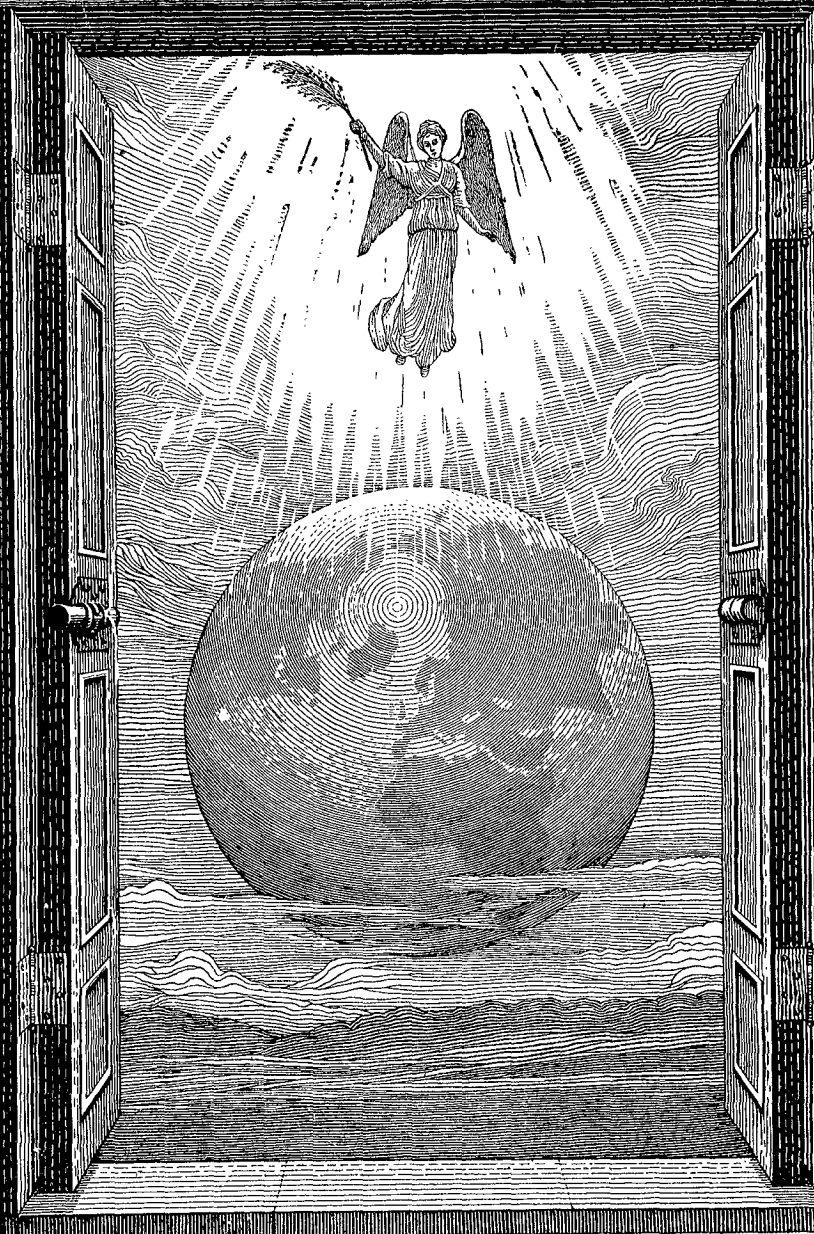


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

Questions and Answers

In this department there will be considered from time to time helpful and practical questions relating to the various phases of this message, church government, Christian doctrine, duty, experience, etc. The editors reserve the right to consider only those questions which in their judgment will prove of benefit to the readers of the REVIEW. All questions should be addressed to the editor.

21. *When Turkey is driven out of Europe, what will occur?*

There is arising among our people considerable speculation over this question. Several correspondents have inquired whether that event will mark the close of probation and the standing up of Michael. Just how soon after Turkey withdraws from European soil before she comes to her end, the prophecy of the Scriptures does not indicate. When Turkey is forced to give up her European possessions, it is probable that she will move her capital to some city in Asia. She may go at once to Jerusalem; she might choose some other city in her Asiatic possessions. We may be sure of this, that at Jerusalem she will make her last stand, and here, according to the prophecy of Daniel 11 and 12, she shall come to her end and none shall help her. How long after she leaves Europe before the consummation of her history the prophet does not say. While probably it will be a very short time, yet it might be months or even years, so far as the teachings of the prophecy show.

As a matter of fact, the Scriptures say nothing about the king of the north leaving Europe. The Bible record indicates that the Turkish power will be dried up; that it will waste away and finally reach its termination. When that time comes, the close of probation will be reached, and Michael, or Christ, will stand up to take his kingdom. But while the driving of the Turk from Europe will be a long step toward the consummation of this scheme, and while we believe that in the rapidly shaping events of the last days it will be a short time after Turkey is driven out before the end of all things is reached, yet at the same time let us be careful not to read into the prophecy that which it does not contain.

And in the prophecy relating to the Ottoman Empire, as in every other line of prophecy, let us not seek to build up an argument or evolve a theory that is not fully warranted by the Scriptures of Truth. The fulfillment of prophecy in the momentous events of the last few days is sufficiently thrilling in its plain, unvarnished state, without the addition of any speculative philosophy regarding it.

22. *Does the Seventh-day Adventist Church make tithe paying a test of fellowship?*

Before believers are received into the church they should be thoroughly instructed with reference to the fundamental principles of the gospel. The Bible method for the support of the gospel ministry and the work of God in the earth should be clearly set before them. They should be made to feel that it is their duty to contribute of their means to the support of all the activities of the church. The candidate who feels opposed to this doctrine, or in fact to any other cardinal doctrine taught by the church, should be asked to wait until further study makes clear the question to his mind. On the other hand, the church cannot take it upon itself to regulate the practice of tithe paying on the part of its members. This is a matter which must be settled between the individual and his God. In fact, as a rule

no one but the individual himself can tell whether or not he is rendering to the Lord a true tithe. It is better to secure promptness and faithfulness in tithe paying and freewill offerings by setting before the church not only the duty of such service, but above all the blessed privilege which God affords his children to show their appreciation of his goodness. Let us make appeal to the heart and to the conscience, based upon the instruction of the Word, rather than to criticism or threatened discipline.

23. *Is it proper for local elders and deacons to officiate in the Communion after their election, but before their ordination?*

No, it is not. The election of one by the church alone does not constitute him an elder. The election is only the expression of the will of the church that he officiate in that capacity. In addition to the action of the church, he must be set apart for his work by prayer and the laying on of hands. Therefore he has no right to officiate at the Communion until after his ordination. The same principle applies to the deacons of the church.

24. *Is it right for a woman who has obtained a divorce from her husband on account of his violation of the seventh commandment to marry a second time? Is it proper to elect the brother who unites with her in her second marriage as a deacon of the church?*

To both these questions we answer yes. The teachings of the Scripture permit a second marriage on either of two conditions; namely, the death of either the husband or the wife, and divorce following the violation of the seventh commandment on the part of either one. This is made clear by reference to Rom. 7: 1-3, also Matt. 5: 31, 32; 19: 3-9. Our Saviour clearly indicates in these last two references that the violation of the seventh commandment constitutes a sufficient ground for divorce, and that the one separated from the faithless companion on this account is entitled to unite with another in marriage relationship. We see therefore no ground to exclude one who has done this from occupying the office of deacon in the church.

25. *Is it proper for a local elder of the church to pronounce the benediction at the close of the services?*

We know of no reason why this should not be done. The benediction is nothing more or less than a closing prayer to God for his Spirit to descend upon the congregation. We believe it is entirely proper for any member of the church to be asked to make this prayer.

26. *Should Adventists have lightning rods on their buildings?*

We are not prepared to discuss the merit of lightning rods. If their presence will preserve a building from fire, we see no reason from the standpoint of right and wrong why they should not be employed, the same as noncombustible material is used in the building of a house or shelter provided to protect flocks and herds from sun or storm. We see no reason to regard the burning of a building or the destruc-

tion of life from a lightning flash as a special judgment of God any more than where such disasters come from the effect of heat or storm. We are inclined to question, however, the value of lightning rods as ordinarily employed. In matters of this character let us accord to our brethren liberty of conscience and action. Let us not regard our own convictions or practice as a standard by which to gauge the conduct and practice of those around us.

The Kingdom Not Taken by Entertainments

MANY feel today that the proper method of gospel extension work is through entertainments fostered and carried on by the churches. Of the spirit attending these modern plays and of their influence on religion, the *Biblical World* for May, 1914, says:—

It is amazing how mad our modern world is after amusement. The feudal lord kept his fool, who was anything but a simpleton, but our modern world is content with nothing that is not highly spiced with entertainment. Our preachers must have their stories, our professors must be clever as well as learned, and our evangelists (God forgive us) must be vulgar before our attention is much attracted.

Is it any wonder that our world has lost a sense of reverence?

Play is a legitimate right of children, but any person who thinks that a child's needs are satisfied on the playground simply does not know children. Quite as truly that man has much to learn who thinks that sturdiness of character, abhorrence of sensuality, heroism that scorns delicate living and welcomes sacrifice, can be produced without listening to the Hebrew prophet and the English Puritan.

The world in which we live is not good-natured. We have not yet quenched the lust for war, nor abolished sin, nor ended death. A religion that overlooks men's sins, men's sufferings, and men's death is only a diversion. It does not save men—it hardly keeps them out of mischief.

The sensuousness of our day will not be driven out by amusement. The only message of salvation that will cut into our selfishness and recklessness is one that makes us morally uncomfortable; that does not distract our attention from sin; that makes us feel the doom impending upon lives and social orders which have taught themselves to believe that we live in a good-natured universe, and are responsible to a good-natured God.

A minister should not speak comfortably to comfortable people. He ought to make such folk morally uncomfortable.

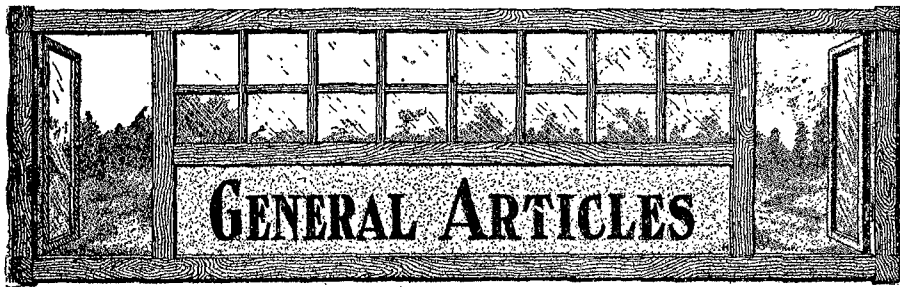
One reason why men prefer golf to church is because they have drifted into the notion that golf and churchgoing belong to the same general class of interests. Truth need not be deadened in order that it may find one's conscience, but a church crowded with people who want to be entertained is a poor recruiting ground for the army of the Lord. . . .

Seriousness and gentleness, candor and fraternity, solace and inspiration,—these are some of the characteristics of a genuine religion. To doubt their power and to seek crowds by cajolery, by appeal to that which is frivolous, hysterical, cheap, and vulgar, is to publish a lack of faith in the gospel of the kingdom that is love, joy, and peace in the Holy Spirit.

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

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

VOL. 91 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 10, 1914 No. 38



If I Could Know

WORTHIE HARRIS HOLDEN

If I could know

Life's every step, and view its winding way,
 There would be no surprises for each day;
 I would not lean so heavy on His might
 If all the paths I tread were in the light;
 And so I could not learn his gracious love,
 Nor could he lead me to his home above.

If I could know

Whate'er befalls the way I fain would
 choose,
 How much of discipline my life would lose;
 And e'en the angels in the courts above
 Have borne the test to trust God's sov-
 ereign love.

My self-will on the altar is my need.
 That I may hinder not where he would lead.

But this I know:

He leads through pastures green to waters
 still,
 Where every want my fainting soul may fill;
 E'en through death's shadow I need have
 no fear,
 For still the Mighty One is ever near.
 He who is Wisdom chooses best for me
 That I may dwell with him eternally.

Testimonies Regarding the Sabbath

C. E. HOLMES

SEVENTH-DAY ADVENTISTS are called a peculiar people. This is largely due, no doubt, to the fact that they keep the seventh-day Sabbath of the fourth commandment, while the large majority of the remaining Christians observe the first day of the week.

While we thus differ in the matter of the Sabbath day, it is a matter of great importance and interest to know that the observers of the first day frankly confess their lack of Scriptural proof for Sunday observance.

Why Sunday instead of Saturday is set apart as holy time is a question continually arising in the minds of many persons. The following question and answer was published in a Baptist paper:—

"Will you please give me a few thoughts upon the Sabbath question as Adventists stand for it?"

"This is too indefinite, and would cover the whole Sabbath discussion, for which there is not room here. We are not sufficiently familiar with all the Adventists stand for, in that connection, to reply, except at a venture, and that would not be prudent. We believe the Seventh-day Adventists hold that the Sabbath of the Mosaic covenant is still in force, and obligatory on all men; and that it should be observed on the seventh and not on the first day of the week; and that such only is 'the Sabbath of the Lord our God.' All that can here be said is this: The Scriptures furnish no evidence that the day of the Sabbath from the seventh to the first was ever changed by divine authority. Changed it has been, but not by divine authority, so far as any evidence has yet appeared. To pursue the subject further now would open too wide a field of discussion."—*Western Recorder*, Dec. 25, 1913.

This is a very candid and honest statement of our position. The many readers of that paper must feel embarrassed to know that they have no more grounds for their Sunday rest than mere tradition. Two weeks later the editor wrote a similar article. One of his readers seems to have become stirred, and writes:—

"He [the editor] makes some statements on the 'first day Sabbath' that have a strange ring. He says the Sabbath was certainly changed in the days of the apostles from the seventh to the first day of the week, yet in the same connection he admits that there is no specific mention of such a change in the New Testament. The question would arise, If the Bible does not tell of the change, how are we to know it? The Bible settles all questions with Baptists. Then again, as Christ is our only 'lawgiver,' what right had any one to change it after his ascension?"—*Id.*, March 13, 1914.

In the *Word and Way* (April 17, 1913)

a contributor, in referring to a writer in that paper, says:—

"I should like to ask him where the command or moral law is given for the observance of the first day of the week. We have the command for the seventh day Sabbath. Why not observe it? In Rev. 1: 10 we find where John was in the Spirit on the Lord's day. When is the Lord's day (Ex. 20: 10)?"

"Christ said that he came to do his Father's will, and he was obedient unto death (Phil. 2: 7, 8). Christ kept his Father's commandments (John 15: 10), and he told us to walk as he walked (1 John 2: 6).

"Jesus said: 'Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven.' Matt. 5: 19.

"The psalmist says that the commandments are sure and unchangeable, and stand fast forever. It seems as if one command has been broken or changed. We are saved by grace, but God forbids us to make his law void (Rom. 3: 31)."

In his book "Idea of the Church," John A. Kern, professor of practical theology in Vanderbilt University, says:—

"In the case of the observance of the Lord's Day as a substitute for the ancient Sabbath, there is no direct testimony to its institution, either in the Scriptures or in the earliest Christian literature."—*Page 54.*

Another writer testifies:—

"After a most careful and laborious research, it is asserted with confidence that there is not one writer of the first or second century who suggests that Christians of their time regarded the Lord's Day as a substitute for the Sabbath. . . .

"Those who maintain the theory that the obligation of the Sabbath was transferred to the first day of the week cannot tell us by whose authority or at what time or in what manner the transfer was made.

"Besides, is it credible that if a command to change the day of the Sabbath had been given by either Christ or his apostles, we should not find some reference to it in the pages of the earliest Christian writers? We do not find in their writings the faintest allusion to such a command having been given."—*The First Century of Christianity*, pages 324, 327, by Homersham Cox.

Before the last great test can come, the people are to thoroughly understand the Sabbath question. They will know that in respecting the first day of the week they

are obeying the dictates of the Church of Rome. God is author of only the seventh-day Sabbath. All discussions will help to educate the people for this time.



The Doctrine of Creation

GEORGE MC CREADY PRICE

I WONDER how many of us realize that the doctrine of a literal creation in a definite limited period of time, is as much a Seventh-day Adventist doctrine as is that of the Sabbath itself, and far more peculiarly ours than the doctrine of the second coming of Christ?

With the rise and spread of the modern form of geology, the Protestant churches long tried to harmonize the first chapters of Genesis with the findings of this new science. First it was the interval theory, sometimes called the restitution theory, that was depended upon to make peace between the Bible and science. When this would no longer serve the purpose, the day-period theory was adopted, and prevailed during the greater period of the nineteenth century. It is still held (in a very loose, indefinite way) by a few of the more orthodox Protestants, and by many Roman Catholics. But almost all well-informed Protestants, and that large wing of the Romanists called the modernists, have openly and boldly ceased trying to equate the first chapters of the Bible with the discoveries of science, and call themselves "Christian evolutionists." But I do not know of an intelligent person in the civilized world, with as much as a high school education, who believes in a literal creation in six days, and in the record of a universal flood, except Seventh-day Adventists. There may be such a person; but I have never seen him.

Hence we see that these doctrines are as truly characteristic of us as a people as is the Sabbath. Indeed, these two doctrines go together. The one is the complement of the other. It is useless to try to prove the importance of the Sabbath to a man who believes that creation was a long gradual process, with no sharp dividing line separating it from the changes now going on. How futile to try to convince him of the Sabbath as a memorial of a thing that he doubts or denies. True, we may by the inexorable logic of the Bible, accompanied by the influence of the Spirit of God, bring even such a person to receive and obey the memorial of a literal creation; but in general it is difficult just in proportion as the people believe the present theories of false science in opposition to the plain teachings of the Bible.

Considering the hundreds of thousands who are yearly being graduated from the universities, the colleges, the high schools, and academies throughout the civilized world, all of whom have without exception been diligently trained to believe in the long ages of the scientists, some of them schooled in the evolution doctrine out-and-out, we see what a tremendous work we have to do to teach the present generation the truths for this time. For the evolution doctrine is no longer a mere scientific speculation; it is a new religion, and all the educational systems of the modern world have been

made over into missionary societies for its propagation.

But there is a brighter side to the picture. The great God of heaven has sent us with a special message to this age of evolutionists, calling upon them to "worship him that made heaven, and earth, and the sea, and the fountains of waters." So we see that he has timed this message just right to meet the present situation; and then he has been bringing from his buried archives witnesses in stone, telltale records engraved by nature herself, that testify to the truthfulness of the Bible record of a universal flood, thus confirming also the record of a literal creation.

It seems to me that we have a duty to perform to bring these scientific facts to the attention of the world. There are facts in plenty that the evolutionists cannot answer; but we are the only people to bring them forward, because we are the only ones now left who believe in the flood as the cause of the geological changes.

The Sabbath is the memorial of a literal creation; and the record of rocks as read by a true science of geology is the strongest material evidence we have of there ever having been a real creation. Hence this true science of geology, correctly interpreting the rocky record, is the younger sister in the circle of truth, the handmaiden of the gospel message, and gives strength and assurance to us as we try to carry this message to the classes who have been so falsely educated away from the truth of God's Word.

Cannot some plan be devised to train our own workers, our own young people, in these facts about the rocks, so essential for them to know at the present time? And cannot some method be adopted to bring these facts so essential to a correct understanding of the subject of creation to the attention of those people whom we have always found so hard to meet,—the highly educated classes?

Surely we ought to be doing more in regard to this subject.

Lodi, Cal.



A Word of Caution

R. A. UNDERWOOD

PAST experience ought to teach our people a lesson. Land agents and promoters of various schemes promising great advantages have from time to time led many to sell their homes and go to some place reported to be a favored locality that a kind providence had saved for our people. Many families have gone to New Mexico, California, Colorado, Cuba, and other places in hope of bettering their condition. Sometimes flattering promises of school privileges are offered. In other cases, our brethren hope to find in their new-sought home an ideal place, like the Garden of Eden, with fruit, climate, soil, and the association of those of like faith. In most cases, those led to move their families with the hope of great advantages have been sadly disappointed. This has been the experience of hundreds of families. Many have made unwise investments and moves without due investigation, and have repented when it was too late. I have seen so much loss and sorrow come as a result

of schemes started by some well-meaning brethren exploiting great blessings to follow some colonizing move, that I feel it a duty to give a note of warning to our brethren to go slow in accepting all that hopeful promoters or agents of land companies may offer.

The General Conference has recommended that no new institution or school above the eighth grade be started without the approval of the local and union conferences of the General Conference. This action was taken to keep out of trouble some of our brethren who move unadvisedly in starting a new institution, either a school or a sanitarium, without experienced counsel as to the real demand for such an institution.

It is much easier to buy than to sell; it is easier to get into trouble than to get out of it; it is easier to lose a home than to make one. Before chasing a mirage,—a promise of great things,—at a large expense, as many have done, we should take the precaution of thorough investigation.



"Judge Not"—No. 7

A. E. PLACE

A BIBLE worker once said to one of her readers who was hesitating over the Sabbath question, "Well, I have shown you the truth on this question. The seventh day is the Sabbath, and if you do not keep it you will be lost."

This judgment may have been right theoretically, or it may have been wrong. It may have been the truth, or it may not.

That the worker was sincere and honest, we do not question. To her, the Sabbath truth was in no sense a question, but to her reader it may still have been, notwithstanding the worker's earnest efforts to make it plain. The great question is, "What would Jesus have said to that woman? What would he do today? Of him we read, "The same yesterday, and today, and forever." Then, if we know how he dealt with humanity while in the flesh, we may know how he would deal with humanity, and how he is dealing with them today.

As workers, we need constant communion with Christ; we must have his Spirit and his way if we would be successful in leading souls to him. We may lead them to the theory or form without a living connection; but how poor, how empty, is the man or woman who has been led to theory, but not to Christ!

But let us note what effect the judgment had upon the lady in question. Without hesitation she replied, "Very well, I will not trouble you to come here to give any further readings."

Please note the logic. When a judge renders a verdict, or passes sentence upon a prisoner, his work for that prisoner is at an end, and at once the prisoner closes his relations with the judge. A gulf is fixed, which, if the sentence is not suspended, is final.

The sad question comes to me with force as I write, How many gulfs have I made between myself and God's children by an unwise, un-Christlike use of my tongue? At times an almost inexpressible sadness

comes over my soul as I look back across chasms which I can see (and doubtless many have been made which I do not see), chasms which can never be filled in this world, and across each one is written, "Unjust Judgment."

A word or a sentence, how easily it slips through unguarded lips, and is gone! We can never overtake it, and its influence may never be corrected.

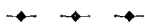
Our only hope is in God. How blessed is the thought that "his hand is stretched out still"! I pray that he will in pitying tenderness place one of those hands over the dark chasms of the past, and with the other lead us in the paths of wisdom for all the future, breathing into our hearts such love for our brethren, his children, that we would rather die for them than misjudge them.

Perhaps I may be permitted to give one of my personal experiences. In a series of tent meetings I had practically finished the Sabbath question. At the close of a sermon of arraignment, a lady whom I had noticed was much agitated during the service, came to me with the question, "Do you mean to tell me that I can't be a Christian unless I keep Saturday?" I replied, "The Bible says plainly that the seventh day is the Sabbath of the Lord thy God, and you know that Saturday is the seventh day." She replied, "I won't keep it! If I knew I should go to hell if I did not keep it, I want to tell you that I would not keep it!" And with that she turned and hurried out of the tent, apparently in a rage.

I was young in the ministry then, and I at once judged that poor woman. Do you ask how? I simply said to myself, "That woman is lost!" So convinced of this was I that I did not even look for her. But consider my surprise when in less than two weeks from that time that same woman came into the tent at our Sabbath services. In the testimony meeting she arose, and with weeping eyes and a happy heart she thanked God that she was a Sabbath keeper, a seventh-day Sabbath keeper.

Later she told me that the day she left tent she was under such deep conviction that she was in agony, and longed to see me to earnestly pray for her that she might not be lost.

Think of it! That very day when a soul was in agony, longing for deliverance, longing for me to pray for her, I was not only *not* praying, but I was judging—misjudging. But thank God, there was one who did pray. Jesus prayed for her. He made intercessions for her according to the will of God; and another daughter of Adam was delivered from bondage, and led into the way of truth. Jesus said to her also, "Go, and sin no more."



The Second Advent Movement — No. 9

J. N. LOUGHBOROUGH

IN the time proclamation from the "little book" (Revelation 10) the angel pointed to the sounding of the seventh trumpet as the time when the "mystery of God," the gospel work, should be finished. The angel, as before explained, represented those giving the message, while

John, who asked for the book, represented those who received the message. In response to his request for the book the angel said: "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Rev. 10: 9. There are other instances in Scripture where the reception of truth is compared to eating the roll of a book. In Jeremiah we read, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15: 16. To Ezekiel it was said: "Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness." Eze. 3: 1-3.

Those fully consecrated in the advent message were filled with joy in the expectation of soon receiving their final salvation and associating with the angels in glory. As admonished in the message, they did, with glad hearts, "fear God, and give glory to him." So the "book," the time message upon which they were feeding, was to them "sweet as honey."

In the proclamation of the message not only did mighty power accompany the work, but there were manifestations of heavenly visions—the gift of prophecy. In 1842 two visions were given to William Foy, of Boston, Mass., an eloquent speaker. These were views of heaven, Christ and his work and his near coming. As Mr. Foy was called from place to place to relate his visions in the cities of New England, the largest halls were not adequate to entertain the crowds of people that came to hear. And when calls were made to seek God, scores of sinners responded. This manifestation, to the believers, was another evidence of divine sanction of the message.

There were countries at that time, like Sweden, where the Lutheran religion was established by law, and one preaching another doctrine was subject to fine and imprisonment. "But with God all things are possible." He had a way to introduce the truth. In 1843, in Ekeshur, Sweden, the power of God came upon a little girl only five years of age, one who had never learned to read or sing. She, in vision, sang a long Lutheran hymn, and looking more like a grown person than a child, began preaching, "Fear God, and give glory to him; for the hour of his judgment is come," and exhorted the unconverted in the family to get ready to meet the Lord. They called upon God for mercy, and were converted. This movement spread from town to town, other children proclaiming the message. In the county of Orebro Laen the work spread until older persons began thus to preach. Then the authorities, instigated by the priests of the established church, arrested two boys, Walbom, eighteen years of age, and Ole Boquist, fifteen years of age, saying they would make a public example of them. They whipped their bare backs with birch rods, and placed them with their bleeding wounds in Orebro prison. When their wounds were healed, they took them out of the prison, demanding of them, "Will

you cease preaching this doctrine?" Though they beat them with rods the second time, opening their wounds afresh, all the answer they could obtain from them was, "We will preach what God bids us." Through the intercession of a prominent lady parishioner to King Oscar, he told the authorities to "let those boys out of the prison, and let that people alone;" so the victory for the truth was gained in Sweden.

In 1844, near the close of the 2300 days, William Foy had another vision. He was shown three steps, or platforms, in the pathway to the heavenly city. He knew of the first and second angels' messages, but did not comprehend what this third platform could mean. So he stopped his public speaking. As he expected the Lord soon to come, he did not understand. After the close of the 2300 days he heard Sister Harmon (White) explain what she had seen respecting a third step—"there had been two messages, and there was a third yet to be given."

Soon after Brother Foy failed to relate the vision, the same thing was shown to Hazen Foss, of Poland, Maine. He had a good academic education, and was used to public speaking, although not a preacher. He was told to relate the vision, but refused, partly on the ground that he did not expect a third message. The vision was repeated to him the second time, and he was told if he refused to relate the visions the burden would be laid on one who, physically, was "the weakest of the weak, who would relate them faithfully." Again he refused. He was then given a third vision, a very short one, being shown in it the instrument on whom the Lord would lay the burden, and was told, "You are released." This startled the young man, and he made an appointment to relate the vision. But, alas! it was too late. While he was permitted, before a large crowd of people, to relate his experience, when he came to the point where he said, "And now I will relate the vision," it was taken from him, and he said, "God has fulfilled his word; I cannot remember a word of the vision. O, I am a lost man!" In January, 1845, he heard Sister Harmon (White) relate the same vision, and said it was exactly what was shown to him. When he saw her, he said she was the one on whom the Lord had shown him the burden was to be placed.

The tenth day of the seventh month, Jewish time (Karaita reckoning, Oct. 22, 1844), at last came. It found thousands who were looking to that time for the consummation of their hopes. They had planned their worldly affairs as they would if they expected that day to close their earthly lives. In almost breathless anxiety they assembled in their places of worship, expecting momentarily to hear the voice of the Archangel and the trump of God, and to see the heavens ablaze with the glory of their coming King.

The hours passed slowly away, and when the sun sank below the western horizon the tenth day of the seventh month was ended. The shadows of night once more spread over the world, but with that darkness came a pang of sadness to the hearts of thousands, such in kind as can find a paral-

lel in the sorrow of the disciples of our Lord; as they solemnly wended their way back to their homes on the night following the crucifixion and burial of their Lord, whom, but a little while before, they had triumphantly escorted into Jerusalem as their King.

Lodi, Cal.

The Scriptures a Safeguard

MRS. E. G. WHITE

GOD has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods as are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the

singleness of purpose, the earnest longing after righteousness.

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer to his expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yct the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil."

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.

Says the psalmist: "Thy testimonies are my meditation." "Through thy precepts I get understanding: therefore I hate every false way."

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drougth, neither shall cease from yielding fruit."

The Sabbath in the Bible

Historical Study

AHVA J. C. BOND

The Sabbath in the Old Testament

THE Sabbath in the creation story. Gen. 2: 1, 2.

The first appearance of the Sabbath in Israel's recorded history. Ex. 16: 1-30. (The manna given. The Sabbath appears as an established institution.)

The Sabbath in the decalogue. Ex. 20: 8-11. (It occupies a central place in this world-recognized moral code.)

Its place in the amplification of the ten words. Ex. 31: 12-17. (The severest penalty followed its violations.)

Moses makes known to Israel the commands of God. Ex. 35: 2, 3. (The weekly Sabbath mentioned first.)

Laws for the governing of Israel, including the Sabbath. Lev. 19: 1-30. (These are not ceremonial, but ethical.)

The Sabbath and other sacred festivals. Lev. 23:1-38. (The Sabbath has first place. From it others are dated.)

The Sabbath a time for worship. Lev. 24:5-9. (The character of the worship in keeping with the times.)

An instance of the recognition of the Sabbath. Num. 15:32-36. (The penalty administered according to the law.)

Sabbath worship again. Num. 28:9, 10. (A special offering for the Sabbath day.)

The Sabbath law in Deuteronomy. Deut. 5:12-15. (Another version of the ten words.)

One purpose of the new temple is Sabbath worship. 2 Chron. 2:4. (In Solomon's time Sabbath worship was taken for granted.)

In the time of Elisha the Sabbath was recognized. 2 Kings 4:23. (Incidental references the strongest kind of evidence.)

The temple guards are changed on the Sabbath. 2 Kings 11:4-12. (Another incidental reference to Sabbath recognition.)

Amos condemns Sabbath breaking. Amos 8:4-10. (Amos holds high ethical standards. The sins condemned are not ceremonial.)

Neglect of the Sabbath among the fatal sins of Israel. Isa. 1:2-20. (The prophet breathes out the commendation of Jehovah.)

The Sabbath must be hallowed. Jer. 17:19-27. (Sabbath keeping is a test of loyalty. So in many instances.)

A poetic expression regarding Judah's loss of the Sabbath. Lam. 2:6. (Judah is nonreligious, having no Sabbath, etc.)

Ezekiel rehearses the wilderness history of Israel. Eze. 20:10-26. (Israel was disloyal in failing to keep the Sabbath.)

Sins of Jerusalem, including Sabbath breaking, condemned. Eze. 22:1-12. (Not ceremonial failure. See also Eze. 22:26; 23:38.)

The Sabbath in Ezekiel's new temple. Eze. 46:1-5. (Ezekiel was both a priest and a prophet.)

Blessedness of Sabbath keeping. Isa. 56:1-5; 58:13, 14. (Sabbath keeping an essential of right ethical living.)

Ezra reads the law to the people, including the Sabbath. Nch. 9:14. (The book of the law had just been found.)

The keeping of the Sabbath law enforced by a pledge. Nch. 10:31. (Commercial interests must not encroach upon the Sabbath.)

The law more emphatically enforced. Neh. 13:15-22. (Time of the beginning of the Sabbath incidentally indicated. Lev. 23:32.)

A psalm or song for the Sabbath day. Psalm 92. (Title of the psalm.)

The Sabbath in the New Testament

Jesus teaches on the Sabbath day. They feel his authority. Mark 1:21f; Luke 4:31f; Mark 6:2f. (They were in the habit of meeting on the Sabbath day; the quality of the teaching was unusual.)

It was the Master's custom to attend Sabbath worship. Luke 4:16f. (The Old Testament was the basis of his teaching, and he knew how to interpret it.)

The grain-field experience, and Sabbath healing. Matt. 12:1f; Mark 2:23 to

3:6; Luke 6:1-11. (In the eyes of the Jews these must have been "border line" acts on the part of Jesus.)

The Sabbath and the resurrection. Matt. 28:1; Mark 16:1; Luke 23:54f. (The devout women, the Master's closest friends, kept the Sabbath according to the commandment.)

Jesus speaks of the Sabbath in connection with the fall of Jerusalem. Matt. 24:20. (No reference to any change.)

The Sabbath in the Acts. Acts 13:14-27, 42-44; 15:21; 16:13; 17:2; 18:4. (The early Christians were consistent Sabbath keepers.)

The epistles. (The epistles, which were written earlier, for the most part, than the Acts and the Gospels, were written largely to correct doctrinal differences in the churches, or to explain matters concerning which there was misunderstanding. Comparative silence on their part regarding the Sabbath would indicate that in this matter the churches were agreed.)

Jesus united temple worship with helpful ministry. John 5:1-18; 7:14-24; 9:1-41. (John's Gospel a very late New Testament writing.)—*Sabbath Recorder*.



An Unsung Hero

A LECTURER had been speaking in a town in northern Iowa to a large company of people, and his remarks for the most part had been an appeal to young people for effective service in the home community. During the lecture he emphasized various things that made for success, and among them the fact that it did not make very much difference in what line of work a man busied himself, the important thing being the manner in which he worked.

At the conclusion of the lecture, an old man, stooped and bent with years, came up to the rostrum with slow and trembling gait. He reached up his hand and said to the lecturer, "Young man, I have something I want to say to you," and his voice shook with ill-concealed emotion. "The things you said tonight have touched me in a wondrous way. I came to this community forty years ago with an ambition to help make it a great country. It was all new then, and we were just settling it up. I hoped that I might be able to preach or teach, and at times I even dreamed of some political prestige. Years sped by, and it seemed that I was not educated enough to preach, and there was no room for me as a teacher. Somehow it never occurred to the people to elect me to any office in all these forty years. As I looked about me I found that there was one thing that needed to be done, and I could do it. No one else seemed to be doing it, either. I could make good butter and cheese. At once I started in, and from that day to this I have been doing that one thing. No pound of butter and no bit of cheese has ever left my establishment that was not the best I could produce. Perhaps there are others who could have done better, but I could not. For forty years this town has been getting my best service. It hasn't been much of a business, but it has been my life work."

It has been said that success is "doing something that no one else is doing, and doing it in such a manner that it does not need to be done over." This must be true, and the old man in Iowa had achieved success. Perhaps it was not in the line which he might have chosen, but it was at least in the line of his fittedness. There are many in that community who have been enjoying the results of his labor for these many years, and it may be they never thought of him as having a vision as he worked; but the old man was happy because he had given his best. Was it not a calling? Who will say that he was not as much called to his work as the minister was to his? or who can say that his work was not as acceptable if he was as faithful?—*Roy L. Smith*.



An Unmitigated Evil

A MOST interesting discussion has lately taken place respecting the advisability of eliminating brandy and whisky from the pages of the Ninth Revised Pharmacopœia of the United States. As chairman of the pharmacopœial convention and a member of the committee on revision, I have been greatly interested in this matter. The arguments which have been advanced in favor of the deletion of these articles are in my opinion sound and convincing in so far as principle is concerned.

In brief, the argument is as follows: Brandy and whisky are no longer used as medicines in sufficient quantities to warrant their retention by the pharmacopœia. This fact has been ascertained by consulting large numbers of acting practitioners, who have responded in such a manner as to show that brandy and whisky are rarely found at the present time in the prescriptions of the most progressive physicians. What the final decision on this matter will be, of course I am unable to say; but at any rate, I may say that if brandy and whisky are retained in the pharmacopœia, it will be on the ground that there are a few physicians who sometimes prescribe them, and hence, as they are sometimes used as medicines, it would hardly be fair to remove them from the pharmacopœia, where they have found a place for many years.

Aside from the practice of medicine, what is the general trend of scientific thought on this question? I may answer that in my opinion the great weight of scientific evidence and the force of scientific opinion at the present time lead to the conclusion that alcohol in its various forms is an unmitigated evil.

Personally I should be glad to see nationwide and world-wide prohibition. While I am not a teetotaler, I am a prohibitionist. I am firmly convinced that the evils produced by alcohol so far outweigh any of its supposed advantages as to lead logically to but one conclusion; namely, the absolute prohibition of the use of alcohol for any but industrial purposes.—*Harvey W. Wiley M. D., in Sunday School Times*.



JOHN WESLEY and his brothers and sisters were carefully trained to be quiet at family prayers; and this was the secret of good behavior in the house of God.



VOL. 91

WASHINGTON, D. C., SEPTEMBER 10, 1914

No. 38

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EDITORIAL

"A Kingdom Which Cannot Be Moved"

WE may well know that Christian believers living in lands torn and shaken with war cling yet more closely to the blessed hope of "a kingdom which cannot be moved," eternal in the heavens. Beyond all the strife and the suffering and the loss, that kingdom remains secure. And the gospel of the kingdom still speaks in the same spirit to people of all nations, inviting sinners to be reconciled to God.

In his appeal for civic neutrality on the part of citizens of this country in relation to the European conflict, President Wilson suggested the desirability of refraining from public discussion of the merits of the claims of contending nations, with all of which this country is at peace. Of course he had his mind upon the fact that, with the millions of European-born persons now citizens in this country, no little feeling might be aroused by acrimonious discussion. There are ten million people living in the United States who were born in countries now at war, to say nothing of the many millions of children of parents foreign born. For civic peace and harmony the president spoke his word of caution.

The ground of humanitarian neutrality is still broader. Speaking for the Red Cross movement, the *Washington Post* said recently:—

The Red Cross is the spirit of peace that hovers even over the battle field. It is visible evidence of the better part of human nature that cannot be quenched even in blood. It is the holiness of home, carrying to feverish lips the freshness of peaceful waters, and wafting frenzied brains back to a time when war was not.

German, Belgian, Frenchman, Austrian, Serb, Russian—all are one when stricken down, and the Red Cross knows not one from another. It sees only the agony to be relieved. It is deaf to cannon, blind to searchlights, immune to bullets. It knows no enemy, no boundary line, no politics, no quarrel. It knows only humanity. Intrinsic cannot involve it, corruption cannot come near it, censorship cannot silence it, officialism cannot thwart it.

All honor to the nurses, surgeons, and helpers who make up the international army of the Red Cross! It is they, and

not the helmeted soldiers, who are winning glory on the battle fields. It is they who are fighting for humanity.

This humanitarian movement keeps itself on this high plane in order that it may help all in times of need.

Surely Christians may learn good lessons from all these endeavors to minister to the cause of peace and helpfulness. Christian neutrality is on a yet higher plane. With all that must be said concerning the progress of fulfilling prophecy in current events, we certainly need to be guarded in speech, both in public discussion and in our press, and watchful that in our own hearts there shall be maintained the spirit of the kingdom, with none of the spirit of this world's prejudices and preferences and rivalries. Pledged for the carrying of Heaven's gospel of salvation "to every nation, and kindred, and tongue, and people," it surely is not within the gospel commission to deal with the relative merits of political issues for which contending peoples may stand.

Questions that might harmlessly be discussed in the abstract in quiet times, may in times of war become inappropriate and inexpedient topics for discussion by the gospel messenger. The representative of the everlasting gospel is equally at home in delivering the saving message in any part of the world, among any people, under any form of government. Wherever he may be, he is bound to "fear God" and "honor the king," "to be subject to principalities and powers," and to pray for the peace of that city or country whose soil his feet may press as he goes with the message from Heaven.

In any time it must certainly be in harmony with the spirit of the heavenly kingdom that the church shall not copy the world's attitude toward any people. At a conference of representatives of the great missionary societies, not long ago, no little discussion was given to the great hindrances to mission work in Turkey, created by the constant appearance in the European and American press of slighting remarks regarding the non-Christian people of that country, certain of these ungodly political

phrases often creeping into the religious press. The missionary representatives from that land protested against it very earnestly.

The world's rivalries, racial and commercial, are always the same through all the ages, friendship turning to enmity and enmity to friendship, whichever way the current of self-interest moves. All the time, and above all the clashing of worldly interests, the voice of the Lord is calling men to prepare for heaven. So long as Christians live in the world they must suffer with it, and be directly involved personally in the storm and the stress; but amid it all, they may keep heaven's spirit and the hope of the eternal kingdom in their hearts.

The more stormy the times get in this world, it is apparent that the greater care will be needed in discussing international affairs in the light of divine prophecy. The "sure word of prophecy" bears its message to all alike. It grants no basis for ministering to national pride or national ambitions. It foretells general conditions in order that men of all nationalities may read the signs of the times and know that the Lord, who created all and who loves all, is quickly coming again to save those who put their trust in him and keep themselves unspotted from the world.

W. A. S.

Vain Assumptions and Idle Speculations

IN the September number of the *Bible Magazine*, there is found an excellent article under the heading "Where Shall Peace Be Found?" In this the editor reviews the arguments which some of the peace advocates have put forward as reasons why the world had passed beyond the stage of active conflict, and shows the manner in which these many theories have been exploded. We copy the larger part of the article:—

The reflective reader of history has found his mind returning again and again from the sensational features of the situation and from the immediate issues of conflict to the exploded theories, striking anomalies, contradictions, and surprises incident to the upheaval. Ever since the Franco-Prussian War peace lovers have been giving assurances of the unlikelihood of another great struggle among the nations representing Western civilization, assurances that had come to have almost axiomatic force. What now?

The doctrine of the brotherhood of man was advancing, they said; the world was becoming one; a great war would never come again. But the first shot sent race hatred to a white heat, and expressions of national pride became absurdly extravagant.

Modern civilization, we were told, was too far advanced to tolerate a great conflict. It was actually found less advanced than the preparations for war.

An international peace tribunal, housed in a magnificent peace temple at The Hague, surely marked a distinct stage in the peaceful adjustment of international disputes. Today it is even suggested that

this newly dedicated edifice be used as a military hospital.

But the masses were against war. Despite certain contrary tendencies, peace has never offered the private individual such opportunities as in this age. But it was presently realized that at least some rulers could hardly have incited more popular demands for war if they would, when Austria plainly insisted on humbling Serbia. Mass meetings called to protest against bloodshed proved tame affairs.

Socialism, with its increasing power, would of course serve as a powerful deterrent. But patriotism in the socialist's breast quickly smothered his sentiments for peace at any price.

The magnitude of international commerce must simply forbid such a disturbance of the world's business, for were not the affairs of nations chiefly commercial today? Already international trade has lost its tens of millions, but its voice is scarcely heard in the uproar.

Since the world's bankers controlled the "sinews of war," without their permission armies could not make a hostile move. The armies moved first, and the bankers have been adjusting themselves to the situation as best they can.

But there was the balance of power, so completely developed since the Triple Alliance was paralleled by the Triple Entente. The balance was too nicely adjusted; the assassination of one man upset it all.

In the presence of such immense armies and armaments what government would dare to start a great conflict? But the burdened nations had come to feel that the only way to rid themselves of the intolerable weight was to settle the question of supremacy by war rather than by the never-ending strain and tension of costly preparation for it.

Solemn alliances and treaties between nations should weigh heavily against the opening of hostilities. What became of the Triple Alliance after Germany and Austria became involved with other powers? Did the opposing powers really believe it would hold together when the test came?

The neutrality of Belgium and of Luxemburg were additional factors on the side of peace. But the treaties that guaranteed the security of these small states proved as frail as the paper on which they were spread.

The explosion of these peace theories will by no means dishearten the advocates of peace. They will continue their agitation to the end of time. It may be that their agitation will succeed in the end. We cannot predict with confidence the outcome of the present struggle. We do not know whether this war will drag along until it finally ends in Armageddon, or whether there will be for a time a cessation of hostilities. Probably the latter. This would seem indicated by the prophecy found in the second chapter of Isaiah.

Just how universal peace will be brought about we cannot say. Treaty alliances will doubtless play their part. The pressure brought to bear by federated Christianity will have its influence. By this siren song of peace the world will be lulled into carnal security. Apostate Christianity itself will declare, "I sit a queen, and am no widow, and shall see no sorrow."

But the day of peace is of short duration.

Upon the world and upon the church that has forsaken him the wrath of God will fall. "Therefore shall her plagues come in one day, death, and mourning, and famine." The nations of men will come together in the last great conflict—the battle of Armageddon. The wrath of God will fall upon a guilty world. The nations of earth will be broken in pieces. Then the universal reign of peace will be ushered in; but this peace will not come through arbitration or international treaties. It will come after the wicked nations of earth have been destroyed, and every discordant element removed from the universe of God. Then he whose scepter is peace shall reign over a righteous nation and a holy people and a sin-free universe.

From a review of the vain assumptions and idle speculations regarding peace, the editor of the *Bible Magazine* passes to a consideration of the present aspect of the great European controversy:—

Yet the amazing aspect of the situation does not end with such a collapse of hopes. The alignments in this war are so unhistorical, so artificial, so lacking in elements of political, commercial, and military permanency, so marked by conflicting policies, that already the forecasters are telling us that one or more struggles must succeed this one for the sake of making a more lasting adjustment. We see the great Teutonic race divided against itself, enlightened England fighting against her German cousins on the side of the great Slav empire, her own rival in Asia. England and France, ancient and natural rivals, march side by side into Belgium toward some sort of Waterloo. Protestant nation wars against Protestant, and Catholic nation against Catholic. Speculate as you will upon the issue of this war, if history can teach anything, what chance has abiding peace in such alliances as these?

Speaking of the conditions which create war, this editor continues:—

War does not create itself; the fever seizes the patient because the disease is in the system. Nor do armies necessarily precipitate it; peace can no more be assured by disbanding modern armies than crime can be abolished by dismissing the police force. Destroy the latest military equipments, and angry nations would revert to clubs and stones in the hands of mobs rather than yield to obnoxious conditions of peace. Races cannot be ordered by a court to lay aside inherent antagonisms. While there is collective, as well as individual, selfishness, pride, arrogance, ambition, ignorance, and brutality in the world, contention and strife will follow between hostile races and states.

Will the nations of men ever arrive at a state of lasting peace? Replying to this, the editor justly concludes:—

The world will never reach lasting peace, save through the Prince of Peace. There is no assurance in divine revelation or in human annals that man alone and unaided will ever solve the stupendous problem of saving humanity from the violence of its own passions. The social seer may have his dreams of human brotherhood, and the poet may sing of the furled battle flags,—and we believe with them that these things are yet to be,—but the realization of such

hopes will appear only with that absolute monarchy wherein he whose right it is shall reign in reality upon this earth.

F. M. W.

To Rule the World

WAR is Satan's answer to God's purpose in this world. It is his version of the second table of God's law. Jesus summarized that table of the law in these words: "Thou shalt love thy neighbor as thyself." Satan's answer to that is to fill the world with the weapons of slaughter, the implements of war.

God's purpose, as declared by himself and as demonstrated by our Saviour in his life and his teachings, is that love should rule, and that the motto of mankind should be the sacrifice of self in the service of others. He had to contend with the opposite principle among his own followers when they strove among themselves as to who should be the greatest in the Redeemer's kingdom. Christ taught them that he who would be greatest should demonstrate his fitness for that place by making himself the servant of all. And he, in his own life, thus demonstrated his fitness as leader of the Lord's hosts.

There are two policies now working themselves out in the world: on the one hand the policy of self-exaltation, self-service, and the desire to rule over others; and on the other hand the policy of self-surrender, self-sacrifice, and the desire to minister to others' needs and others' happiness. Those policies are personified in Satan and in Christ. Satan, in his rebellion against God, has trampled every precept of the decalogue underfoot. War, the incarnation of Satan's character and purpose, has trampled upon the same precepts and defied the same law and marred and destroyed the living image of its Giver.

And what is it all about? The instigator of war has put it into the hearts of men to lord it over other men, to put other men and their aspirations underfoot and exalt self above all.

The trouble in this world dates from Satan's entry into the Garden of Eden. God had given the world to man to govern under the benign sway of love. Satan, through falsehood and deception, defrauded man and usurped the rulership. Then he put it into the hearts of men to strive and to fight among themselves for that rulership. Every war of conquest is waged with that thought in mind—to obtain more "subjects," to rule over more territory. Alexander declared to his Persian antagonist that the universe could not have more than one sun nor more than one sovereign. He proposed to be the military sun for this world, and to put all other military luminaries under his feet. But before his day the same purpose was seen in Babylon and Medo-Persia, and after him in Rome. The same purpose was

active in other governments and other rulers. Napoleon Bonaparte upset all Europe and drenched its soil with the blood of thousands in pursuance of that program.

The aspiration to rule the world has not yet been plucked out of the human breast. People and rulers alike still dream of national greatness and expansion more than of self-sacrifice on the altar of service to mankind. They think more of decisive Waterloos to crush their enemies than of tear-wet Gethsemanes and blood-stained Calvaries to save them.

This is not so much an indictment of mankind as of mankind's great deceiver, who has given us bullets and bayonets in place of bread, hatred and malice in place of love, and graveyards and deserts in place of homes. This war of mankind against itself is the most inexplicable paradox of the ages. It had its inception in Satan's ambition to dethrone the Almighty and make himself the ruler of the universe; and it will have its culmination in the destruction of Satan with the hosts of the deceived when sin and war are wiped out in the fires of the last day.

The hosts of Europe that are today piling each other in heaps of dead on blood-wet fields are the victims of that world-old ambition, the rulership of the world. We see their ambitions in their war songs and their national mottoes and popular purposes.

The German peasant, factory hand, merchant, and ruler sing with fervent enthusiasm the strains of this song: "*Deutschland, Deutschland ueber alles, ueber alles in der Welt!*" which means, "Germany, Germany over everything, over everything in the world." The same idea is in "Britannia rules the sea." She rules more than the sea, and would not object to ruling much more of the world than she does. The same idea is dominant in Russia, handed down in the tradition that the destiny of the Slavic peoples is to rule the world. That is why Russia is today fighting the greatest war of her history to keep the small Slavic nations free from the control of non-Slavic rulers. It was Turkey's ambition to rule the world, and she still looks upon universal dominion as a prize much to be desired, but now possibly beyond her reach. In spite of American democratic principles, many Americans were elated when the government took over the Philippines and when those islands became in a sense "our dependencies," and their people "our subjects." The Roman Catholic Church has always cherished and cultivated the ambition of world rulership, of ruling not only peoples but the rulers of peoples. In her maintenance of that attitude, unbelievers became heretics, and heretics became rebellious subjects, worthy only of death.

So that ambition is not the heritage or heirloom of any particular people. It is the

heritage from Satan's triumph over man, when he taught man to override the rights of others in striving for his own selfish ends. It is seen in every effort to unite church and state and place one set of men to rule over the religious convictions and the religious acts of other men.

This is all against the purpose of God and out of harmony with his character. His true servants do not strive for the mastery; they will not kill men in order to gain the mastery over other men; they will not seek to exalt themselves by crushing and trampling upon their fellow men. The Saviour of the world was the servant of the world, and his true followers will think more of serving others than of ruling over them. And when the insane folly of war has been wiped out of the world, they to whom the new earth is given will be they who have served others rather than they who have ruled others. The heaps of promising young manhood piled upon the plains and mountains and marshes of Europe, and the devastated homes and bitter heartaches of the people, are the toll humanity pays to the ambition of men to rule the world. How much better to wait God's time for the restoration of the lost dominion! Those who so wait may share in a victory that is tangible and eternal, a victory that puts in man's hands again the true rulership of the world once lost to and through him who is the instigator of war.

C. M. S.

◆ ◆ ◆ Our Safety

SELF-ASSURANCE will prove the downfall of many. Says the apostle, "Let him that thinketh he standeth take heed lest he fall." It takes but little in the way of success to exalt the human heart. A successful business venture, the preaching of a sermon which elicits praise, the winning of a few souls, an unusual record in the sale of our publications, the attainment of a degree, — these and a multitude of other means may be used by the enemy of all righteousness to lead the human agent to feel that he in himself is sufficient for all things.

This is an age of the exalting of the human. It is believed by many that human salvation can be wrought out through eugenics; that by environment and education the soul can be refined and elevated; that every man may become his own savior. All this is false logic. Of himself, so far as human effort is concerned, man is without God and without hope in the world. He is lost and undone, with natural tendencies continually seeking a lower level. It is only as God implants in the human heart a spark of his divine enmity against sin, and only as the Holy Spirit seeks to fan that spark into a living fire and the individual responds to this work of grace, that the human soul can be regenerated. We cannot save ourselves by our own efforts. The most we can do is to consent to be saved; to allow

God to work in us and through us, transforming us by his Holy Spirit. We may place our will on the side of God's will, and to this extent cooperate with him; but of ourselves alone we are powerless to accomplish a single good thing.

We have no reason for boasting, for emulation, for pride. If we have done one good thing in our lives, it is because God has given us the power and the inclination to do it. All our successes are directly attributable to him and to his mercy. Our failures are due wholly to our own perverseness and sinfulness.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24.

Just as surely as others have backslidden through trusting in themselves, so we shall backslide if we trust in ourselves. Just as surely as others have separated from God by cherishing sin, so we shall come to that same separation if we cherish evil in our hearts. How strange it is that we cannot learn from the experiences of those who have gone before us. God has left a record of their experiences in the Word for our benefit. Peter followed the Lord afar off, and this led to his denial of the blessed Master. If we follow the Lord afar off in our experience, we shall be led to the place of denial the same as was Peter. David, although occupying a high and exalted station in the church of God, committed a terrible sin against God and his fellows, doubtless because for years before the outbreak of sin he had cherished in his heart the love of iniquity. King Saul of Israel was led to seek the life of David as a result of the spirit of jealousy which he had long cherished toward him. Jealousy in our hearts today, and the cherishing of impurity, will lead in our lives to the same disastrous results as they did in the lives of Saul and of David. We are no stronger than our fellows. We possess the same natural tendencies; and unless our hearts are renewed by the grace of God and we are upheld and kept by his power, we shall go down to ruin the same as others who have preceded us.

And this principle is true as applied to our relationship to this work and to this movement. In the past men have rejected some of the leading doctrines of the Seventh-day Adventist Church, believing that they still could stand for that which they recognized as truth; but they have failed. Some have rejected the spirit of prophecy. They have charged that human influence inspired the Testimonies. They have said, "We will reject this doctrine, but we will hold to the others." But the result has been that in rejecting

one part of the truth they have been led eventually to allow the real spirit of the entire message to go out of their lives. Whatever may be our life work or whatever position we may occupy, the rejection of any cardinal feature of this movement will be attended by the same results in our lives. We need to be watchful in our experience. We need to take heed lest there be in any of us an evil heart of unbelief in departing from the living God. Says the apostle: "Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." Heb. 3: 13.

The great war which is now being waged in Europe does not consist in a single battle. There will be a series of engagements and a number of victories and marches. There will be defeats and failures. The wave of battle will advance and recede. Victory will turn on the side of skill and endurance, greater numbers, more efficient armament, etc. The Christian warfare is in many respects similar. It does not consist of a single battle, but in a series of conflicts, a battle and a march, a conflict today and another tomorrow, and we shall be made "partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." The victory is not to him who wins today, but it is for him who wages the warfare to the finish; and in the conflict God is the captain of our salvation. He is our mighty helper. Unlike the commanders in human conflict, he has never lost a battle. If we keep close to him, loyal to his cause, submissive to his words, faithful and true to the principles of his kingdom, victory will be assured to us, and we shall effect a glorious triumph over all the forces of evil.

F. M. W.

◆ ◆ ◆
Conversion

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3.

THERE is no more important event in the life of an individual than the hour of his conversion. He is then in a special sense God's "workmanship, created in Christ Jesus." A new creation has taken place. The man is a "new creature: old things are passed away; behold, all things are become new."

Everything indeed becomes new. It is a great experience when one awakens to the fact that, through all the past life, he has been making a mistake in the greatest and most important matters in life. Having seen the true goal and the real meaning of life, he is shocked to discover that in the main essentials of his life he has been traveling in the wrong direction, and has nearly missed the mark and made a failure of life.

He becomes conscious of the fact that he has been placing in the warp and woof of his character hay, wood, and stubble instead of the more perfect and enduring

substance; and like the great apostle, he must count that all loss which he has perhaps most laboriously built up. He realizes that the structure which he has been building will needs be abandoned, perhaps destroyed altogether, and another temple, fit for the indwelling of the Holy Spirit, be reared. When converted, he is led to study the very foundation upon which he has been building, only to discover that it is one of great insecurity, and must needs be replaced by the only true foundation, which no man can lay—Christ Jesus. Remorse and deep regret fill the soul over the years that have been wasted, living on the husks and pods of sin, when he might have fared sumptuously at his Father's table. This new creation changes the mind. The things upon which he once lavished his affections are now rejected as worthless. That which he once loved he loathes, and that which he once hated he loves. Instead of seeking after the things of this life, which soon perish, his great ambition becomes to perfect a character; to live a pure, holy life; to minister to the needs of suffering humanity about him; to live for others instead of himself.

This was the experience of the great apostle Paul. "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Phil. 3: 7, 8.

That which seemed of most value to him when converted was that he might "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." His aim in life now was to "press toward the mark for the prize of the high calling of God in Christ Jesus."

Our great need is a deep conversion. There are many in the churches who are not really converted. Sin rules in their lives. They love the world and its pleasures. Questionable places of amusement and entertainment have an attraction for them; and as a result the heart is weaned from prayer and the love of God's Word. The truly converted man will love to pray, to study the Scriptures, to talk of heavenly things. He will be wholly absorbed in the things of God.

"Saviour, Prince, enthroned above,
Repentance to impart,
Give me through thy dying love
The humble, contrite heart;
Give, what I have long implored,
A portion of thy grief unknown;
Turn and look upon me, Lord,
And break my heart of stone."

G. B. THOMPSON.

◆ ◆ ◆
Correctly Interpreting Prophecy

WE are living in thrilling times. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." And today we see a literal fulfillment of the prophecy, "upon the earth distress of nations, with perplexity."

Many great events will have their culmination in these days in which we live. Varied lines of prophecy, both political and religious, will terminate and reach their climax in the period known as "the time of the end." It is the time when the work of the gospel will close; when the vials of God's wrath will be poured out without mercy; when the scripture will be fulfilled which says, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

As we enter the maelstrom of political and social commotion presaging the advent of our Lord and Saviour, anxiety, distress, and perplexity will be greatly multiplied. Those who have heard the message and have listened to the prophecies will be looking expectantly to our teachers for an interpretation of current events, and will be desiring literal statements prognosticating what is to be expected in the near future.

The public, anxious, perplexed, and irritated, will gladly listen to these statements regarding the order of events, especially when apparently built upon the interpretation of prophecy. It is an easy matter at such a time to venture beyond what is revealed, and to preach what the Word of God does not declare.

I once heard a minister say to a large audience: "I am going to make a prophecy. Take your notebooks and write it down; for I want every person within the hearing of my voice to take note of this. If what I prophesy does not come to pass, you will know that I am a false prophet, and that what has been taught in this tent is not truth." Then he gave his prophecy, saying that the next president of the United States would be a Republican, and the one following would be a Democrat, when slavery would be reenacted by law, Sunday would be made the national Sabbath by Congressional action, and the end would come. Of course, all this prediction failed, except the election of a Republican president.

Why make such foolish statements, which bring only reproach upon the truth? Is it not becoming in these days of stress and peril to preach the word? to avoid extravagant statements? and to be careful to teach only what the Word of God reveals?

The ordering of events is not under our control. We are but men, human instruments. Outlines of prophecy are given in the Bible, but details are lacking. It is not for us to theorize and declare how God will work. Men who speak for God should speak only his word. They should neither add to it nor take therefrom. God's Word is to be our guide. The prohibition of adding to and taking from the written Word

of God, or substituting therefor man's theories, has not been rescinded by divine authority. Our strength and power must be in declaring only what the Lord reveals in his Word, and trusting the Holy Spirit to do its work upon the hearts of men when the Word has been truly preached in its simplicity.

I. H. EVANS.

The Bondage of Women

We hear a great deal today regarding the so-called bondage of womankind. The militant suffragettes of England and their more gentle sisters in the United States are carrying on an earnest agitation for greater so-called liberty—the right of franchise, political freedom and its opportunities. We surely should not deny them this right if it were in our power, but we are wondering if there are not other forms of bondage from which they need quite as zealously to be seeking relief. There is, for instance, the bondage of fashion.

As never before in the history of mankind, fashion holds sway over the minds and bodies of the human race. Speaking of this, the editor of the Detroit *Free Press* makes the following sensible remarks:—

There was never a time when fashion was so arbitrary and exacting as at present, or when dress was so all-important and so expensive. "Out of fashion, out of the world," accounts for the feminine feeling in the matter of dress; no woman wishes to be regarded as out of the world. Therefore the perfectly good garment of last season is voted "absolutely impossible" this year, not because it is worn, or shabby, but because it is not a 1914 model. Women of moderate means say, "There is no use buying expensive things, they go out of style so quickly," but because of the perishable nature of what they buy they spend as much, eventually, as if they had bought the better goods at first. This results in waste by those who should not waste, and in endless worry over what should be subordinate. Husbands are harried, debts incurred, and homes made unhappy by this subservience to fashion's sway.

Women believe they bring things about by their efforts and their views expressed through "resolutions" passed at their club meetings. They unquestionably have and do affect legislation. They occupy, creditably, many important positions, and exert an influence in social reforms and betterments. Why do they not conspire to rid themselves of this tyranny, so destructive and belittling? It has been said that if one hundred of the leading women of this country would "resolve" to dress simply, suitably, and becomingly, and would actually do so, Parisian *couturieres* would not longer sit up nights devising garments that hobble and deform the sex. With such an opportunity within their grasp, why not make use of it?

ST. PIERRE, Martinique, which was destroyed by the eruption of Mont Pelee in 1902, has never been rebuilt; but it is said that even yet the ruins are being searched for valuables. The place is under police control, and two or three streets have been excavated, but it is still a "city of desolation."



In Kafirland

W. B. WHITE

I HAVE recently had the privilege of spending a few days in Kafirland, down near the Indian Ocean, where we held quarterly meeting with our church at Maranatha, and also held a council of white and native workers to lay plans for the furtherance of the work among this numerous tribe. The Maranatha church has now about one hundred and thirty members, mostly natives from different parts of Kafirland. Our meetings were greatly blessed of God. The ordinances of the Lord's house were celebrated, our

is working on many hearts here in Africa, and we are glad to announce that since the first of October over one hundred among the whites and natives have received Christian baptism and united with the church. We are anxiously looking for ministerial help from the States, as we are very much in need of more workers in this field. Brethren and sisters, pray for us that the work of the Lord may be glorified and many souls brought to a knowledge of the truth in this land.

Hawaiian Islands

F. H. CONWAY

THE seventh of last October a company of twenty-one of our foreign missionaries arrived in Honolulu. We were met by our people at the pier. As we stepped off the gangplank, wreaths of flowers were placed about our necks as a token of Hawaiian welcome. After we were shown the beauties of the place, we partook of a splendid dinner that had been prepared for us.

Nineteen of this company of missionaries were booked for Japan, the Philippines, and China; and our people here were anxious to hear the experiences of these workers and to learn of the progress of the third angel's message in the fields far over the seas. The meetings at 2 and at 7 P. M. were precious seasons of refreshing to us all.

The next day when the ship steamed out of the harbor, a feeling of loneliness came over us, and we wished that some of these workers might have remained to help us warn the people in our mission.

Because of the lovely climate and the beautiful scenery, these islands are called the paradise of the Pacific. They are situated 2,100 miles southwest of San Francisco. The group is also called the crossroads of the Pacific, as most of the shipping for the Orient, Australia, and around the world touches here.

The form of government in these islands was monarchical until the last queen, Liliuokalani, was deposed by her subjects. Then, after a brief period of local republican government, the people appealed to the United States for annexation. By act of Congress in 1900 the islands became a part of the Union, under the name "Territory of Hawaii."

The third angel's message was first proclaimed here in 1885, by Brother La Rue, who was also our first missionary to China. The first and only church was organized in Honolulu in 1896. We have a membership of forty-two in the islands. Four have been baptized since we came, and others will soon be ready to follow their Lord in this ordinance. Since the middle of last



BAPTISMAL SCENE IN KAFIRLAND,
SOUTH AFRICA

native brethren and sisters taking part in them. Thirteen received baptism. The accompanying cut shows a baptismal scene among this people. Those who received baptism were mostly adults, and some were prominent men among the Kafirs. All seemed to be intelligent with reference to the stand they were taking, and to be rejoicing in the truth.

A superintendent has been selected for this part of the field, and a committee chosen to counsel over the needs of the work among the Kafir tribes. It is a pleasure to me to meet with this people, as they seem to appreciate greatly the efforts that we are putting forth for their betterment and upbuilding. God is working on many hearts in Kafirland today, and we expect much fruit among them. More attention will be given in the future to developing native workers, with a white superintendent. We feel sure that much more can be accomplished among the natives in this way than by white men speaking through interpreters.

We are glad that Dr. Harry Hankins will in a few months open up medical missionary work among the Kafirs. It is something of an experiment with us, but we are going forward to see what the Lord has for us in medical missionary work among this people.

We are greatly encouraged by what we see in every direction. The power of God

January we have been conducting a Bible class for the training of our people to give the message to others.

The Lord is greatly blessing the efforts of our two magazine workers and one colporteur. The most of our people here are interested in the distribution of our literature, so our tract society work is growing nicely. We have placed over six hundred dollars' worth of papers, tracts, and books in the homes of the people since last October.

For the year 1913 our people here gave an average of \$37 per member in tithes and offerings. This average would be a great surprise to our people in the homeland if they knew how poor are our people here.

We need more of our literature translated into the Hawaiian language, so they can read the message in their own tongue. We also need a good building for our training school. The place we are now fitting up for this purpose is a room fourteen by twenty-eight feet in the basement of a

We were also very glad that Elder A. G. Daniells, accompanied by Sister Daniells, Miss Hare, and Miss Shull, could visit us in the midst of our meeting and spend several hours while the steamer was in port. Elder Daniells spoke to a crowded church of mostly Adventists at the Sabbath evening service, June 26, on "The Progress of the Message." His discourse was listened to with keen interest. After the service Elder Fulton joined the party, and they left for New Zealand, on their way to Australia.

The following day we had a most refreshing revival service, the whole congregation taking a definite stand on the Lord's side. Some returned who had wandered from the fold. The Lord came very near and helped us all. In the afternoon eleven were baptized, making twenty-two for the past year.

The reports from the field showed that the cause of present truth is making progress, and a number of calls are being made for the message to be proclaimed in

nearly all my time, and the school work Brother and Sister Wilson's time. With three hundred acres to cultivate, and our school, we have plenty to do. During the past few weeks a number of new students have come in, and the prospect is we shall now have all we can accommodate. Our outschools are doing well. We have eleven at present, and calls for more which we cannot fill. We hope sometime to have more help and be able to do more evangelistic work among the natives. There is a great work to do here."



On Regretting Our Mistakes

PROBABLY the one thing that does the most to make men and women grow old and to wear out the springs of energy is the habit of turning over in mind what might have been. We brood over past mistakes and see how at some turning point we made a wrong choice, and then harass ourselves unceasingly by imagining



THE FIJI ISLANDS COUNCIL MEETING, WHERE BROTHER AND SISTER DANIELLS SPENT A FEW HOURS ON THEIR WAY TO AUSTRALIA

dwelling house. This is already really too small to accommodate our Sabbath-keeping children. There are other children who wish to attend, and when the time arrives for our school to begin, next September, we may not be able to care for all the children who wish to come.

With two hundred thousand people, speaking a babel of languages and living on eight different islands, dotted over a range of several hundred miles, one can readily see that we have a difficult field to warn. We are praying for more workers and means, that the work of the third angel's message in these beautiful islands may keep abreast with this great movement throughout the world. We wish to be remembered at the throne of grace.



The Annual Fijian Council

A. G. STEWART

OUR annual council at Suva Vou, June 23-28, proved to be a most successful meeting. About two hundred of our people from many parts of the group were in attendance and enjoyed a real spiritual feast. We were pleased to have the assistance of Elder J. E. Fulton most of the time. His long experience in this field makes his visits very helpful in many ways.

new places. The school at Buresala has had a successful year. During the council three of its students were appointed to field work. Several other young persons expect to enter the school during the coming year. A very comfortable and serviceable home has been erected for the workers for the Indians in Fiji. It was dedicated during the time of the council. Sister Meyers has made many friends among these people during the past year by visiting among them, treating the sick, and conducting a small school. We feel sure that when more workers come, greater results will be seen. This is a most needy field, and the work for the Indians is a very difficult one.

We are all of good courage, and take up our work for the new year with fresh zeal, determined to accomplish more, by the Lord's help, in the future. We beg an interest in the prayers of his people.



An Industrial Mission, With Eleven Outschools

W. C. WALSTON, superintendent of Solusi Mission, our oldest and largest industrial mission in Rhodesia, near Bulawayo, reports:—

"The farm work and business occupy

what we should have gained if we had taken the other path. Somehow we cannot get the bright alternative out of mind, and its very brightness makes the conditions in which we live abnormally dark. Sometimes we doubt whether forebodings as to what may come do more to cloud and depress sensitive spirits than regrets for what might have been. But this is a case in which philosophy and faith should be permitted to have their say. Suppose you had made a better choice at that crisis; there is no certainty that you would have continued to make wise choices to the end of the chapter, and subsequent mistakes might have been as ruinous as the one you now deplore.

Furthermore, no amount of regret is going to bring back the lost opportunity. You have to take things as they are, and the very weakening of your powers through vain regrets will certainly prevent your making the best uses of your present opportunities. Above all, "it is not in man that walketh to direct his steps." If there is a God, we certainly are in his hands, and the final issues of life are with him. Very often, even in this life, we come to see that what we deemed to be errors, were working out higher purposes of good. The faith that all things, even our blunders and mistakes, work together for good to those who love God, is not to be reserved for hours of devotion, but to be taken into the interpretation of daily life.— *Selected.*



Conducted by Mrs. C. C. Lewis, Takoma Park, Washington, D. C.

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

"Just Be Glad"

O HEART of mine, we shouldn't worry so!
What we have missed of calm, we couldn't
have, you know!

What we have met of stormy pain
And of sorrow's driving rain,
We can better meet again,
If they blow.

We have erred in that dark hour we have
known,
When the tears fell with the showers all
alone;

Were not shine and shadow blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know not every morrow can be sad;
So, forgetting all the sorrow we have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

Sabbath in the Home

EVA BARBER

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13.

In the scripture quoted above these two facts are brought to view concerning the Sabbath: First, it is the Lord's day, his holy day; and, second, we are to call it a delight. When we honor it we honor him, and we are told how to make it a delight. All this is to be taught to our little ones. It is holy time, God's holy day, and we should do nothing to mar its purity, its beauty, its holy character; and we are to help these same small girls and boys to call it a delight. This we surely can do with the grand system of truth which goes with Sabbath keeping. Childhood is none too long in which to teach the principles of truth to our children. God has given us a great field right in our homes. Every one of our homes is, or should be, a school where missionaries are trained. This is what our children will be if they fulfill the Lord's purpose for them. So let the father and mother train each child that this thought may be his purpose, his plan. Let us pray and plan all the week to have a holy, pleasant, delightful Sabbath; not a day of hilarity, or sightseeing, but a pure, pleasant, welcome day in the home.

This will take planning where there are children ranging in ages from a babe to a

youth in the early teens. But pray over the matter. The Lord can and will lead. Let us welcome the Sabbath as an honored guest, and be ready to receive it when it comes. Let worship be different from that on other days. Have the songs the children love the best. Have the reading something all will be interested in. Make frequent changes. Read verses in turn or in concert, or have a responsive reading if the children are old enough to take part. Children love to do, love to have a hand in matters that older ones are doing. Each one should select that which will suit the needs of his household best. There are many scriptures we can learn with our children. All children love the twenty-third psalm. The twenty-fourth can be adapted for a responsive reading. Let verses be well learned and repeated from memory, also the commandments and the books of both Testaments. One mother I knew would say "Genesis" and pause, then the little one would follow with "Exodus," and in this way they would say all the books.

Bible stories are liked by most small children. If during the week a good Sabbath story comes to your home, leave it for Sabbath. Bible games are enjoyed by the older children. Sometimes give facts connected with some character, and let them guess the name. At other times give the first letter of a name and let them each have a certain number of guesses on who the person is that you have in mind. Prepare a box in which to keep the Sabbath books and cards, and whatever else you may have for use that day. Let all these things be stored away during the week. Have scrapbooks. A small magnifying glass helps to study subjects we may gather on our Sabbath walks. A field glass makes a walk more interesting.

These are a few of the many ways to make the Sabbath interesting to the children. They take time and work, but where is the mother who is not willing to spend time and strength in this way?

The father can also help in this home entertainment of the children. In fact, the father should share equally with the mother. Thus neither will be overburdened. He can sometimes take the children for a walk, and leave the mother free to rest or read as she sees fit. He can tell stories or sing or do other things to keep the children entertained and instructed. An older brother or sister can also be very helpful in this home work.

Home training is the greatest of missionary enterprises; for if it were well done,

we should not have to mourn for so many who find the world more attractive than the Lord's truth and work. Our homes are to be one of the greatest missionary agencies among us; so let us make them attractive and efficient for their part. While money alone will not do this, it will help. A love for the work, a fitness for it, will do much, especially a study of such literature as gives a good insight into child training.

Redlands Cal.

How Mother Managed

"You see how it is, my dear," he said, taking her soft hand, which had never done very hard work, and patting it reassuringly; "I'm poor—only two hundred a year, dear, and we shall have a struggle to get along at first—"

"I don't mind that in the least," she interrupted, stoutly.

And he continued, "We shall have to come down to strict economy; but if you can only manage as my mother does, we shall pull through nicely."

"And how does your mother manage, dear?" she asked, smiling at the notion of the mother-in-law cropping out already.

"I don't know," replied the lover, "but she always manages to have everything neat and cheerful, and something delicious to eat—and she does it all herself, you know, so that we always get along beautifully, and make both ends meet; and father and I still have plenty of spending money. You see when a woman is always hiring her laundry work done, and her gowns and bonnets made, and her scrubbing and stove blacking done, and all that sort of thing—why, it just walks into a man's income and takes his breath away."

The young woman looked for a moment as if her breath were taken away; but she wisely concealed her dismay, and being one of the stout-hearted of the earth, she determined to learn a few things of John's mother, and so went the very next day to her house for a long visit. Upon the termination of this visit, one morning John received to his amazement a little package containing his engagement ring, accompanied by the following letter:—

"I have learned how your mother 'manages,' and I am going to explain it to you since you confessed you didn't know. I find that she is a wife, a mother, a house-keeper, a business manager, a hired girl, a laundress, a seamstress, a mender and patcher, a dairymaid, a cook, a nurse, a kitchen gardener, and a general slave for a family of five. She works from five in the morning until ten at night, and almost wept when I kissed her hand—it was so hard and wrinkled and corded and un-kissed! When I saw her polishing the stoves, carrying big buckets of water and great armfuls of wood, often splitting the wood, I asked her why John didn't do such things for her. 'John,' she repeated, 'John!'—and she sat down with a perfectly dazed look, as if I had asked her why the angels didn't come down and scrub for her. 'Why—John,' she said in a trembling, bewildered way, 'he works in the office from nine until four, you know,

and when he comes home he is very tired; or else — or else — he goes down town."

"Now, I have become strongly imbued with the conviction that I do not care to be so good a 'manager' as your mother. If the wife must do all sorts of drudgery, so must the husband; if she must cook, he must carry the water; if she must make butter, he must milk the cows. You have allowed your mother to do everything, and all that you have to say of her is that she is an excellent 'manager.' I do not care for such a reputation unless my husband earns the name also; and, judging from your lack of consideration for your mother, I am quite sure you are not the man I thought you were, or one whom I should care to marry. As the son is, the husband is, is a safe and happy rule to follow."

So the letter closed, and John pondered; and he is pondering yet.— *Selected.*



Danger for the Young

MRS. CARRIE R. MOON

PAUL, in writing to Timothy, said: "In the last days perilous times shall come. . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Many parents do not know how wickedness has increased since the days when they were young. In the innocence of their own hearts, they see only good in others, and for that reason they do not realize the dangers that surround their boys and girls.

Perhaps many who have read, in "Testimonies for the Church," Vol. VI, the following words, do not really sense the dangers that led to their being given: "Work as if working for your lives to save your children from being drowned in the polluting, corrupting influences of the world."

Constant care on the part of parents is the price that must be paid if they would have their children grow up with pure minds in these evil days. The children must be guarded from evil associations while they are too young to have settled principles. Some parents allow their children to play on the streets with a promiscuous company of other children, even remaining out in the evening. Many learn in this way their first lessons in evil. As Elizabeth Rosser truly said,—

"The night is falling,

When gilded sin doth walk about the streets."

"Come, shut the door, and gather round the hearthstone.

Are all the children in?"

A practice which is not uncommon in some families is that of allowing children to spend the night with schoolmates or other young friends. If the parents could know the foul poisons that are often breathed into the pure minds of their children at such times, they would shudder at the thought.

But even the greatest care is not enough to insure safety. The children must be instructed. There must be so close a bond of companionship between parents and children that Satan will not be able to get in between them. Those children who feel perfectly free to come to their parents with questions concerning all that they wish

to know, knowing that their questions will be answered truthfully, and who can come freely and tell anything that occurs in their associations with others, are not likely to be led far astray. Mothers should learn how to tell the story of life to their children in such a way as to impress the young hearts with a sense of the sacredness of the bodies that God has given them. Children who have thus been taught will go to the mother instead of to other children for conversation upon such topics.

An incident illustrating the awful consequences of a lack of care on the part of parents occurred only a few months ago in an American town. Eleven young people, between the ages of fourteen and twenty years, all children of respectable families, were arrested, accused of a long list of crimes. Rigid examination brought confessions which revealed the fact that this was one of the most perfectly organized gangs for the commission of petty crimes that was ever known in that vicinity. Three members of the gang were girls, the youngest being only fourteen years of age. The girls confessed that they had made a practice of meeting the boys at dance halls, and staying with them till two or three o'clock in the morning, sleeping in barns and other rendezvous, while their mothers believed that they were spending the night at the home of some of their girl friends. The account of the affair published in the daily paper ended with these words, which will touch a sympathetic chord in the heart of every mother: "There were heart-rending scenes at the police station today. Mothers came to see their children, and when told of the serious crimes which their children had confessed, broke down and sobbed. With a maternal love that causes them to doubt that their sons and daughters are guilty, they kissed their children, and departed with eyes blinded with tears." Comment is unnecessary. The story carries its own sad lesson.

Another of Satan's workshops is the city parks. Those who sit in one of our public parks for a little while in the late afternoon will see things that will make them long to put protecting arms around those young girls and warn them of their danger — yes, and to warn the boys also, for they need a mother's loving counsel just as much as the girls do.

"It is a critical time for children. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confidant. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a snare that Satan has prepared for their inexperienced feet. . . . Satan and his host are making most powerful efforts to sway the minds of the children, and they must be treated with candor, Christian tenderness, and love. This will give you a strong influence over them."— "Testimonies for the Church," Vol. I, page 387.

Satan is working with all his power to destroy all the young people of these last days, and more especially the children of Seventh-day Adventists; but at the same time "angels are watching the children with the deepest interest to see what char-

acters they develop." It is the duty and privilege of parents to help their boys and girls in this work of character building. Parents should remember that they cannot always keep their children with them under their personal care and influence. The children must go out from the home nest and battle with the world alone. To prepare them for this should be the daily effort of the parents. The mother of Moses should be an example to all mothers in this respect. She knew that her son was to be taken from her while he was yet a child and be surrounded by all the vices and alluring temptations that a king's court could offer. With the greatest earnestness she improved the few years of his earliest childhood that were allowed her to instill into his heart such principles as would make it possible for him to be true to God and to his own manhood in the midst of such influences. His after life of service to God was the result of his mother's efforts for him.

To mothers is given the most sacred responsibility and the greatest privilege ever given to mortals. How thankful they should be that to them is given the privilege of giving to these little ones their first education — of molding the plastic clay before any less loving hands have come in contact with it! How carefully they should guard their dear ones from evil, train them to live by principle, and pray that the Lord will seal them for his own throughout eternity — "that our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace"! Mothers who allow anything to come between them and this duty to their children may have years of sorrow when it is too late to correct their fatal mistake.

"O mother, guard the feet of inexperience,

Too prone to wander in the paths of sin. O, shut the door of love against temptations!

Are all the children in?"

South Bend, Ind.



"Tear It Up!"—A Lincoln Story

THERE is enough wisdom in this little story to occupy us for a week. Indeed, most of us would do well to remember its lesson all our lives.

Secretary Stanton was once greatly vexed because an army officer had refused to understand an order, or at all events had not obeyed it.

"I believe I'll sit down," said Stanton, "and give that man a piece of my mind."

"Do so," said Lincoln; "write it now, while you have it on your mind. Make it sharp; cut him all up."

Stanton did not need a second invitation. It was a crushing letter, and he read it to the President.

"That's right," said Lincoln; "that's a good one."

"Whom can I send it by?" mused the Secretary.

"Send it!" replied Lincoln. "Send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."— *Southern Cross.*



Washington

SEATTLE.—Next Sunday evening, August 9, will be the last meeting of our series in this city. There has been a good attendance from the very first, averaging about two hundred and fifty, and only a very few evenings falling below two hundred. The most encouraging feature has been the regular attendance of the same persons, many not having missed a single service.

A song service of from fifteen to twenty minutes is conducted each evening, in which all take part. The choir of about forty voices has done good, faithful work, and some who are now rejoicing in present truth have expressed themselves as coming at first to hear the music. The Spirit of God took hold of their hearts and made them realize that they were not obeying the Lord; and now they are living up to the light of the message presented.

Another interesting feature is the question department. It has been the plan to take up from the audience all questions they care to hand in at the close of the sermon, and answer them before the meeting is dismissed. This part of the meeting has lasted as long as an hour after the close of the regular service, but nearly all have seemed glad to stay and hear the answers.

The attention of the public has been called to the meetings through the medium of the newspapers. The first few weeks advertisements were placed in the daily papers; and the reports of the sermons have been quite generally published. This has brought to us those who were desirous of knowing the way of life, some even coming as far as from Bellingham to hear the truth. This was brought about by the report of one of the sermons in the newspaper.

We also used a club of one hundred *Signs* each week. One sister who was faithful in distributing these papers each week to the same persons, is now rejoicing in the knowledge that at least one woman who became interested in the truth through these *Signs*, finally came to the meetings and is now a Sabbath keeper.

Sunday afternoon it is planned to hold baptismal services in Green Lake, a beautiful body of water in the midst of the city. At this writing, all arrangements have not been completed, but we know of at least thirty-three who will follow the example of their Lord in baptism. Others are satisfied with their present baptism, and still others will go forward in this ordinance at a later date. We know of fifty-five who have begun to live up to all God's commandments since the beginning of the meetings; and there are many others who are still in the valley of decision. We trust that a united prayer will ascend to God for those who have so recently renounced the world and started to obey the truth, and more especially for those who have not as yet had the courage to step out on the promises of God. Truly it does take faith to obey all this

truth in this age of infidelity and turmoil, and especially so in these large cities.

All through the meetings God has greatly blessed the efforts put forth for the spreading of his truth; and to him we ascribe all the praise and honor. We greatly rejoice that God has permitted us to have a part in the finishing of his great work; and we trust that the work, which is comparatively only begun in this city, will go forward and result in the salvation of many souls.

Those composing our company of workers here are: Mrs. Piper, Miss Bessie Woolsey, and Miss Opal Clark, Bible workers; Mrs. Rittenhouse, music director; and Arthur Russell, tent master.

J. F. PIPER.

S. N. RITTENHOUSE.

Early Sunday School Work

I READ with much interest a note in the *July Sabbath School Worker* regarding the work of Robert Raikes, the father of the Sunday school movement. Having been a pupil and teacher in these schools later, I thought the few additional thoughts which follow might be of interest:—

It was in 1780 that Mr. Raikes began his work in the city of Gloucester, Mass., and early in the nineteenth century Rev. Charles Holder, a minister of Taynton, started a school in that place. These men, whose pictures hung on the wall of the Taynton Sunday school which I attended, saw the dire need of the people, who were ignorant and very superstitious, and set about to educate those who would join their classes in Bible study. My mother, grandmother, and some others in the neighborhood had become interested in religious things; for there was a great religious awakening about that time, and many ministers were preaching the second advent of Christ.

At about eight o'clock each Sunday morning I was started to Sunday school, in company with other children of our neighborhood. The school was three miles away and began at half past nine. We took our dinners in small bags fastened about the neck and hidden inside our smock frocks. Then we stayed to the afternoon session, which convened at two o'clock. Every month we were called from the gallery to the aisle of the church and questioned on the catechism. We did not usually reach home until about six in the evening. There we showed our tickets; for every scholar who was on time at Sunday school and repeated his verse received a ticket each time, on which was given a new text for the following week. After reaching home we were also required to give the text and a synopsis of the sermon to our parents.

How I wish that every child today had as great privileges as I enjoyed! Our home Sunday school was only six or seven miles from Robert Raikes's original school, where I believe he not only paid the teachers a shilling (twenty-four cents) a Sunday for their work, but paid one

penny (two cents) to each child who attended. The Bible was our textbook; and as the day schools were very inadequate we had an A B C class, a syllable class, and then a more advanced group in our Sunday school. At the age of sixteen I was confirmed and became a teacher of the boys, at one shilling a week, the girls being grouped in separate classes. I taught the first class that was able to read in the Bible, and secured pupil teachers for the other classes. Many children in the intermediate classes of today know more than I did, but I had learned to pray to God and to love his Word, and was pleased to help others learn to read and understand it.

Later I began to attend missionary and prayer meetings at the Methodist Church. What I heard there gave me a thirst for greater knowledge in the things of God. I can attribute my first real religious awakening to the responses made to each of the ten commandments after they were read by the minister, and to the words of the following evening hymn, which was sung at the first of these meetings which I attended:—

"Glory to thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath thine own almighty wings.

"Forgive me, Lord, for thy dear Son,
The ill which I this day have done;
That with the world, myself, and thee,
I, ere I sleep, at peace may be.

"Teach me to live that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the judgment day.

"Be thou my guardian while I sleep;
Thy watchful station near me keep;
My heart with love celestial fill,
And guard me from the approach of ill.

"Praise God, from whom all blessings
flow,
Praise him all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

With my new religious experience came a desire for an education, and when I was seventeen years old father allowed me to go to a school where trained teachers were employed, three days in the week. I also attended three nights each week. There I met good Christian friends who encouraged me in the right way. Later I left home to work, and the enemy tempted me and got the victory for a time. But, praise God, I was at last delivered from his power and led finally into the light of present truth. In 1886 Elder Charles Sturdevant came to give Bible readings in our home in Chicago, Ill., and since then the Bible has been a new book to me—a mine filled with priceless treasures, a never-failing fountain from which we may draw abounding grace.

I have in my possession certificates given me by the ministers of the two churches where I taught in Sunday school. In one place I received pay; at the other it was purely a labor of love. I have also a medal which I received at the centennial anniversary of Robert Raikes's first Sunday school, which was celebrated in July, 1880. I have today a heart full of joy and thanksgiving to God for all his mercy and goodness to the children of men. I am still growing in grace and in the love of our Lord Jesus Christ, whom to know aright is "life eternal."

RICHARD HOOK, SR.

Panayan Station, Philippine Islands

THE Philippine Islands look very small on the map, but they have been a subject of no little concern to the United States. Politically we leave them in the hand of the politician. There are, however, between eight and nine million people dwelling in this archipelago, for every one of whom Jesus shed his precious blood. The tongues and dialects represented here are included in the scope of the everlasting gospel to be preached unto them that dwell on the earth.

The writer and his family the first of this year opened a station in Iloilo, on the island of Panay, among the Visayans. The Visayans comprise 46.8 per cent of the population of the civilized tribes, of which there are eight, and 42.6 per cent of the entire



Photo by E. M. Adams

Moro market day, Philippine Islands. Foreground, single oxcarts with oxen at rest, during noon hour. Large Catholic church at right, with the Moro watchtower in background.

population. There are sixteen wild tribes. The important Visayan islands are Panay, Cebu, Negros, Samar, Leyte, and Bohol. Although the Tagals have had advantages over the other tribes, since the American occupation the Visayans have forged ahead until they are now second to none. They have made great progress agriculturally. In fact, Occidental Negros is considered to be first in this respect.

Brother Floyd Ashbaugh in the past two years has sold several hundred dollars' worth of books in the Spanish and English languages on the islands of Panay and Negros. It is too early to report results from evangelistic efforts. There seems to be a great demand for Bible study. A young man, who for a short time has been coming to the writer's home twice a week for Bible studies, has asked for about two hours every night. He is a teacher in the public school. The outlook is very good for a large harvest of souls from among these unfortunate people.

ELBRIDGE M. ADAMS.

Eastern Pennsylvania

OUR annual camp meeting, held at Allentown, June 18-28, was more largely attended than any previous one, and the spiritual interest was good. The business was dispatched with both carefulness and rapidity. The offerings to foreign missions aggregated four thousand dollars. Reports of work done in new fields during the previous year showed that one hundred and eight had been baptized and one hundred and twenty-five had begun to keep the Sabbath. Four new companies were organized, and one of these companies was organized into a church just before the

camp meeting. The tithe has increased from year to year, the tithe for the actual twelve months of 1912 being \$19,935.91, while that for the actual twelve months of 1913 was \$20,852.60. The tithe for the biennial period of 1910-11 was \$36,295.24; that for 1912-13 was \$40,788.51. Of this latter amount we sent on for fields outside of the conference \$11,138.94.

In addition to this dividing of the tithe with other needy fields and the general work, we have given the following offerings to foreign missions: in 1912, \$9,927.51; in 1913, \$10,532.50. Thus the total amount of the foreign mission offerings alone for the two years was \$20,460.01. Of this amount our Sabbath schools contributed in 1912 the sum of \$2,869.88, and in 1913, \$3,733.51. For this large increase in our Sabbath school offerings we feel exceedingly grateful, as it indicates a growing interest and life in our Sabbath schools throughout the conference.

We have forty-six Sabbath schools, with an enrollment of 1,214. We have thirty-five organized churches and six companies of believers. The recorded church membership is 1,150. There are fourteen church buildings, and one other is in course of construction.

The book sales for 1913 amounted to \$11,685.75.

The young people's department reports twelve local societies and a membership of 171. This is an in-

crease of two societies over the previous year. A strong interest is being awakened in the Standard of Attainment and the Reading Course. Twenty-three of our earnest and consecrated young people attended Mount Vernon College last year, and a goodly number are arranging to go to Washington College next year, while some will return to Mount Vernon.

We have but one church school at present, at Fairhill. Its work has been very successful, and the attendance good. Plans for other schools are being laid.

The help of the workers from the North American and General Conferences was greatly appreciated, as also the assistance from the union conference officers. Elder Spicer, representing the foreign mission work, gave most stirring talks, which did us all good. Elder Wilkinson, our union president, was with us the last half of the meeting, and rendered very efficient help. Both Sabbaths were days marked by the presence of God and by consecration of the people to his service. Twenty-eight were baptized, and a number of others will be baptized at their homes.

On the last Sabbath, Brother F. A. Harter was ordained to the ministry. The Spirit of the Lord witnessed to the sacredness of the occasion. All rejoiced because of the precious truth committed to us, and workers and people consecrated themselves to speedily send this saving truth to the multitudes waiting in darkness in the fields far and near, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in" Christ.

The expenses of the camp meeting were

all met by the receipts from rent and sales.

The former officers were reelected, except C. D. Wolff, the field agent, whose health demands that he take one year of rest. C. V. Leech was elected in his place.

We now have five tent companies in the field. Good interest is reported. We confidently expect many to accept the truth this summer from these efforts. We are of good courage, though, from a human standpoint, we have a problem, to reach the many millions in this conference in so short a time. But when we consider that the work is God's, and that he has promised to cut it short in righteousness in this generation, we take courage, knowing that all the resources of Heaven are pledged for the successful accomplishment of the great task, and we consecrate ourselves anew to assist in carrying out the divine purpose.

H. M. J. RICHARDS.



The North Carolina Annual Conference and Camp Meeting

ON a conveniently situated and well-shaded lot, three fourths of a mile from the business section of the city of Greensboro, the North Carolina annual conference and camp meeting were held, August 13-23. The weather was warm most of the time, but several showers during the meeting helped to cool the atmosphere and add to the comfort of the two hundred or more campers. The seating capacity was often overtaxed to provide for the people from the city, especially at the evening and Sunday meetings. A splendid interest was manifested, and the best attention was given to the word spoken.

The reports rendered at the conference were encouraging. Success has attended the efforts of the laborers, and one hundred and twenty-three believers have been added to the church membership during the year. One church was organized and received into the conference. A good gain was shown in both tithe and offerings over the preceding year. The book and magazine sales by the colporteurs amount to \$13,927.71, a good increase over the sales of the previous year. Total sales of literature from the tract society office amount to about sixteen thousand dollars.

The business of the conference was transacted harmoniously. Elder J. H. Behrens was elected president of the conference; J. W. Winn, secretary and treasurer of the conference and tract society; J. W. Siler, field missionary agent; Mrs. J. H. Behrens, educational, young people's, and Sabbath school secretary.

When the cause of missions was presented, the brethren freely gave in cash and pledges over \$2,000, besides \$75.25 Sabbath school offerings for the two Sabbaths. Little urging was necessary. It was truly encouraging to see how the hearts of the brethren and sisters were moved by the appeals from the needy mission fields. The meeting was especially marked with the presence of the Holy Spirit.

The laborers carrying the burdens of the meeting were: Elders O. Montgomery, L. A. Hoopes, V. O. Cole, G. G. Lowry, C. B. Haynes, Prof. L. H. Wood, the local workers, and the writer.

The home missionary work was presented, and met with a hearty reception on the part of the brethren and sisters. One interesting feature of the meeting was one afternoon spent by quite a number of the campers in a campaign of actual work in the city, selling our magazines, distributing literature, and inviting people to the meet-

ings. Many gave encouraging reports of this effort, and some said this experience would help them, when they returned to their homes, to continue the good work among their neighbors.

A baptismal service was held Sunday afternoon, fourteen candidates being baptized by Elder G. G. Lowry. A conference church was organized at the meeting, and the ordinance of the Lord's house celebrated for their benefit on the last Sabbath afternoon of the meeting, Elders J. H. Behrens and G. G. Lowry officiating.

Altogether this was an encouraging meeting, and many of the brethren expressed themselves as hopeful that there were better days ahead for the North Carolina Conference.

W. W. EASTMAN.

New Jersey

SABBATH morning, August 15, a letter came from Elder W. T. Knox, stating the condition of our brethren in Europe, and the influence the present war will have on foreign missionary work. This letter came just in time for our meeting in Trenton, and I presented it to the church. It made such an impression on our brethren and sisters that, although they had given about one hundred dollars at camp meeting, they gave more than another hundred at this meeting. All felt that we must stand by our missionaries in this crisis and not permit the work to be stopped.

Monday morning I met with eleven workers in Jersey City, and presented the matter before them. The same hearty response was given as in Trenton. I then visited two persons in the city, and they were so impressed with the needs of the cause at this present time that one of them gave me one hundred dollars in cash for missions. Both said they would sacrifice to the limit before they would see the work hindered.

Sabbath, August 22, I met with the church in Rockaway. We celebrated the ordinances, and following this service nine persons were buried with their Lord in baptism. At this meeting I presented the needs of the mission fields, reading Elder Knox's letter. Although the church is small and has limited means, about ninety dollars was raised with little effort.

Truly our people are loyal to this message, and when we as laborers present the needs of the cause with desperate earnestness, they will lift.

A letter was sent out to all our churches and isolated members, quoting quite fully from Elder Knox's letter, and already money is coming in as a result. It seems to me that the Lord has permitted the present situation to come at this time to arouse us; and if we fail to be aroused, we are on dangerous ground, and are liable to fail in the final struggle.

A. R. SANDBORN.

Florida

JACKSONVILLE. — While evidences upon every hand are speaking to the world in thundering tones that this old earth is rapidly ripening for the harvest of destruction, it is rejoicing to know that the Spirit of God is working upon the hearts of men and women as never before to prepare them for the reception of God's great message of truth for this time. This is being demonstrated in connection with our work here in a wonderful manner. Our attention from week to week is being called to precious souls here and there in various parts of the city, who are hungering for the truth of God. The great need of the hour is men

and women who will consecrate their lives to God and become faithful hunters in searching out the honest hearted.

Last Sabbath was a day of special blessing to the little church here. Eleven precious souls were buried with their Lord in the beautiful St. John's River. There will be another baptismal service in the near future, when at least six or seven others will follow their Lord in the same ordinance.

With few exceptions, our people here are awakening to a realization of the importance of the times in which we are living, and the great responsibility that is resting upon those who know the truth, to be up and doing while the door of mercy is yet open, knowing that soon the night will come, when no man can work. We have divided the city into sections, and our church into missionary bands, and assigned to each a territory in which to work. Every Sunday morning a large company go out with papers and periodicals in their arms, to carry to the doors of the multitudes who sit in darkness. Many minds have been exercised over the things that they see, but they have no realization of the purpose of God in the events taking place. One brother who is past the sixty-year mark, and is a retired minister, having spent over thirty years of his life in proclaiming this message, helps to form one of these companies, which can be seen on the street every Sunday morning, going from door to door with the truth-laden literature. May God hasten the day when every church in every conference will be following the example of the Jacksonville church. What a mighty army God will have when all will fall into line and be faithful workers for him! We earnestly ask all readers of the REVIEW to remember the work here in their prayers.

W. H. SMITH.

First Fruits of the Washington (D. C.) Tent Effort

MEMBERS of the REVIEW family will be interested to learn that the tent meetings conducted in the city of Washington by Elder R. E. Harter, president of the District Conference, have attracted general attention, and already some promising fruit has been gathered in. The meetings began on the third Sunday in June, with a stirring sermon on the second coming of Christ. The large tent was well filled. During the week nights following, the attendance was good, and gradually increased. The last three or four Sunday nights the tent has been crowded with attentive listeners, and a large number of people have stood on the outside.

Among the subjects that have been presented with clearness and power are: "The United States in Prophecy," "Religious Liberty," "Law and Love," "The Union of Church and State," "Church Federation," and "The Battle of Armageddon." On Monday evenings Dr. Miller, superintendent of the Washington (D. C.) Sanitarium, has given a lecture on some phase of healthful living, thus giving the people an opportunity to become acquainted with an important part of the message intrusted to us. A goodly number are present every night, and many seem deeply interested.

One very helpful and attractive feature of the meetings is the gospel singing, which is in charge of Brother H. de Fluiter, of Colorado. On most evenings there is a large choir, composed chiefly of members of the Takoma Park and Memorial churches. Brother de Fluiter not only sings the gospel with rare effect, but has

the art of evoking the spirit of song in an audience.

The cheerful cooperation of the Takoma Park and Memorial churches, in singing, in circulating the announcements, and in bringing their friends and neighbors to the services, has added much to the success of the meetings. The members of the Review and Herald orchestra and band have taken hold nobly in helping to make the music all that it should be, and their efforts have been appreciated.

Indeed, the spirit of helpfulness has been shown in many ways. Some of the young men in the Review Office discovered that there was a great demand for tracts at the close of the meetings. They passed the word around among themselves, and soon brought in five or six dollars to furnish an increased supply.

More recently, the members of the Memorial, the Takoma Park, and the College-Sanitarium churches united and purchased twenty-seven thousand copies of the War Extra of the REVIEW for circulation in the city of Washington in connection with the tent effort.

The Bible workers, Miss Morris, Miss Kern, and Miss Belmont, as well as Brother Davis, the tent master, are diligently visiting the people throughout the neighborhood, and circulating the weekly *Signs* and other reading matter, besides giving Bible readings in the homes of interested persons. Mrs. Harter is also busily engaged in the work, and all are earnestly praying that a full harvest of souls may be gathered in. Already thirteen converts have been baptized, and seven other candidates are ready to go forward at the next opportunity. These persons have not only attended the meetings at the tent, but have been the objects of earnest personal labor on the part of the Bible workers.

Best of all, the interest is still a growing one, and many earnest men and women are carefully weighing the evidences. God grant that they may clearly see the path of duty, and have the courage to step out and walk in it.

M. E. OLSEN.

Editors Eager for Our Views on European War

SURELY the Lord has been good to his people in leading them to take advantage of the opportunities before them to herald the message of his soon coming. As the terrible war in Europe continues, reports are received from different parts of our country telling of requests received from editors for articles giving the Bible interpretation of the conflict. Our constancy in the past, when the world was more at peace than it is today, in giving the newspapers write-ups of our work and our doctrines, has introduced us to the editors, as it were, and they now appreciate the fact that the Adventists are the one denomination which has been predicting these things coming upon the earth. The result is that the editors are now anxious for our ministers to give their views through the columns of the newspapers. Quite a number of long clippings of articles dealing with the European war, have already been received, and requests are being made for more material, with the statement that the editors are willing to print such news.

From the Chesapeake Conference come these encouraging words, indicating that the editors are now changing their position, and instead of our men hunting them up they are calling upon our workers to furnish them information for their readers:—

"Several experiences of very recent date show how much the editors of the daily papers appreciate the information to be obtained from the Seventh-day Adventists. A reporter of the Frederick daily *Post* called on Elder S. T. Shadel, and asked him to write an article for the paper on the present outlook in Europe from a prophetic standpoint. Elder Shadel did so, and the article was printed entire, making more than a column. With this was the announcement that he would preach on the subject the following night at the tent, and about two hundred and fifty persons attended the meeting.

"The editor of the religious department of the *Baltimore News* called Elder R. T. Baer the other day by telephone and asked if a statement was not made at our conference meeting two years ago that predicted this whole European situation. He asked that an article on the subject be prepared and sent to him for publication. This has been prepared, and is now on the way to the office of the editor. The results remain to be seen. We believe that our workers everywhere should take advantage of the opportunities now open to them through the columns of the press."

Two of the workers in Seattle, Wash., in speaking of the success of their tent effort this summer, give the newspapers credit for the increase in their attendance. They say:—

"The newspapers have been largely used to call the attention of the public to the meetings; then, too, the reports of the sermons have been quite generally published. This has brought to us those who were desirous of knowing the way of life, some even coming as far as from Bellingham, one hundred and twenty-five miles distant, to hear the truth. This was brought about by the printing of the sermons."

From Iowa comes this word:—

"We have succeeded in getting one paper to print a short article each day. We like the plan because the people have learned to watch the daily paper, and if one issue omits the article, they tell us of it."

WALTER L. BURGAN.

News and Miscellany

Notes and clippings from the daily and weekly press

— The Panama Canal is lighted along its entire length by electricity, for lighthouses, buoys, etc.

— Near Boulder, Colo., twenty-five beavers recently gnawed down 100 trees, some of them three feet thick.

— A railroad bridge in Switzerland has the largest masonry arch in the world, 205 feet high, with a span of 330 feet.

— The United States' bill for diamonds the last decade has been just about enough to buy and build the Panama Canal.

— The Eiffel Tower, Paris, recently received a coat of orange paint. It cost \$20,000. Sixty thousand pounds of paint were used, and it took fifty painters to put it on.

— The Anti-Saloon League of America, working through its Lincoln-Lee Legion, plans to make World's Temperance Sunday, November 8, a big factor in the campaign for national prohibition.

— The British coast is so well protected with lighthouses that if a ship sailed right around England, Scotland, and Ireland by night, only on six occasions would it be where it could not see the flash of a lighthouse lantern.

— The population in the reconstructed Balkan States is distributed, according to the *Geographical Journal*, as follows: Turkey in Europe, 1,590,000; Bulgaria, 4,467,006; Roumania, 7,514,976; Servia, 4,547,990; Greece, 4,363,000; Montenegro, 516,000. These figures are from the latest available estimates.

— Sterilizing milk by electricity is an experiment that is being made in Liverpool. An electric current of high voltage is passed through the milk while it is flowing. The advantage claimed over sterilization by steam is that the milk tastes the same as when it leaves the cow. Strict tests seem to show that any tubercular or other contamination is removed. Leading bacteriologists are studying the process very closely.

— A perennial ice house, requiring no labor to keep it full and independent of an open or closed winter, has been discovered in New Jersey. On one of the hottest days this summer a lumberman, noticing a cold draft from a space covered with bushes and trees, investigated the phenomenon and found a cavern of solid rock, from which 300 pounds of ice were soon cut. The thick foliage overhead prevents the rays of the sun from striking the rock, beneath which the water congeals.

— Reports which come from various parts of the country indicate that this will be a busier season in church building than there has been for ten years past, despite the talk of financial and industrial depression. Contracts thus far let call for structures that will cost between \$35,000,000 and \$40,000,000. While all this money may not be spent upon the buildings before the end of this year, contracts uncompleted at the beginning of the season will make the total expenditure this year approximately \$40,000,000.

— About forty years ago, on Aug. 4, 1874, a group of clergymen and Sunday-school teachers held the first Chautauqua meeting. These summer Chautauquas are being held in 3,000 American cities and towns. It is estimated that by the end of the season in September, 8,000,000 persons will have paid their admissions to Chautauqua tents and auditoriums, and that approximately \$7,500,000 will have been disbursed as gross expenses for the holding of Chautauquas. Such is the popularity which has been attained by the Chautauqua, "the most American thing in America."

— In the calendar year 1913 the Pennsylvania Railroad lines east of Pittsburgh, Pa., carried 108,000,000 passengers without the loss of a life from a train accident. The story of exemption from accident is made more impressive when it is stated that the record of six months means the safe operation by day and night, in all kinds of weather, of 680,000 passenger trains. At the same time approximately as many freight trains are being operated. On the Pennsylvania lines east of Pittsburgh no passenger has been killed in a train accident since 1912. During this period these lines have carried more than 161,000,000 persons without the loss of a single life in a train accident.

— Approximately 584,000 acres of land in California and Oregon have been set aside by Secretary Lane of the Interior Department under the enlarged homestead act. The designations include nearly 300,000 acres in California and 284,000 acres in Oregon. The Secretary also has recommended to President Wilson the restoration of 129,601 acres of withdrawn land in Montana and more than 43,000 acres in western Wyoming. These lands have been classified as coal lands, but examination by the geological survey has shown that they possess but little coal.

Educational Department

J. L. SHAW
F. GRIGGS
W. E. HOWELL

General Secretary
N. Am. Div. Secretary
N. Am. Div. Asst. Secretary

Faith's Summer Land

SAMUEL J. TOWNSEND

I HAVE gleaned a glimpse of glory
In the Southern sunset skies,
On the blue that bends above me
I have seen it pictured there;
Fitting foreword for the story
I shall read in paradise,
With the loved and those that love me
In that summer land so fair.

I have gleaned that glory, gleaming
O'er the Southern sunset sea,
In the starry depths below me
And the glowing heights above;
And my raptured soul is dreaming
Of the grandeur yet to be,
And the ransomed that shall know me,
In that summer land of love.

As I view the sunset glory
By the Master Artist limned,
And behold the splendor blazing
In the star-lit depth and sky,
Shines anew redemption's story,
And mine eyes with tears are dimmed,
As I lift my soul in praising
To that summer land on high.

There are heights and depths of pleasure
In the summer lands of earth,
Yet full many a thorn of sadness
Bear the blighted bowers of time.
And angelic reed shall measure
Earthly joys of fleeting worth,
With the soul's first glimpse of gladness
In faith's summer land sublime.
Orlando, Fla.

Notes Afield

ONE purpose of my visiting Pacific Union College was to promote the work of preparing church school manuals, which was begun in the normal department there last winter. Four of the normal faculty are each working out a manual, on primary reading, Bible history, household economy, and drawing, respectively. The manuscript for two of these has already been completed. Three other manuals, on nature study, arithmetic, and sewing, are under preparation elsewhere, manuscript for one of which is now in hand.

In company with Prof. M. E. Cady, who was with us in our councils, and who has sufficiently recovered his health to take up his work as educational secretary of the Pacific Union Conference, I went from the college to the Pacific Press. It was a satis-

faction to meet once more these workers, who have done so much toward building up our educational work by way of publishing our school textbooks and supplies.

After consultation about some further publishing work, we returned to San Francisco the next day in time to bid Godspeed to Elder and Mrs. Daniells at the steamer as they set out on their long journey in the interests of this world-wide message. How vastly different the circumstances, measured by the progress of the advent movement, from those under which they sailed for Australia more than twenty-five years ago! With the rapid increase in facilities for transportation and communication, the multiplication of workers and missionary enterprises, and the enlarging output of our publications, the world is growing smaller and smaller, and the blessed hope of Christ's glorious appearing is drawing nearer and nearer to fruition. In connection with Elder Daniells's departure, the incident of Miss Shull's having scarcely more than twelve hours' notice for accompanying him, impressed me, as I spent the night at her home, as an incident in illustration of how our young men and women are to be minutemen, ready to respond to the call for recruits abroad whenever that call may come.

Ten-Grade Day Schools

The church school at Mountain View has been thriving under the direction of Miss Frances Fry and Miss Pearl Smith. The church was laying plans to increase their facilities so as to add the ninth and tenth grades next year. They have already employed one extra teacher for the purpose. The ten-grade day school is a type of school that will multiply and ought to multiply among us, in order to bring Christian school privileges closer to the homes of the people. If proper care is taken to provide efficient teachers and supervision, thorough work can be done in these grades at far less investment and running expense than can a boarding school be maintained. Some of our stronger churches are able to do this work now, and two or three churches could unite, even with some expense of transporting the pupils by carryall or trolley, and accomplish the same thing with economy of effort. Several of these ten-grade day schools are now operating on the Pacific Coast.

Lodi Academy

The work of this school has been partly described in a previous article. The academy is located in a fruitful valley in such direct line from the head of San Francisco Bay that the sea breezes often play refreshingly about the school in the afternoon. I found several former students of Healdsburg College connected with the work, notably Prof. W. C. Baldwin and Mrs. Baldwin, *nee* Abbie Oakes, and Brother Fred T. Oakes and Mrs. Oakes, *nee* Lois Baldwin—all four family names about the Healdsburg home. Brother W. B. Taylor is conducting a carpentry and cabinet department of unusual merit, and Prof. and Mrs. E. E. Gardner, of Battle Creek College days, are giving their talent to the upbuilding of the school. Professor Derby having been called to Union College, Prof. J. H. Paap, of Pacific Union College, is to be principal, with Mrs. Paap an able assistant in the school.

Surely every one connected with the educational work of the Pacific Union Conference, in view of the diligent efforts being made to raise that work to a degree of strength beyond its own precedent, has reason to be of most excellent courage.

W. E. H.

NOTICES AND APPOINTMENTS

Camp Meetings

CENTRAL UNION

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

COLUMBIA UNION

Chesapeake..... Oct. 4-11

LAKE UNION

Northern Illinois, Downers Grove... Sept. 3-13

PACIFIC UNION

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

SOUTHEASTERN UNION

Florida, Orlando..... Oct. 8-18
Florida, Orlando (colored)..... Oct. 8-18

Western Colorado Conference

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

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

Seventh-Day Adventist Association of Western Colorado

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

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

October "Watchman"

AMONG the many interesting subjects considered in this number are the following:—

- "Madness of War."
- "Imprisoned Empires and Their Struggle for the Sea."
- "Navies of the Air; Their Part in Great War."
- "Has the Bible Foretold Present-Day Conditions?"
- "A New Pope."
- "Blessedness of the Blessed Hope."
- "Spiritualism; What Is It? and Why Is It?"
- "Political Conditions in Mexico."

These articles are well illustrated, and the magazine will also contain some striking cartoons on the present war. The cover design is especially impressive, showing an aerial battle.

Obituaries

RANSOM.—Bernice Wilma, infant daughter of Mr. and Mrs. A. A. Ransom, was born June 16, 1914, and died Aug. 7, 1914, after a very short illness. Funeral services were conducted at the home, after which she was laid away to await the call of the Life-giver.

S. F. McCULLY.

COWLES.—Samuel Cowles died in Saginaw, Mich., July 11, 1914, aged 56 years and 4 months. He is survived by his wife and three children. The deceased was a faithful soldier of the cross. He had a kind heart, and the peace of God was reflected in his countenance. Words of comfort were spoken by the writer.

M. C. GUILD.

PARKER.—Sarah C. Parker was born in Illinois. She died in Loma Linda, Cal., July 11, 1914, aged 68 years. Her husband, a son, and a daughter are left to mourn their loss. Sister Parker accepted present truth in Storm Lake, Iowa. She was laid to rest in the Redlands (Cal.) cemetery. We feel confident that she sleeps in Jesus.

J. A. BURDEN.

EASLER.—Died July 3, 1914, at Crouseville, Maine, Verne Easler. She was an earnest Christian, active in church work, and three years ago took up Bible work in the city of Portland. While anxious to live and have a part in proclaiming the message, her peace was made with God, her will resigned to his, and she sleeps in hope. Words of consolation were spoken by a local pastor.

W. J. DUNSCOMBE.

FRYE.—Mts. Eliza Frye, of Washington, Pa., died at the home of her daughter in Pittsburgh, Pa., July 27, 1914, aged 80 years, 1 month, and 7 days. A goodly company of friends and neighbors was present at the funeral service, which was conducted by the writer. Sister Frye was a Sabbath keeper for a number of years, and died with the assurance that she will come forth in the first resurrection.

F. H. ROBBINS.

ROGERS.—Ethel Grace, daughter of H. C. and R. J. Priddy, was born June 8, 1880, in Pendleton, Ind. She was married to Steward Rogers, Feb. 18, 1902. Our sister is mourned by her husband, three daughters, a mother, two sisters, and one brother. She was converted and became a member of the Seventh-day Adventist Church in 1897. Her death occurred July 11, 1914, at Noblesville, Ind. We feel confident that she sleeps in Jesus.

W. A. YOUNG.

PETERSON.—Died in Elgin, Ill., July 20, 1914, Julius Peterson. He was born in Norway, Aug. 5, 1848. He learned the watchmaking trade in his home country, and came to Elgin when twenty years of age, working for more than half a century at his chosen calling. The end came unexpectedly, but he professed a readiness to rest if it were God's will, and felt that he was accepted of the Lord. His family hope to meet him in the kingdom of God. He is survived by his wife, four children, three brothers, and one sister.

WM. COVERT.

WARREN.—Doran Warren was born in northwestern New York, May 13, 1837, and died in Berkeley, Cal., July 8, 1914, aged 77 years, 1 month, and 25 days. His son, Elder Luther Warren, two daughters, and an aged sister are left of his near relatives. In early life the deceased moved with his parents to Michigan, where, in 1854, through the labors of Elders Loughborough and Cornell, he heard and accepted present truth. He remained a firm believer until the day of his death. Words of comfort were spoken by the writer from John 11.

J. A. BURDEN.

LAUSTEN.—Martin Lausten was born March 4, 1880, in Ford County, Illinois, and died from accidental drowning July 20, 1914, aged 34 years, 4 months, and 16 days. At the age of twenty he was baptized, and constantly sought to lead a consistent Christian life. As a canvasser he sold many of our books, and was expecting soon to enter the field again when his plans were suddenly terminated by death. The sorrowing mother, brothers, and sisters have our sympathy in their sad bereavement. The funeral services were held at Berrien Springs, Mich.

CLIFFORD A. RUSSELL.

LONG.—Mrs. Carrie M. Long was born in Ft. Collins, Colo., July 30, 1892, and died in the same city on July 10, 1914. She was married to Mr. F. A. Long four years ago, and their home was in Cheyenne, Wyo. All was done that love and skill could devise to relieve her during her last sickness, but it was God's will that she should rest. The deceased was reared in the faith of the third angel's message, and during the closing hours of her life she sought and accepted her Saviour. Her husband, parents, three sisters, one brother, and a large circle of relatives and friends are left to mourn, yet not without hope. Elder Watson Zeigler spoke words of consolation from John 6:39.

C. S. CLEMENS.

MCMMASTER.—James Elsworth McMaster was born in October, 1888, in Nebraska. He lived there until 1896, when he came to North Dakota. He died at Sanger, March 21, 1914. Brother McMaster accepted present truth at the age of twenty-two, and was a true Christian till the time of his death. Three brothers and two sisters survive. * * *

DICKENSON.—Mrs. Hattie Dickenson, wife of Edward Dickenson, died at her home in Vergennes, Ill., March 21, 1914. She was born in Genesee County, Michigan, June 22, 1845, and was married in 1862. Her husband and four children are left to mourn. The deceased was a member of the Seventh-day Adventist Church for the last thirty years of her life, being an earnest, faithful Christian.

J. M. WILBUR.

MCCULLY.—Catharine Kilmer was born in Ontario, Canada, July 27, 1836, and died at the home of her son, near Sheridan, Wyo., July 29, 1914, aged 78 years and 2 days. She was married to Alfred McCully on Nov. 19, 1863. Five children were born to them, four of whom survive. Mother accepted present truth and united with the Seventh-day Adventist Church at Afton, Iowa, about thirty-seven years ago. She was ever faithful to her Master, and fell asleep with the assurance of a part in the first resurrection.

A. S. MCCULLY.

WHITNEY.—Died in Stockton, Cal., May 14, 1914, Leon Kenneth Whitney, aged 15 years, 2 months, and 17 days. He was the only son of his parents, a dutiful boy and an earnest Christian. His loss will be keenly felt in his home, and also in the Sabbath school, of which he was an active member. Kenneth was born in Indiana. The family moved to Salt Lake City, Utah, and later to California. He sleeps in Jesus' until the resurrection morning. Words of consolation were spoken by the writer.

C. M. GARDNER.

BRANNEN.—Josiah Bacus Brannen was born in Nashville, Tenn., Jan. 24, 1824. He was married to Nancy G. S. Robinson in Albia, Iowa, March 21, 1849. He served in the Mexican war as bodyguard for Col. E. D. Baker, and was distinguished for bravery and efficiency. He came to California in the early days of its history, and during most of his residence in this State was a believer in the truth. He died June 22, 1914. Sister Brannen, fourscore years of age and feeble, survives him. He was buried in the soldiers' quarter of Pacific Grove cemetery.

D. T. FERRO.

BLAKE.—Died at his home near Oxford, Wis., July 2, 1914. Brother Blake, aged 77 years, 5 months, and 23 days. He was born in the town of Prescott, Mass. At the age of seventeen he came with his parents to Wisconsin. In 1861 he was married to Isabel Christoper. To this union three sons were born. His companion died in 1891, and some time later he was united in marriage with Mrs. Margaret Wahl. Brother Blake accepted present truth in 1859, and walked faithfully in the light until his death. He served as elder of the local church for many years. His wife, four sons, and one brother are left to mourn, but not without hope.

F. F. PETERSEN.

HUBBARD.—Susan Genson was born in Middlebury, Tioga County, Pa., Jan. 27, 1848, and died in Scottville, Mich., June 15, 1914. She came to Michigan with her parents in 1865. Jan. 2, 1866, she was married to Joseph N. P. Hubbard, and to them six children were born. Her husband died several years ago. She accepted present truth in 1888, at a tent meeting, and became a charter member of the Seventh-day Adventist Church of Scottville, Jan. 13, 1889. She remained a faithful and active member of this church until her death, and was highly esteemed by all who knew her. The truth was well spoken of through her godly life, and her earnest words of faith and courage will be greatly missed by the church. "Who will take her place and do her work?" was often asked. The use of the Evangelical church was freely offered for the funeral, our own being too small to accommodate the large congregation of sympathizing friends to whom the writer spoke of the blessed hope. Text, Titus 2:13.

E. W. WEBSTER.

THORP.—James Thorp was born in Bristol, Ohio, May 5, 1843, and died at his home in Sand Lake, Mich., June 9, 1914. He served in the Civil War, receiving an honorable discharge. In 1865 he was married to Wealthy S. Potter. Three children were born to them, all of whom are living. Mr. Thorp moved to Michigan in 1879. He became a Seventh-day Adventist soon after leaving the army, and until his death was an ardent worker in the cause of God. For years he served as elder of the Sand Lake church. Words of comfort were spoken by the writer.

J. M. WILBUR.

MENZIE.—Brother Menzie was born in Toronto, Canada, Jan. 15, 1854, and died in Tomahawk, Wis., June 6, 1914. In 1898 he came to Wisconsin, and in 1901 he was married to Miss Philonene Souve. To this union one child was born. In 1911 Mr. Menzie accepted the threefold message of Revelation 14, and in 1912 was baptized by Elder T. G. Lewis. He died in the bright hope of being called forth in the resurrection morning. Mrs. Menzie and one daughter remain to mourn the loss of a kind husband and a loving father. Words of comfort were spoken by the writer.

P. C. HANSON.

LILIF.—Bertha Lilif was born in Elizabethtown, Ill., on Jan. 9, 1882, and died July 16, 1914, in San Fernando, Cal. From her girlhood days she had cherished the desire to become a missionary, and she gave herself to God for work in China. She accepted the truth at Paducah, Ky. Later she spent some time in the employ of the Southern Publishing Association, and also took the nurses' course. She was on her way to her chosen field of labor when stricken with the sickness which caused her death. Her hope was bright until the last, and she fell asleep trusting in the Saviour.

J. W. ADAMS.

GRIFFITH.—Minerva Jane Gray was born Oct. 9, 1848, and died July 21, 1914, near Brownstown, Ill., at the age of 65 years, 9 months, and 12 days. She was married to Hiram Norris Nov. 30, 1871, and to them was born one daughter. After her husband's death she was united in marriage with Harrison Griffith, who, with their five children, is left to mourn. Two brothers and two sisters of the deceased also are living. In 1905 Sister Griffith united with the Seventh-day Adventist Church, of which she remained a faithful member until her death. She fell asleep in the hope of a part in the first resurrection. The funeral services were conducted by the writer.

R. J. NETHERY.

ROBBINS.—Charles R. Robbins fell asleep in Jesus, June 14, 1914, at the home of his daughter in Tiverton, Nova Scotia, aged 78 years. He first learned of present truth through a series of lectures given in Nova Scotia by Elder J. R. Israel during the winter of 1876. In 1882 Brother Robbins made a voyage to Japan, and returning to San Francisco in poor health, he went to the Rural Health Retreat at St. Helena, Cal. While there he embraced present truth and united with the Seventh-day Adventist Church. For some years he engaged in ship mission work in San Francisco and Brooklyn; but in 1905 he returned to his home in Tiverton, Nova Scotia, and united with the little company there, remaining a faithful member until his death.

BYRON OUTHOUSE.

ADKINS.—Mrs. Mary Catherine Padgette Adkins was born in Philadelphia, Jan. 22, 1885, and died in Wilmington, N. C., July 18, 1914. During the summer of 1905 she heard the truths of the third angel's message presented in Philadelphia, Pa., by Elders W. J. Fitzgerald and Morris Lukens, and united with the West Philadelphia church. Nov. 20, 1907, she was married to W. L. Adkins, at present one of our workers in the North Carolina Conference. Sister Adkins was taken ill while they were associated with the writer in a tent effort at Wilmington, N. C., and died at the Walker Memorial Hospital, on July 18, 1914. Elder H. M. J. Richards conducted the funeral service, which was held in Philadelphia. She is survived by her husband and one son, her parents, three sisters, and three brothers.

CARLYLE B. HAYNES.

SHASKY.—Lena Shasky was born in Plover Wis., Sept. 28, 1890, and died in Springfield Ill., Aug. 13, 1914. As a child she was loving and kind, and as she grew older these traits of character strengthened. After the death of her mother, two years before her own, she filled the missing link in the home to the best of her ability. She is survived by a father, five brothers, and three sisters, who sorrow in hope. When called to rest, she was preparing for the Bible work, which she was to take up early in September. The funeral service was held in Battle Creek, Mich., Elder A. J. Clark officiating.

* * *

BABCOCK.—I. T. Babcock was born near Humboldt, Nebr., May 29, 1871, and was accidentally killed at Freeport, Mich., June 17, 1914. The deceased was married. Dec. 25, 1893, to Miss Myrtle Pollen. Two children were born to this union. Mrs. Babcock died later, and in October of 1910 he was married to Miss Hattie B. Morar. They had one daughter. The family moved from Ohio to Michigan in 1911. Brother Babcock was an earnest Christian, and hoped for the soon coming of the Saviour. His wife and three daughters, together with his parents and three brothers, are left to mourn.

J. M. WILBUR.

SCHOELLHORN.—Frederick F. Schoellhorn was born in Bavaria, Germany, Oct. 6, 1843, and died at his home in Alameda, Cal., July 24, 1914. He accepted the third angel's message in San Francisco, Cal., in the year 1882, under the labors of Elders I. D. Van Horn and J. O. Corliss. He became a charter member of the Leguna Seventh-day Adventist Church. He frequently wrote for our German papers. His one ambition was the salvation of souls. Because of his manly Christian character, Brother Schoellhorn was loved by all who knew him. His wife, five married daughters, and one stepson are left to mourn.

C. E. FORD.

WILBUR.—Josiah Wilbur was born in Jackson County, Ohio, Sept. 4, 1823, and departed this life March 21, 1911, aged 87 years, 6 months, and 17 days. Mrs. Louisa Wilbur, his wife, was born Dec. 28, 1827, in Pennsylvania, and died at their home in College View, Nebr., July 12, 1914, aged 86 years, 6 months, and 14 days. They were married April 10, 1847. Brother and Sister Wilbur accepted this message in 1859 and were faithful to the end, being honored members of the Seventh-day Adventist Church for over half a century. Of their thirteen children ten survive. They will sleep in Jesus until the resurrection morning, when the King shall come to claim his own.

J. H. MORRISON.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance
 One Year.....\$2.00 Six Months.....\$1.00
 Three Months.....\$.50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-office Money Orders payable at the Washington, D. C., post office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD
 Takoma Park Station - Washington, D. C.

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

The Hand of God in History

By W. A. SPICER

No other line of study outside of the Bible itself so increases one's usefulness in presenting Bible truths as does the study of history. When the record of historical events is placed side by side with Bible prophecies, a combination is secured which makes the study both convincing and entertaining. In the new book "The Hand of God in History," this plan has been followed in a manner which renders the book invaluable to Bible students. A few who have read the book speak of it as follows:—

"Elder Spicer has taken much pains in collecting important data and statistics that will be of value, especially to our ministry." — *Elder I. H. Evans, president of the North American Division Conference.*

"This interesting book is a veritable mine of information concerning the working of God's providence as revealed in the study of human history, which is shown to have fulfilled the prediction of the prophet throughout the ages." — *G. H. Heald, M. D., editor Life and Health.*

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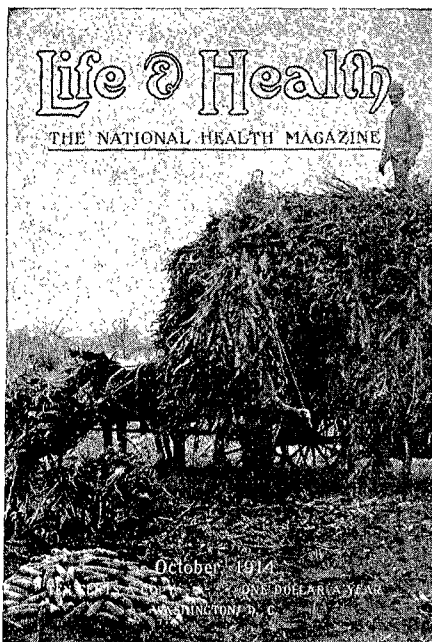
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WASHINGTON, D. C., SEPTEMBER 10, 1914

CONTENTS

QUESTIONS AND ANSWERS.....	2
GENERAL ARTICLES	
Testimonies Regarding the Sabbath, C. E. Holmes.....	3
The Doctrine of Creation, George McCready Price.....	4
A Word of Caution, R. A. Underwood.....	4
"Judge Not"—No. 7, A. E. Place.....	4
The Second Advent Movement—No. 9, J. N. Loughborough.....	5
The Scriptures a Safeguard, Mrs. E. G. White.....	6
The Sabbath in the Bible, Ahua J. C. Bond.....	6
EDITORIAL	
"A Kingdom Which Cannot Be Moved"—Vain Assumptions and Idle Speculations—To Rule the World—Our Safety—Conversion—Correctly Interpreting Prophecy—The Bondage of Women.....	8-12
THE WORLD-WIDE FIELD.....	12, 13
OUR HOMES.....	14, 15
THE FIELD WORK.....	16-19
NEWS AND MISCELLANY.....	19
EDUCATIONAL DEPARTMENT.....	19, 20
MISCELLANEOUS.....	20, 21

LAST week Elder Eugene Leland, of Michigan, was booked to sail from New York for the Bermuda Islands, to spend a few months in evangelistic labor in connection with our church in Hamilton, the capital.

UNDER date of August 7 and 16, Elder Guy Dail, secretary of the European Division Conference, writes to the General Conference from Hamburg, Germany, reporting the workers at that point well. This is our first word from Germany since the outbreak of the war.

THE Nashville (Tenn.) Food Factory, which was expected to close the first of September, will probably continue in operation until the first of October. Orders will be received for the present, subject to such delays as are incident to the reduced force now employed. Such universal regret has been expressed at the prospect of the closing of this factory that earnest efforts are being put forth to arrange if possible for its continuance, but not as a conference institution as at present. Just what can be done remains to be seen. The address of the factory is Madison, Tenn.

WRITING from the Nyasaland head station, Elder W. B. White reports that he finds it beautiful for situation. "It is a strong station," he says, "with a godly, level-headed superintendent. We expect to baptize twenty or more next Sunday. Here we have thirty-eight outschools, while nearly five hundred are in the Bible classes. This means that when these are fully instructed and established they will be baptized and unite with us, if faithful." Mrs. J. C. Rogers was just leaving the station on a journey of nearly one thousand miles, to join Elder Rogers in the new location on the Tanganyika plateau. She makes the journey alone save for the native carriers.

WRITING from El Paso, one of the gateways to Mexico, Brother E. R. and Mrs. Johnson, under appointment to that field, report a hopeful outlook over the border, with prospects of soon being able to settle down into the work from the Mexico City base. "Though we cannot converse a great deal as yet," they write, "we do understand the language of fellowship and courtesy, and surely the Mexican brethren are well versed in that. It is a pleasure to meet them."

WE have received many encouraging reports from our brethren in the field regarding the REVIEW AND HERALD War Extra, which has recently been published. A number of our workers engaged in tent efforts have used large numbers of the Extra to good advantage in connection with their meetings. A letter received from Elder Stemple White, of Duluth, Minn., speaks of the excellent interest he has in his tent meetings, and of the good use which his workers have made of literature bearing on the present situation in Europe. Twenty-five or thirty thousand copies of the Extra were distributed in the city of Washington, D. C., where Elder R. E. Harter is conducting a successful meeting. Elder J. S. Washburn writes of the good use he made of the Extra in a large interest which he has in the city of Philadelphia. The matter in this number is still very timely, and we believe that still further use could be made of it by those engaged in labor for the general public.

One Million Copies

IN the REVIEW of August 13 the first announcement was made of the issuing of the REVIEW War Extra, and on September 2—only twenty days after this announcement—one million copies had been ordered. Never before in the history of our publishing work has any one issue of any of our papers reached a circulation of one million, though some of them have been very attractive and important issues and the time of their circulation has in some instances been extended over a long period. It is, therefore, worthy of special note that the good old REVIEW, the voice of the denomination, which was born with the message and has ever been an inspiration to all believers, has the honor of first reaching the million goal, about which we have talked and for which we have planned for a long time, and that it did this in the remarkably short period of twenty days.

In 1853 Elder James White carried an entire issue of the church paper to the post office in a carpetbag; but during the past three weeks it has required the daily services of large wagons and trucks to convey the REVIEW Extra to the railway mail shed. On its account our local post office has had to work overtime, and mail clerks have been forced to postpone their vacations; and our presses have had to run twenty-four hours each day for a long time.

This shows the great possibilities before us in the circulation of our excellent literature. Let us not rest content with what we have already accomplished, but let us faithfully continue our efforts in the giving of the gospel message. Not only the REVIEW, but the Signs, the Watchman, and every one of our excellent periodicals should be circulated like the leaves of autumn. We have done too little; let us seek to do more. D. W. REAVIS.

Now Time to Get Your Ingathering Supplies

THE time is here once more to order through your church librarian or directly from your conference office a supply of the new Harvest Ingathering REVIEW.

We have heard from some near-by sections that almost twice as many papers are being sent for as last year. This is good. To provide these papers and keep up its other work, the Review and Herald Office is running night and day, with three shifts. A million of the War Extra are already ordered, and shall we not follow this immediately with a million of the Ingathering REVIEW?

Now that we must support, for a time at least, the European missions, the demand is upon us for almost double duty. We hope every reader of the REVIEW will begin early to plan for faithful work among neighbors and friends with the Ingathering number.

If you have not yet received a sample copy, drop a card to your conference office, and one will be sent you. The stirring times for which we have been looking many years are now upon us. Shall we meet the demand of the hour? The Harvest Ingathering REVIEW will provide the opportunity for all to do a grand work for God just now. T. E. BOWEN.

WE rejoice in the many excellent camp meetings and conference sessions which have been held during the last few months. From every part of the field there comes a note of cheer and courage. A letter just received from Elder B. G. Wilkinson, president of the Columbia Union Conference, says of the little camp meeting just held in West Virginia: "This meeting was a splendid success from every standpoint. The Spirit and power of God were felt in the camp and resulted in a great revival. There were less than one hundred adults on the ground, but the brethren responded nobly to the emergency call, and gave in cash and pledges one thousand dollars. They are organizing the conference to carry the appeal for help for mission work throughout the whole field."

Brother Wilkinson also speaks of the excellent showing made last year by the Mount Vernon Academy. We are glad to pass on this good word for the encouragement of others:—

"We are greatly encouraged with the annual report from Mount Vernon Academy. The net operating gain for this year alone was \$2,179.57. Gifts and donations were made to the amount of about \$9,000; so during this school year the academy reports a total gain of \$10,994. As in the past about \$9,000 had been spent in repairs on the building, it was in excellent condition when the Ohio camp meeting was held on the grounds of the academy a short time ago. The debt is now reduced from \$33,000 to less than \$18,000. The brethren are all of good courage, and expect to see the work go onward in that field."

WE learn that Brother S. H. Carnahan sailed last week from New Orleans for Havana, Cuba. He has been for some time in Oregon, and returns to Cuba to act as secretary and treasurer of the Cuban Mission and to connect with the mission training school being established in Santa Clara, one of the central cities of the island.