

THE ADVENT SABBATH  
**REVIEW AND HERALD**

THE  
EVERLASTING GOSPEL



OPEN DOORS TO  
ALL THE WORLD

## THE WORK AND THE WORKERS

Now ready, the great October or "Indulgences," "Penance," and "Purgatory" number of the *Protestant Magazine*.

THE "Lincoln" "Armageddon," and "American Liberties" number of *Liberty Magazine* is just off the press. Don't miss it!

THOSE pictures showing how Rome's subjects practice bloody, cruel "penance" today under the American flag, speak for themselves. Send 10 cents for sample copy of the October *Protestant Magazine*.

UNTIL Dec. 31, 1914, all sending \$1.00 for a *Protestant Magazine* or a *Life and Health* subscription for the year 1915, will receive FREE OF CHARGE the October, November, and December, 1914, issues — FIFTEEN MONTHS FOR \$1.00.

THE great October or "School," "Child Welfare," "Anti-War," "Medical Missionary," "Healthful Cookery," and "Questions and Answers" number of *Life and Health* is selling fast. Is your order in? Sell it to teachers, parents, and every one. Send \$1.00 for 20 or \$2.00 for 50 copies today. Don't put it off! To see it is to want it.

MANY students in our colleges and academies are planning to earn at least a portion of their school expenses by selling *Life and Health*, *Liberty*, and the *Protestant Magazine* after school hours. Students desiring to examine sample copies of these magazines may send 25 cents in stamps for the three current numbers. Why not improve your afternoons, Saturday nights, and Sundays? Try taking subscriptions also. Liberal commission. Write for particulars.

BROTHER H. A. MAY, secretary of the New Jersey Conference, writes: "I thought you would be glad to know that we have a new Sabbath keeper here in Trenton whose acceptance of our teachings can be traced at least indirectly to the *Protestant*. About the last of March, Brother S. R. Haynes, one of our agents, visited the railroad yards and sold the magazine and took subscriptions. He secured the subscription of Mr. —, who was a fireman. This man, after becoming interested in the magazine, secured some tracts from a fellow workman that was attending our meetings. He also bought 'Daniel and the Revelation,' paper binding, and studied the tracts and the book quite carefully. One week ago last Friday he went to the office to ask for the Sabbath off. His employers refused to give it to him, and he told them that as he could no longer harmonize with their methods of doing business he should work for them no longer. The next day he came to church. Elder Sandborn examined him on the different points of truth,—nearly all the fundamental points of our faith,—and he is firm and straight. With no visible means of support, he gave up his position as fireman, which paid him from \$90 to \$120 a month. There are people who are hungry for this truth, and only need some one to take it to them."



**THE FLAGELLANTS IN BALINTAWAK, P. I., READY FOR THE PRELIMINARY SCOURGING**



**CRAWLING OVER THE COURSE**



**THE EFFECT OF THE SCOURGING**



**WASHING OFF THE BLOOD AFTER THE CEREMONY**

Above appear three of the six striking pictures found in the "Picture Section" of the October or "Indulgences," "Penance," and "Purgatory" number of the *Protestant Magazine*, just off the press. Full-page pictures of the new Pope, Benedict XV, and of the former Pope, Pius X; also another "Flagellants" picture. See also "Tariff on Sins," "Oath of Knights of Columbus," "Romanizing a Legislature," and "President Wilson's Message to the Vatican." This number contains ten pages of standard authorities on "Papal Indulgences." Order 20 copies for missionary work among Roman Catholics, for only \$1.00, or 50 copies for \$2.00.

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

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

VOL. 91 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 1, 1914 No. 41



## THE SERMON



### The Present Crisis \*

THERE is no doubt about the crisis; the very nerves of the world have been tingling over this crisis for more than a month. Six weeks ago the first page of the morning paper was taken up with what seemed to be important news,—a great strike somewhere, or perhaps the latest word concerning the home rule question, as people were waiting from day to day to see whether there would be a revolution in Ulster; or very likely it was the Mexican war, and we were almost breathless at times to see whether this country would be involved. But for the last month industrial troubles, the home rule question, and the Mexican war have been altogether subordinate; they have been given little space on the inside of the newspaper, and the first page has been filled with glaring headlines of such news as we have never read before. It has not been a local crisis; it has not been a special trouble in one nation; many nations have been involved. The calendar for the last month is certainly very striking; just let me give you a sketch of it: War has been declared among the nations during this month as follows: August 1, Germany against Russia; August 3, Germany against France; August 5, Great Britain against Germany; August 6, Austria against Russia; August 8, Montenegro against Austria; August 10, France against Austria; August 13, Great Britain against Austria; August 23, Austria against Japan; August 28, Austria against Belgium. It is no wonder that with remarkable unanimity the papers, both secular and religious, have put that word Armageddon over their accounts of this war,—no wonder, I say; for in all its history the world has never seen a conflict like this. One writer in speaking of this matter closed his article with this brief statement: "We face perhaps the most awful winter that mankind ever faced."

There is one thing very striking about this situation, and that is that the most terrible conflict of all the ages comes

after years of prophecies of peace. And it certainly was almost ironical that some of the delegates who went to Europe this summer to attend the Peace Conference were unable to reach their destination on account of war. It is no wonder that a cartoonist has pictured the Peace Palace at The Hague with the sign in large letters, "For sale on account of war."

What have been some of the reasons given for these peace prophecies? They are worth noting. You have heard them; you have read them. A writer in the *Bible Magazine* for September, sums up the matter in these words:—

"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. . . .

"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 was an additional factor 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.

"And so on through the list of obstructions that humanity had vainly placed in the way of the great historical forces."

These are some of the prophecies of peace, and they have all failed, and today the world faces a situation which it is impossible to describe in words. We get brief glimpses of it; but we can hardly imagine what it means to have lines of actual conflict extend for hundreds of miles; to have machine guns in operation that mow down whole ranks of men as a mowing machine cuts down the blades of grass. And the war is not confined to any one element; we have contending forces on the land numbering millions on each side; we have contending forces on the water with dreadnaughts and superdreadnaughts, and destroyers of all kinds; and wonderful to say, and new to tell, we have conflicts in the air. No one has ever known of such a situation.

This situation is not confined to the Old World; that is to say, the crisis

\* Address delivered by W. W. Prescott, Aug. 30, 1914, Washington, D. C., reported by Miss Margaret Weir.



itself is not confined there. I was reading in the morning paper today a report of a discussion in Congress only yesterday when the leader of the majority party of the House of Representatives used these words: "The American people are facing a crisis — one of the most serious crises that this country has faced since the Civil War — brought about by conditions over which they had no control." The whole world is involved in this crisis.

And now I want to ask you one simple question: Why have all these prophecies of peace failed? why have they come to naught? It is because these prophecies were not founded on the Word of God; it is because they were human speculation. There has been a sentiment created — a false sentiment — that the world is growing better, that we are approaching a millennium of peace and good will, and that there can therefore be war no more. And while these words were, as it were, upon the lips of the peace prophets, this terrible struggle broke out. Mark it and remember it, these prophecies of peace have failed because they are contrary to God's Word. This emphasizes the importance of the prophecies of the Bible and a proper understanding of them. I know very well that there have been absurd, illogical, fantastic interpretations of prophecy; I know very well that for a generation, again and again, somebody has risen and set a definite time for the world to come to an end, and has based his prediction upon a so-called interpretation of prophecy; and just as these peace prophecies have utterly failed, so have these other prophecies come to naught.

But there is a safe and sane interpretation of the prophecies of the Scriptures. They are given for our benefit; they are not given to tantalize us, merely to arouse false hopes, to set false ideas afloat. They are given for our instruction. In 2 Peter 1:19 we read as follows: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." This is the estimate placed upon prophecy in the Scripture, and there is no effort better worth the attention of intelligent people at this time than to seek prayerfully, intelligently, an understanding of the prophecies of the Scripture.

In order that we may be able to make a correct interpretation and application of prophecy referring to the present situation, I propose to call your attention briefly to an outline of this world's history extending over a period of over twenty-five hundred years. Necessarily this must be a mere outline. I think many who are here have heard a more definite exposition of these prophecies in this tent. I shall be obliged to take for granted some things. But I want to call your attention to a sweep of the prophetic word which will take you down through history until this very day, and I do this in order that you may see in a clear way that there are scriptures that

apply to this very hour,— scriptures that explain this very situation far differently from these prophecies that I have read here. Let us notice, then, first in the book of Daniel, chapter 2, the dream of Nebuchadnezzar:—

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay."

The head of gold is Babylon; the breast and arms represent the Medo-Persian kingdom, which succeeded the Babylonian kingdom in 538 B. C. The thighs represent Grecia, which succeeded Medo-Persia in 331 B. C. "And the fourth kingdom shall be strong as iron." In this you at once recognize what Gibbon has called the iron monarchy of Rome. The fourth kingdom was to be divided. Mark the situation which existed in Europe when the present war broke out. The marriage relation bound together nearly all these large kingdoms; they seemed to be united as one brotherhood. "But they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now mark the outline of this prophecy,— Babylon, then Medo-Persia, then Grecia, then Rome, then divided Rome, and an effort to unite these divided kingdoms in one. "But they shall not cleave one to another.

... And in the days of these kings [in the days of this divided state of the fourth kingdom] shall the God of heaven set up a kingdom." The record does not say that it shall gradually absorb and convert all these other kingdoms, but, "It shall break in pieces and consume all these kingdoms, and it shall stand forever." No basis there for looking for a millennium of peace at the close of this world's history! It is more in harmony with that scripture in the second psalm, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." That is the picture that the prophetic word gives of conditions and experiences at the close of this world's history.

In the seventh chapter of the book of Daniel, an outline is given again of these four kingdoms, with an added specification; and I read concerning the fourth beast: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." The interpretation of this

prophecy is given in this very chapter, in the seventeenth verse: "These great beasts, which are four, are four kings, which shall arise out of the earth." Then the prophet desired to know more about the fourth beast, and this answer was given him: "The fourth beast shall be the fourth kingdom upon earth, . . . and the ten horns out of this kingdom are ten kings that shall arise." Here we have a very definite prophecy of the division of the four kingdoms into ten kingdoms. And this whole prophecy closes with this prediction: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." These prophecies carry us down from the time of Babylon in one grand sweep of the world's history until the close of earth's history and the setting up of the everlasting kingdom of God.

We have prophecies in the New Testament that cover the ground from the first advent to the second in a more definite way, filling in, as it were, the outline of these prophecies. I can only refer to them.

The second and third chapters of the book of Revelation record the prophecies of the seven churches, covering the experiences of the church from the time of the first advent to the time of the second advent. I wish to note just the closing words concerning the last church: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. The seventh church, or the period covered by it, closes with the overcomers on the throne. That corresponds exactly with the prediction in the seventh chapter of Daniel, where it says the saints shall take the kingdom and possess the kingdom. Mark that it is a question of a kingdom, of what kingdom shall be established on the earth; whether it will be these world powers, or whether they shall be cast aside and another kingdom set up on the earth which shall stand forever. The conflict closes with the overcomers on the throne.

In the sixth chapter of this same book we have the prophecy of the seals, and there are seven of these seals. The sixth seal is the last one describing conditions on the earth. Let me read it: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12, 13. That earthquake was the great earthquake of Lisbon, in 1755; the sun and moon were darkened in May, 1780, and the stars fell in November, 1833. We are under the sixth seal, the last one describing earthly conditions.

"And the heaven departed as a scroll

when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Verses 14-17. Those are the events under this sixth seal. The seventh seal introduces us to heavenly experiences.

Chapters 8 and 9 of this same book of prophecy give us another line of history under the symbol of the seven trumpets. Note the fullness of these prophecies. The seven churches cover the time from the first advent to the second advent, and give the spiritual side of the church. The seven seals cover practically the same time, and give the history of the church under oppression. The seven trumpets deal with about the same period, and give the history of the political powers used as a scourge against the church because of apostasy.

We have four trumpets mentioned in the eighth chapter. These four trumpets represent the attacks of the barbarians upon the Western Roman Empire. The first trumpet represents the attack of the Visigoths under the leadership of Alaric. This trumpet begins with A. D. 395, when these invasions began. Then came the Vandals from North Africa under the leadership of Genseric, from 428 to 476; meantime we have also Attila, who called himself the "Scourge of God," leading the Huns against the Western Empire; and the history of the Western Empire as one empire, closes with the downfall of Western Rome in 476, with Odoacer of the Heruli, as the new ruler. This brings us to the year 476, when we find that the prophecy in the second chapter of Daniel, "the kingdom shall be divided," and that in the seventh chapter of the same book, that out of the fourth beast should come ten horns, are literally fulfilled.

In the ninth chapter of Revelation we have the fifth and sixth trumpets, and these deal with the invasion of the Mohammedans against the eastern division of Rome, whose capital was Constantinople.

The fifth trumpet describes the campaigns of the Arabian Mohammedans, beginning with their earliest operations after the rise of Mohammed, their prophet. The period assigned to them after "they had a king over them . . . whose name in the Hebrew tongue is Abaddon," is the symbolic period of five months, or 150 days, or 150 years of literal time. This began with the invasion of Nicomedia under the leadership of Othman. This period, beginning in 1299, would end in 1449. The fifth trumpet was followed immediately by the sixth trumpet, which describes the work of the Turkish Mohammedans, and the period assigned to them is in prophetic time "an

hour, and a day, and a month, and a year," or 391 years and a fraction. Reckoning this period from 1449, it would extend to 1840, at which time the power of the Mohammedans "to slay the third part of men" would be restricted.

We have now covered in outline the time from that first prophecy in Babylon, about 600 B. C., to our own generation, A. D. 1840. There may be some in this audience who can remember what happened in 1840, when Turkey really lost its power and became subject to the world powers. From that time until now Turkey has been known as the "Sick Man of the East."

After 1840 comes the seventh trumpet, and I read its announcement: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15. Away back, over six hundred years before Christ, Daniel, the Hebrew captive in Babylon, made an outline of history and looked forward to the time of the division of the fourth kingdom. And he said, "In the days of these kings shall the God of heaven set up a kingdom, . . . and the kingdom shall not be left to other people." And away down in the stream of time the prophet John was given his vision of the seventh trumpet, and there was a voice in heaven answering, as it were, the voice of the prophet in Babylon, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

Next the prophet gives a picture of what goes on in connection with Christ's taking the kingdom that he might reign forever and ever. Let me read it: "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." A madness seizes upon the nations. What better evidence can we have of such madness than we see at this very hour? It hardly seems that the cool judgment of sane men would lead in such a conflict as this. "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." "The nations were angry, and thy wrath is come,"—a time of judgment, a time of reward. Daniel the prophet looked forward to this same time when he said, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time:" and he adds, "Thy people shall be delivered, every one that

shall be found written in the book."

Every pulpit in the city of Washington ought this very day to be resounding with these prophecies. Why is it that those who ought to be expounding the Word to the people to give them clear vision concerning this time—not human speculation, not fantastic, illogical interpretations, but the simple, clear interpretation of God's Word that the people may "know the time—are not doing it? No matter what any one may say to you, if you find light and evidence of God's leading and God's interpretation in what you hear under this tent, give it serious and candid consideration.

But what is the apparent cause of this situation? A Servian student shot Archduke Ferdinand and his wife, of Austria, as they were on a trip in Bosnia. Austria interpreted that as meaning that there was a Servian conspiracy against the Austrian monarchy. You will remember that it was only a short time ago that Austria seized upon Bosnia and Herzegovina. No wonder that there was a spirit of unrest. Servia really humbled herself in the dust before Austria, but declined to yield her very life, and Austria declared war. What was at stake in this? It was this question of the kingdom. Austria thought there was a conspiracy against the kingdom. It must be put down at all hazards, and Austria declared war on the basis that there was a conspiracy against the kingdom to overthrow the government.

Sin is a conspiracy against the government of God. Have you ever analyzed sin to make it mean to you that sin involves the dethroning of God and the putting of oneself in the place of God? That is what is involved in sin. Sin, if allowed to go on, would mean simply the dethronement of God and the taking of the kingdom by another. The whole question is a kingdom question. In the fourteenth chapter of Isaiah there is a description of such a rebellion, and mark that the leader of this rebellion is Lucifer: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north."

Sin means to dethrone God and put another government in the place of the government of God. That has been the purpose from the time sin was introduced into the world. The whole conflict from that time to this very hour is over the question of the kingdom. Shall it be a kingdom in defiance of the law of God, or shall it be a kingdom of peace and righteousness, the kingdom of God? That is the question that is being tried out upon this earth. This battle began in heaven, and was transferred to this earth. In the twelfth chapter of the book of Revelation, the seventh verse, we read: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

It was Satan's plan to obtain a foothold here by usurpation, by deceit, and to become the god of this world. Our Saviour recognized him. He said, "The prince of this world cometh, and hath nothing in me." At the very time of his crucifixion he said, "Now is the judgment of this world: now shall the prince of this world be cast out." That was through the cross of Christ.

I should like to have you note, in passing, that the law of the kingdom of God is the very foundation of his throne; it is the very constitution of his government; it cannot be overthrown and the world survive. And the weakness of the world at this present time, in this most fearful of all crises of the world's history, has come upon the world because it has rejected God and his law.

The foundation of this world is the law of God; justice and judgment, righteousness and truth, are the very foundation upon which the government of God rests, and the security and stability of this world actually rest upon the firmness of this law. To reject this law, to set it aside, to attempt to substitute something else in its place, to attempt to put church legislation in the place of the law of God, means treason, rebellion, and finally absolute ruin. Here are the words of the prophet:—

"The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. . . . And the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Why?—They have transgressed the everlasting covenant. They have broken God's law, therefore these things come necessarily.

The purpose of the gospel of Christ is to restore in this world the supremacy of this law of God,—that law just as it was given on Sinai. I have here a statement which I think is worth reading, because it presents in a few words the principles involved. I ask you to give it careful thought:—

"Revelation exhibits the restoration and establishment of the supremacy of the moral law.

"Herein it crowns the system of nature with perfection and completeness. The law of subordination leads up, step by step, to the supremacy of the moral law. But though in the world system the moral law is supreme by right, it is not supreme in fact. Its rule is disregarded and overthrown. The Bible unfolds the plan, and traces the story of the restoration of its supremacy. . . .

"The Bible is the story of a rebellion vanquished and subdued. It is the account of the victory of the divine goodness. In its course evil is overcome by good. The cross conquers. Love overcomes. The hand that holds the scepter was pierced on Calvary. The universe worships at the feet once fastened to the shameful tree. The anthem of its praise is, Worthy the Lamb! Through Jesus Christ all things are subjected to God. And when that subjection is complete, the Son himself shall give up the

kingdom to the Father, 'that God may be all in all.'

"Thus the natural and the spiritual form *one system*. One law of subordination reigns throughout:—

"1. Inorganic nature subserves the organized world.

"2. In the vegetable kingdom inferior forms of life subserve superior forms.

"3. The vegetable kingdom subserves the animal.

"4. Lower animal races subserve the interests of higher.

"5. The material world subserves the mental.

"6. The physical subserves the moral.

"7. In the realm of mind all is subordinated to moral law.

"8. Moral law, though supreme in the world by right, is not supreme in fact.

"9. Revelation exhibits the restoration and establishment of the supremacy of the moral law."

Thus you see, step by step from the inorganic world up to the very highest intelligences, all are linked together, and are therefore sustained by the eternal, immutable law of God. The inevitable consequence of disregarding that law is that from the highest fallen angels down through man to the very lowest inorganic nature, the creation itself suffers, goes to rack and ruin; because at the head, angels and men have disregarded God's law, the very foundation of his whole government. This is why the earth becomes weak; this is why it staggers to and fro like a drunken man; and it shall fall and not rise again, because of the disregard of God's law.

Now this restoration of the supremacy of God's law involves the whole work of Christ,—his incarnation, the first advent, his sacrifice on the cross, his resurrection from the dead, his ascension on high, his ministry in the sanctuary at this very time, and his second advent in glory. From the book of Genesis to the last book of the Bible we have prophecy upon prophecy foretelling this order of things, up to the very last step, the second advent. Of the first advent we have the time predicted. Daniel the prophet said, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." The time of the first advent was so well known, so well understood, that when John the Baptist appeared, men mused in their hearts whether he could be the Christ. Our Saviour's life upon earth, his rejection, his death, are foretold in the fifty-third chapter of Isaiah. There are prophecies concerning the second advent, not telling the day or the hour, for "of that day and hour knoweth no man," but telling the very generation that should see the event; and that generation is our generation. To his disciples, who saw him taken up into heaven, it was said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "Behold, he cometh with clouds; and every eye shall

see him." The conditions of the world that foretell his second coming, the conditions in the professed church of God, conditions in the social world, in the political world, the strife between capital and labor, the wars and rumors of wars,—all these things are set before us in this word of prophecy, not as predictions that cannot be understood, but as what every prayerful student of the Bible may know for himself. Let me ask you at this time, this time which may be called this awful time, What can be more important to us than to know what these things mean according to the sacred Word of God? Let me tell you the time is very near— I do not prophesy how long, but the time is very near— when everything will give way before us, when the social order will crumble and fall; confusion will reign in the earth; no man will know what is his own, and no man will be sure of his life except as it is hid with Christ in God. I hope I can say a word that will lead you to consider seriously this time, and to realize that the greatest problem that faces every one of us is, What preparation shall I make for that day now so near at hand?

This great war is not Armageddon. It is not surprising that that word appears in the papers, but it is not Armageddon. This war is not the end. This war is a decided beginning of the end. There is yet time for us to face the situation and prepare for what is just before us. And what is the preparation needed? Not something fanciful or sentimental, but a straightforward, honest, and intelligent acceptance of the gospel of Christ, which writes the law of God in the heart and leads to obedience to that law in the life. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." We are to be judged by this royal law of liberty. Faith in the atoning work of Christ leads to acceptance of him, and "being justified by faith, we have peace with God through our Lord Jesus Christ." That same faith brings the indwelling Christ into the heart, to rule in the life, to reveal the divine character, to give victory over every evil thing. That is Christianity.

Now God calls upon us to establish peace; not that false peace that the false prophets foretell, but that peace which shall rule in the heart through Christ, that peace which comes from harmony with God, that peace of which the angels sang when they said, "Glory to God in the highest."



"PRAY that we may willing be  
Rough and rugged paths to tread,  
And that we may always see  
Yonder city just ahead.  
For we know whate'er betide,  
Our blessed Lord will always guide  
Repentant sinners to his side,  
May we of that tried One say,  
'Every day for him I'll pray.'"

The Advent  
REVIEW  
AND  
Sabbath  
HERALD

VOL. 91

WASHINGTON, D. C., OCTOBER 1, 1914

No. 41

EDITOR, FRANCIS M. WILCOX

Associate Editors  
CHARLES M. SNOW  
WILLIAM A. SPICER

Contributing Editors  
L. R. CONRADI I. H. EVANS  
R. C. PORTER G. B. THOMPSON

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

## EDITORIAL

### Which Day Is the Sabbath?

THIS is a question propounded in the September number of the *Ladies' Home Journal*, to Dr. Lyman Abbott, in charge of the religious questions and answers department of that magazine. Dr. Abbott gave the following reply:—

I do not think that on any proper interpretation of the fourth commandment it makes any difference what day is observed as a sabbath or rest day. The commandment simply says: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc. If this were a human statute, no lawyer would conceive that it required anything more than one day of rest out of the seven.

Saturday was the Jewish Sabbath. After the resurrection of Jesus Christ the Christian church observed the resurrection day with special services, and Saturday when Jesus' body lay in the tomb was not a natural festival day. At first both days were observed. But, as the Jewish element became less important and the converted pagan element more important, the first day gradually became the sabbath of the Christian in the place of the seventh day.

Paul makes it clear that which day was observed was a matter of no consequence. "Let no man therefore," he says, "judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days."

It would be a strange logic indeed, and one which we could not conceive of being recognized in any court of law, for a lawyer to argue that when the commandment of God requires the observance of a definite day—namely, the seventh day—of the week, any other day of the weekly cycle would answer as well. Suppose, for instance, that a note were drawn payable on the thirtieth day of a certain month. Would a judge admit a claim from the holder of the note that because there were thirty days in the month, therefore it was his right to demand payment on any one of the thirty, say the tenth or twentieth of the month, instead of on the particular day specified for the payment of the obligation? The admission of such a claim would be a

travesty upon justice; but this is a fair example of the claim made regarding the Sabbath of the Lord in the quotation above.

The seventh day of the week God used as his own rest day. Upon it he placed his special blessing. Because he made it his own Sabbath, he set it apart as the Sabbath day for the human family. Gen. 2: 1-3. He did not use the first or second or third or fourth or fifth or sixth day in this manner. Upon none of these days did he let his blessing rest, nor did he set apart any of these six days as a Sabbath of rest. He chose the seventh day from all its fellows for a special and holy use. See Ex. 20: 8-11.

That the disciples of the early church, after the resurrection, observed the first day of the week rests wholly upon assertion. Dr. Abbott affords not one iota of historical or Biblical proof that they so observed the first day. It is true, as he says, that both days were for a time observed in the Christian church, but not in the days of the apostles. The historian Neander says:—

Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.—*Neander's "Church History," Rose's translation, page 186.*

And to the truthfulness of this statement we have the added authority of Dr. Abbott himself as published in the *Christian Union* of June 26, 1890. At that time he said:—

The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament.

The Sabbath of the Lord, according to historical writers, down to the fourth and fifth centuries was observed as a sacred day. William Prynne says:—

It is certain that Christ himself, his apostles, and the primitive Christians for some good space of time, did constantly observe the seventh-day Sabbath.—"*Dissertation on the Lord's Day Sabbath,*" page 33.

Morer, a learned clergyman of the Church of England, says:—

The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted that they derived this practice from the apostles themselves, as appears by several scriptures to that purpose.—*Morer's "Dialogues on the Lord's Day," page 189.*

Gradually, little by little, as the spirit of worldliness increased in the church and heathen influences prevailed, the observance of the Sabbath of the Lord was discontinued, and the pagan Sunday holiday was adapted to Christian uses and put in place of the Sabbath of the Lord.

The statement of the apostle Paul to which reference is made is wholly with respect to feast days and ceremonial sabbaths observed by the Jewish church, about which there was a dispute among the Christian believers. Compare Hosea 2: 11 with Col. 2: 16, 17.

It is better to accept the plain, positive statements of Scripture as a basis of our faith than the opinions of religious teachers, however eminent may be their reputation or honorable their position in the religious world. It is by the royal law, the law of liberty (James 2: 8, 12), that we must be judged at the last great day, and not by the religious fallacies of those whose teachings set at naught the Scriptures of Truth. F. M. W.

### Persecutors Supernaturally Stricken With Fear

IN the dark days of papal supremacy, opposers of God's truth thought they were triumphing over the witnesses whom they put to the torture and the stake. But in the sacred record it is written that the victims were the victors. Of these martyrs of God it was said: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12: 11.

Even amid the fiery trial they knew that the living God was with them to deliver their souls from all evil and keep the confidence unshaken. And sometimes, it is evident, this presence of the Lord was so manifest even to wicked men and persecutors that they were stricken with fear. One such incident is recorded by Foxe, in his "Acts and Monuments."

Arnold Moniere, of Bourdeau, had been condemned to death for Protestant

heresy in 1556. France was seeking to sweep back the wave of reform. Another man, John de Cazes, was in Bourdeau, a believer in the Word of God. Hearing of Moniere's fate, he determined, like Onesiphorus, Paul's friend in Rome, to search him out and bring him the comfort of Christian fellowship. He was warned of his danger, but persevered, and immediately his visit to the condemned Protestant led to his own arrest and condemnation.

The two men were drawn on hurdles to the place of burning. The persecutors had it all their own way; for there was no force of sentiment in the place to restrain persecution of Protestants. Yet the authorities were fearful. Foxe says:—

Moreover, albeit there was no such cause (they being two simple poor men), yet the magistrates commanded (upon what occasion I know not) all the gates of the city to be shut, and guarded with keepers.

The martyrs earnestly exhorted the people gathered round the stake, bearing witness to the truth of God. To drown their voices, the trumpeters sounded constantly until the men were dead. Then above the noise and tumult, and amid all the display of the power of arms, the still, small voice of God was heard in guilty hearts and consciences. They had killed the witnesses, but the angels of the living God were there. The old martyrologist continues:—

And further, to note the work of God that followed when these two mild and martyred saints were almost consumed in the fire to ashes, suddenly, without matter or cause, such a fear fell upon them at the execution that the justices and the people, notwithstanding that they had the gates locked for them, and were defended with all manner of weapons about them, knowing not wherefore, took them to their legs, in such haste fleeing away that they overran one another. The prior of St. Anthony's fell down, so that a great number went over him. The judge Pontacke on his mule, with his red robe, fleeing as the others did, was overthrown with the press in the street called Potenin in such sort that he was fain to be carried to Pichon's house, a widow, and there cried within, "Hide me; save my life; I am dead! I see even the like matter as at the last commotion! My friends! hide my mule, that no man see her nor know her."

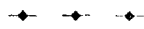
Briefly, such was the fear which came upon them that every man shut up his house. After the fear was past, every man asked what the matter was, but none could tell, neither could the enemies of God's truth perceive who was He that put them so to flight and fear, without any semblance of any adversary about them.—*Acts and Monuments, Vol. IV, page 425.*

Well we know that the angels of the Lord were encamped round about these servants of God who sealed their testimony with their lives. Perhaps, as a forewarning of coming judgment, the

Lord gave the persecutors just a sensing of the presence of the angelic hosts that could so easily have smitten the city with instant judgment. The Syrians about Samaria once fled in terror at "the noise of a great host" that God caused them to hear. See 2 Kings 7:6, 7. David and his men rejoiced at the sound of the marching hosts of God, which was the signal that the victory would be won. "And it shall be, when thou shalt hear a sound of going ["marching," R. V.] in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines." 1 Chron. 14:15.

It is good to know that the forces of the living God have been abroad through all the great controversy between good and evil in the earth. And they are still with us—more for us than all that are against us.

W. A. S.



### Every Man in His Own Tongue

JOEL'S prophecy which the apostle Peter interpreted to his hearers on that memorable day of Pentecost, did not meet its complete fulfillment in the demonstrations which were witnessed at that time. The prophecy itself indicates that it would meet its complete fulfillment at a later date; for the Lord, after declaring that he would pour out his Spirit upon all flesh so that the sons and daughters would prophesy, the old men dream dreams, and the young men see visions, and that upon the servants and handmaids he would also pour out his Spirit, says:—

"And I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call." Joel 3:28-32.

There is no question that this scripture met one phase of its fulfillment on the day of Pentecost in the remarkable demonstration of the Spirit's working there given. Peter said, "This is that which hath been spoken through the prophet Joel." He quotes the prophecy, and begins his quotation with these words: "And it shall be in the last days, saith God." Acts 2:17. In quoting the prophecy, he quotes words from Joel which had not met their fulfillment at that time, and did not have their fulfillment until within this generation in which we live.

It will be noted that in the last verses quoted above from Joel, God speaks of certain ones who shall escape "in mount Zion and in Jerusalem," and then adds, "and among the remnant those whom Jehovah doth call." "The remnant" as

there used must refer to those who are saved out of the last generation of men upon this earth. How appropriate, then, that Inspiration should point us to "the last days" for the complete fulfillment of this prophecy! And, further, it is impossible that it should have met its fulfillment centuries before men saw the signs which were to point out the period to which it applied. The sun was "turned into darkness, and the moon into blood" in our generation. Therefore we may expect to see the completion of that prophecy's fulfillment in our generation, with the remainder of the signs that were to accompany it.

Under the first phase of that prophecy's fulfillment we saw the remarkable outpouring of the Holy Spirit upon those who were giving the gospel message. In addition to that, we saw those gospel workers reaching, with the message God had given them, representatives of "every nation under heaven;" and those representatives heard that message, every man in his own language. It was God's wonderful preparation for a quick work in that day. It required four things: preparation and consecration on the part of the workers, the outpouring of the Holy Spirit, representatives of all the nations, and a provision whereby the representatives of each nation could hear the message in his own language.

The incidents of that remarkable occasion were more than a fulfillment of prophecy. That day was a prototype of our day. That beginning of the evangelism of the world with the gospel message has its antitype in the closing days of earth's history when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24:14. "Then," says our Saviour, "shall the end come."

When the gospel message on that day went to all the world by being proclaimed to the representatives of all the nations, it was a harbinger, a forerunner, a prototype, of the threefold message committed to this people (Rev. 14:6-12), which is to go to "every nation and tribe and tongue and people."

As those representatives of the nations heard, on the day of Pentecost, every man in his own tongue, so, in the carrying of this threefold message to all the world, they who hear will hear in their own tongue. And today in nearly every nation under heaven "this gospel of the kingdom," this great threefold message, is being proclaimed to men in their own language, both by the living preacher and by books, periodicals, and pamphlets which proclaim it silently. Languages which never before were written have now been written and are now being written for the express purpose of enabling those who speak those languages to hear God's last gathering call in their own tongue.



Thus we see that Joe's prophecy finds its fulfillment both at the beginning and at the close of the gospel dispensation, and the one is the type of the other. On that Pentecost day God did a short work and a quick work; and his facilities for doing a quick and short work in our day are not less than they were then. We read in Rom. 9: 27, 28, "A remnant shall be saved: for he will finish the work, and cut it short in righteousness."

The message on the day of Pentecost was spoken in many tongues; it is being spoken in many tongues today. The outpouring of the Holy Spirit upon the workers then quickened and shortened the work. When the Holy Spirit is poured out in its fullness upon the workers who are commissioned to carry God's threefold gospel message to the world, we may expect to see a mighty work done, a quick and short work. With such meager facilities as then existed, a work was done which astonished the world. What may we not expect to see in our generation with such facilities as the world now affords and the whole world one great neighborhood, when God sets his mighty hand to the work and pours out his Holy Spirit upon his chosen messengers in the unstinted plenitude of his power? He who made the nations hear so quickly in the apostles' day will most certainly not be handicapped in our day. He spoke to the world then a quick message, and left them without excuse who did not desire to hear. His last message is going to the world today; but soon, when he is ready, we shall see it speed with a speed that only God can give it, and the end will come.

They who expect a part in that quick and mighty work will live each day as if that day were now at hand.

C. M. S.

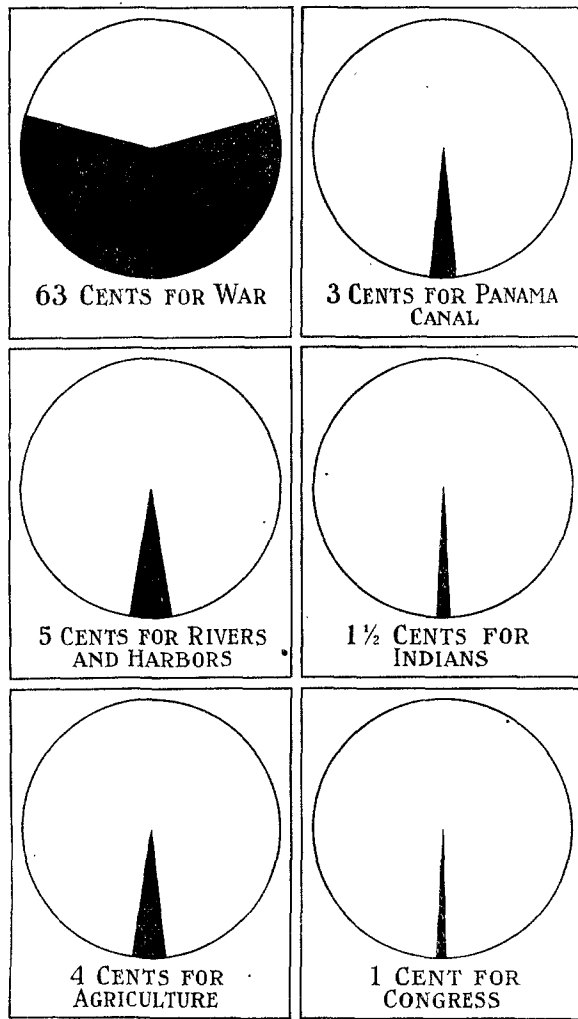
◆ ◆ ◆  
**Where the Tax Money Goes**

THE United States is not a warlike nation. It is not a nation in which militarism rules, at least not to the extent that it dominates other countries. Americans may be, therefore, not a little surprised to know that the greater portion of the money raised by taxation is expended to pay for war preparations or for the results of previous wars. The accompanying diagram will help us to understand more clearly the relation which our military expenditures bear to the other national disbursements.

When, therefore, we pay a tax of one hundred dollars, sixty-three dollars of that money is eaten up by war, war preparations, and the results of war. Only one dollar of that one hundred is used for the support of the national Congress. Four dollars goes for agriculture, forestry, and fisheries; three dollars for the building of the Panama Canal; five dollars for the improvement of rivers

and harbors; and one dollar and a half for the Indians. Is it not an anomaly that that thing which links us closest to barbarism absorbs much more than half of all we pay for taxes? And how must the proportion stand for such nations as Germany, France, England, and Rus-

peace to the believer here and life everlasting in the kingdom of God. "Acquaint now thyself with him, and be at peace." This was the counsel given by Eliphaz the Temanite to the patriarch Job. It was good counsel to him. It is equally good for us today.



sia. The most hopeless feature of the situation is that the ratio of military expenditure is increasing instead of decreasing; and yet education, enlightenment, science, international communication, and missionary operations have increased in this generation as in no other. We see in these facts a sure indication that the forces of evil and of good are preparing for the culmination of the age-long struggle. C. M. S.

◆ ◆ ◆  
**The Only Sure Anchor**

ACQUAINTANCESHIP with the Lord Jesus Christ is the only anchor which will hold the soul in the storm and stress of the closing days of earth's history. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Let the truth of this declaration be indelibly impressed upon the heart. No theory of the truth will bring salvation. No powers of logic or argument will enable the soul to stand against the deceptive opposing forces of evil.

This knowledge of Christ will bring

A knowledge of Christ implies something more than a knowledge of the historical record of his life on earth. Infidels have acquainted themselves with the record of Christ's earthly ministry, but this did not make them acquainted with the Lord Jesus Christ. To be acquainted with Christ is to know him in the precious attributes of his character. It is to know him not only as the Saviour of the world, but specifically and particularly as a personal Saviour; as one who saves us from our sins. It is to know him as a comforter, one who comforts us in our sorrows; it is to know him in the tender family relationship of father, brother; it is to know him in that dearest of all earthly relationships, as a friend; it is to come so near to him that we are conscious of his divine presence, that we can feel the support of his loving arm, the throbbing of his great heart of love; it is to know him as our burden bearer, as the one to whom we can carry every trial and

difficulty for solace and for counsel, realizing that he rejoices in our joys, and sorrows in our tribulations.

This definite personal acquaintance with the Lord Jesus Christ is the privilege of every disciple. No human relationship can afford such joy and rest; no human agent can impart such strength and power. Into this communion the disciple may enter by a complete consecration to his divine Lord. As the believer's will is subordinated to the will of the Master; as his heart is opened to receive the divine Spirit; as Christ becomes his one supreme joy, the chiefest among ten thousand and the one altogether lovely, he will come to know the sweetness of this divine companionship and realize the strength and power which will be imparted to his life through acquaintance with his blessed Master.

This knowledge will prove indeed an anchor to the soul. Others may deny their Lord, but the one who has come to truly know him knows in whom he has believed. No peril can shake his confidence; no covert sneer nor open assault can turn him from his allegiance to the

one whom, though not having seen, he has learned to love. His only fear will be the fear of grieving that loving heart: of bringing disgrace upon that worthy name and cause. Let us take time, by the study of the sacred Word, by meditation and prayer, by the cultivation of the heavenly graces in the life, and by willing, loving service for the Master, to acquaint ourselves with Christ our Lord.

F. M. W.



## Our Work in Burma

R. B. THURBER

A Survey of the Past

THE powerful wedge of the truth, our literature, began to split the log of Burma's Buddhism about twelve years ago, when an interest was created among the English-speaking people of Rangoon. The living messengers, in the persons of Elder H. H. Votaw and his wife, came in 1904. Like Judson, the first great Christian missionary to Burma, Brother Votaw left the homeland with his eyes fixed on India; but the "land of pagodas" has claimed him up to the present time. As the interest grew, other workers, Brethren Hansen and Cook, with their families, were sent, but they were unable to remain long in the field. This left the pioneers with much to do. No money could be supplied to rent a meeting place. The people gathered in private houses to study the Word. Many of the early days were dark. The missionaries' efforts apparently were unappreciated, as is often the case in the beginning of a great work for God. The adaptation of oneself to the feelings and customs of the people is not to be classed among the least of our difficulties. But there is much good in all nations, although sometimes we have to look through our tears to find it.

From the first, a strong effort has been carried on in Rangoon for English-speaking people, giving special attention to Sabbath and Sunday night services, house-to-house Bible readings, and the sale of literature. As a result, we have a strong church organization there, which gives prestige to our other lines of work. Brethren Votaw, Cook, Comer, and Hamilton have been most prominent in this work.

Burma presents a very promising opportunity for the canvasser. Money flows more freely than in most other countries of the East. From time to time our bookmen have covered the field with English books and papers, and have been uniformly successful. A young Englishman, William Carratt, who accepted the truth under Elder Enoch in Poona, India, has had good success with our books here.

In 1906 Dr. Ollie Oberholtzer came to Burma and settled at Moulmein, where a great work was done by Judson and his successors. Her effort to start medical work was marked with some success, but we have found that in towns where the government maintains a good, free hospital, our efforts along this line are not so much in demand. Dr. Ober-

holtzer later married Mr. C. Tornblad, a mining prospector who accepted the truth, and they are now carrying on a self-supporting missionary, medical, and agricultural station far up in the Shan hills, about four hundred miles northeast of Rangoon. Just recently Brother Denoyer, from America, came here at his own expense, and is pushing the work alone at this station while Dr. Tornblad is on furlough.

### Burmese Work

Although there are a number of other peoples in Burma, our chief work must be for the Burmese. For some reasons they are not especially susceptible to Christianity. They are easy-going and shun sacrifice; but this is a general statement, since there are many notable exceptions. The first requisite in working for them is to get their language; for he who would get the heart without first getting the tongue, will get the shoulder—and that cold. Burmese is second only to Chinese in being a difficult language to master; but its vocabulary is not large. We cannot say that great success has been attained by our workers in acquiring the language, mainly because on entering the field the workers have had to "get under the load" without being given a chance for a year or more of undisturbed study. It has been said that if one does not get over the chief difficulties of the language the first year, he will not get it later.

However, some of the workers now in the field are able to converse quite freely with the people in their own tongue. R. A. Beckner, who entered the work early in 1909, has been able to give his time almost exclusively to the Burmese work. Also A. H. Williams, who accepted present truth while engaged in business in Rangoon, is doing a good work for the Burmans at his station on the Salween River, thirty miles above Moulmein.

Brother Beckner has labored mostly in and around Mandalay, the old capital. Before these workers began, Brother Votaw had given the truth to several English-speaking Burmans in Rangoon and Moulmein. Of these, three are now engaged in our ministerial and teaching work.

The most effective and far-reaching effort for the Burmans, however, is the *Kim Soung* (Watchman), our quarterly magazine in the vernacular. It is only two years old, but from five to eight thousand copies of each issue are sold, more than half of which are in yearly subscriptions, at twelve cents a year.

## Note and Comment

### Vital Differences Between Protestantism and Romanism

A RECENT number of the *Presbyterian* contrasts the vital differences between these two systems of faith as follows:—

Protestantism believes that the Bible is the only and infallible rule of faith and practice. Romanists hold the Bible is infallible, but not the only rule. There are traditions and continued revelations given to the church through the Pope, and these are of equal authority.

Both Protestants and Catholics believe in the triune God. But the Protestants believe that God alone can answer prayer, and he alone should receive worship, and to give worship to any other is blasphemy; and further, God is to be worshiped only as appointed in his Word. Catholics worship Mary, and offer prayers to her and the saints, and they also worship God by images, which is forbidden in his Word.

Protestants believe that, according to the Bible, all sin is a capital offense, and its penalty is death. Roman Catholics believe that there are two kinds of sin and two kinds of punishment for sin. One punishment is eternal, and the other is temporal.

Protestants believe that the only escape from the guilt and punishment for sin is through the atonement of Christ, and this is here and now freely offered to all, and those who accept pass from all condemnation, and the blood of Jesus Christ cleanses from all sin. Catholics believe that the atonement of Jesus saves from eternal punishment, but the temporal punishment must be paid by man himself, either in this world or in purgatory.

These essential differences lead to still other cardinal differences, both in conduct and in faith and any attempt to reconcile them means only the submission or withdrawal of the protest.

The editor cites the fact that Catholicism believes in the union of church and state, while this is opposed to the principles of Protestantism in general, and to American Protestantism in particular. The Catholic Church makes a strong bid for the Catholic vote. He concludes with the following exhortation:—

Therefore Protestantism must become all the more positive and determined to resist and resent any effort looking toward the betrayal of Protestantism or subsidizing it to Catholicism.

It is really the first magazine of any kind published in Burmese which sells to Christians and non-Christians alike, and pays expenses. It is easy for an energetic Burmese canvasser to make a good living by its sale. The literary quality of its Burmese has been highly praised by scholars. The true value of this journal cannot be estimated, for it has made many openings for our other literature and workers.

In common with the other divisions of the India Union, Burma is publishing a book of Bible readings in the native script. We expect this book to do a great work; for nearly every Burman can read. The different workers have already pledged to dispose of nearly all the first edition of two thousand copies. Brother Beckner has had excellent success selling the *Kin Soung*, and now has charge of the publishing and distribution of our vernacular literature. We are training boys at the school at Meiktila for this canvassing, a few having already been very successful in the field.

(To be concluded)



## Central European Union Meeting

N. Z. TOWN

THE camp for the Central European Union meeting and the annual Swiss conference was pitched in a field just outside the city of Zurich, Switzerland. The first business session opened with the German song "*Die Sach' ist Dein, Herr Jesu Christ*" (The cause is thine, Lord Jesus Christ). After this song the president read the sixty-sixth psalm. When the delegates were seated, the Moravian-Silesian Conference was received into the union. This conference was organized Sept. 12, 1913, and began operations Jan. 1, 1914. The president of this conference reported 350 members, one half of whom speak the Polish language.

The Central European Union Conference began its existence as a separate union, Jan. 1, 1913, so the president's report covered a period of eighteen months. At the time of its organization there was a membership of 2,928, with 130 churches. At the end of July, 1914, the membership was 3,727, with 150 churches, making a gain of 799 members and 20 churches.

The title for 1913 was \$48,560, a gain of \$7,500 over the previous year. The offerings for 1913 showed a gain over the previous year of \$5,500, an average per member of eleven cents a week. At the end of June, 1914, the Sabbath school membership was 3,824, with 144 schools, a gain of 20 schools and 755 members over the previous year. There are in the union 29 young people's societies, with a total membership of 378, a gain of 5 societies and 39 members over 1912.

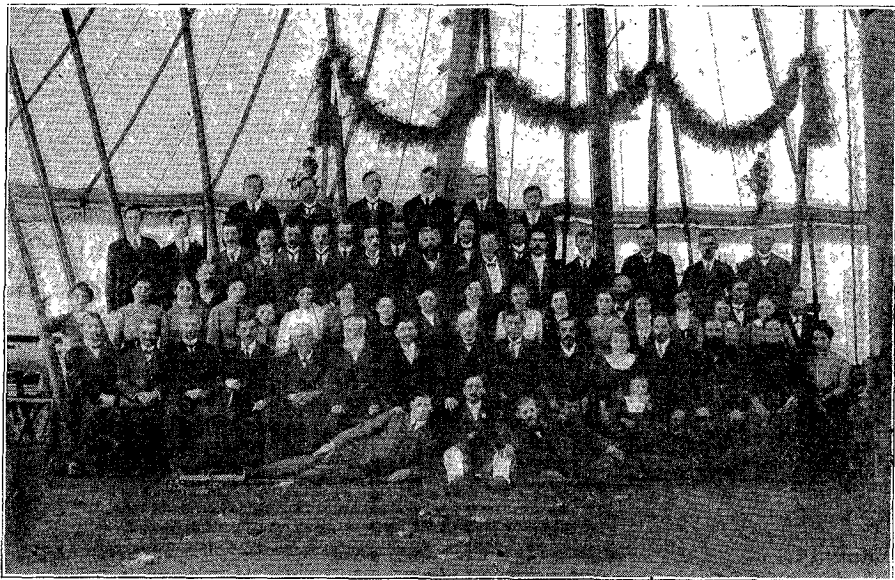
As Brother Boex, the general agent of the publishing houses, and six field agents were present at this meeting, some very interesting and profitable colporteurs' meetings were held. In the German fields in Europe comparatively few of our books are sold on the regular sub-

scription book plan; but when these leaders heard of the good work that is being done in Scandinavia, Spain, and other countries where the subscription book methods are being followed, they decided to give this method a good trial. At the present time they sell the most of their books for cash from house to house.

Notwithstanding the very rainy weather which we had during several days of this meeting, from 350 to 400 of our people camped on the ground, and on the last Sabbath over 700 were pres-

Tuesday morning, June 2, we arrived in Fig Tree, the nearest station to the Solusi Mission, just as day was breaking. Here we found Brother Walston with his large farm wagon, three yoke of oxen, and two native boys, one to lead the oxen and the other to follow behind and drive them. Soon we had our baggage loaded, and were off for the station eighteen miles away.

As we passed over the road, we could see that the country was in the grip of a terrible drought, as feed was very short



GROUP OF COLPORTEURS AT THE CENTRAL EUROPEAN UNION MEETING

ent. The Sabbath school offerings amounted to over \$117, and the special offerings in the afternoon reached the total of more than \$604.50. Brethren O. Schildhauer and J. Frei were ordained to the gospel ministry; four church elders were also ordained.



## In Southern Rhodesia

W. B. WHITE

FEELING the need of becoming acquainted with our work in Rhodesia and Nyasaland, in company with Elder H. J. Edmed and Dr. W. C. Dunscombe, I left Johannesburg on Sunday evening, May 31, for the north. The next morning we reached Mafeking, the city that sustained such a protracted siege during the Boer war. Leaving this city, we were soon in Bechuanaland, or Khama's country as it is known, from the fact of its being governed by Khama, the strong and powerful chief of the Bechuanas.

This is an unentered country as far as present truth is concerned, as no missionary has labored here, and no literature has been scattered in the vernacular. We are now getting "*Steps to Christ*" translated into the Sechuana, and hope when this is done to have the book printed, and circulated in this country by canvassers. This will be a beginning, and other efforts for the native population will come later. We are glad that the languages of Bechuanaland and of Basutoland are much the same; and as we are getting a fairly good start in the last-named country, we hope from that base to work the whole territory.

and water scarce. From a farming standpoint, the last season has been a hard one for Solusi. Crops were light, and at the present time it is a serious question where grazing is to be obtained for the fine herd of cattle which the mission owns. And water, too, is as much a problem as feed. Wells, streams, and water holes are fast drying up, and the dry season is just beginning. Indeed, on this great farm of eight thousand acres there is only one water hole left where the cattle can find drink. This hole has never been known to dry up, but this is an exceptional year, and what the future may have in store for us we do not know.

Brother Walston took the precaution early in the season to rent the pasturage on two large farms adjoining him, which reach to the Gwaai River, four miles away, and water may have to be obtained from there if all other places fail. But this is a long way for stock to go for water, especially if they are weakened from lack of food. As yet the cattle look well, and with the pasturage that is on the farm, the large corn fields from which the corn has been picked will afford feed for a time; and, with two ground silos full of feed and other fodder in reserve, it is hoped that the stock can be brought through all right without loss. How good it is in such times of perplexity to know that God cares for his own, and will never leave us nor forsake us.

At Solusi there is a fine large school of native young men, the largest we have yet seen in Africa, and in it there is a

splendid interest. This is in charge of Brother and Sister R. P. Robinson, who recently came to this field from California. Their help is very much appreciated. This mission also sustains eleven outschools, and all the teachers were in to attend our meetings.

Sabbath, June 6, was a good day. About one hundred and seventy-five were present at the Sabbath school, which was conducted with as much order and precision as we have ever seen. At the close of the morning service, in answer to a call to definitely accept Christ as their Saviour, a goodly number yielded their hearts to him for the first time, while others who felt that their lives had been drifting away from God, pressed to the front to renew their consecration to him. The Holy Spirit was present, and many hearts were made tender. God is blessing the labors of Brother and Sister Walston and their associate workers at this station, which evidently is exerting a strong influence for good in Southern Rhodesia.

At the close of the morning service we repaired to the little cemetery near by, where a memorial service was held over the graves of Elder Byron Tripp, of Minnesota, and Dr. Carmichael, of California, who fell at this station. Probably one hundred and seventy-five natives stood outside the stone wall which surrounds this little plot of land, and witnessed the service, many of whom have since accepted the truth. These faithful men, with others, established the work of God in this section, diligently sowing the seed which is now springing up and bearing fruit. This memorial service was a blessed occasion, and we all look forward to the glad reunion when we shall meet these faithful laborers who gave their lives for the work in Africa.

Another feature of our visit to Solusi Mission, and withal a very interesting one, was the medical missionary work performed by Dr. Dunscombe during our stay. When the natives heard that a doctor was at the station, they came in crowds to consult him with reference to their physical ailments. All these cases were given kindly attention and treatment. They more clearly revealed to us the great need of medical missionary work in this land. I hope the doctor will report his medical experiences among these Rhodesian tribes, for I am sure such a report would be very interesting reading. We greatly enjoyed our visit to the Solusi Mission, and hope the workers at this station may be remembered at the throne of grace.

◆ ◆ ◆

"THE Christian is to accept hardness patiently. He is not to watch the clock lest he may work a few minutes overtime. He is not to keep account of all he does for others lest he may do more than he is required to do. Rather, when he is serving, he is to do more than strict duty demands. He is to go two miles instead of one."



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.

### Sometime

EVANGELINE HYLAT CARR

SOMETIME, when the mists have lifted  
And our clouded vision clears,  
We shall view the long, long journey  
Through these weary mortal years.

Ah! we dread to see the picture  
Of the failures of life's day,  
When we took our eyes off Jesus,  
And so nearly lost our way.

But those trials, great and many,  
Loss and failure, grief and pain,  
All are gone. The Master Painter  
Has retouched it all with gain.

Where we tried to do his bidding,—  
Some one failed to understand,—  
There's a halo round that trying  
When we see it from God's land.

Then take heart, my fellow traveler,  
Tell the message far and wide;  
Storm clouds look like glorious sunsets,  
Viewing from the other side.



### An Interesting Meeting

THE Parent-Teacher Association of the Washington College church held its regular session September 10, at the home of Mrs. Dr. Miller. The doctor himself showed his interest in the work the association is trying to do, by giving a very interesting and instructive talk on some of the preventable diseases of children.

Among other things, the doctor said the child has more surface of the body exposed to the cold air in proportion to its size than an adult. This is why children catch cold so easily; and colds lead to many very annoying and sometimes dangerous complications, such as sore throat, earache, and catarrh of the bowels.

In the autumn days the ankles, wrists, and neck of the child should be protected, especially nights and mornings. In these parts the blood vessels lie very near the surface, and easily become chilled. Nature in trying to protect the body contracts the blood vessels, thus pressing the blood back upon the internal organs, where it is not needed. In this way congestion is set up, and trouble begins.

Give the child plenty of fresh air and sunshine, but see that its arms, feet, and legs are protected.

A lady asked the doctor what he thought of the present style of dressing small children with very short dresses,

and stockings just above the top of the shoe, leaving two or three inches of the child's leg exposed to the cold air. He replied that it is a foolish and dangerous custom.

A talk was then given on "The Teen Period," or the training of the child in its teens. Many parents do not understand the development of youth, and often serious mistakes are made. The physical nature is undergoing rapid change, and the mental and spiritual natures change rapidly also. Sometimes the children are shy, awkward, and reticent, or bold, forward, and talkative.

The social side of the nature also needs careful supervision and sympathetic management at this time of life. Attachments are strong, and sometimes changeable. The youth are easily influenced, and character is impressed for good or evil according to the character of their associates. The speaker gave an illustration of this, taken from Miss Slattery's little book entitled "The Girl in Her Teens."

She says: "I remember a girl of sixteen, dreamy, imaginative, and so much interested in her boy companions that lessons, home interests, and everything else were sacrificed. What to do with her, and what interests to substitute, were questions that both mother and teacher failed to solve. At a most opportune time a 'new girl' moved into the neighborhood and entered school. She was practical, attractive, a good scholar, greatly interested in outdoor athletics. Because they were neighbors, the two girls were thrown much together. The companionship deepened into friendship. Soon the dreamy sixteen-year-old was playing tennis on summer afternoons, and reading aloud in the hammock afterward to rest. When winter came, she suddenly decided that school and study were worth while, brought up all her averages, and made up her mind to try for college." The "new girl," had wrought a great change in this young life, and did it unconsciously, too.

The following article from the *Housekeeper*, by John M. Greer, was presented by one of the members:—

"Permit me in a paragraph or two to outline to you just that phase of child growth upon which my subject touches. In the high school we deal with the child who, in many respects, is very different from any other child, and very different from himself when compared to any



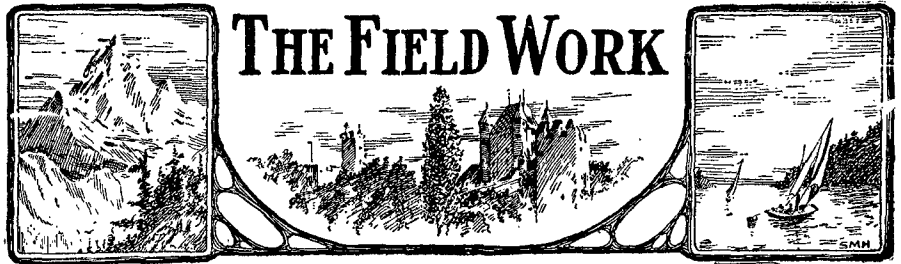
other period of his growth. The adolescent student, if we may give credence to those who have most carefully studied his manifestations, is a strange and oftentimes wonderful being, out of joint with his past and unarticulated to his future. He is in a state of flux, when the soul is everything in turn and nothing long, exploring the whole range of feeling, will, and thought. This period marks physical changes most momentous, and mental changes equally important. Consciousness of dawning power marks the period as one of restiveness, lawlessness, and irresponsibility. In vain efforts to find his best self, he develops a sensitiveness to criticism, a reticence, and a changeableness that often strains the patience and effort of those who have his welfare at heart. Under unfavorable conditions this youth disregards parents and elders, becomes passive, indifferent, and finally insubordinate.

"Statistics show this to be the age when the largest per cent of criminals begin their careers, and often 'just for fun.' It is the age that needs for guidance caution, a kindly yet firm discipline, and the most experienced and mature judgment. Every high-school teacher daily stands appalled before this emotional maelstrom,—standards, ideals, restraints of childhood slowly going, and the self-control, self-mastery, incident to maturity not yet in the saddle. It is well characterized as 'the age unlovable and unlovely,' yet the age most needing love, sympathy, and appreciation.

"If at this age the wild dreams of unrest break loose and begin the process of destruction, it is also the age of seriousness, when the young reaches out after the unattainable; the embryo saint appears and faces the future with lips firmly set, groping after answers to the riddles of the universe. This is the period of outbursts of unusual physical growth and excesses and of consequent long, lank, lolling indolence, betokening exhausted energies, both physical and mental. There is no period in life so difficult to understand, fraught with so many and insidious dangers to our boys and girls, as this period between thirteen and twenty years. Now, anything that tends to intervene between this imaginative child and his parent, pastor, or teacher should not only be discouraged, it should be annihilated."

Let every parent and teacher who has to do with boys and girls, deal with them tenderly and lovingly but firmly.

I CAN with difficulty regret a single hour I ever gave to reading, and one of the greatest things I look forward to in the future is the chance of reading and rereading some things I have partially forgotten, and reading things which I know of but do not know. Reading is its own exceeding great reward, and a new brightness and expectancy and resource will come into the minds of all of you if you do as I have counseled you, and make lovers, friends, and acquaintances in the world of good books.—*Sir W. Robertson Nicoll.*



## Truth

MRS. MARY H. WILLIAMS

TRUTH oft is likened to a light  
Held far aloft and burning bright;  
And sending forth each glorious ray  
To light truth seekers on their way.

Then he who seeks with open mind  
Some precious light must surely find;  
And, following as the rays converge,  
For greater light his search will urge.

Some follow men's reflected light,  
And groping go as in the night;  
Dimly the light of truth is seen  
If human shadow lies between.

Some will not bear the effulgent ray,  
From its pure radiance turn away.  
How dangerous must their pathway be  
Who ever their own shadow see!

And thus it seems our only course  
The truth to seek at its pure source.  
The Word a light for aye shall be,  
And light the world from Calvary.

*Charles City, Iowa.*

## Western Washington Conference and Camp Meeting

LEAVING the Southern California camp meeting at Alhambra August 15, I spent a few very profitable days with Elder W. C. White and other brethren at St. Helena and Mountain View, Cal., in counsel and study over literature for the many foreign nationalities in our country. Heretofore much study has been given to the production of needed literature in German, Scandinavian, French, and Spanish. Now thought must be given to such nationalities as Russians, Poles, Bohemians, Italians, Roumanians, Hungarians, and Servians. Proper literature in these languages is an urgent necessity.

While at St. Helena I had the privilege of several visits with Sister E. G. White. I found her remarkably cheerful and bright, and possessing the same deep interest and solicitude for the work that have been so marked these many years. I esteemed very highly the privilege of this visit.

While at St. Helena I made a short visit to the Pacific Union College, near St. Helena. This was my first visit to this interesting place. The situation is certainly a unique one, affording many facilities for developing a real industrial college. And wonderful achievements have already been made both in attendance and in financial success, during the short period of its existence. With good management and God's blessing it is bound to be a real success.

Leaving San Francisco the evening of August 22, I arrived in Auburn, Wash., August 24 at noon. The Western Washington camp meeting was located right

in the edge of this village, very convenient of access. I found the meeting under full headway. This was the largest camp meeting held in this conference. There were two hundred tents pitched among the trees, and nearly eight hundred campers. On the last Sabbath of the meeting there were fully one thousand of our people in attendance.

The laborers from outside the local conference and union were Elders George Enoch, Meade MacGuire, H. S. Shaw, and Luther Warren, and the writer. The conference proceedings were harmonious. The report of the work showed good progress in all departments during the last year. Nine new churches, with a collective membership of 169, had been organized during the year and added to the conference. A very good gain, indeed. Very substantial gains were also shown in the tithe, Sabbath school offerings, mission funds, and book sales, but the conference was a good deal behind on its mission funds.

This matter received special attention during the meeting. Elder Enoch presented the situation and the needs of the great India Union Mission field, from which he recently returned, and \$10,000 was subscribed in cash and pledges. Many of these pledges were made on condition of sale of property. Besides this the Sabbath contributions to mission funds for the two Sabbaths were \$543.73, and \$871.76 in cash and pledges for the home work of the conference. Our people in that conference are not among the wealthy ones, and times are not the most favorable, but they showed a real spirit of liberality, which God will bless.

The meeting was a good one. A spirit of deep earnestness prevailed throughout. One special feature I shall mention. Wednesday morning was set apart for a special season of prayer for the distressed cause and our afflicted people in Europe, because of the terrible war raging there. The camp omitted breakfast, so as to have more time for the service. At the opening a brief statement was made of the condition existing in Europe as far as we had had information. Then our own condition of unpreparedness for the great crisis was dwelt on. The Spirit of God made a deep impression on all present. The congregation was then divided into six groups, and the service continued with prayer, confession, and testimonies. Altogether, the meeting lasted three hours. It was indeed a very heart-searching and profitable occasion, and had a most excellent effect on the remainder of the camp meeting. I have rarely witnessed a more earnest and heart-searching meeting. We need more such experiences.

Personally, I greatly enjoyed the privilege of attending this camp meeting, and of greeting so many that I have known and been associated with in earlier days. I was so glad to find them faithful and true to the work of the Lord. I mention

particularly Elder Decker, Elder Flaiz, the president of the union, and Elder Lewis Johnson.

Elder Johnson was reelected president of the conference for the coming year. Regular meetings were conducted every day in the Scandinavian tongue, with a good interest. May the blessing of the Lord continue with the work there till its final triumph!

O. A. OLSEN.

### The Kentucky Camp Meeting

THE annual camp meeting of Kentucky was held in Nicholasville, August 20-30. This place has about 3,500 inhabitants. The camp ground was located in the edge of the village on a beautiful plot of ground convenient to the business part of the city and to the residence district. At first it was thought that but few would be in attendance, but to the surprise of all, the camp meeting was well attended, and representatives were present from nearly all parts of the conference. A spirit of devotion such as had never been seen took possession of the people, and all entered heartily into the work of the conference and into the devotional meetings.

On account of hard rainstorms four evening services were not well attended, but the other evenings the large tent was more than filled. Some nights at least one half of the congregation were standing or sitting on the outside of the tent because of the lack of seating capacity inside.

One church was admitted to the conference, and the president's report showed that ninety-six persons have accepted present truth during the first six months of this year. The two tent efforts held in Louisville, one for the white and one for the colored, reported that forty-five white and forty-four colored persons have accepted the truth and joined the church during this tent season. A part of these who accepted the truth in Louisville are included in the president's report. The conference report showed that one hundred and twenty persons accepted the truth and united with the church during the year 1913.

The faithful canvassers placed the message-filled books in many homes, and from the reading of these books many began to keep the Sabbath. This is a great encouragement to the colporteurs and to those who have the work in charge. There was a large increase in book sales, and it is expected that the year 1914 will reveal an increase unparalleled in the work in Kentucky. This is as it should be. The spirit of the times demands it.

The home missionary work is also making advancement. The people have the old-time missionary spirit, and are using many tracts and papers to warn their neighbors and friends of the coming of Christ. It is reported that missionary meetings of the most interesting character are being held in many churches. Some have not yet taken part in this work, but it is expected that before many weeks the whole conference will be working in harmony with the plans outlined by the North American Division Home Department.

The offerings for missions by the Sabbath school department amounted to \$1,048.25. It was unanimously agreed to raise fifteen cents a week per member for missions during the year to come.

Three church schools and one family school have been conducted during the past year. Five teachers have been employed, and one building has been erected.

We were pleased to have the assistance of Elder C. S. Longacre, secretary of the Religious Liberty Department, during this meeting. His services were greatly appreciated, and his encouraging report of the work at large brought into the meeting a spirit of devotion and consecration to the work.

The foreign mission offerings were large compared with other years. There were only about seventy-five persons on the grounds, and these in pledges and in cash raised \$1,000 for missions and \$200 for the conference work. A spirit of liberality took possession of all, and gifts were made of houses and lots and personal property. The general belief was that God has set his hand to close up the work in the earth. The laborers are all hopeful, and it is believed that with the cooperation of the earnest people of Kentucky a great work will be accomplished during the coming season.

S. E. WIGHT.

### The Temperance Campaign in California

AUGUST 30 a committee of three from the Mountain View church called at the headquarters of the Dry Federation, located at San Jose, and offered the services of the church in the great temperance campaign now being waged in California. The executive committee of the federation and one of the lecturers were present, and received our committee most heartily.

We found the federation had arranged a lecture tour extending over two weeks, and providing for a meeting in practically all the larger places in the Santa Clara valley and the peninsula lying south of San Francisco. Our committee suggested that these lectures could be strengthened by sending workers into the different places the day of the lecture, placing literature in the homes, and extending a personal invitation to the people to attend the lecture in the evening. The practicability of this plan was apparent to all, but the possibility of getting a corps of workers to do this was very remote in the minds of our federation friends.

We proposed to put one or more automobile loads in each of these places the same day as the lecture, put out literature, and invite the people to attend the meetings. We also offered about seventy-five dollars' worth of literature to use in the campaign. Our offer was very gratefully received, and every place of meeting, with one exception, has been visited by our workers. Dr. Glass, who delivered the lectures, says our work has helped him greatly. At different places he has told of the excellent work Seventh-day Adventists are doing in the temperance campaign.

At one of the towns, forty-five miles from Mountain View, we found fifteen saloons and one or more wineries. The Dry Federation had no organization at this place. We sent three cars, with fourteen workers, into this town. The church people had heard that we were coming, and on arriving we found the Methodist minister and the lecturer for the evening waiting for us. Free enter-

tainment had been arranged for us by the Protestant churches of the place. Our workers visited practically every house in the town of five thousand. There was a large audience at the meeting that evening.

Sabbath afternoon, September 19, twelve automobiles, carrying sixty persons, left Mountain View to work the towns between Palo Alto and South San Francisco.

Our systematic efforts in this temperance campaign have been quite a revelation to the temperance forces. They say if the cause of temperance wins in California, it will be by the efforts of the Adventist people. Our literature is regarded as the very best. Mrs. Watson, president of the Dry Federation in this district, says of the Temperance Signs:—

"Thanks for that very fine copy of the *Signs of the Times* in favor of California 'dry.' It is the finest thing I ever saw on the subject, and others have said the same. If you can spare more, bring them when you are down this way."

The temperance clause to be voted on in the State of California next November is free from all entanglements that would prevent our people from uniting with other churches and organizations in waging a campaign. An opportunity for work of this kind certainly should be improved and carried on most vigorously by our people.

JAS. COCHRAN.

### The Missouri and Kansas Camp Meetings

ACCORDING to previous arrangements the North Missouri and South Missouri Conferences united in a union camp meeting upon the Clinton Seminary grounds, in Clinton, Mo. The meeting was a much larger one than had been held in that State for a number of years. About six hundred were encamped on the grounds. After a careful study of the question, both conferences unanimously voted in favor of uniting, making the State of Missouri one conference rather than two. This brought courage to our brethren, and the Spirit of the Lord came into the meeting in a marked manner.

There were some local debts hanging over the North Missouri Conference, and the South Missouri people united with the North Missouri people in lifting these. About \$2,000 was raised on the General Conference Association debt that had been oppressing the two conferences for many years, and about \$6,000 was contributed in cash and pledges on mission funds.

Thirty-one believers were baptized. Elders H. Shultz, G. F. Haffner, and J. H. Schilling labored for the Germans especially. Elders G. B. Thompson and J. W. Christian and other union conference laborers gave efficient help. Elder J. S. Rouse, of the Colorado Conference, was unanimously elected president of the united Missouri Conference, and reached the ground about two days before the camp meeting closed.

#### The Kansas Union Meeting

I am writing this on the closing day of the meeting, the Kansas Conferences (East and West Kansas) having met in a union camp meeting here at Wichita. The question of uniting, as the Missouri Conferences had done, was brought be-

fore these two conferences. At first, considerable opposition seemed to exist in the minds of some toward uniting, but after the matter had been considered very carefully in a whole day's discussion from the floor, and careful study had been given to it on the part of the laborers and delegates, it was voted unanimously to unite. From the moment that this step was taken, great courage came into the camp.

The Wichita meeting was the largest camp meeting held in Kansas for many years, about one thousand being encamped upon the grounds. About two hundred of these were Germans. Our German brethren joined heartily in the plan of uniting the two conferences. They contributed during the meeting \$7,939.14 to foreign missions, including \$2,000 on the old General Conference Association debt; the English-speaking brethren contributed \$14,010.86. In all, \$21,950 was raised in cash and pledges at the Kansas camp meeting. About \$2,400 of this was for meeting the General Conference Association debt. About \$3,500 will be applied on local debts in the conference, and \$500 on the fund for repairing Union College. The remaining portion, which represents much the larger part of the gift, will go to foreign missions.

Fifty-two persons were baptized at the meeting. Sabbath afternoon Brother A. G. Steinert was set apart by ordination to the work of the gospel ministry. Our brethren will go from the Kansas camp meeting with a spirit of courage and unity that they have not enjoyed for years. Elder W. D. MacLay was unanimously elected president of the conference. He reached the ground two days before the meeting closed, and was heartily welcomed.

We trust that the coming year will mark great advancement in this grand State, which in many respects is a model to the whole sisterhood of States, especially on the temperance question. That God may richly bless our brethren in Missouri and in Kansas in seeing many souls embrace this truth is the prayer of the united conferences of these two States.

The labors of Elders G. B. Thompson, Charles Thompson, and J. W. Christian, as well as other brethren, were greatly appreciated by all our brethren. Owing to my feeble condition, I did very little public work aside from acting as chairman of the conference sessions, and rendering such counsel as I was asked to give at both these meetings.

I have never been present in a meeting where we have seen greater victories for God and more of his working among the people than in these two conferences. Especially was this the case after the union of the conferences was brought about. I shall look to see advancement all along the lines in these two good States the coming year.

I was entertained at the Kansas Sanitarium during the Wichita camp meeting, and taken back and forth each day in the sanitarium automobile. Dr. L. A. Sutter and the sanitarium family showed me every kindness possible. The institution is much appreciated by the people of Wichita, from whom it receives about sixty per cent of its patronage. Now that the conferences are united, we believe that the institutions will receive stronger support. I was much pleased

with the spirit and efforts of the sanitarium family.

R. A. UNDERWOOD.

### Reporters Anxious to Interview Elder Daniells

THAT the work of the Seventh-day Adventist denomination in various other countries of the world than the United States is becoming better known through the newspapers is shown by reports that tell of the liberality of editors in printing news about us. Readers of the REVIEW AND HERALD will be pleased to learn of the success Elder A. G. Daniells is having in bringing the progress of our message to the world through the newspapers in the different countries he is now visiting on his trip round the world. A letter was recently received from him from Melbourne, Australia, in which he says:—

"I have been treated very generously by the Australasian press since arriving in Auckland on June 30. The day of my arrival in Auckland the editor of one of the largest dailies rang up Dr. Keller for an interview with me. We arranged to meet the reporter the next day. I talked with him a full hour about the different phases of our work. He seemed deeply interested in the information I was able to give him. That evening a very good report of the interview appeared in his paper. I have had similar experiences in nearly all the places I have visited. I had no more than got onto the wharf in Sydney when a reporter began to ply me with questions. That evening there appeared about half a column of a long page, giving a synopsis of the interview. In most of the states where I have lectured the papers have given quite good reports of my addresses. I am sending you copies of two papers which came out yesterday morning, each giving a report of my lecture on temperance the night before. From my experience, I judge that the opportunities for using the press in this country are fine, and I shall do all that I can at our coming institute and conference to encourage the Press Bureau work.

"We made no mistake in taking up this line of work. The Lord is blessing such efforts, and I believe we shall see many souls in the kingdom who received the truth through the reports that are being sent out through the daily press."

The truth is being heralded to the people in Minnesota and Wisconsin through the newspapers of Duluth, as is shown by the following from the workers now in that city:—

"We advertised quite often in the press, and good notices of our meetings are appearing from time to time in the dailies, oftentimes in war extras also, and are thus read in various parts of this State and in Wisconsin. 'Turkey and Armageddon,' 'The Final Movements of Russia,' and 'Will the War Map of Europe Be Changed?' were noted in both dailies.

"The Duluth church decided today to send at once for 5,400 of the REVIEW War Extra to put in as many homes of the city. On each paper will be stamped the personal invitation: 'Attend the Bible Chautauqua tent on Second Street West, near the Y. M. C. A. Hear Evangelist White. Every night (except Saturday).' This will create a deeper interest in our tent meetings. Because of newspaper

publicity all Duluth knows of the Bible Chautauqua Tent, and is now becoming more familiar with the name Seventh-day Adventist. We see that our church notices go in both papers among the free church notices. Our people should certainly take advantage of all such free publicity."

Let others take advantage of this excellent opportunity to secure the publication of articles treating on the European war, and thus introduce our doctrines to the editors, and open the way for the publication of sermons on other vital subjects. The possibilities of using the newspapers are many, and everybody should realize that there never has been a more opportune time to write for this medium than now.

WALTER L. BURGAN.

### St. Catherines, Ontario

WE are glad to report, for the encouragement of our people, that the Lord has gone before us and with us and opened the hearts of the people in this city to receive the message of truth. Especially has he helped us in bringing the truth prominently before them through the public press.

Our tent effort began with a small attendance, which has gradually increased, largely as the result of the publicity given to our work, until now we have a fair attendance of an excellent class of people.

Up to the sixth week of the meetings every sermon appeared in the *Daily Standard*, which has the largest circulation of any paper in the city; and besides, these sermons have been printed in many of the war extras. These reports have averaged more than a half column, and have contained a synopsis of different phases of the message. One of the local ministers, who evidently became alarmed at the publicity of our work, attacked us through this paper in a most violent manner on the Sabbath question; but at the close of his second article, which was nearly two columns in length, the editor added the brief statement that this article would close the discussion so far as his paper was concerned. The next morning I called on the editor as usual with a report of the sermon the preceding night, and he informed me that they were glad to publish our sermons, and would continue to do so; that the idea was to shut out the minister who desired to monopolize so much space, and who had attacked us with such lack of courtesy. We have made no direct reference to this attack in a public way, but have gone on with our advertised subjects, and answered his arguments one by one as we have come to them. This incident has, of course, resulted in our favor.

Some living in other towns have read the sermons in the paper and have come to the city for the purpose of attending the meetings. Up to the present time, nine have taken their stand for the truth, and others are much interested. Among those who have begun to observe the Sabbath is a young man who is planning to attend one of our schools to prepare for active service in the Lord's cause, one was a member of the Catholic Church, and another lives in a town several miles away and first heard of the meetings by reading the sermons in the paper.

F. C. WEBSTER.

### Work for the Colored

THE regular annual collection for the work among the colored will be taken, as usual, the first Sabbath in October.

The funds gathered at this time aid in carrying forward the work for the Negroes in the dependent sections of the Division Conference. There are over eight million colored people in the South who are waiting for the third angel's message. This people compose a missionary field as truly as do the peoples of foreign lands, and must, at least for some time, receive aid from the Mission Board.

The amount available through the regular channels falls far short of being adequate to the great needs of the field. In order to make up for this shortage of funds, the Division Conference has set apart the first Sabbath in October for the taking of a special collection.

This people are ready and waiting for the last message of love to a lost world. I do not recall a single tent effort the past year that has not been fruitful, and many of them have brought out large churches. We ought to have many more workers to quickly give the message to the colored people while conditions are so favorable.

In almost every mail I receive some heart-touching appeal for a little help. Cannot some of our people who have been blessed with much of this world's goods invest some of it in the salvation of this race? Why not convert our perishable property into the imperishable, by letting it go to a work so worthy, and thus lay up treasure in heaven. Soon the privilege of giving to God's cause will cease. We cannot afford to let the books of heaven close and find our balance on the wrong side of the ledger.

The present unsettled condition of the world is but the beginning of the great struggle of all nations, and is an illustration of how quickly things can change about. We know not how soon Europe's misfortunes will be ours. Now is the accepted time, the last time. Shall we not make this year's offering to the uplift of the colored people the largest ever taken?

C. B. STEPHENSON,

Secretary Negro Department.

### Maryland

BALTIMORE.—By the time this report goes to press, we shall have taken down our tent in the city of Baltimore, closing the most successful summer's work ever held in the Chesapeake Conference. We are confident that the Lord can and will do a quick work in the earth. In the places where I have previously labored, I never saw such an interest as was manifested in this city. From the very first, the outlook was encouraging; and as far as we can tell, about twenty-five thousand persons visited the tent during the season. Wherever we went we found the people talking about the meetings. They came out to all the services, even on nights when it rained very hard.

The collections at the tent paid all expenses, including the expenses for the Bible worker, the tent master, and the organist. In fact, it was a self-supporting effort. We are taking the people into our new church, and we expect to keep up all winter a series of the best services we can arrange. Fifty-five have already united with the church as the

direct result of the tent effort, forty-two of whom were baptized in our new pool in the church building, and we expect fifteen others will be baptized soon. Others will join the church this week. The members of our church rendered excellent service in seating the people, in the music, and in distributing tracts and advertising matter. Elder Sceney, of Wilmington, Del., preached every other night, and Elder Campbell, of Washington, was with us several times and rendered good help.

We find that our work has just begun: for we realize that the enemy will be more busy than ever now, and we feel that we need more of the Spirit of the Lord to direct us. We therefore ask the readers of this paper to pray for us, for we realize how small we are, and how utterly unable to finish the work without much of the Spirit of God. We set out to double our membership this year, and already seventy have cast their lot with the remnant church, which will more than double the membership. But we are not satisfied, and are confident that, with the great interest that still exists, we shall have one hundred new members. To the Lord we give all the praise for the success, and our prayer each day is that we may become better workers for the Lord. Pray for the work in this field, where there are thousands of souls yet to be reached.

GUSTAVUS P. RODGERS.

### Cuba

IN a recent visit Elder A. N. Allen, our superintendent, asked me to write something on the needs of Cuba. I can only tell of one city, which will, I believe, be a fair sample of the whole island.

Matanzas is a city of about sixty thousand inhabitants, and is one of the principal ports of the island, being the third city in size. As yet nothing has been done here by us except to sell a few books. A number of copies of the health hook were sold, and now I am endeavoring to deliver my summer's orders for "Patriarchs and Prophets."

A family became interested in our message through a colporteur who was here some months ago. I have been holding weekly studies with them, and they have come out of indifferent Catholicism to the happiness of the truth. This man and his wife, his sister and her son, and the aged aunt, are all intensely interested in the truth. Recently his earnest words were, "As for me and my house, we will serve the Lord." The wife is a music teacher, and has classes of school-teachers who can meet only on Sabbath. This was a trial to her, as they need the money thus earned. But today she gave no classes, having decided that God's promise, "No good thing will be withheld from them that walk uprightly," is sure enough. They say the Bible has answered every objection, and whereas all was once dark before them, "a more sure word of prophecy" has been "a light that shineth in a dark place," and the future is bright before them.

While canvassing this city, I found five or six splendid openings for Bible study. This is very encouraging, for such an opportunity is seldom found in Catholic countries. There is work enough here to keep one busy for a year. Elder Allen's reply to my suggestion of

sending some one to follow up the work is that there is no one to send.

Cuba needs ministers who can present the truth in an attractive way; we need men and women who can find an entrance to the homes of the upper classes. These homes are open to the right person, but it requires a large amount of tact and the guidance of the Spirit of God to work for this class of people.

Many books have been sold, but no evangelistic work has been done. This work should be undertaken at once. Will some one be impressed that the Cuban field is ripe ready for the harvest, and pray for workers to be sent?

HENRY F. BROWN.

### West Pennsylvania

ERIE.—On the twelfth of July we held the opening service in our gospel tent at Erie. The reasons for pitching a tent at this time were to build up the work in the church, to give the church a standing in this city, and to break down some of the prejudice that stood in the way of saving souls. The meetings were attended by a good class of people, and interested ones came every night. Our largest gatherings were on Sunday evenings.

The newspapers published our sermons in full whenever we furnished them. The order about the tent could not have been better, and we were not molested in any way. There are 42,000 Catholics in this city. Many of the families living near the tent, including the one next to it, were Catholics. We found only a kind feeling toward us and our church.

On August 15 we held our first Sabbath meeting in the tent, and a goodly number were present. In the testimony meeting ten persons said they were going to keep the Sabbath. On the twenty-sixth we took the tent down, and transferred the meetings to the church. We have had a large attendance at the church. Twenty-six interested families are still being labored with. Last Sunday, September 6, I had the privilege of burying nine adults in baptism. Several are keeping the Sabbath, and expect to be baptized soon. The faith and courage of the church are good. We hope that many of those that are now interested will finally decide for the truth. Elder J. W. Watt and Sister Addie Bowen assisted in all these meetings, and Brother J. S. Glunt acted as tent master. We thank our brethren and sisters for their prayers in our behalf.

W. F. SCHWARTZ.

### Keizan, Chosen

WE have just returned to our station from our good annual meeting held in Seoul. It was truly the best meeting conducted by our people in this field. A splendid spirit prevailed throughout, and we believe all have returned to their homes with increased strength, a firmer hope, and renewed consecration for service in the cause to which we all have dedicated our lives.

While we have had setbacks and discouragements, the field reports are very encouraging. There are now nearly 1,100 Sabbath keepers in Chosen; that is, total adherents, of whom more than 500 are baptized members. The work that



began so recently has spread to all the thirteen provinces of the country. Plans have been formulated whereby the work will be further extended in new regions during the coming mission year.

We appreciate the efforts of our dear brethren and sisters in the homelands in extending the glad tidings of salvation in these dark lands. We who are here on the frontier are but their delegated messengers. We are indeed grateful to know that loyal hearts and strong, willing hands are holding the cords as we endeavor to venture forth.

The hot summer weather is right upon us now. In the south end of the peninsula it is much warmer than any place in the Lake Union. We shall hasten to finish our work, and ere long go to our eternal home in the land of perfect day. No more heat or cold,—all these severe atmospheric changes and conditions as they exist in this sin-cursed earth, will be past. May the Lord keep us ever loyal to the message and faithful to himself, that we may eventually inherit an eternal home with him on high.

R. C. WANGERIN.

### West Pennsylvania Conference

RIDGWAY.—The Bible work which was carried on by Sister Jenks and followed with a tent effort a year ago by Elder G. L. West and the writer, has been looked after by Sister Jenks. On September 9 I went to Ridgway to hold a few meetings and organize this company. The organization took place on Sabbath, September 12. Eleven members comprise this organization. The officers were elected, and Brother H. A. Jenks, who has acted as leader, was chosen elder. This company has been very faithful in their tithes and donations to missions. The tithe for the past seven months was \$292.45, and their donations to missions was \$63.45.

A few others in this vicinity are keeping the Sabbath, but did not unite with the church at this time. The attendance at the meetings just held reveals that there is still a good interest in this place. We hope that this little vine will continue to grow and become a strong plant in the center of our conference. We praise God for the guidance and help of his Holy Spirit in turning mankind to this glorious truth.

W. F. SCHWARTZ.

### A School in the Interior of Honduras

THE English school at Siguatepeque, Honduras, Central America, opened Feb. 1, 1914, receiving one recruit to the teaching force on March 25. The enrollment at the opening was twenty-one, but there has been an increase of seven, an evidence of a growing interest. Present indications point not only to a successful year's work, but also to the permanency of the institution.

Scarcely a year and a half have passed since the founding of this school, yet in this brief space it has claimed the attention of the citizens, and today occupies a prominent place in the minds of thinking men and women of Honduras. To the grace of God and the able management of Brother and Sister Snow may be ascribed the high degree of favor the school has attained at such an early period.

A congress of educators which convened at Tegucigalpa, the capital, in April, called for the finished products from the arts as an evidence that the training is a fact as well as a name, and later directed a committee to investigate in person the methods and principles of the institution, and the textbooks in service. May 28 brought to the school the nation's exponents of education in the persons of the minister of public instruction, minister of public improvements, postmaster-general, and their secretary. They expressed themselves as being both pleased and in sympathy with the institution. They intimated that they would, as far as possible, give their official sup-



SIGUATEPEQUE SCHOOL CARPENTRY CLASS AT WORK  
Carl Snow, in charge of school, at right, with back to the wall.  
The class numbers nine.

port to the school, and by their suggestion a petition for financial aid was presented to the government.

The actual studies that are being taught are as follows: Reading, writing, grammar, arithmetic, bookkeeping, descriptive geography, physiology and hygiene, carpentry, cabinet work, pencil and pen drawing, painting, music, dress-making, and embroidery. The principles of English are being taught in such a way that the pupils make rapid progress in acquiring the language. This year, and in the years to come, the following will be added: Algebra, geometry, physical geography, history (ancient and modern), rhetoric, blacksmithing, weaving, pyrography, electricity, and telephony. As these studies are added, more teachers and supplies will be procured from the United States.

Weaving has been added to the curriculum. The loom, a splendid gift from Mrs. C. E. Couch, is now in running order.

That the conservative people of Honduras feel the need of English, that they want American teachers, that they invite schools, and that some one will eventually accept their invitation, is now a matter of fact. Treatment rooms are also needed. Mountaineers often walk to the school for the simple treatment the teachers have to offer. A great work could be done through this avenue.

W. W. MURRAY.

FIVE new members have been added to the Swedish church in Spokane, Wash. During the summer sixty-five persons have been baptized and added to the Seattle church.

### City Work in Buenos Aires, Argentina\*

THE work in Buenos Aires is onward. In the beginning of the year 1913, when the church was divided into three, it was thought best to seek a more central place for our meetings. Securing one, we began constant visiting to arouse an interest, meeting with varied experiences, both encouraging and discouraging. With the help of God and of our associate workers, Elvira Deggeller and Ernesto Tulin, we pressed the battle to the gate, gaining victories. From our first baptism, April 19, to the same date one year later, thirty-three persons were baptized, all of whom were adults. There are seven others who desire baptism, making forty new Sabbath keepers gained during this time. These have not accepted this message without passing through severe trials. The enemy is working harder now than ever before to prevent souls from coming into the truth.

One young woman who accepted the truth came out of the Catholic Church. Afterward, it was necessary for her to go to a public hospital for an operation. Upon entering the hospital, the mother superior told her she must confess her sins to the priest. She said, "No." It was insisted upon, but still she said, "No." Then she was told that she would go to purgatory. She said, "I will not," and told them that she was a Christian. They tried to convince her that if she did not confess her sins, she would die during the operation. She underwent the operation, and came out from under the effect of the anesthetic without the slightest feeling of sickness. Then the mother superior cried out with surprise, "Look how the Christian comes out!" Afterward the priest sought opportunities of talking with her, asking her how she dared to change her faith without consulting with the church. She in turn asked him why they kept Sunday, and how they dared to change the law of God and the Sabbath. The priest said, "We keep Sunday because now it is impossible to change the customs of the whole world," thus acknowledging that the day had been changed.

By this we see that the priests are in darkness, and they are holding the people in it. May God help by his Holy Spirit to enlighten these poor souls.

DEBORAH KNIGHT.

### Camp Meetings

IT has been my privilege to attend sixteen camp meetings this season, and for the benefit of our people in general, I

\* Since the time covered by this report, Elder and Sister Knight have accepted appointment to Ecuador, of which field Elder Knight is superintendent.

desire to say a few words regarding these spiritual feasts.

The great advantage and blessing of these annual meetings eternity alone will reveal. Thousands have renewed their covenant relationships, and many have found the Saviour for the first time. It seems to me that it would be nearly impossible to carry forward this great movement without these seasons of refreshing. Those who miss these opportunities are handicapped, to say the least, in the great battles of life. We see the spiritual uplift that comes in seeking the Lord at these annual gatherings.

The daily study of the Word, the inspiring testimonies of the brethren, the opportunity of learning better how to work for our neighbors and friends, the knowledge of the financial conditions and problems, the inspiration that comes in the consideration of the great mission fields and their need,—these and many other items all magnify the importance of these meetings and the necessity of God's people being present. I would not give the impression that these meetings have been in every particular just what they should have been, but in spite of some failures they have been a great uplift and blessing to our people and the work.

There is surely coming in a revival among God's people. Never before in the history of this work has there been manifest a more wholesome, willing spirit on their part. We are in the time of a great awakening. Thousands are turning to God for a new and richer experience. Money for the carrying forward of the work is being supplied. Everywhere we find the conferences raising their full quota and more. Again and again our hearts have greatly rejoiced in God as his Holy Spirit has rested upon the people. "Courage in the Lord" may well be chosen as our watchword. The willingness on the part of God's people to work for souls, the large amount of literature purchased by them in connection with the home missionary campaign movement, the eagerness manifested to know better how to labor for the lost, and the determination expressed on the part of so many to win at least one soul for Christ, are omens of good.

These conditions are not exceptions, but the rule throughout the entire field. We surely are homeward bound. Our all-powerful Leader is directing the affairs of the universe. With perfect unity in the ranks, such as we are seeing more and more, victory is certain. Our great home missionary campaign is to play a very important part in the finishing of the work of God.

If the same spirit of consecration that possessed our hearts while at camp meeting is with us all through the year (and there is no reason why it should not be), if the same interest in home missionary work is taken, if our literature purchased in such a wholesale way is distributed as largely and faithfully, the results cannot be other than encouraging. We are expecting great things. The Lord is expecting great things.

"There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world." God is ready, and his people are to be willing in the day of his power. We have reached that day.

F. W. PAAP.

## Field Notes

A SABBATH school has been organized in Corvallis, Mont.

ELDER R. H. MARTIN baptized four persons in Wilmington, Del., a short time ago.

DURING a series of meetings in Bristol, Tenn., twenty-five decided to keep God's commandments.

ELDER C. J. COLE reports the conversion and baptism of fifteen adults in Eugene, Oregon.

ELDER G. P. RODGERS reports fifty-five accessions to the church as the result of the tent meeting in Baltimore, Md.

As the result of a recent tent effort in Wilmington, N. C., fifteen persons have embraced the third angel's message.

At Dalton, Ga., a company of eleven members was recently organized. There are also a number of new believers at Ellijay.

ELDER W. A. ALWAY reports the recent baptism of three persons in Wheelock, N. Dak., twenty-seven in Bowden, and six in Huron, S. Dak.

THE recent tent effort in West Union, Iowa, resulted in thirty-five converts. Thirteen persons were baptized a few weeks ago in Sioux City.

At Belmont Park, Va., three persons have accepted the truth. As a result of the tent meetings in Washington, D. C., thirty-three have been baptized, and united with the church.

FROM the Northern New England Conference is reported the baptism of five adults in Orleans and five in Richford; also the organization of a church of fourteen members in Montpelier.

TWENTY-FIVE persons in Albany, N. Y., have pledged themselves to keep the commandments of God. There are also fifteen staunch new Sabbath keepers in Syracuse. The Brooklyn church recently received twelve new members by baptism.

## News and Miscellany

Notes and clippings from the daily and weekly press

—Work on Chicago's new union depot was begun September 20. The cost will be about \$50,000,000. The project will furnish employment for 10,000 men, and the number employed will at certain stages of the construction reach as high as 25,000 men. The time set for the completion of this building is five years, and work must be rushed in order to finish it in that time. The city will get \$800,000 as compensation for the streets and alleys which have had to be vacated for the new building.

—St. Petersburg is no more! Not because it has been captured by the enemy, but because the form of the word is German rather than Slavic. By order of the czar it is henceforth to be called Petrograd. The Teutonic names of other Russian cities will be Slavicized in a similar fashion. We hope they will all be as pronounceable as Petrograd.

—The Baldwin Locomotive Works has just constructed for the Erie the largest locomotive hitherto made. It has a traction power of 160,000 pounds, and the weight on the driving wheels is 753,000 pounds, and the total weight is 845,050 pounds. It is 261,000 pounds heavier than any other locomotive in existence. It can draw 25,000 tons on the level.

—It is reported that the famous cathedral of Notre Dame, at Rheims, has been destroyed in the bombardment of the city by German artillery. It is regarded as the greatest loss from a historical and artistic sense of the present war. Begun on the site of an earlier church erected by Robert de Courcy in 1212 and continued at intervals down to the fifteenth century, it has been described as "the most perfect example in grandeur and grace of Gothic style in existence."

—At least seventy-two men, women, and children, coastwise passengers and crew, were drowned September 18, when the three-masted steam schooner "Francis H. Leggett" was pounded to pieces in a gale sixty miles from the mouth of the Columbia River. Two men were rescued by passing steamers and carried to Astoria and Portland to tell how the sea tore the vessel to pieces, and how the passengers were drowned a boatload at a time, as the lifeboats put off, or met their fate a little later when the vessel turned over and sank.

—After three years of negotiation, the United States is to acquire ownership of the entire Presidential Range of the White Mountains and 84,355 acres of land. This will give to the White Mountain Reservation nearly 120,000 acres of thick forests, beautiful lakes, high mountains, and marvelous scenery. In addition to Mt. Washington, the range includes Clay, Jefferson, and Adams, of the northern group, and Monroe, Franklin, and Pleasant, of the southern chain. Aside from the mountains and other forests, the deal is important in that it will give to the government absolute control of three of the largest New England rivers, the Saco, the Androscoggin, and the Connecticut, all of which draw their largest supply from the mountains.

—Twelve months' famine, which only outside aid can avert, faces the Kwangtung and Kwang-si provinces of China, which were devastated by flood in July, with a loss of 3,000 lives and more than 100,000 homes. Consul General Cheshire reported from Canton that more than 8,000,000 persons suffered losses, and many millions in distress would need food until the next harvest. American missionaries report that in many places whole villages have been blotted out, inhabitants and all. The loss of life may never be known, but the suffering caused is appalling. At the end of July the West River was still very high; the fields and lands were under several feet of water. Banks required rebuilding, houses reerecting, fields to be pumped dry for planting.

# Missionary Volunteer Department

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

## After Camp Meeting

"THAT'S a pretty way to do! You had better go to camp meeting and get converted over again."

Shame that such words should ever be spoken, and especially by a professedly Christian parent. Little do you know, dear parents, how hard were the struggles of your children who made a start to serve God at camp meeting this year. And little do some of you realize, perhaps, that some of the struggles were over this very question of the possibility of living a Christian life in the unsympathetic atmosphere of your home, and under the fire of such criticism as the above. But they were persuaded that you, too, were opening your heart to receive the camp meeting blessings, and they expected that things would be different at home.

But how has it been? Your work on the farm or in the shop was behind when you returned home, of course, and there were other things to annoy. But these perplexities and temptations are the common lot of us all; and it is for the conquest of ourselves at such times that the Spirit of God is promised.

Besides, did it make things run smoother, or help you or the child over any difficulty, to shoot such an arrow? —O, no! It made matters worse and worse. And many boys and girls have thrown overboard their whole experience because of just such cruel thrusts. "They had not much to throw over, if it went that easy," you say. True, they had not much. But what they had was no less genuine.

Some young people at camp meetings I have attended this year have given themselves to God at our last young people's meeting. The battle had waged for days, and Jesus won at last. If anybody ever needed help, it is such. They have made a *start*, only a *start*; but it is a start for the kingdom of God. And with kindness, sympathy, and love, their parents and the older Christians of their church should put their arms about them and help them to gain the victory, and "when they err, deal with them tenderly."

The instruction given to parents is that they should "guard their children with wise, pleasant instruction. As the very best friends of these inexperienced ones, they should help them in the work of overcoming; for it means everything to them to be victorious. . . . With loving interest they should teach them day by day what it means to be children of God and to yield the will in obedience to him." —"Testimonies for the Church," Vol. VI, page 94.

Our camp meetings this year have been a great blessing to all our people who attended. Whether or not our boys and girls retain the blessing they have gained depends very largely upon the wisdom, constancy, and consecration of parents and church officers. At the camp meeting the burden was more largely upon the ministers and young people's work-

ers; now it is upon you, dear brethren and sisters. How will you discharge your responsibility? What a misfortune if some dear boy or girl should give up for want of helpful sympathy, and never start again.

"A tender child of summers three,  
 Seeking her little bed at night,  
 Paused on the dark stair timidly.  
 'O mother! take my hand,' said she,  
 'And then the dark will all be light.'"

Our older boys and girls, though they may not be so conscious of it, are nevertheless in need of guidance in the spiritual darkness of this world just as much as this "tender child of summers three" in the physical darkness.

May all our parents and church elders, when asked that searching question, "Where is the flock that was given thee, thy beautiful flock?" be able to answer, "Behold I and the children which God hath given me." M. E. K.

# Publishing Department

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

## Home Missionary Experiences

FROM the many reports that have come to us in various ways, we have selected a few which show something of the work being done by our lay members. When reading them, remember that these represent the efforts of only a very few of the many who are working in similar ways. The Lord is wonderfully blessing the efforts of our people.

### Result of Leaving One Tract

"Brother McKibben left at a home on a certain Friday a tract on which was stamped the name of our church at Sioux City, and its location. The mother in that home induced her daughter to go to our services the next day, and she seemed interested in all that was done. That night she was called to another part of the city to the home of her sister, whose child was dying. Brother McKibben was asked to conduct the funeral service, and the way was opened for Bible readings. Three of the members of that home were soon keeping the Sabbath, and others are interested. The same is true of the mother's home, three being added from it. Five other women in the neighborhood also united with this church, making eleven brought into the truth through that one tract."

### How One Isolated Family Works

"One of our isolated brethren and his wife are determined that those living near them shall have a little of the message to read. They sent us an order for a package of six tracts to be sent to each of one hundred persons living in their vicinity, and five dollars to pay for the tracts and mailing. This is one of the many ways we can utilize to present the truth. Perhaps others of our isolated Sabbath keepers could do this also."

### A Live Missionary Society

"From a personal letter from Brother Comer, we quote the following concerning the work in Calcutta:—

"A missionary spirit has come in, and our church is working. We have a live missionary society which meets every week, and for several months we have not been able to close our meetings on time because the members have so many good experiences to report. Some are visiting hospitals weekly; some are putting tracts and papers on outgoing boats; others are giving Bible readings. All are scattering tracts and other literature, and there is one regular cottage meeting being conducted by members of the church. As a result of all this work, I am kept busy answering calls to visit interested ones and to lend assistance in various ways. However, I am working as hard as I can to encourage all to depend on themselves as much as possible. I baptized one woman in April, as the direct result of the faithful work of a lay member. Three new Sabbath keepers are getting ready for baptism, and others are weighing the cost. Our Sunday evening meetings continue with about the same interest, although quite a few have gone to the hills. Our tithes and offerings are good, and our Sabbath school is most interesting. At present we have children attending whose parents are not Sabbath keepers."

### Worked One Hour a Week With Tracts

"One of our sisters who has been working with tracts, recently counted the number she had put out, and was surprised to find that in about four months by working an hour a week she had placed five hundred tracts in the hands of the people.

"This shows what constant, steady work will do, although while it is being done one scarcely misses the time spent. Not only does the one who receives the tracts get benefit, but the one who does the work receives a blessing from the Lord that can be obtained in no other way. Is not this an inspiration and encouragement to others to work in a similar way? Any one can do this work; it does not require great learning or wonderful talent, but a love for the souls for whom Christ died, a willingness to be used in the service of God, and a determination to stick to the work and not let the enemy of souls keep us from doing it faithfully. A few cents invested in this way will furnish material for a large work, as the tracts are used over and over again as long as they are not soiled."

Will not our sisters who are tied at home by their duties, try this grand plan, and thus have part in finishing the message?  
 E. M. GRAHAM.

## Our Home Missionary Campaign

"EVERYTHING in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear calls us to our duty." —"Testimonies for the Church," Vol. IX, page 25.

"Now as never before, the great and wonderful work of this message is to be carried on. Let every one professing the name of Christ, act a part in sending forth the message. The end of all things is at hand. 'Prepare to meet thy God.' It is our duty now to employ every possible means to help in the proclamation of the truth. When you are riding on

the cars, visiting, conversing with your neighbors, wherever you are, let your light shine forth. Hand out the papers and tracts to those with whom you associate, and speak a word in season, praying that the Holy Spirit will make the seed productive in some hearts. This work will be blessed of God."—*"A Call to Service,"* pages 2, 3.

We desire to pass on to our people everywhere the good words that have come to us from some of the leaders of this movement:—

I. H. Evans: "I am intensely interested in the great home missionary campaign. I do not believe there is any one thing that can come to our churches which will be such an uplifting agency and give them such a hold on the Lord as to enter with all their souls into this campaign."

E. E. Andross: "Our people are manifesting a real live missionary spirit. They never were more willing to cooperate with us in every effort to enlighten the public mind than now. I believe they are becoming fully awake to the situation, and are willing to do everything in their power to help finish this work."

Charles Thompson: "We are doing all that we know how to inspire the people with the importance of this great home missionary campaign."

D. U. Hale: "I shall certainly be glad to help in this missionary campaign with all the power there is in me. You can depend upon me to see that this work goes."

M. W. De L'horbe: "The Lord has been burdening my mind with my duty of organizing the churches in my district for home missionary work. I feel that we must press every member into service. I believe the time has come when every minister among us should do this."

O. Montgomery: "We are throwing heart and soul into this work. I am sure there is nothing that will so lift the people everywhere as to put them to work for their friends and neighbors."

H. W. Carr: "We must all agree that the home missionary campaign is the only remedy for existing evil conditions. I intend to rally every laborer in the conference. We shall put forth definite efforts to enlist the sympathy and co-operation of every friend of the cause."

Brother Nethery: "I am in sympathy with this home missionary campaign. Last winter I got a prayer band started. We visited from house to house. We started with eight, but soon sixteen others joined, and at the close of the year, nineteen had taken their stand for the truth."

John Isaac: "I look upon this home missionary work as the greatest thing that has ever been undertaken. I realize that much depends on the proper organization and drill given in the very beginning."

F. H. Robbins: "I think the best thing for any conference is to get the people to work. God must give us the ability to do this."

A. R. Ogden: "I assure you my interest is very great in home missionary work. In our large State no one worker can reach all the believers; hence the necessity of all our laborers taking hold."

G. W. Wells: "I am thoroughly in harmony with the plan of urging our people to do missionary work. They will certainly dry up if they listen to preaching, preaching, preaching, week after

week, without engaging in personal work for souls."

From time to time we shall be pleased to pass along such words of encouragement, accompanied with reports of work done in the various conferences.

We are greatly encouraged at the prospects, but we call upon all our dear people everywhere to rally to the standard. Now is our opportunity. Let us embrace it, working patiently, wisely, considerately, with the tender ministry of love. Then we shall surely accomplish our great purpose, the salvation of many precious souls. F. W. PAAP.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### A New Experience for Seventh-Day Adventists

FOR more than half a century we have been teaching from the thirteenth chapter of Revelation that the time would come when this nation would take the lead in making an image to the papal beast. We have quoted the text many times which states that this power will say "to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

We have perhaps not realized how literally this scripture might be fulfilled. Several of the States have already adopted laws which provide for what are known as the initiative, the referendum, and the recall.

Through the initiative, a law may be placed upon the ballot, either at a regular or a special election, and the people themselves allowed to vote for or against the passage of this law. And when the people through the initiative enact a law, the governor may not veto it, and no legislature can either repeal or amend it. It becomes a fixture on the statute books unless the people themselves, through a subsequent election, either repeal or change the law.

California is one of the States that has adopted this initiative plan, and a bill has been prepared and the requisite number of signatures has been secured to place it on the ballot to be voted upon at the election the coming November. California is one of the two or three States that have no regular Sunday law, but she is going to have the distinction of being the first one that will fulfill in such a literal way this prophecy in Revelation, by actually saying to all the people that they should vote upon a religious measure, which will be one of the great steps in establishing the image to that persecuting power that has such a conspicuous part to act in the closing days of time.

Our brethren have planned a very vigorous educational campaign in the way of lectures and the circulation of literature. This will be a great opportunity to get the truth before the people, and our workers in California need the prayers of all that everything possible may be done to show the distinction between the true Sabbath of Jehovah and the rival sabbath of human manufacture.

A. O. TAIT.

## Educational Department

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

### The Opening of the Washington Missionary College

At the fall council held last October it was voted that hereafter the Washington Foreign Mission Seminary should carry a regular college curriculum, giving special emphasis to the preparation of men and women for the ministry and the Bible work, and also continue those courses having special reference to preparation for foreign mission service.

The Washington Missionary College, the name by which this school is now to be known, had its formal opening for this school year Wednesday evening, September 16. Words of welcome were spoken by Pres. J. L. Shaw. He then introduced Elder I. H. Evans as the principal speaker of the evening.

Elder Evans's address set forth in such clear terms the prerequisites of a successful college and the mutual obligations of its constituency, its faculty, and its students, and was of such general application, that it seems most fitting to publish it, that all our school workers and friends may have its benefits. Accordingly, this will appear in full in the Educational department of the REVIEW of October 15. This address may well be read to all our student bodies. The principles therein so forcibly set forth, are applicable not alone to our colleges, but to all grades of schools; and if they are observed, there will be a great strengthening of our educational work.

The opening exercises of the College also included short addresses by Elders W. T. Knox and W. A. Spicer, welcoming the school, under its new name and with its new work, to its important place in the service of the cause of truth.

The opening enrollment is very encouraging. The College dormitories are filled, and nearly all the seats in the chapel are occupied. There is a good class of seniors looking to graduation next spring.

The College finds a welcome not only in this portion of the country, but from believers throughout the world.

The prospects for all our schools of all grades are most highly gratifying, and we shall have encouraging reports from our other schools later.

F. G.

### Mount Vernon Academy Opening

MOUNT VERNON ACADEMY opened its doors to receive its students from the various churches of its territory at nine o'clock, Wednesday morning, September 16. A good, large attendance was noticeable when we entered the chapel, where a symposium was conducted, the speakers being the principal of the school; Elder F. K. Slade, president of the Ohio Conference; and Elder N. S. Ashton, our Bible teacher. We immediately proceeded to the organization of the school; and when the matriculation blanks were counted, it was found that one hundred and twenty had handed in their slips the first day. At the end of the first week



of school, our enrollment had reached one hundred and thirty-six. We are thankful for this large enrollment. The number of ladies enrolling is greater than the number last year, but there is a marked falling off among the young men. This is probably due to the fact that some have not yet completed their canvassing work, and others are detained by their farm work or by other occupations.

Classes have organized in all departments of the academic work. Our commercial and normal departments show a marked increase over last year. Everything indicates a successful year for us. We thank the Lord for his blessing, and trust the school may meet the demands of the people and fulfill the purposes that the Lord had in establishing it.

E. G. SALISBURY, *Principal.*

◆ ◆ ◆  
**Isaiah 4:5, 6**

MRS. L. D. AVERY-STUTTLE

'Tis darkness all, save where his hand  
Hath brushed aside the shadows gray;  
Then by hope's rainbow brightly spanned,  
I see ahead the dawning day.  
'Tis darkness all; I dare not seek  
To pierce the blackness of the night;  
But when I hear my Master speak,  
The dismal way seems fair and bright.

'Tis darkness all; one little step,  
One single hour, I cannot see;  
And yet with joy my bosom leaps,  
To know that Jesus leadeth me.  
My daily food his hands provide,  
My simple raiment, too, he brings.  
He sweetly lingers by my side,  
Until for joy my spirit sings.

I love to feel his gentle hand,  
And hear his thrilling voice, and yet,  
E'en though I know his boundless love,  
Like wayward child, I oft forget.  
And still, with tenderest Father love,  
He gently leads my timorous feet,  
And oft his thoughtful care provides  
A cool pavilion from the heat.

Why am I, O, so slow to learn  
The lesson he so kindly gives?  
Why sing I not, with trustful heart,  
"I know that my Redeemer lives"?  
And so the selfsame lesson still  
In patient love he giveth me,—  
To bow submissive to his will  
Who paid my debt on Calvary.

And this I know: When I have learned  
The wondrous lesson he hath given,  
Some blessed morn I'll hear him say,  
"Enough; swing wide the gates of  
heaven."  
*Lansing, Mich.*

◆ ◆ ◆  
THE men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this life like men, facing rough and smooth alike as it came.—*Charles Kingsley.*

◆ ◆ ◆  
No one of my fellows can do that special work for me which I came into this world to do; he can do a higher work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities and my gifts.—*J. Ruskin.*

**NOTICES AND APPOINTMENTS**

**Camp Meetings**

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

◆ ◆ ◆  
**The Florida Conference Association**

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

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

◆ ◆ ◆  
**The Florida Sanitarium and Benevolent Association**

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

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

◆ ◆ ◆  
**The Chesapeake Conference**

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

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

◆ ◆ ◆  
**The Chesapeake Conference Association**

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

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

◆ ◆ ◆  
**Florida Camp Meeting for Colored**

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

The camp meeting for the white believers will be held at the same time and in the same city. This will assure us good help from the

union and North American Division conferences. Strong colored workers will come from other States to help in the instruction.

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

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

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

M. C. STRACHAN.

◆ ◆ ◆  
**Requests for Prayer**

A MICHIGAN sister, who is suffering from a nervous breakdown, begs us to pray for her recovery.

Writing from Canada, a brother asks prayer in behalf of his children, and for himself, that he may be restored to health.

◆ ◆ ◆  
**Business Notice**

FOR SALE.—Two lots, 60 x 120 ft. each, near the Florida Sanitarium. Close to post office, railroad station, church school, and church. Price reasonable. Address C. V. Achenbach, Washington Missionary College, Takoma Park, D. C.

◆ ◆ ◆  
**Publications Wanted**

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

Pearl Marr, Medicine Lodge, Kans. Continuous supply of the *Signs, Watchman, Instructor, and Life and Health.*

Mrs. D. W. Courtney, R. F. D. 3, Victoria, Tex. Especially *Signs, Instructor, and Little Friend.*

Emma Kincaid, 2557 A. (Rear) Hebert St., St. Louis, Mo. Periodicals, including the *War Extra.*

Myrtle Lyons, 4028 Avenue P, Galveston, Tex. Continuous supply.

◆ ◆ ◆  
**Address Wanted**

THE church at Snohomish, Wash., is anxious to learn the whereabouts of Katie Deiner, whose name is on the church register, but whose present address is unknown. Any information should be sent to Nellie J. Simmons, Snohomish, Wash.

**Obituaries**

PETERS.—Sarah Louise Peters died in Guadeloupe, West Indies, Aug. 21, 1914, aged 74 years and 6 months. She was the wife of a Moravian teacher and minister, and accepted present truth in Antigua, British West Indies, with her children, and was baptized by Elder Van Deusen in 1898. Nine years ago mother came to make her home with us. Her health was feeble for several months before her death. When asked of her soul's welfare, she gave us the consolation that all was well for eternity. She was of a quiet, pleasant, and uncomplaining disposition, and endeared herself to all who knew her. We held the funeral service in our meeting room, and although we were comparative strangers here, the neighbors and friends, by their presence and otherwise, expressed their sympathy. Two daughters, one son (Elder G. E. Peters, in the United States), and six grandchildren are left to mourn their loss. We shall meet her in the morning.

PHILIP AND LOUISE GIDDINGS.

**LYTLE.**—Hopkins Lytle was born in Medina County, Ohio, in July, 1829, and died at his home at Alpena, Mich., Sept. 12, 1914, aged 85 years. He embraced present truth about five years ago, and died with the hope of a part in the first resurrection. We laid him to rest with the assurance that this hope will be realized. His wife and two sons are left to mourn. E. A. PIPER.

**FALK.**—Mary Elizabeth Howe was born in Marshalltown, Iowa, and died at her home in Spokane, Wash., Sept. 3, 1914, at the age of 47 years, 4 months, and 5 days. She was married to J. L. Falk on Feb. 5, 1885. He and their seven children, together with her four brothers and five sisters, are left to mourn. The deceased believed the truth, although she never united with the church. We believe that she sleeps in Jesus. A. M. DART.

**CARTER.**—Nancy Carter, wife of Samuel W. Carter, died at her home in Oaklawn, Ga., Sept. 12, 1914. Her husband, eight children, and one sister, together with many relatives and friends, are left to mourn. Sister Carter was a noble woman, loved by all who knew her. For about twenty-five years she was a member of the Seventh-day Adventist Church. Her hope was in God, and she fell asleep to await the resurrection call. C. B. STEPHENSON.

**JOHNSON.**—Amelia Johnson was born in Louisiana, May 6, 1855, and died at the home of her daughter in Sugartown, La., Aug. 29, 1914. She accepted present truth in the summer of 1907, and faithfully followed its precepts until the time of her death. She was especially active in missionary work, and through her efforts several persons accepted the third angel's message. Seven children are left to mourn, but they sorrow in hope. O. F. FRANK.

**HAILEY.**—Charles Henry Hailey was born near Christchurch, Hampshire, England, Oct. 29, 1856, and died of cancer, at his home, near Hythe, July 21, 1914. In 1880 he was married to Mrs. Hannah Light. To this union was born one daughter, who is still living. Although attending the Wesleyan chapel in his early life, Brother Hailey made no profession of Christianity until he was converted through reading the third angel's message as presented in the REVIEW and the *Signs of the Times*. In the early days of the message in Southampton, Sister Hailey came in touch with some of our people, and embraced the Sabbath truth. Her husband opposed her at first, but finally, through reading his Bible and the papers, was led to give his heart to the Lord and obey the truth. In 1883 he and his wife were baptized together by Elder J. H. Durland, and united with the Seventh-day Adventist Church in Southampton. He remained faithful until death. For a number of years Brother and Sister Hailey resided in Southampton, where their hospitable home was open wide to their brethren. Later they moved across Southampton Water, making their home on the edge of the New Forest, near Hythe. Here, away from the din and traffic of the busy city, many of our faithful workers have had a few hours of quiet rest before proceeding on their journeys to and fro in Great Britain, to the Continent, or to America. Brother Hailey always responded to every call for help in connection with the advancement of the message. In the spring of 1913, on account of failing health, he was obliged to spend some weeks in the Southampton Hospital, where he underwent a serious operation. Although giving relief, this did not prove a cure. The suffering was intense, but our brother bore it patiently, thinking not of himself, but of how he might help others to accept Christ and obey the truth. On July 21, 1914, he peacefully fell asleep in Jesus, leaving a wife, one daughter, a stepson, and four brothers to mourn their loss. In a Baptist chapel about five miles from his home the funeral service was conducted by the writer, in the presence of a large circle of friends. S. G. HAUGHEY.

**SPICER.**—Susana M. Coon was born in Alfred, N. Y., May 18, 1827, of Seventh-day Baptist parentage. Graduating from Alfred University, she engaged in teaching, both in Alfred and in De Ruyter Institute, N. Y. In 1849 she was united in marriage to Ambrose C. Spicer; and from 1851 to 1858 they had charge of the Seventh-day Baptist Academy in Milton, Wis., now Milton College. In 1875, in Minnesota, she, with her husband, joined the Seventh-day Adventist Church. Removing next year to Michigan, she taught for a time in Battle Creek College, working also in the publishing house. A lifelong Christian, the "blessed hope" was her support and stay. Her last conscious words were "pray" and "amen." She died Aug. 31, 1914, aged 87 years, 3 months, and 13 days, in Takoma Park, Md., where she had been living since the death of her husband, in Battle Creek, Mich., about eleven years ago. Two sons, one daughter, and three grandchildren remain to remember her devoted Christian life and to mourn her departure. Brief funeral services, conducted by the writer, were held in the home in the presence of her near relatives and a few sympathizing friends. She was laid to rest in the Washington cemetery. J. N. ANDERSON.

**KISNER.**—Almina Kisner, wife of George H. Kisner, died Sept. 6, 1914, in Mountain View, Cal., of pulmonary tuberculosis. Her maiden name was Thompson. She was born in New York State, Jan. 19, 1857. She was, therefore, at the time of her death aged 57 years, 7 months, and 17 days. She moved to Wisconsin when a small child, and was left an orphan at nine years. She was married to Brother Kisner on Oct. 1, 1873, at Stockbridge, Wis. One child, Walter P., died of tuberculosis in 1908. One child remains, Marion E., the wife of Brother A. A. Cone. Accepting the truth about thirty years ago, Sister Kisner gave her whole heart to the work. Twenty-three years ago she entered conference work as a Bible worker, and most of the time afterward was actively engaged in that work. Many have accepted the truth as the result of her efforts. She always combined caring for the sick with her Bible work. Her life was one of constant service for others, and this was kept up to her last moments. One of the last things that she did was to write to one of her Bible readers, pleading that Jesus be accepted before it is too late. She was a devoted wife and mother, and her life was characterized by patience, faith in God, and unselfishness. Her loved ones sorrow not as those that have no hope. M. C. WILCOX.

**TAPHOUSE.**—Died of cancer, at the Garden City Sanitarium, San Jose, Cal., Sept. 9, 1914, Sister Gertrude Emma Taphouse, wife of Elder James Taphouse, in the fifty-eighth year of her age. Sister Taphouse was born in Ionia County, Michigan, Sept. 1, 1856. Her husband, a son, and a daughter, one brother, and three grandchildren are left to mourn their loss. Sister Taphouse, with her husband, united with the Seventh-day Adventist Church in 1880, under the ministry of Elder G. K. Owen and wife, at Richmond, Mich., after which they moved to Battle Creek and connected with the sanitarium, where they worked for twenty-one years. As long as her health permitted, Sister Taphouse was a faithful and untiring worker for the salvation of others, and her faith in this divine message and its final triumph increased with the lapse of time. The doors of her home were always open to receive and instruct those whom she had interested in this blessed, soul-saving message. No sacrifice on her part seemed too great when it involved the salvation of souls. She was a devoted mother to her children, and will be greatly missed by them, and also by others whose lives have been blended with her own. She was a great sufferer for a number of years, but her sufferings are over, and she sleeps in Jesus. The funeral was held from the Place Undertaking Parlors at Los Gatos. Words of comfort were spoken by the writer from John 6:39, 40. A. E. PLACE.

**RENNE.**—Claudine Renne, son of Mr. and Mrs. D. P. Renne, was born Sept. 11, 1914, and died September 13. We believe the little one will be placed in the arms of its parents in the resurrection morning. A. M. DART.

**STARKEY.**—Charles Cumley Starkey was born in Fountain County, Indiana, April 10, 1867, and died at Garden Grove, Cal., July 6, 1914. He came West in 1907 and spent the remainder of his life in California, where, two years ago, he heard and accepted the truths of the third angel's message. He remained faithful until the last. He is survived by a sorrowing wife and five children, but they are not left without the hope of a glad reunion when the Saviour comes. Words of consolation were spoken by the writer. HARRY MCWHINNY.

**AUTEN.**—Mattie Gaskell Auten died at Daisy, Tenn., Sept. 12, 1914, aged nearly 73 years. Sister Auten was born Sept. 15, 1842, in Niagara County, New York. Her parents were strong believers in the first angel's message, in which faith she was reared. In 1862 she embraced the truths of the third angel's message under the labors of Moses Hull, and these truths become more and more precious to her as the years went by. At the age of twenty-one years she was married to Horatio Lindsay, of New York, and after his death she was married to Brother Ben Auten in the spring of 1878. Later they moved from Michigan to Iowa, where they remained about fifteen years. From Iowa they came to the Southern field to do what they could in advancing the work of this last message here. Several years were spent in central Tennessee, near McMinnville. They then came to Chattanooga. Here they bought a little home a few miles from the city, where the truth for these times had not been heard. Through careful missionary efforts an interest was created, which it was my privilege to help ripen off. Through the efforts of the conference a good strong church was raised up, which Brother and Sister Auten cared for until they felt they could be released; then they removed, at the request of the conference, to Daisy, another new field, a few miles to the north of Chattanooga. At this place Sister Auten died of old age and general debility. She was a consistent Christian and a loving companion, and died in full hope of a soon-coming Saviour. She leaves a husband and one son to mourn their loss. Her remains were returned to the old home in Knoxville, Iowa, for burial. O. C. GODSMARK.

## 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.]

# BOOKS FOR MATURE MINDS

## Ministry of the Spirit

A New Book

By G. B. Thompson

**A** NEW book designed to strengthen the spiritual life of the Christian. This is not a treatise on doctrinal points, but a book on practical Christianity; not an argument, but a study of the fundamentals of Christian living,—a book that will assist you to attain your highest ideals, and encourage still higher standards. It deals with the subject of the Holy Spirit in the individual life and in the church, the Spirit in the Old Testament and in the New.

It emphasizes the need of the Holy Spirit, and the conditions favorable to its reception; considers its fruits and gifts as well as the result of Spirit filling.

223 pages. Cloth, 75 cents.

## Early Writings

By Mrs. E. G. White

**A** COMPILATION and reprint of the first published testimonies of Mrs. White. An entirely new edition, from new plates, uniform in size with "Testimonies for the Church."

316 pages. Cloth, 75 cents; limp leather, \$1.25.

## The Conflict Between Capital and Labor

By E. T. Russell

**R**ECENT clashes between capital and labor have emphasized the importance of this subject. This book is not an argument on either side of the question, but a history of the struggle, containing important facts and data and much general information on one of the most perplexing problems of the day.

208 pages. Attractive board binding, 75 cents.

## American State Papers

**A** COMPREHENSIVE collection of facts on religious legislation. Valuable for study, research, and reference. Nothing else like it has ever been printed. The large amount of data, unavailable from other sources, makes the book indispensable to statesmen who are opposed to religious legislation, to ministers who see the danger of a united church and state, and to all who wish information on one of the most important subjects of the day.

800 pages. Cloth, \$1.25.

# BOOKS FOR THE YOUNG

## Best Stories From the Best Book

**T**HE first portion of this book consists of easy lessons in script and print for young children, and is illustrated by three-color work and pen sketches. The second section is designed for older children, and includes the discussion of important events in Bible history written in a way to hold the attention of the youth, and a study of many vital topics of present truth, presented in an attractive manner.

200 pages. Board, 60 cents; cloth, 75 cents.

## Gospel Primer No. 2

**T**HIS book, one of the latest of the Juvenile Series, is designed for pupils of the second and third grades. The first fifteen pages are devoted to an acrostic, two stanzas occupying a page and illustrated by color engravings. It contains full-page illustrations and a full-page copy of the ten commandments, with an illustrated border. The remaining portion of the book contains Bible stories.

96 pages. Cloth binding, 50 cents.

## Easy Steps in the Bible Story

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

616 pages. Cloth, \$3.00; half morocco, \$4.00; morocco, \$5.00.

## Garden Neighbors

By L. A. Reed

**A** BOOK of birds and nature stories. From the first chapter, "A Neighborhood Quarrel," to the last one, "Invitations to Birds," the book is filled with stories that fascinate the young and encourage the habit of observation.

256 pages. Cloth, \$1.00.

Order from your tract society

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



WASHINGTON, D. C., OCTOBER 1, 1914

## CONTENTS

## THE SERMON

The Present Crisis, *W. W. Prescott*.... 3

## EDITORIAL

Which Day Is the Sabbath? — Persecutors Supernaturally Stricken With Fear — Every Man in His Own Tongue — Where the Tax Money Goes — The Only Sure Anchor .....7-10

THE WORLD-WIDE FIELD .....10-12  
 OUR HOMES .....12, 13  
 THE FIELD WORK .....13-18  
 MISSIONARY VOLUNTEER DEPARTMENT.... 19  
 PUBLISHING DEPARTMENT .....19, 20  
 RELIGIOUS LIBERTY DEPARTMENT ..... 20  
 EDUCATIONAL DEPARTMENT .....20, 21

THIS week Mrs. W. S. Hyatt and her daughter, Miss Helen Hyatt, are sailing from New York for England, en route to Cape Town, South Africa, having spent some months in America on furlough.

WE learn that last week Brother L. J. and Sister Burgess, of the India Mission, sailed from Seattle by a Japanese liner, to return to their work in India. They will transship in Hongkong, China, for Calcutta.

ARRANGEMENTS had been made for a party of thirteen to sail from Seattle, September 26, for China, Singapore, and India Mission points. Owing to disarrangement of shipping business, the sailing, however, was canceled, and most of the party transferred to a ship listed to sail October 6.

THE General Conference has received a cable message from Shanghai, announcing the withdrawal of the general meeting of the Asiatic Division, which had been appointed for Shanghai, in November, and which Elder Daniells, now in Australia, was expected to attend. The appointment is evidently taken up on account of the difficulty workers experience in getting from place to place while steamship schedules are so disarranged.

WE learn that some days ago Prof. G. W. Caviness entered northern Mexico for the purpose of visiting companies of believers in various parts. It had been planned for all the American workers of our Mexican Mission, working along the Texas border, to follow on this week, we believe, to attend a general meeting in Monterey, and to reestablish work at the Mexico City headquarters. Possibly recent disturbing events may further postpone this plan.

THE Harvest Ingathering REVIEW has been translated into German and Danish-Norwegian. Each paper contains thirty-two pages, and has the same articles and illustrations, with the same cover design in three colors, as appear in the English. While these papers are intended for these two nationalities, in our large cities sections will be found where English churches may use them to good advantage. These papers should be ordered through the tract societies.

THIS week Miss Grace White is sailing from New York for Havana, Cuba, to join the staff of the Cuban Mission. Miss White was formerly engaged in the Bible work in Guadalajara, Mexico, and since leaving that field has been working in the West Michigan Conference.

WE were glad last week to greet Elder and Mrs. J. B. Beckner, formerly of the West Indies, who spent a few days in Washington on their way from Massachusetts to Virginia, where they are to engage in evangelistic work. At the time of the last General Conference Elder Beckner was advised to remain in this country for a time on account of his health. With returning strength he has been anxious to get into active field service once again.

## "A Reply to Dr. Gladden"

UNDER this head *Harper's Weekly* for September 26 makes the following announcement:—

"W. W. Prescott, editor of the *Protestant Magazine* of Washington, D. C., has submitted a reply to Washington Gladden's 'The Antipapal Panic,' published in a recent issue. Mr. Prescott's article, 'The Propapal Program,' is marked by the same moderation and spirit of fairness that have characterized Dr. Gladden's discussions. It will appear in the next issue of *Harper's Weekly*."

This article will be published in *Harper's Weekly* for October 3. It may be obtained at all news stands.

## The Christian Spirit Versus the Partisan Spirit

THE Scriptures declare that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35. The life of Christ was given not for the salvation of the Jew alone, but for all the world. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Seventh-day Adventists, above every other people in the world, should recognize these principles. They have been made the conservators of the gospel message which is to go to every creature. They are connected with a movement which includes in its operations believers in nearly every nation under heaven. These are all one in Christ Jesus, and in this spirit of oneness they should reach out to their fellows everywhere, and labor for their salvation. The recognition of the wideness of God's mercy, the breadth and depths of his love, and the comprehensive character of the gospel, will eliminate from every heart the spirit of exclusiveness and partisanship.

How illy it becomes the believers in this message to become partisans in any national or international strife which may be going on in the world. The cherishing of this spirit unfits for Christlike missionary labor. Its expression by word or its manifestation in the life only serves to engender in the hearts of our fellows national animosities and class distinc-

tions. In all our intercourse with men, let us avoid giving expression to that which will engender a spirit of strife.

We should view the great conflict in which so many of our fellow men are engaged, in the light of the prophetic word — from God's standpoint, not from man's. It is not for us to seek to determine the relative responsibility of the contestants. With the conflicting reports which are daily published, with the charges and countercharges which are made by those engaged in the conflict, we shall do well to reserve all judgment. In the true spirit of neutrality and non-partisanship, in the spirit of the Master, let us stand as the friend of every man of every nationality, doing all in our power to rescue from eternal destruction the souls for whom Christ died.

Let us beware of a partisan spirit. Let us be broad-minded, generous-hearted, and cherish toward those of every nationality the spirit of the Lord Jesus Christ.

## A Donation for the Work Among the Colored People

FOR some years we have annually taken up a donation to help carry our denominational work among the large colored population in the United States.

The growth in the number of colored people professing the truth is certainly most encouraging. In some conferences the Negro believers are in the majority numerically. They pay a liberal tithing; they are devoted; and they are trying to educate their children for service in the Lord's work.

Concerning the growth of the work among the colored people in the South, during the past summer, Elder C. B. Stephenson, secretary of the Negro Department, says: "The work for the Negroes is progressing nicely in the South. The camp meetings this season, as a rule, were the best ever held. There was a large attendance from the outside, a number of conversions, and encouraging after meetings. Donations to missions were very good. With few exceptions, all the conferences had camp meetings. This work is getting on a very good working basis now, and the future is bright. Every tent meeting has borne good results. In most cases a church has been developed. The hearts of the people are open to receive the message."

Sabbath, October 3, is the time for the special donation to be taken. The time in which to prepare for it is short, but we need a liberal offering this year. In 1913, owing to the shortage in funds, the appropriation to the work for the Negro race was much less than had been asked for by those in charge of the work. This shortage was a source of great perplexity, and necessitated reducing the active force of workers to the minimum. Our colored laborers bravely shared the self-denial, and in some conferences they have been satisfied with reduced wages for some time, or else have taken up self-supporting work.

The offering should be liberal in order that the work, which promises such a rich harvest of souls, be not hindered. Remember the date is Sabbath, October 3, and let us all take part in helping give the message to this needy people.

I. H. EVANS.