prepossessing in its appearance, or from being a desirable place in which to live. Aside from the few hotels, railway, government, and shipping offices, there are only a few huts and shanties scattered about over the low

salt marshes back of the beach. There is considerable salt making done here. After flooding the marsh and letting it dry again, the surface dirt is gathered and washed with water, which is afterwards evaporated, leaving the salt with a decidedly soiled appearance. At this place we sell a number of books and take subscriptions, including among our customers the commandant, the American consul, and an English gentleman who orders "The Great Controversy," "Daniel and the Revelation," "The Coming King," and the *Watchman*.

Escuintla is our next and last stop. It is a lively city of about 10,000 population. The railroad has shops here, and considerable business is done. After a stay of twenty-four hours, we are off for home.

As we climb the sides of the mountain, we pass through clouds of grasshoppers that have done great damage all along the Pacific coast of Central America during the past year.

During this trip we traveled about six hundred miles, visited twelve of the most important places in the southern part of the republic, leaving the message in all of them by distributing over 3,000 of our eight-page Spanish War special, and 4,700 pages of tracts, taking about fifty subscriptions, and selling 114 books of all kinds (mostly "His Glorious Appearing," in Spanish). We made many acquaintances, and some whom we met we hope will be eternally benefited by our trip and efforts.

The exceedingly low value of our paper money, and the low wages which all, even the official class, receive, make it difficult for them to buy books or anything that is valued in gold, although sufficient is received for the needs of those who live on the native products, which are relatively cheap and generally abundant and wholesome. At the time of this trip thirty-five pesos were worth only one dollar gold, and at present one dollar gold is worth forty pesos.

We are greatly impressed with the magnitude of the work we have in hand, and we must have help to do it. Here are about 2,200,000 people, about one half of them Indians, the vast majority of whom cannot read or write, and who are very poor as regards the possession of gold; yet they are waiting for the precious truths that have been committed to us. Who will help us reach them?

Guatemala City.

J. H. REAGAN, of Calcutta, India, in charge of the treatment rooms there, writes that he is treating patients sent by the two leading government physicians in Calcutta, connected with the Indian medical service. The best class of people are represented among the patrons of the treatment rooms, and favorable impressions are being made in behalf of our work. The patronage has been very good. Besides the financial success, opportunity has been given to present the truth to those who might not hear it in any other way.



Conducted by Mrs. I. H. Evans, Takoma Park, Washington D. C.

Assisted by Miss Lora E. Clement

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.

Trust

MARY HENRY ROSSITER

How precious also are thy thoughts to me,

O God. Before the earth began, they were

Enfolded in the inmost heart of thee,
Unnumbered as the desert sands of Shur.

Thy thoughts are higher than my thoughts for me,

Thy ways are not my crooked human ways.

So little of the forward path I see,
My vagrant foot toward many a by-road strays.

When I awake, still am I, Lord, with thee.

O, just for this one day I pray thee hold

My hand in thine, nor let me pull it free!
I love thee, Lord, and love has made me bold.



Home Ideals—No. 4

HOSPITALITY is an essential characteristic of the ideal home. The spirit of welcome and kindness will be therein an almost visible presence. Even the inanimate features of some homes,—the yard; the porch; the very doors and windows, open and inviting; the comfortable chairs,—all soothe and cheer those who enter.

We are told that the word hospitality means "the spirit, practice, or act of receiving and entertaining strangers and guests without reward and with kindness and consideration." From this we can see that hospitality does not consist alone in receiving as guests our friends and those whose companionship we especially enjoy; it goes farther, and graciously receives the stranger, the outcast, the poor, and the forsaken.

In his earthly life the Master drew about him the lowly and humble. He knew their sorrows, and was afflicted with their afflictions. Ever he bore them on his heart; and he looks to his followers to walk in his steps. "When thou makest a feast," he says, "call the poor, the maimed, the lame, the blind: and thou shalt be blessed." Even a cup of cold water, the least possible tax on even the most slender resources, if given in the name of Jesus, brings a reward to the giver. And we are assured that even as Lot entertained angels in the

guise of passing strangers, so we as Christians should not be slack to entertain, not knowing always who our guests may be.

There is an old saying to the effect that "ye ornaments of a house are ye guests who frequent it." If we bear in mind that in our Father's house no distinctions will be made as to worldly honors or wealth or position, and look below these exteriors to the need which is the real call to hospitality, we shall see something of the true meaning of these words. The guests of a home often give as richly as they receive. Gratitude, helpfulness, faith, and good cheer are ornaments to any home, and these are often contributed in large measure by those who have only a temporary place beneath its roof.

The most enjoyable hospitality is that which does not display any unwarranted expense. A Chinese will impoverish himself and his family for years, in order to provide a bountiful wedding feast or an elaborate funeral, even enduring actual privation in order to make an impression on his friends and neighbors on these occasions. This idea should have no place in the Christian home. Few things are more painful to one who is sharing the hospitality of another than to feel that his host is spending means beyond his ability and providing food beyond his income. It is not the abundance of good things that makes the guest glad, but the sincerity of the welcome he receives, and the consciousness that his presence is not a burden to those who have opened their home to receive him.

In order really to enjoy the society of those who are being entertained, the hostess must study simplicity, and let cheerfulness and calmness dwell within the heart. No abundance of food, no elaborateness of decoration, no provision for entertainment, can make up for the hearty welcome, the feeling of being wanted, that gives the truest satisfaction to the guest. The visits we remember longest are those where there has been time for social converse, where host and guest could talk face to face through long, unhurried hours.

Hospitality holds a high place among the virtues to be cherished and cultivated among the followers of Christ. Paul exhorted the brethren at Rome that they should be "given to hospitality;" and Peter commanded, "Use hospitality one

to another without grudging." In the qualifications enumerated as necessary for a bishop, we are told among other things that he must be "given to hospitality." This grace is a privilege, to be sure; it is also a duty,—a duty that cannot be ignored by Christians, nor can its requirements be met by well-wishing and apologies. Neither poverty nor inconsequence nor unpreparedness can be a reasonable excuse for the failure to exercise hospitality.

Sometimes it seems (perhaps it is only seeming) that the generous, open-handed hospitality once characteristic of our early believers is passing, and, half unconsciously, we are drifting into a self-seeking, worldly condition. This should not be. As we approach the end, the virtue of hospitality should be more and more developed, especially toward those of the household of faith. Shall it not be that this grace shall so increase in the homes of those who read these lines that wherever a Seventh-day Adventist home is raised, it shall be known that all in need may find welcome and protection and help beneath its roof?

MRS. I. H. E.



What Our Home School Has Accomplished

MRS. MARY EVANS-CLARKE

It is sometimes hard to know just what has been accomplished in school work until we see the results in the matured life of the man or woman. Eternity alone will reveal all the little influences that have led to success or failure. Our children are now a stout lad of nine; a frail girl of seven, who could not have been in school had it been outside the home; and a little girl of kindergarten age. We are just closing the fourteenth month of school, and the children have greatly improved in physical vigor during the two years of mental development. There is less nervous strain than in the public school. Our nine-year-old has finished the fourth grade, with fifth-grade arithmetic; and our girl is well along in third-grade work.

The children have enjoyed their Bible and Bible nature classes. Once each week they, with their teacher, visit six of our neighbors with the *Signs of the Times* or the *REVIEW AND HERALD*. On Friday the teacher studies the Sabbath school lesson with them. Often as we study the Morning Watch memory verse, they exclaim, "We had that in school." It seems so good to have the school work in harmony with the spiritual life of the home and Sabbath school. Instead of the Bible being the last book the children are able to read, it is the first, and its hard names seem to be learned as easily as the names of worldly friends.

While we cannot speak of great results from our little school, we are thankful we have been permitted so far to keep our children from influences that would be a hindrance rather than a help

to their best development, and from desiring many of the pleasures of the world. After an afternoon's visit at a neighbor's our boy said, "Mamma, is it wrong to play checkers and cards? We played them at Glen's. Is there anything said especially against such plays?" I replied, "My parents taught me that it was wrong, but I will look to see what is said about it, and read you what I find."

In a few days I read the children several such passages as these: "There are amusements, such as dancing, card playing, chess, and checkers, etc., which we cannot approve, because Heaven condemns them. These amusements open the door for great evil." The boy said, "Well, sister, we'll never play them again, will we?" How thankful I was that he was not daily thrown among children whose influence was for worldly amusements; that we did not have to forbid games, but only read the instruction given so many years ago. At present the results may seem small, but—

"Trifles even lead to heaven,
Trifles make the life of man."

Gaining and Keeping the Confidence of the Children

EDITH M. GRAHAM

HAVING been closely associated with children during most of my life, and fortunate enough to gain their confidence, some points in this connection have been impressed upon my mind.

Children are usually reserved and secretive concerning their inmost feelings and ideas. You may think you know them when really you do not know anything but the surface of them.

If you wish to gain the confidence of a child, never, under any circumstances, ridicule him when he makes a confidant of you. If you do, you will never get another look into his innermost mind. Children rarely forget being ridiculed. They may never mention it, but they remember the humiliation and hurt, and do their best not to give the offender another opportunity.

You must treat their questions with respect, and answer them truthfully, or ask them to wait until you have more time, or say you do not know. When a child has learned that you will not make fun of him, and that you will do your best to explain away his difficulties, he will be likely to come to you when you are alone, and give you an insight into his thoughts and aspirations that will surprise you. This will give you an invaluable opportunity to direct and help him.

Children should never be talked about when they are present. This makes them self-conscious, and either shy and nervous or conceited, according to their temperament. Even when they appear too busy to hear what is being said, this point should be carefully guarded. One never knows how much a seemingly inattentive child may be hearing and storing up in his mind, and he is almost

certain to catch anything said about himself.

If he should overhear you repeat one of his odd little confidences, he will not give you a second opportunity. If you desire to have him come to you freely with his notions, his ideas, and his perplexities, you must keep them sacred between you.

Children should never be teased; for teasing is the using of superior strength or knowledge to inflict pain or anxiety upon the child. It is an exhibition of cruelty, and in some children arouses bitter feelings of revenge, which they dare not show, but which are an injury to them. Others do not take it so much to heart, but no child should be subjected to it. Children have no real confidence in those who tease them.

The trusting confidence of a child is a very precious thing. One so happy as to gain it should prize it, and use it to lead the child into the way of salvation.

Takoma Park, D. C.

To Destroy Flies

To insure the destruction of flies and the elimination of this source of danger to health and life, it is absolutely necessary to deal with the fly larvæ. We now know that ninety per cent or more of flies breed in horse manure. To stop this breeding it is necessary either to remove completely the manure from the stables and barnyard twice a week, or at least once a week, and spread it over the fields, or in some other way get rid of it. If this is impossible, some disinfectant must be added to the manure that will kill the fly larvæ and prevent their development. The United States Department of Agriculture has made extensive experiments with various substances useful for the destruction of the larvæ in horse manure, and has come to the conclusion that commercial borax is the most effective, economical, and practical agent for this purpose. The directions are:—

"Apply one pound of borax to twelve bushels (fifteen cubic feet) of manure immediately on its removal from the barn. The borax should be applied particularly around the outer edges of the pile, using a flour sifter or other fine sieve, after which two or three gallons of water should be sprinkled over the pile."—*Selected.*

How Fatigue Will Poison You

MEN and women come in the morning to their tasks with a spring of fresh energy within them. Little by little during the hours of labor they empty that spring. When it is dry, they must draw from forces which should be untouched. By some strange chemistry which no one understands too well, these intrusions on the physical forces which should be inviolate, produce in the human system a true toxic condition—fatigue poison, autopoison the scientists call it.

If this fatigue poison passes a point

where the period of rest following is not equal to the task of throwing it off, and filling afresh the spring of energy, the man goes back to his toil a little unfit; the longer he goes on, the more unfit he becomes. Slowly the poison invades his system. The repairing forces—food, relaxation, pleasures, and sleep—become less and less equal to the task. The man becomes more and more open to the attack of disease; less and less able to do his work; unfit to improve upon it; unable to grow. He is an unsafe man, too, one not to be trusted among machines in dangerous places. The man has been poisoned into unfitness by the slow accumulation of fatigue poison which he could not throw off.

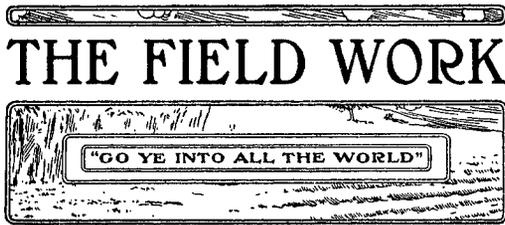
It was not work which did this. It was too much work. He needed the work to keep him fit. Without it or its equivalent, a regular physical exercise, his spring of energy would have as surely deteriorated as it did from overwork. The spring of energy standing idle would have soured within him.

It has taken years of observation and experiment to establish with anything like scientific accuracy the baneful effects on the laborer and his product of the too-long day. This has been done finally with a completeness which even the courts are recognizing. Moreover, in establishing these facts, there have been discoveries made of the effects of the shorter day which have been as heartening as they have been surprising. They are discoveries which upset all the old theories about hours.

Briefly put, they amount to this: An eight-hour day in a well-managed shop yields as large a quantity of work as a ten-hour day, and cuts out almost entirely certain irritations and interruptions which always have characterized the longer work period. As for labor, it has become an axiom in its circle that "shortening the day increases the pay." There is many a manufacturer that will tell you that shortening the day increases the profits.—*Ida M. Tarbell, in the American Magazine.*

When the Work Piles Up

WE can get any amount of work done by taking it a moment at a time. It is when we try to take it several moments at a time that it gets beyond us. A business man had a pile of work in front of him on his desk, and was "stewing around" over it, and saying how tremendously busy he was, when another man said to him, "You're not busy; you're only confused." Seeing and thinking about more than one thing at a time brings the confusion that multiplies burdens and hinders the work. It is sometimes well to clear the decks of everything except the one thing upon which we must be working; then to take up the next thing; and so on until the day's work is done. Concentration routs confusion. Doing one thing at a time gets an amazingly large number of things done.—*Selected.*



When the Day Is Done

WHEN the day is done, and the reaping
Has ended forevermore,
Shall you wish you'd wrought less for
the Master
As you reckon your labor o'er?
Shall you sigh for earth-pleasures de-
nied you,
As you toiled for him early and late,
Or rejoice in the "well done" recorded,
And the welcome you have at the
gate?

When the day is done! Can you dream
it?
Forever our Jesus to see,—
As one 'mong the chosen beloved
To follow wherever he be?
O let us at evening and morning
Be zealous, courageous, and true,
To work with a heart that is willing
And anxious his bidding to do.
—Selected.

**Canvassing and Evangelical Work
in Southern Mexico**

AFTER spending forty-five days in Tuxtla, Gutierrez, Chiapas, I am leaving for a visit to the churches on the Isthmus of Tehuantepec, the home of the Zapotecan Indians. Nearly all our members there are of that tribe, and some of them have set a good example in Sabbath keeping and the faithful paying of tithes. As I leave Tuxtla, the thought occurs that my life here has been as a drop of water in a bucket, which, when taken out, leaves no trace. While this is true of ourselves, yet in working for the Lord, we have this assurance: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15: 16.

When the Americans occupied Vera Cruz, a year ago, practically all the American missionaries left the state of Chiapas, and there is no one to preach the gospel in this great state. The same is true of many other states in Mexico.

Each night for six weeks I have held Bible studies with a family of Sabbath keepers and some of their neighbors. As the room was small, I did not make any effort to get a large attendance.

Besides the meetings, I have been selling "The Coming King" in the Spanish. As Tuxtla is 120 kilometers from the railroad, I sent seventy-eight copies by mail from Vera Cruz before coming here, and on my arrival began taking orders. Owing to the fact that the paper money in circulation is worth very little, I had to raise the price to ten and fifteen pesos. Formerly we sold the book for two and one-half and five pesos. After getting the mayor's order, I went to the palace (this city is the capital of the state), and succeeded in taking a large

number of orders there, though I found it impossible to deliver many of these. After presenting my card and waiting a long time, I saw the governor. He gave me his order, and his assistant also gave me an order. These both I delivered.

In Vera Cruz Brother Green had taken an order from General Carranza and about seventeen orders from the members of his cabinet. These I delivered before coming to Chiapas, as Brother Green had to leave for Mexico City. I am very thankful for the privilege of placing these messengers of the Lord's coming among these leading men, and I believe the reading of these books will help to mold their opinions, even to the extent that they will see that the only durable kingdom is that which will soon be set up (Dan. 2: 44), and that it will endure forever. To the teacher of the general's children I was able to sell "Practical Guide," "Daniel and the Revelation," and "The Coming King." I also gave her some Bible studies on leading points of our faith. I visited the leading men — merchants, doctors, professors, lawyers, etc. — and sold books to them, thus placing fifty-five copies.

After working Tuxtla, with the help of a native brother twenty-three copies were sold in a town sixteen kilometers distant. We walked both ways, although the weather was intensely hot. This town, Chiapa de Corso, is located on the Grijalva River. Several years ago, when looking on the map, I wondered if the message would ever reach this out-of-the-way place. The people of Chiapa gladly gave their orders for "The Coming King," and we found them quite free from religious prejudice, much more so than those in Tuxtla. Just now we are praying earnestly that the Lord will not leave this place unworked, but will send laborers into the fields which are now ripe for the harvest. Who will say, "Here am I; send me"?

Owing to the revolution, and therefore the abandoned fields, there is a great scarcity of food products, especially corn, which is very expensive. In some parts, a condition bordering on famine exists, and the price we have to pay for some things is very high. Besides this, the peso is now worth only 8 cents gold. In the majority of cases, the merchants have raised the prices of their goods very high, thus causing much suffering among the poor, while the rich have withdrawn all the silver from circulation, hiding it in the ground or elsewhere, leaving only paper money. Just now small change is hard to get, and it is almost impossible to get a five-dollar bill changed. The merchants compel the people to buy two or three dollars' worth before they will consent to change a bill. The government is about to issue a lot of small bills, which will no doubt be a great help.

In spite of all these things, I can say with Paul, "Now thanks be unto God, which always causeth us to triumph in

Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2: 14; also chap. 12: 9, 10.

I am leaving a native brother in Tuxtla, who will sell *Las Senales de los Tiempos*, hold Bible studies, and give water treatments to the sick. Some day I hope to return and distribute more of our literature. Pray that others may enter the field, and that God may in a special manner watch over the workers in these difficult and trying countries.

W. F. MAYERS.

Nebraska

LINCOLN.—The Lord blessed the two years and four months which we spent in active service in the city of Minneapolis, Minn., where four evangelistic efforts were conducted, with upward of 125 souls who were added to the Lake Street church by baptism. May God continue to bless the members of the Minneapolis church with the spirit of devotion, sacrifice, and unwavering faith as they endeavor to stand in defense of the great principles of the message.

At present I am conducting a large tent meeting in the city of Lincoln, at Sixteenth and O Streets. On Sunday evenings one thousand seats are occupied, and scores stand. On other nights the attendance varies from three hundred to seven hundred. The interest is good, and the collections are meeting the running expenses.

Those associated in the work as helpers are: Mr. Clayton E. AcMoody, chorister; Mr. Chancey Premer, tent master; Miss Ida E. Brown, Miss Emma Viola Mallett, and Miss Anna M. Post, Bible workers.

Have you relatives in the city of Lincoln for whom you are burdened? If so, please send us their addresses. Pray for the success of this meeting.

O. O. BERNSTEIN.

Four Camp Meetings

IN company with Elder B. G. Wilkinson I had the privilege of attending the West Pennsylvania, the Eastern Pennsylvania, the New Jersey, and the Chesapeake camp meetings. These meetings were well attended. Those who were unable to attend missed a great blessing. A wonderful inspiration has come to our people everywhere to arise and build, and at these gatherings the conviction came upon many that what we have to do must be done speedily. This was shown by the liberal offerings which were made.

The urging of former years is no longer needed. There is a spirit of sacrifice which makes this unnecessary. In speaking of the churches of Macedonia, their poverty, and withal their liberality, Paul says: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." 2 Cor. 8: 1-5.

At the West Pennsylvania camp possibly one hundred and fifty young men and women came forward on the Sabbath day to offer themselves for service. They took their stand upon the platform with the ministers. A call was then made for all who felt the need of a complete surrender to come forward, and almost the entire camp moved forward. Great grace was upon them all. What occurred in the West Pennsylvania camp

meeting was also witnessed in those of the Eastern Pennsylvania and the Chesapeake. It is evident that we are living in the day of God's power, and his people are willing to dare and to do. When we witness these evidences that the Spirit of God is coming upon his people for obedience and service, it does not take the same stretch of faith as formerly to believe that the work will be speedily done and cut short in righteousness. It is difficult, in fact impossible, to describe adequately these gatherings. Such manifestations of God's power must be witnessed in order to be appreciated.

The appeals of Sister Della Burroway, of India, and of Brother Prieger, of Haiti, came to us as an appeal for help from the millions whom they represent. They were Macedonian calls. Elder Daniells, who has just returned from some of these needy fields, is making a call, we understand, for two hundred young men and young women. As we witness the anxiety of our young people to give themselves unreservedly to God's service for the finishing of the work, we see the fulfillment of the scripture, "Before they call, I will answer." We have a splendid class of young people. May we not with expectancy look for the fulfillment of the promise, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy"? Hasten on, glad day!

D. H. KRESS.

Algeria, Africa

ORAN.—Since the beginning of the war, we have limited our efforts here to the distribution of literature, house-to-house work, and Sabbath meetings in our house.

At the beginning, war occupied the attention of every one to such an extent that it made the work difficult. But now, since the first excitement has passed, we find an increased interest on the part of some with whom we had studied before the war began. There is, also, a more favorable attitude on the part of several others. We feel that we should, if possible, hold a series of public meetings.

During the winter we had the joy of seeing three persons identify themselves with us by baptism, the first fruits of our efforts in Oran. A woman of German descent recently began to observe the Sabbath, who we hope may soon be baptized. There is also a Spanish family convinced of the truth; but they have not yet made a full decision. We hope that the meetings may be the means of deepening the interest of those who have taken their stand, and of bringing those hesitating to a decision.

Following the joy of seeing a few take their stand with us has come the sorrow of losing one of our number by a cruel death. A widowed sister was killed by a relative in her own home. After taking her life, the murderer killed himself.

The sister leaves three sons to mourn their loss, two of whom are members of our company. At the funeral service, words of consolation were spoken by Brother Guenin, as at the time I was away from the place. A favorable impression seemed to have been made upon those present at this service, and quite a number expressed a desire to attend

our meetings when they should begin.

We send greetings to all our brethren in Europe, who are so sorely tried by this great war. We pray that God will sustain their faith, as well as our own, until we see the triumph of our hopes, the finishing of the work, and the coming of the Master.

W. E. HANCOCK.

Work for the Colored in Baltimore, Md.

Report for the Past Nine Months

THE Lord has been with us and has greatly blessed every effort to advance his cause in this place. The entire church is in the best working order that we have ever known. The Brotherhood, the Ladies' Auxiliary, the sewing circle, the Daughters of Zion, the Volunteer Missionary Society, the junior choir, with the Thursday afternoon meeting for children, keep the entire church in an excellent spiritual condition. We are glad for this, and we realize that a working church is a live one.

These various organizations keep the members together, and also help in raising means to advance the work. Over two hundred dollars has been raised by the Ladies' Auxiliary alone, to take care of special church enterprises.

Our tithes and offerings are on the increase, the Sabbath school doing most splendidly. In nine months \$415 has been sent in for the mission work, a gain of \$130 over the entire twelve months preceding this. The tithe amounts to over \$925 for nine months, while in the twelve months preceding there was reported but \$552. Over \$1,300 has been raised for the local work. Our readers can thus see that these earnest brethren have the message at heart. Over \$2,600 in nine months, besides sixty-three additions to the church and fifty-one baptisms, speaks well for the activity and consecration of these members.

We are now in the midst of a promising tent effort, and we trust that the harvest will be greater than ever in the history of our work. Our plans are to lengthen our cords and strengthen our stakes, and try our best to get this truth before the people of this conference. Pray for us that in all the discouragements from the enemy we may prove true to the Lord.

GUSTAVUS P. RODGERS.

The Chesapeake Camp Meeting

THE annual camp meeting of the Chesapeake Conference was held in Hamilton Avenue Grove, Baltimore, Md., June 24 to July 4. The camp was situated in a pleasant grove, easily accessible from the city. The attendance from the outside was good, especially the last Sunday night, when our audience was unusually large for the Chesapeake Conference.

This little conference, which three or four years ago was having a hard struggle, has been gradually coming up. In 1914 there were 127 baptisms, and 165 new members were added to the church. The tithe in 1913 was \$10,078.71, while in 1914 the tithe was \$12,464.64, making an increase of over \$2,000. The offerings to missions in 1913 were \$3,350, while in 1914 they were \$5,448, making an increase of over \$2,000. The Lord also blessed in the raising up of new

churches and the erection of church buildings. During 1914 there were four churches dedicated in this conference.

Many new faces were seen at the camp meeting this year. The number of Adventists present reached as high as 350. On the last Sabbath afternoon the question was asked, "How many of those present are attending a camp meeting for the first time?" Over forty arose to signify that this was the first camp meeting they had ever attended. The blessings of God were felt throughout the sessions of the meeting. The Spirit of God witnessed to the presentation of the word, and many gave their hearts to Christ for the first time. A great spiritual revival swept over the camp the last Sabbath, in which quite a number took their stand for the truth, and many backsliders were reclaimed.

There was a splendid response also in the matter of finances. On June 1 the conference was behind a little over \$1,300 on the Twenty-cent-a-week Fund. However, the response of the brethren to a call for foreign mission offerings was so liberal that about \$1,500 was raised in cash and pledges, thus bringing the conference even with the Twenty-cent-a-week Fund for the first six months of 1915. So marked was the blessing of God on the meeting that all present felt sure the camp meeting would be a great help and strength to the conference the coming year.

The meeting being near Washington, several of the General Conference brethren went over at different times, thus furnishing general work in connection with the union help. Elder M. C. Kirkendall, who has just arrived to labor in the Chesapeake Conference, was elected president for the ensuing year.

B. G. WILKINSON.

The Press — A Force

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . They come to thee. . . . Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:1-5.

Here is a wonderful prophecy reaching down to our day and time. It breathes a message of hope and courage. If the church of Jesus Christ will heed the admonition and arise to the high plane of spiritual strength and efficiency brought to light in the preceding scripture, she can call to her assistance every "force," every mighty power and factor, in the world. Zion's Leader is infinite in resources, infinite in power. It is his plan that the forces of the Gentiles shall contribute something toward the final and full triumph of his people and his work.

One of the mightiest forces of the Gentiles is the public press, and today this potentiality is surely coming "unto thee."

It was a very pleasing sight to see such liberal consideration shown us by the press in connection with our camp meetings in the North Pacific Union. Brother E. A. Rowell was enabled to secure, free of charge, a full page in

the Sunday Portland *Oregonian*. Several fine views of the camp were shown, as well as pictures of different speakers, and a full and faithful write-up of our teachings and this movement. The results cannot be anything but advantageous.

Much the same consideration was shown us by the daily papers of Spokane and Tacoma, and consequent upon such publicity the outside attendance was very large at all these meetings; and a fine class of people assembled every evening to hear the message presented in its various phases.

The brethren succeeded in getting several thousand extras of the full-page advertisement of the camp meeting, and these our people bought readily, for the purpose of supplying their friends and neighbors. This is a good way to do missionary work,—a good way to get the truth before the people.

The Press Bureau has come to be a powerful auxiliary in this movement. Our people throughout the field are using to good advantage the timely, up-to-date articles supplied through this channel. It is very gratifying to know that we have a message consistent in all its parts,—a message that we are proud to see in black and white.

Our text speaks of the forces of the Gentiles. The marginal rendering is "wealth." The fourth verse speaks of sons and daughters coming. Isaiah the prophet beheld a great soul-winning campaign in operation, a great awakening on the part of God's people, and a harnessing of the forces of this world for the finishing of the work. Surely we have reached the time when we should make the most of every opportunity, and press the battle to the gates.

F. W. PAAP.



Newspaper Work on the Pacific Coast

CONTINUED and increasing interest in the third angel's message and the work of the Seventh-day Adventist denomination is being awakened by the many newspaper articles which are appearing in various parts of the Pacific Union Conference. The public of Santa Rosa, Cal., has taken great interest in the annual camp meeting of the Northwestern California Conference, held there from June 17 to 27. A large tent, seating about one thousand persons when all the chairs are used, was pitched for the general meetings, and was well filled at all the evening services.

Although the Northwestern California Conference was organized only a few months ago through the division of the California Conference, those who attended the camp meeting in Santa Rosa three years ago say the attendance this year compares favorably with what it was then, when the field was all one. The brethren estimated that a third of the congregation at the evening meetings was made up of the general public from the city.

The two Santa Rosa newspapers gave daily reports of the services, publishing each day from a half column to a column of news, and sermon extracts. The chief points of our faith were covered. Such an interest was manifested that it was decided to hold a tent effort, to begin two days after the camp meeting closed. A few years ago it was difficult to work

in Santa Rosa because of the prejudice. Evidently this has been broken down, and the public seems ready to hear the truth.

Last winter one of our sisters living in Richmond very faithfully wrote articles for the papers of that town, telling of the evils of Sunday laws, and the Seventh-day Adventists' position on this question. Recently a tent meeting was begun there, and the brethren have been writing up their sermons for the newspapers of the place. They say the interest is exceptionally good, and after two weeks of meetings they have thirty-five names of interested persons, with whom they are working. One of the workers who has been visiting the homes of the people says he is cordially received almost without exception, and the people seem ready for the truth. "I have been in efforts where we labored for two months, and there was not so much interest as is shown in Richmond after two weeks," this brother said.

In Utah, also, the interest created through newspaper reports of the sermons, seems to be growing. A meeting has been in session in Ogden for a few weeks, and the attendance has been good. Apparently an interest has been aroused in the truths for this time, and a harvest of souls may result.

Various newspapers gave space to articles concerning the North American Division Educational and Young People's Council, held at the Pacific Union College, St. Helena, June 4-14. These articles showed the public that we stand for an all-round education, the training of the heart, the hand, and the brain.

One large daily newspaper, published in Sacramento, one hundred and fifteen miles by rail from St. Helena, called up the college by telephone, and asked to have daily reports sent by telephone. An advance notice of the council had been sent to the paper by mail about ten days before. As soon as the first article had been telephoned in, the telegraph editor of the newspaper expressed his gratification over the manner in which the reports were sent to his paper, and offered to pay for them.

We are very thankful that God is blessing so abundantly the efforts we make to give the light to the reading public, and pray that he may continue to send conviction to many hearts who read in the newspapers concerning this truth.

FRANK A. COFFIN.



The Iowa Camp Meeting and Conference

THE only Waterloo is not in war-devastated Belgium, nor should the name be ever used as a synonym of defeat. The Waterloo of this sketch is a thriving manufacturing town of 32,000 population in the eastern part of Iowa. It was recently the scene of a conflict, the outcome of which was victory.

For in this thriving town was held the Iowa camp meeting of this present year, May 27 to June 6. The grounds in Chautauqua Park, on the banks of the river, just outside the city, were beautiful and well adapted to our purposes. Here was a fine circular wooden tabernacle, with a seating capacity of perhaps five thousand; a large open hall; dining room; and other buildings. Many tents were pitched in the grove.

The most serious drawback of the

meeting was the cold, wet weather prevalent largely throughout the upper Mississippi Valley. It was constantly characterized as "unusual" for the time of year, and the stranger was ever willing to admit it. Superabundant rains flooded the land, railways were under water, bridges washed out, and more or less damage was wrought by wind and storm, by flood and hail. The meeting would have been much larger and more uniform if the weather had been pleasant. Notwithstanding the elements, we heard no complaints, no murmurings. The storm could not quench the good spirit of the workers, nor the low temperature cool the ardor of the campers.

The large tabernacle was, under the circumstances, greatly preferable to a tent, and was large enough when necessary to hold several meetings at the same time. Willard Memorial Hall was filled to its utmost with flooded campers and late arrivals. Mrs. Carpenter, the W. C. T. U. custodian, endeared herself to all by her indefatigable kindness and large hospitality.

The writer arrived at the beginning of the meeting, and was warmly welcomed by Elder A. R. Ogden, the president of the conference, and his coworkers.

The financial condition of the conference, set forth in the president's address and in the treasurers' reports, showed marked improvement over the past year. The tithe for 1914 was \$48,095.82, an increase over 1913 of \$4,306.14. Donations received by laborers amounted to \$1,161.35, an increase over 1913 of \$547.82. Offerings to missions were \$25,160.92, an increase of \$3,046.78. Increase in other funds aggregated \$13,266.77. The aggregate increase in tithes, in miscellaneous funds, in institutional gains, was \$21,167.51. Interest has been reduced during the last two years to the amount of \$1,200. This was accomplished by the payment of debts and the securing of money at lower rates of interest, a commendable practice to follow in all our conferences and institutions.

The report from Oak Park Academy was unusual. It showed a net gain for the year ending May 31, 1915, of \$2,214.61, and a present worth of \$6,160. Under the supervision of Professor Brown, principal and business manager, the last year, under the blessing of God, has been one of the best in its history.

The net gain in the Iowa Sanitarium for 1914, under Dr. H. W. Barbour, was \$4,008.42. Nearly two hundred successful operations were performed, the power of God cooperating with man.

The Sabbath school department was prosperous, as is the case almost everywhere. The offerings from the one hundred and thirty schools, with a membership of 2,858, amounted to \$11,673.74, and the suggestion was made that the goal for next year be placed at \$15,000.

The spiritual work of the year was fruitful. Seven permanent places of worship were erected or secured during the year, and there was substantial gain in church membership. Twenty-two academy students were baptized during the year, and still others of the students followed their Lord in baptism at the camp meeting, where forty-two, all told, were buried with their Lord.

We shall not take the space to mention the good work done in the home mission field, the Sabbath schools, in the educational institutions, at the sanitarium, among the young people, and else-

where. All showed progress, and all wished, as is ever proper, that the progress had been greater.

During the year, Iowa has given four laborers to foreign fields, and another to the Swedish work, making a heavy drain upon the conference. One minister, Brother W. K. Smith, was ordained. Practically the same officers were elected for the ensuing conference term.

More than twenty-four workers received either ministerial credentials or licenses, and others received missionary licenses.

Three of the workers among the missionary licentiates had together added \$1,000 to the Ingathering fund.

Resolutions were adopted expressive of deeper consecration, and of gratitude for the greater circulation of message-filled literature, and other resolutions of more local interest.

The laborers from without the conference were Elder Charles Thompson, president of the Northern Union Conference; Elder W. T. Knox; Brother W. H. Edwards, treasurer and auditor of the Northern Union; Elder C. S. Longacre, religious liberty secretary of the North American Division Conference; Elder and Mrs. A. L. Prieger, who have charge of the work in Haiti; Profs. M. B. Van Kirk and Gordon Andrews; and the writer. Elders Brodersen, Mortenson, and Johnson did good work among the Scandinavians.

Sixty-five took part in the ordinances of the Lord's house at the camp meeting, held for the benefit of scattered and isolated ones.

The revival services were fruitful. This was the writer's first experience in the strong old conference of Iowa, and it is needless to say he enjoyed the meeting, notwithstanding the weather. He was thankful to God for the spirit of unity which prevailed among the workers, and the cordial cooperation manifest among the ministers. May God bless Elder Ogden and his ministerial force in their great mission and message, as well as others in that large conference.

M. C. WILCOX.

The Western Washington Camp Meeting

It was my privilege to attend the last week of the Western Washington conference and camp meeting, which closed June 27. The meeting was held in a dense fir forest in Manitou Park, adjacent to the city of Tacoma, Wash. Good street car service connects the park with the city, so the public had opportunity of attending the meetings. The officials of Tacoma were very courteous to the conference officers, and their kindness and sympathy helped to make the stay of the campers pleasant.

It has seldom been my privilege to attend a camp meeting every arrangement of which was more ideal than this. The attendance of our own people was good, and the citizens of Tacoma often crowded the new tent (80 x 120 ft) to its fullest capacity.

The weather throughout was ideal. There was not a day so warm but the sun was welcome. There was not a storm during the meeting to make it uncomfortable for the campers. Every possible arrangement had been made to guard the health of the campers and to

provide for their temporal comfort: The grassy lawn for the tents, the deeply shaded forest for meditation and prayer, helped to make the meeting enjoyable as well as helpful.

In addition to the regular conference laborers, who worked faithfully and efficiently for the good of the meeting, there were present, a portion of the whole of the time, Elders Flaiz, Healey, Paap, Harlow, and Olsen, Brethren Beatty and Haskens; and the writer. Elder Healey helped to open the work in this northwest territory, and his presence cheered many of the pioneers who knew him in those days of struggle and growth. His preaching during the meetings contributed much to the encouragement of our people, while his sermons on the doctrinal points of our faith were well received by the public. The writer could not see that time had weakened this veteran of the cause, when he stood speaking to an audience of a thousand people. His labors were blessed of God to the good of the meeting.

Most of last year's officers were re-elected for the coming year. They enter upon their duties with courage and with the confidence of the people generally.

The Twenty-cent-a-week Fund received considerable attention, and the conference secured a good many pledges for a weekly offering. Some money was also raised to apply on home indebtedness.

This conference has given evidence of vitality and growth during the past year, nearly four hundred being added to the church membership, according to the reports. The conference took action, pledging itself not to run in debt in carrying on its work. It will not be long before this policy will bring increased confidence, and secure the support of the entire membership of the conference. Brethren A. E. Serns and J. W. McNeil were ordained to the gospel ministry.

The meeting closed with a large attendance from the outside. On Sabbath there must have been more than one thousand present. The laborers go forth with a determination to win many souls to Christ this year, and we have reason to believe there will be a large ingathering of converts for the year 1915.

I. H. EVANS.

An Interesting Experience

ONE of our sisters, who is a member of the W. C. T. U., was desirous of doing what she could to help give the new book, "The Shadow of the Bottle," a wide circulation, and so volunteered to bring this book before leading temperance workers for their indorsement. Her experience is an interesting one. She says:—

"I know you will be interested to hear of my success in securing testimonials for the new book 'The Shadow of the Bottle.'

"I received the two copies from Washington the very day that Hon. Richmond P. Hobson was to speak in the Auditorium here at night. Of course we went to hear him, and all the time I was wishing that by some means I might get a chance to show the book to him; but knowing he is such a busy man and that so many would occupy his time, I decided it was useless to try. But that night I dreamed of being kindly received by him and showing him the book. He

carefully examined every illustration and the contents, and pronounced it a 'valuable contribution to the cause of temperance.'

"The next day I called up the hotel where Mr. Hobson was staying, and soon he answered. I told him who I was, a member of the W. C. T. U., and that I had just received a new book, published in the interest of nation-wide prohibition, which I thought would interest him. He said he should be very glad indeed to see it, so I asked when he would have the time to look it over. He said, 'Any time this forenoon I will be at liberty.'

"Well, my dream came true; he received me very kindly, took the book and carefully examined every page, occasionally commenting on some of the very suggestive cartoons. When he finished, he said, 'I'd like to have this to take along with me, if you will sell it to me.' I told him that I should be very glad to say that I sold my first copy to Captain Hobson. So he paid me for it, and was pleased to get it. He sat right down at the writing desk in the parlor and wrote the inclosed indorsement. I heartily thanked him, and left. Then I decided it was just the time to go to the leading ministers and get testimonials from them, which I knew they would not refuse after reading Mr. Hobson's. I have not received them all yet, as some were to be sent by mail; but I shall have several to send you soon.

"Last night I went to Wallingford, where Captain Hobson, and Dr. Bane, treasurer of the Anti-Saloon League, were to speak; and when Dr. Bane finished speaking, I followed him out and showed the book to him, with Mr. Hobson's testimonial. Of course he had no time to examine it, but he said, 'I am always willing to indorse anything Mr. Hobson does, so I will sign my name below his if you want me to.' I thanked him, and said I should be very glad if he would; so he signed his name. I think I shall be able to place a cloth-bound book in the hands of nearly every minister in Meriden, as even the German Lutheran minister, who is opposed to prohibition, agreed to buy a book. I hope to secure three or four agents among our W. C. T. U. women to sell the book, and I expect to organize the work thoroughly, district the city, and have every house canvassed.

"Yours in the work,

"MRS. W. B. ELDRIDGE."

The testimonial referred to from the Hon. Richmond P. Hobson is as follows:—

"'The Shadow of the Bottle' is a timely and valuable contribution to the literature of temperance and prohibition. It combines text and illustration in an original and effective way, uniting scientific facts and human interest, tending to impart educational knowledge while gripping the emotions. I can heartily recommend its general use, especially among the young."

This is the time to take advantage of the opportunity for selling this excellent book on temperance.

L. W. GRAHAM.

ELDER W. H. SAXBY reports the recent baptism of five persons in National City, Cal. A Sabbath school of thirty-two members has been organized at Corvallis, Mont., and one of fifteen members at Kalispell.

Educational Department

F. GRIGGS *General and N. Am. Div. Secretary*
W. E. HOWELL *N. Am. Div. Asst. Secretary*

Educational and Missionary Volunteer Council

EVERY day of our council, from June 4 to 14, was highly profitable. It was distinguished by a spirit of unity that prevailed from the opening of the meeting until the close. This spirit seemed to be manifested in every paper that was read and in every speech that was made. As a president of one of our colleges expressed it, when discussing a measure under consideration: "I am determined when I return to my school to abide by the rulings of this council, and so I want to take plenty of time for the consideration of this and any other matter that may come before us."

It is not strange to say that this spirit enabled us to accomplish a larger amount of work by far than we have ever been able to get through in any preceding council. The spirit of devotion to the training and education of our young men and women for the finishing of this work was very marked on the part of all the delegates. One could not listen to the papers and discussions without being conscious of a very determined and devoted spirit on the part of each one who spoke. Our people are indeed fortunate to have their young people under the guidance of such a devoted body of Missionary Volunteer and educational leaders. The keynote of the council was "consecration and efficiency." Over and over again these words were heard in the discussions. This idea found expression in all the details of the plans for the Missionary Volunteer and educational work.

The arrangement by which the Missionary Volunteer and Educational Departments held this council together was a most fortunate one. These two departments of our great work are one in purpose,—the saving, enlisting, and training of every Seventh-day Adventist child for Christian service,—and their plans of work are naturally very closely interlocked. There came to each department as the result of this joint meeting a far better understanding of the work of the other department. There has always been the closest spirit of unity in the work of these two departments, and yet they have never before been brought together in a close, critical, and mutual study of their problems.

Prominent among the subjects considered by the Missionary Volunteer Department were the evangelistic and educational features and the organized missionary work. Considerable thought was given to the characteristics of young people and how to win them to Christ. This study emphasized the evangelistic idea of the Missionary Volunteer secretary's work, in the churches, at camp meetings, in the schools, and in personal work. Careful study was given to the advancement of the various educational features of Missionary Volunteer work,—the Reading Courses, Standard of Attainment, leaflet series, institute work, etc. It was the determination of all to increase this educational work until every

Seventh-day Adventist boy and girl is pursuing some line of Bible study and helpful reading. They cannot follow these simple courses of instruction month after month without having their life purposes greatly influenced and their Christian experiences strengthened. Already there are those in the foreign field whose purposes to enter that work were formed by the Reading Courses.

In nearly all instances the offices of educational and Missionary Volunteer secretaries in our conferences are filled by one person. It was felt that there was need of our conferences carrying out more fully than they are doing the action of the General Conference relative to having two secretaries in those conferences where there are over fifteen hundred members. The work is important enough and profitable enough to demand the efforts of two competent persons. The secretaries must have more time to become personally acquainted with the work of the young people in an individual way, and to interest them in attending our schools, and to encourage them in the lines of missionary work which are set on foot by the departments.

In the Educational Department much consideration was given to the establishment of courses of study for all grades of our schools, and arranging to have these courses followed by our schools throughout the Division Conference. Standards of work were adopted which will make our work in every way more thorough, and will send from the schools an increasing number of efficient young men and young women.

Elder Evans's studies each morning throughout the conference were appreciated, and tended very greatly to draw the teachers together in a stronger bond of unity in Christian service. He continually pointed the teachers to the great Master Teacher, Christ, as the only one for them to follow.

Elder Daniells was with us two or three days, and spoke at different times concerning the great need of workers in the Orient, and enjoined the teachers to put forth more earnest efforts than ever before to prepare a large number of workers for service in these fields white for the harvest. His talks were greatly appreciated. He presented a memorial from the workers in the Orient calling for helpers. This was received by the council, and acknowledged in appropriate resolutions.

We are now in the midst of the convention work which follows the council. One convention is to be held in the territory of each of our five colleges, and one for the territory of the Southern and Southeastern Union Conferences. We are deeply gratified at what we have already seen accomplished in this convention work. The purpose of these meetings is to strengthen and unify the work in each territory. Papers and studies are presented in which the actions of the council are adopted, and made applicable to the territory of the training school where they are held. The same spirit is prevailing in these conventions which obtained in the councils. We look for a great impetus to be given to all Missionary Volunteer and educational work this coming year as the result of the council, and of the conventions which follow.

FREDERICK GRIGGS,
M. E. KERN.

Missionary Volunteer Department

M. E. KERN *General and N. Am. Div. Secretary*
C. L. BENSON *Assistant Secretary*
MEADE MACGUIRE *N. Am. Div. Field Secretary*

Educational and Missionary Volunteer Convention

AFTER the strenuous ten days of work during the Educational and Missionary Volunteer Council, already reported in the REVIEW, a recess of three days was taken before beginning the work of the convention. This convention was held at Pacific Union College, St. Helena, Cal., June 18-26, and was conducted by the North American Division Educational and Missionary Volunteer secretaries, Profs. F. Griggs, W. E. Howell, M. E. Kern, and Elder Meade MacGuire.

The delegation to this union convention consisted of the teachers in the church and intermediate schools, academies, and the college; the educational superintendents and Missionary Volunteer secretaries of the local conference; and officers from the local Missionary Volunteer Societies. The total delegation reached 125, but in addition to this a number of visitors were present.

The program of the convention was similar to that carried out during the council. The morning watch was observed before breakfast, and at 8:30 all assembled for the devotional hour. This was followed each morning by a forty-five-minute study of the following topics: "Our Times and Our Youth," "Seeking to Save," "Saved to Serve," "Personal Experience a Basis for Leadership," "Under Discipline to Christ," "The Meaning of Consecration," and "The Christian Home."

Elder Daniells, recently from the Orient, presented the great need of workers to enter at once those needy fields which "are ripe already for the harvest." He said that our schools hold the key to the solution of the great problem of providing thoroughly consecrated and properly qualified workers for the millions that are ignorant of the Christ that can save them.

Following the morning studies, time was devoted to the consideration of the actions taken during the council relative to the educational and Missionary Volunteer work, that all might fully understand the plans and policies that are to be put into operation throughout the North American Division Conference.

This hour was followed by the reading of papers and discussions relative to problems within the union, and how to adapt these actions of the council to local conditions.

The afternoon session began at four o'clock, thus allowing time for committee work. The committees appointed considered questions pertaining to the union, and made some requests for the General Educational Department to consider regarding the preparation of textbooks, the adoption of uniform textbooks prepared by outside publishers, and other matters which will appear later in the *Pacific Union Recorder*.

The round-table hour was very much enjoyed, and afforded an opportunity for a free informal discussion of the problems in both Educational and Missionary Volunteer Departments. One of the

problems given earnest, prayerful consideration was the question of proper education in the matter of recreation and association, both in our churches and in our schools. The following recommendations regarding this question were unanimously adopted:—

"Whereas, We are living in the time when many professed Christians are 'lovers of pleasures more than lovers of God,' and,—

"Whereas, Perilous times are upon us, and the future will demand a spirit of greater seriousness and self-denial on the part of our youth, and,—

"Whereas, Recently through the spirit of prophecy definite, earnest appeals have been made regarding amusements, recreation, and association, as the following statements indicate:—

"It is in the order of God that the physical as well as the mental powers shall be trained; but the character of the physical exercise taken should be in complete harmony with the lessons given by Christ to his disciples. Those lessons should be exemplified in the lives of Christians, so that in all the education and self-training of teachers and students, the heavenly agencies may not record of them that they are "lovers of pleasures." This is the record now being made of a large number, "Lovers of pleasures more than lovers of God." 2 Tim. 3:4. Thus Satan and his angels are laying their snares for souls. They are working upon the minds of teachers and students to induce them to engage in exercises and amusements which become intensely absorbing, and which are of a character to strengthen the lower passions, and to create appetites and passions that will counteract the operations of the Spirit of God upon human hearts.

"All the teachers in a school need exercise, a change of employment. God has pointed out what this should be,—useful, practical work. But many have turned away from God's plan to follow human inventions, to the detriment of spiritual life. Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved."—*Counsels to Teachers*, page 281.

"Exercise in the open air for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease."—*Id.*, page 347.

"Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the Word of God, or to consider methods for advancing his work and doing good to their fellow men. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened."—*Id.*, page 338.

"We, therefore, as educators and young people's workers of the Pacific Union Conference in convention assembled, pledge our loyal support and influence to carrying out the following recommendations:—

discard all such amusements and games as are, condemned by the spirit of prophecy.

"2. That we pledge ourselves to more earnest efforts 'to provide in their stead innocent pleasures,' among which may be mentioned, outings, properly conducted; occasional receptions, lectures, musical programs, physical culture exercises, student programs, class excursions under the teacher's leadership, walks, swimming exercises; and such other forms of 'Christian recreation' as local conditions may afford.

"3. That, if necessary, we make more ample provision for physical labor for our students, realizing that 'the better way is for them to get physical exercise through manual training, and by letting useful employment take the place of selfish pleasures.'

"4. That, in our church schools, we recommend that all outdoor recreation be under the supervision of the teacher, and that all games of a rough or sentimental character, or games tending to arouse resentment or anger or that lead to dishonesty,—such as Indian, crack-the-whip, needle's eye, playing for keeps, etc.—be eliminated.

"5. That we encourage the providing of the necessary recreation by manual training, gardening, marching, and physical culture (both outdoors and in the schoolroom), and that there be provided teeter boards, swings, sand boxes, building blocks and bricks for building playhouses.

"6. That the noon hour and the time before school be as carefully supervised as the regular recreation period.

"7. That by precept and example we hold before our young people in all our churches the high standard regarding recreation, social gatherings, and wise deportment that is given in the Bible and the spirit of prophecy, and that teachers discourage the playing of silly games at social gatherings."

The evening sessions were devoted to topics of general interest to both delegates and visitors. Professor Rine gave a stirring and impressive address on the topic, "The Bible as an Educative Force." As never before the hearers were impressed with the supreme position the Bible is to occupy in our schools if the student shall receive a Christian (Christlike) education. The Bible must not only be taught in distinct and separate classes, but it must mold the instruction in science, history, literature, and every line of profitable study and research.

The convention closed with the closing hours of the second Sabbath, at which time each one present had an opportunity to speak of the "new vision" that the convention had brought him of the educational and young people's work. It was an inspiring occasion. One after another spoke of the enlarged vision he had received of opportunities and possibilities in both departments; of his belief that, in the providence of God, these departments had been united, not only in the work of the convention, but also in active cooperation in the school and the field. We confidently look for a great impetus to be given to the educational and Missionary Volunteer work in the Pacific Union as a result of holding the council and the conventions.

M. E. CADY.

Field Notes

A COMPANY of twenty-two Sabbath keepers has been organized at Sewellton, Ky.

THE Lansing, Mich., church received six new members by baptism several weeks ago.

MARCH 7 the First Seventh-day Adventist church of Montgomery, Ala., was dedicated to the service of God.

ELDER J. J. NETHERY writes of the baptism of new believers at Brownlee and Halfway, in the Southern Oregon Conference.

THE baptism of ten new believers is reported from Elmira, N. Y. The new church at Rochester was dedicated a few weeks ago.

As the result of a series of meetings held in Orangeburg, S. C., fourteen persons have decided to obey the commandments of God.

WORKERS at The Dalles, Oregon, report six new Sabbath keepers, and three members have been added to the Gillis church.

A Public Indorsement

ONE of our workers tells of one of the best-known evangelists of the country having been a patient at his treatment rooms. During his stay in the city he took treatments after the night services. Sometimes it would be two o'clock before the treatment was finished. His wife came for treatments also. He used three tickets, each calling for a course of treatments.

On the last night of the meeting, with a large building packed, the evangelist thanked the people for their attendance and cooperation, and then said: "If it had not been for the sanitarium baths I should not have been able to keep up these meetings. The people of this city ought to appreciate and patronize these treatment rooms. I wish to thank publicly Mr. and Mrs. — for staying up so late to give the treatments. They are now waiting for me and my wife to come." This was a very helpful advertisement for our workers.

A Blessed and Fruitful Work

ONE of our nurses in private practice writes:—

"God has most wonderfully blessed me in my work. Most of my patients were in a very serious condition, but all have recovered. One little girl was, it seemed to all, in a dying condition, yet she has been raised up. The people think that I saved her life, but I believe that it was the special blessing of God. I wish that I could tell you all about it, for it was a wonderful experience. The people seem to have the utmost confidence in me. They say I am a conscientious nurse, and that it is such a comfort to know that I pray for my patients.

"When I attended camp meeting last fall, I was in no condition to take a case. I promised the Lord that if I could have sufficient health I would pledge \$250 for foreign missions. I also pledged several other small amounts. The Lord has cer-

tainly done his part, and, oh, I am so thankful! I have already been able to pay all my debts incurred during my sickness, and am paying up the pledges. I believe that I am the happiest girl in the land.

"We have a very active missionary society in our little church, and one young woman has already accepted the truth. One family is now in the valley of decision, and many others here are showing more or less interest. We are keeping two reading racks at the depot filled."

FIFTY years ago, July 5, William Booth preached his first sermon to the outcasts of London. With a great yearning to reach the poor and the unfortunate, as well as the wicked of the metropolis, he went down to Mile End Waste, the most abandoned part of the East End of London, and there in front of the Blind Beggar Public House—a plain, ordinary, low-down saloon, as we would call it in this country—he sang, drew a crowd, and proclaimed the gospel. Out of that service grew the Salvation Army formally organized in 1878, with its world-wide constituency. It was the intention of the army to have observed this event with fitting exercises this year, but owing to the European war no formal celebration is to take place.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Northern New England, Woodsville, N. H. Aug. 26 to Sept. 5
Maine, Dover and Foxcroft. Aug. 26 to Sept. 5
Eastern New York, Schenectady. Sept. 2-12

CENTRAL UNION CONFERENCE

Western Colorado, Grand Junction July 22 to Aug. 1
Missouri, Columbia Aug. 5-15
Nebraska, Hastings Aug. 19-29
Kansas, Emporia Sept. 2-12

COLUMBIA UNION CONFERENCE

Virginia, Charlottesville Aug. 5-15
Ohio, Mount Vernon Aug. 12-22
West Virginia, North View, Clarksburg.
. Aug. 26 to Sept. 5
Virginia, Newport News (colored) Sept. 9-19

LAKE UNION CONFERENCE

West Michigan, Charlotte. Aug. 12-22
Indiana, Indianapolis Aug. 19-29
North Michigan, Mount Pleasant
. Aug. 26 to Sept. 5
Northern Illinois, Joliet. Aug. 26 to Sept. 5
Southern Illinois, Springfield. Sept. 2-12

PACIFIC UNION CONFERENCE

Southern California, Huntington Park, Los Angeles Aug. 5-15
Utah, Ogden Aug. 17-22
Southeastern California, Huntington Beach
. Aug. 26 to Sept. 5
Arizona Oct. 7-17

SOUTHEASTERN UNION CONFERENCE

South Carolina, Spartanburg, July 29 to Aug. 8
North Carolina, High Point Aug. 12-22
Georgia, Union City Aug. 26 to Sept. 5

SOUTHWESTERN UNION CONFERENCE

North Texas, Dalworth Park, July 22 to Aug. 1
Arkansas, Pine Bluff (colored)
. July 22 to Aug. 1
Arkansas, Hot Springs Aug. 5-15
North Texas, Linden (local). Aug. 12-22
Oklahoma, Oklahoma City Aug. 10-29
New Mexico, Clovis Sept. 2-12

South Texas, Corpus Christi (local).
. Sept. 16-26

SOUTHERN UNION CONFERENCE

Tennessee River, Hazel, Ky., July 22 to Aug. 2
Mississippi, Jackson (colored) Aug. 8-18
Kentucky, Nicholasville Aug. 13-22
Alabama, Birmingham (white). Aug. 19-29
Alabama, Bessemer (colored) Sept. 2-12

Publications Wanted

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

- J. H. Klumpf, Aspermont, Tex.
- Mrs. A. D. Peckham, R. F. D. 2, Bolivar, N. Y. *Signs of the Times* (weekly and monthly), *Watchman, Instructor*, and tracts are especially desired.
- Mrs. S. M. Oldson, R. F. D. 1, Box 122 A. A., Bartlesville, Okla. Especially *Signs of the Times Magazine, Instructor, Little Friend*, and Bohemian, Polish, and German literature.

Requests for Prayer

THIS request comes from California: "Please pray with me for my recovery from heart disease."

- A sister desires prayer for her companion, that he may overcome a great weakness, also for a small brother and a backslidden sister.
- A sister asks prayer for her two sisters, one living in Illinois and the other in Washington, that they be led to keep God's commandments.
- A sister in Pennsylvania desires prayer that her brother may be restored mentally and physically, and devote his life to the cause of the Master.

Alabama Conference

THE thirteenth annual session of the Alabama Conference of Seventh-day Adventists will be held Aug. 19-29, 1915, in connection with the camp meeting at Birmingham, Ala., for the purpose of electing officers for the ensuing year, and transacting any other necessary business.

Each church is entitled to one delegate for its organization, and to an additional delegate for every ten members. We hope every delegate will be present at the first business meeting, eleven o'clock, Friday, August 20.

- A. L. MILLER, *President*;
- O. R. GODSMARK, *Secretary*.

Alabama Conference Association

THE annual session of the Alabama Conference Association of the Seventh-day Adventists will be held in Birmingham, Ala., in connection with the State conference, Aug. 19-29, 1915, to elect a board of trustees, and to transact such other business as is deemed necessary. All accredited delegates to the Alabama Conference are delegates to the association. The first meeting will be held at eleven o'clock, Monday, August 23.

- A. L. MILLER, *President*;
- O. R. GODSMARK, *Secretary*.

South Carolina Conference

THE ninth annual session of the South Carolina Conference of Seventh-day Adventists will be held July 29 to Aug. 8, 1915, in connection with the annual camp meeting at Spartanburg, S. C., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before such a meeting. The first meeting of the session will convene at 11 A. M., Friday, July 30. A full attendance of delegates at the opening meeting of the conference is urgently requested.

- J. L. SHULER, *President*;
- T. E. PAVEY, *Secretary*.

The Nebraska Sanitarium and Benevolent Association

THE Nebraska Sanitarium and Benevolent Association will hold its regular annual meeting in connection with the conference at Hastings, Nebr., Aug. 19-29, 1915. The first meeting will convene on the camp ground on Tuesday, August 24, at 9 A. M. This meeting will be held for the purpose of electing officers for the coming year, and of attending to such other business as may properly come before this body.

- D. U. HALE, *President*;
- B. L. HOUSE, *Secretary*.

The Nebraska Conference Association

THE Nebraska Conference Association of Seventh-day Adventists will hold its regular annual meeting in connection with the camp meeting at Hastings, Nebr., Aug. 19-29, 1915. The first meeting will convene Monday, August 23, at 9 A. M. This meeting is for the purpose of electing officers for the coming year, and of attending to such other business as may properly come before this body.

- D. U. HALE, *President*;
- ANNA M. PETERSON, *Secretary*.

North Michigan Conference Association

THE thirteenth annual session of the North Michigan Conference Association of Seventh-day Adventists will be held in Mount Pleasant, Mich., in connection with the annual conference and camp meeting, Aug. 26 to Sept. 5, 1915. The first meeting will be called August 27, at 10 A. M., for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the North Michigan Conference are delegates to this association.

- J. J. IRWIN, *President*;
- S. E. KELLMAN, *Secretary*.

North Michigan Conference

THE thirteenth annual session of the North Michigan Conference of Seventh-day Adventists will be held in connection with the camp meeting at Mount Pleasant, Mich., Aug. 26 to Sept. 5, 1915. The first meeting of the conference will be held August 27, at 9 A. M. During this session officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members or fraction thereof.

- J. J. IRWIN, *President*;
- S. E. KELLMAN, *Secretary*.

Ohio Conference

THE fifty-third annual session of the Ohio Conference of Seventh-day Adventists will be held in connection with the camp meeting at Mount Vernon, Ohio, August 12-22, 1915. The first meeting will be called at 10 A. M., August 13. Officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference.

- E. K. SLADE, *President*;
- H. D. HOLTOM, *Secretary*.

Ohio Conference Association

THE annual session of the Ohio Conference Association of the Seventh-day Adventist Church will be held in Mount Vernon, Ohio, in connection with the State conference and camp meeting, to elect the board of trustees and to transact such other business as the constituency may elect. All accredited delegates to the Ohio Conference are delegates to the association. The first meeting will be held at 10:30 A. M., Monday, Aug. 16, 1915.

- E. K. SLADE, *President*;
- W. J. VENEN, *Secretary*.

Virginia Conference Agency

THE Virginia Conference Agency of Seventh-day Adventists, Incorporated, will hold its next annual session in connection with the Virginia Conference of Seventh-day Adventists, at Charlottesville, Va., Aug. 5-15, 1915. The first meeting of the session will be held at 10 A. M., Monday, August 9. The delegates of the Virginia Conference in session constitute the constituency.

W. C. MOFFETT, *President*;
F. N. JOHNSON, *Secretary*.

Kentucky Conference Association

NOTICE is hereby given that a meeting of the Seventh-day Adventist Conference Association of Kentucky will be held at 10:30 A. M., Tuesday, Aug. 17, 1915, on the camp ground at Nicholasville, Ky., for the transaction of such business as may properly come before the association.

B. W. BROWN, *President*;
C. L. BAINER, *Secretary*.

North Carolina Conference Association

IN harmony with a recommendation of the Southeastern Union Conference Committee and an action of the North Carolina Conference Committee, a meeting of the constituency of the North Carolina Conference of Seventh-day Adventists is called to convene in connection with the camp meeting at High Point, N. C., for the purpose of completing the organization of the above-named legal association, adopting a constitution and by-laws, electing a board of trustees, and transacting such other business as may properly come before the meeting. The first meeting is called to convene on the camp ground at High Point, N. C., at 9:30 A. M., Monday, Aug. 16, 1915. By order of the conference committee.

J. H. BEHRENS, *President*;
C. R. CALICOTT, *Secretary*.

Oklahoma Conference Corporation of Seventh-Day Adventists

NOTICE is hereby given that the annual meeting of the Oklahoma Conference Corporation of Seventh-day Adventists is called to convene at 10 A. M., Aug. 26, 1915, on the camp ground at Oklahoma City, Okla., to elect a board of five trustees and transact such other business as may properly come before its constituency.

JOHN ISAAC, *President*;
W. L. ADAMS, *Secretary*.

Utah Conference Corporation

THE next annual session of the Utah Conference Corporation of Seventh-day Adventists will convene at Ogden, Utah, in a tent located on the corner of Twenty-sixth Street and Washington Avenue, at 10 A. M., Aug. 18, 1915. All business pertaining to the association will be transacted, and the officers for the coming year will be elected. Each local church is entitled to one delegate for the organization, and one additional delegate for every five members.

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

West Michigan Conference Association

THE annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in connection with the meeting of the West Michigan Conference, on the fair grounds at Charlotte, Mich., Aug. 12-22, 1915. The first meeting will be called at 10:30 A. M., August 12. The regular delegates for the West Michigan Conference (incorporated) are the constituency of the West Michigan Conference Association. This meeting will elect a board of trustees for the association, and transact such other business as may properly come before the association.

C. F. McVAGH, *President*;
F. R. EASTMAN, *Secretary*.

Missouri Conference Association

THE first annual meeting of the Missouri Conference Association of Seventh-day Adventists (a legal corporation) will be held on the camp ground, in Columbia, Mo., at 10 A. M., Monday, Aug. 9, 1915, for the election of officers, and the transaction of any other business that may properly come before the meeting.

J. S. ROUSE, *President*;
M. L. MEEHAN, *Secretary*.

The Advent Review and Sabbath Herald

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

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Takoma Park Station Washington, D. C.

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

HISTORY OF THE SABBATH

REVISED AND ENLARGED

THIS splendid volume by Elder J. N. Andrews, which was so highly prized by our people during the early years of this denomination, and which was the means of persuading many to accept the Bible Sabbath, has just been reissued in its revised and enlarged form.

For several years Elder L. R. Conradi, who has had access to the large libraries in Europe, has been making a thorough research in the ancient histories with regard to the Sabbath question. The information thus gained has been carefully prepared for this book, thus adding greatly to its completeness. It is a mine of useful information on the Sabbath question.

This book treats the Sabbath question from both the Biblical and the historical standpoint. Every passage of Scripture which has any connection with the Sabbath is carefully examined. The prophecies relating to the change from the seventh to the first day of the week and the history showing how and when the change was made, combine to make the study of this important subject one of great interest and profit. The various steps by which the change was made are given in detail; also the scriptures showing that the Sabbath will finally be exalted and restored to its proper place by the people of God.

A copious index enables the reader readily to find any passage of Scripture, or the statement of any historian.

The revised edition contains over 800 pages. Standard edition, full cloth binding, \$1.50
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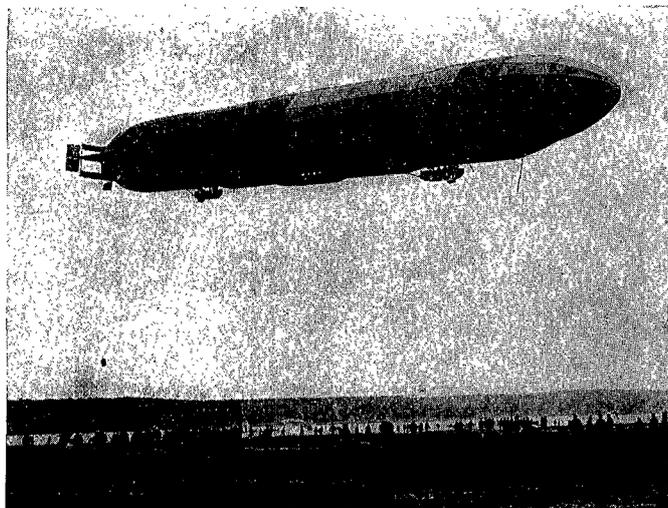
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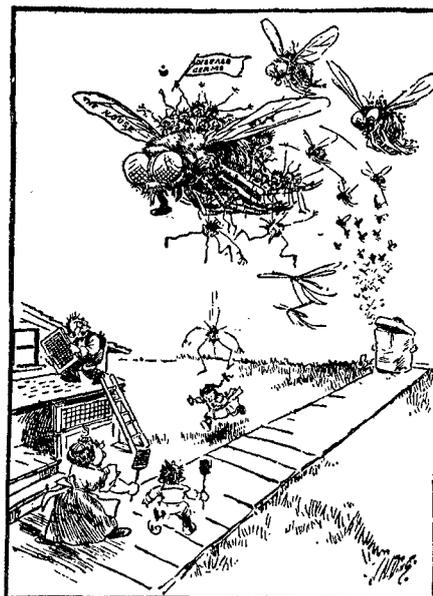
Modern Warfare
as Viewed in the

August

Health and Temperance



A modern zeppelin, costing \$200,000, drops bombs from the skies, many of which do not take effect. A single shot may bring it to the earth.



An ancient and modern zeppelin — costs nothing.
Unlimited in number. Every (germ)
bomb effective.

Let Health and Temperance be your General in fighting disease.

It Will Save You Many a Doctor's Bill

The European governments recognize the importance of conserving the health of their soldiers. The August HEALTH AND TEMPERANCE contains WAR PICTURES showing how the soldiers are safeguarded from what is worse than bullets—the ravages of disease. What governments are doing for their soldiers HEALTH AND TEMPERANCE does each month for its subscribers. BEGIN YOUR SUBSCRIPTION WITH THE AUGUST NUMBER.

To magazine agents: One article alone, "How to Make a Fireless Cooker," will sell the August issue. Send in your orders early. Address your tract society.

Our Supply Is Exhausted

THE July or John Huss number of the PROTESTANT MAGAZINE met with ready sale. It has found its way into the homes of ministers, professional men, and lay members of all churches. Newspapers have commented upon this important, universal celebration of the martyrdom of Huss, and the spirit of this noble man is thus revived.

The August Number of the "Protestant Magazine"

Is equally good, and of vital interest. Those who missed the July issue should get in their orders early.

The PROTESTANT MAGAZINE is set for the defense of the gospel, as embodied in the third angel's message, and where organized effort is made to preach any other, it is ready to protest.

The object of one such organization is to create in America a "Roman Catholic atmosphere"—a condition so predominantly Catholic that whatever Rome proposes shall be taken as a matter of fact. American citizens will awake from this stupor too late—their liberties gone forever. The August PROTESTANT tells the story.

SOME FEATURES OF THE AUGUST NUMBER OF THE PROTESTANT MAGAZINE

"The Religious Issue in Politics—Once More;" a letter of a correspondent who takes exception to the statement that Roman Catholics should not be excluded from political office merely because they are Roman Catholics, is answered at some length.

"The Crime of Opinion;" an open letter from a Roman Catholic, which appeared in the newspaper in Lima, Peru, shows the real attitude of Roman Catholics toward the censorship of the press.

"Un-American Political Doctrines;" a Roman Catholic editor challenges the editor of the Protestant Magazine to name some of the un-American political doctrines advocated by the Roman Catholic Church. This article is an answer to this challenge.

"Subscriptions, Crucifixes, and Purgatory;" a Roman Catholic magazine offers as a premium for renewed subscriptions

a crucifix which, when blessed by a priest and used in the prescribed way, will result in various indulgences, including a plenary indulgence to the user. This easy method of escaping purgatory is discussed in this article.

"Creating an Atmosphere;" a brief statement of the means now being used to create a Roman Catholic atmosphere in America, and thus make it easier to carry out the program to "make America Catholic."

"Two Very Human Types: Erasmus and Luther;" a discussion of the characteristics of these two men and their attitude toward the Reformation of the sixteenth century.

"The Great Counterfeit of Christianity;" the first of a series of articles dealing with the Roman apostasy.

Various notes, extracts, and editorial briefs dealing with the current history of the Roman Catholic Church. These are an interesting feature of the magazine.

THE PROTESTANT MAGAZINE

.. : ..

WASHINGTON, D. C.



WASHINGTON, D. C., JULY 29, 1915

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THE last word from Brother W. A. Spicer was sent as he was leaving the Pemba Mission, in Barotseland, where he had spent a week. He was starting for the Somabula Mission.

ELDERS A. G. Daniells, I. H. Evans, G. B. Thompson, W. T. Knox, M. C. Wilcox, F. M. Wilcox, and C. S. Longacre left Washington last week to attend the funeral services of Mrs. E. G. White. Some of these brethren will leave Battle Creek after the services to fill various appointments.

LAST week a card was received at the Mission Board office, telling of the death of Bennett, the five-year-old son of Brother and Sister C. L. Butterfield, of Korea. He was buried June 27. This death brings sorrow to more than the parents, as little Bennett was beloved by all who knew him. We assure these dear missionaries of the sincere sympathy of many other hearts across the sea in this time of their bereavement.

ABOUT fifty miles from Nassau, Bahama Islands, at Gregory Town, on the island of Eleuthera, Brother and Sister James H. Smith have been laboring. They began meetings in a schoolhouse, an interest developed, and now there are a dozen or more keeping the commandments. It has been a struggle for these new believers to give up their bad habits, tobacco using particularly, but victories have been gained, and hearts made to rejoice in the love and power of Jesus Christ, the great Deliverer from sin.

SEVERAL pages in this number are devoted to an account of the life of Sister White. The articles from Elders A. G. Daniells and I. H. Evans will be read with interest. A funeral service was conducted at her home, in Elmshaven, near the St. Helena Sanitarium. This was in charge of Elders J. N. Loughborough, E. W. Farnsworth, and George B. Starr. About four hundred friends and neighbors were in attendance. The following day another service was conducted at Oakland. Elder W. C. White and Sister Sara MacEnterfer accom-

panied the remains to Battle Creek, Mich., where last Sabbath the final services were held in the Tabernacle. An account of this service will be given in next week's issue.

MISS MAY PONTEY, who for many years has been connected with our café work in Sydney, Australia, and also for some time in Auckland and Christchurch, New Zealand, left for Samoa on the twenty-fifth of May, where she will be united in marriage with Brother Neilson, of New Zealand. Thus another missionary joins the staff of workers in Samoa to hold up the light of the truth in this South Sea island group.

AT last workers have entered Colombia, South America. Elder B. E. Connerly and Brother H. E. Brockman left Christobal, C. Z., June 4, for Barrenquilla, Colombia, taking with them some Spanish "Practical Guide," with which to make a start in the colporteur work. We trust this beginning may soon develop into a strong work, that the light of truth may soon shine into many darkened hearts in this republic.

WE take pleasure in publishing the following telegraphic communication from the Pacific Press Publishing Association, dated Mountain View, Cal., July 18: "Please announce that 'Life Sketches of Mrs. Ellen G. White,' containing about 500 pages, will be ready in three or four weeks. The book includes chapters on work in Europe, Australia, Washington, and the South, and also an account of her last sickness, and the funeral services held in California and Battle Creek. The price, in cloth, will be \$1; in leather, \$1.50."

WORD reaches us that Brother Fred Lee, laboring practically alone in the Central China Mission field, has successfully passed through an operation for appendicitis recently. Let us not forget our missionaries, struggling as they are against great odds out in these difficult fields. They are our representatives, toiling earnestly to give the people sitting in darkness the truths which warm and enlighten our hearts. They are making great sacrifices. Shall we not enter into their sacrifices with them?

A New Offer on "Stories Worth Rereading"

WE are pleased to be able to announce that it has been arranged for that much-desired book, "Stories Worth Rereading," to be furnished with all *Instructor* clubs for fifty cents extra on each book ordered. The number of books that may be secured with each club may range from one to the number of papers included in any club, but cannot exceed that number.

Through this arrangement it will be possible for our Sabbath schools to secure for their members as many of these books with their *Instructor* clubs as they have papers, and each book will cost only fifty cents in addition to the price of the club. The offer is perpetual, and applies on any club, no matter how small or how large, or for how long the club

is to be taken. We hope all our boys and girls will now be able to secure a copy of this inspiring book.

A Double Tragedy

ON Monday afternoon, July 19, there occurred one of the saddest accidents that has ever taken place at the headquarters of our work. A heavy storm passed over Takoma Park, accompanied by very sharp lightning and heavy thunder. A large and beautiful oak tree, standing in the triangular park between the General Conference and Review Office on one side and the church on the other, was struck by lightning, the bark stripped off in two wide ribbons from the top to the ground, the main stock of the tree deeply scored by the bolt, and long strips of wood were split from the trunk.

When the great cloud had passed over and it was thought safe to do so, a number of persons went over to the tree to obtain a better view of the result of the lightning's work. Among these were Elder A. G. Daniells, Brethren T. E. Bowen, L. A. Hansen, and the writer. They spent several minutes inspecting the tree, and as they were leaving, Brother A. J. S. Bourdeau, his ten-year-old daughter Marguerite, and young Edwin J. Andrews approached the tree. In about one minute from the time the first-named brethren left the tree and while Brother Bourdeau and his two young companions were still there, there came a blinding flash of lightning and a terrific crash of thunder. The lightning had struck the tree again, and these three were smitten to the ground. Brother Bourdeau and Edwin Andrews were killed instantly, and the little girl was temporarily paralyzed and considerably burned. Officials and employees of the two institutions were on the ground immediately, physicians were summoned, and heroic efforts were put forth to resuscitate the victims of the stroke. Brother Bourdeau and Brother Andrews never regained consciousness. The little girl, though rendered helpless for the time being, did not at any time lose consciousness, and seems now in a fair way to complete recovery. Brother Bourdeau leaves a wife, one daughter, and two young sons, an aged mother, and one sister (Dr. Bourdeau-Sisco) to mourn their loss. Many of the readers of the *REVIEW* will remember Brother Bourdeau as, at one time, one of the assistant editors of this journal. A fuller account of his life and work will be given next week.

Brother Edwin Andrews was a son of Charles M. Andrews, an employee of the Review and Herald Publishing Association, and a grandson of our first foreign missionary, Elder J. N. Andrews. The sympathy of our people, we are sure, will go out to the bereaved relatives of Brother Bourdeau and Brother Andrews, while we express thankfulness to God that no others were numbered among the victims of this sad visitation. Both the victims of this stroke were earnest and consistent Christians; and, so far as men can judge, were ready to meet the record of their lives. We pray that if there be a lesson for this people in this sorrowful occurrence, God will help us to understand it and to order our lives in harmony with its admonition.

C. M. SNOW.