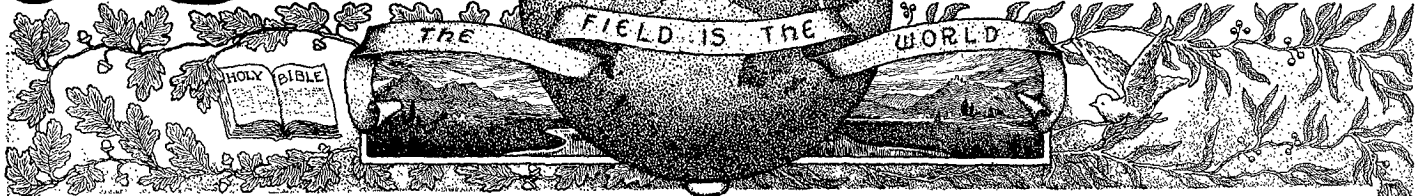


The Advent Review and Sabbath Herald



Vol. 91

Takoma Park Station, Washington, D. C., Thursday, October 22, 1914

No. 44

THE GOSPEL TO ALL NATIONS

A Battle Prayer

(2 Chron. 14: 11)

O Lord, with Thee 'tis but a little matter
To gird the few and feeble for the fight,
And send them forth to battle with the mighty;
Help us, O Lord our God, we have no might.

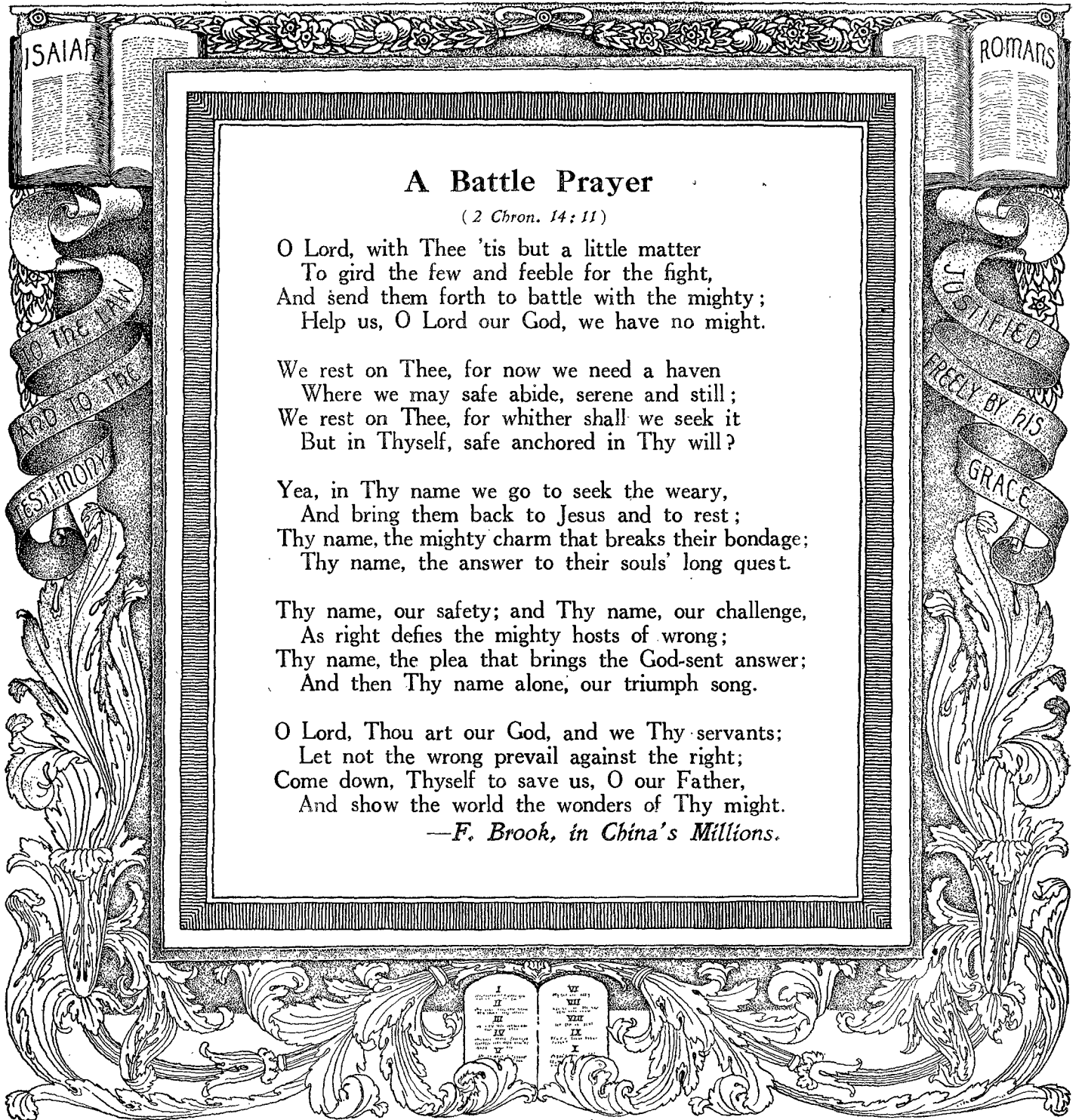
We rest on Thee, for now we need a haven
Where we may safe abide, serene and still;
We rest on Thee, for whither shall we seek it
But in Thyself, safe anchored in Thy will?

Yea, in Thy name we go to seek the weary,
And bring them back to Jesus and to rest;
Thy name, the mighty charm that breaks their bondage;
Thy name, the answer to their souls' long quest.

Thy name, our safety; and Thy name, our challenge,
As right defies the mighty hosts of wrong;
Thy name, the plea that brings the God-sent answer;
And then Thy name alone, our triumph song.

O Lord, Thou art our God, and we Thy servants;
Let not the wrong prevail against the right;
Come down, Thyself to save us, O our Father,
And show the world the wonders of Thy might.

—F. Brook, in *China's Millions*.



**THE WORK
AND
THE WORKERS**

Missionary Campaign Supplies

IN accordance with the plans laid by the General Conference, one of the most extensive missionary campaigns ever conducted by our people is now just beginning, and will continue for six months. The work of this campaign is being taken up by Seventh-day Adventists in all parts of the United States and Canada. It is expected that the result will be more far-reaching than any similar effort ever made. In attempting to cooperate with this movement, our publishing houses are making the very lowest prices on supplies. Never in the history of the publishing work have we been able to offer literature at the remarkably low prices for which these supplies are sold.

Missionary Tract Packages

NUMBER 1

What to Do With Doubt
The Name
Justified by Faith

NUMBER 2

Prayer
Winning of Margaret
Jesus Died for You

NUMBER 3

We Would See Jesus
Can We Know?
Second Coming of Christ

NUMBER 4

Waymarks to the Holy City
Is It Armageddon?
The Eastern Question

NUMBER 5

Signs of Our Times
The Perpetuity of the Law of God
The Law in Christ

NUMBER 6

How Esther Read Her Bible
Elihu on the Sabbath
Which Day and Why?

NUMBER 7

New Testament Sabbath
Why Not Found Out Before?
Is Sunday the Sabbath?

NUMBER 8

Thoughts for the Candid
Rich Man and Lazarus
Tormented Forever and Ever

NUMBER 9

Spiritualism, Source and Power
Gospel Remedy for Present-Day
"Isms"

Is Man Immortal?

NUMBER 10

Is the End Near?
Present Truth
Temporal Millennium

It will be observed that these tracts are so arranged as to make a progressive series, intended to lead the reader on step by step. The first tracts deal with the necessity of laying hold of Christ by faith, and of his Word, which is the basis of all true knowledge. Then, follow tracts on other points of truth, un-

til, by the time the course is finished, the reader has at least a sufficient knowledge of present truth to leave him without excuse.

Tracts at Cost

In order that our people may have these tracts at the lowest possible cost, the committee has asked our publishing houses and tract societies to handle these packages for the six months of this special campaign at cost of production. In compliance with this request, these tracts will be furnished at the following prices: 1 set, 25 cents; 4 sets, \$1.00; 25 sets, \$5.00; the express or freight extra. (The regular price would be about \$8.00.) Churches and companies should order through their librarian, and get the large package for \$5.00.

Berean Library

NO.	PAGES	PRICE
1. Steps to Christ	144	\$.25
2. Thoughts on Daniel	345	.25
3. Thoughts on Revelation	776	.35
4. His Glorious Appearing	124	.15
5. Sabbath in the Scripture	216	.25
6. Sabbath in History	815	.50
7. Capital and Labor	208	.25
8. Here and Hereafter	357	.25
9. Bible Footlights	320	.35
10. Our Paradise Home	128	.15
11. Religious Liberty in America	448	.35
12. The Coming King	320	.50

Total\$3.60

The Berean Library is recommended as part of the special literature for this campaign. This library contains at present twelve of our standard books, printed on thin paper and bound in strong paper covers, so that they can be furnished at these very low prices.

This set of twelve books is put up in a neat pasteboard box, and is furnished to our people for missionary purposes for only \$2.16, express or freight extra. Already some have purchased as many as ten sets to use as a personal missionary circulating library. There is nothing else equal to our literature in the possibilities of soul saving. The one who sows bountifully shall reap also bountifully. In placing your order, plan for a bountiful seed sowing, expecting a bountiful harvest.

Where to Order

Orders for these should be sent to your conference tract society, which will forward promptly to the publishing house. Orders should be sent in at once, so that you will have your supply on hand for a strong effort in every part of the field.

REVIEW AND HERALD PUB. ASSN.
Washington, D. C.

Christian Education for October

OCTOBER *Education* is decidedly "a magazine for home and school," as indicated on the first cover page.

The Home

Mrs. Lewis makes a plea for a home for the church-school teacher during the school year. An editorial urges a closer blending of the home and the school interests by the giving of school credit for home work supervised by the teacher and parent in cooperation. The Normal

explains in detail how this plan may be carried out. The Home Education department presents the same subject from the viewpoint of the home. Mrs. E. G. White tells how to make the home a Bethel. Mrs. Lewis continues her serial, "Nature Month by Month," for parents, and explains the making of the picture quilt by the children.

The School

The frontispiece represents the noted Swiss educator Pestalozzi, with a child on each side of him in rapt attention to what he is telling them. This picture hangs on the wall of every schoolroom in Switzerland. In the first article an American observer describes the great love for children manifest in the Swiss schools, on the part of government officials, and by the people generally—a reflection of the spirit that made Pestalozzi's work so strong. It points out also other elements of success in Swiss schools. Professor Olsen's article is a clear and pointed setting forth of how he uses the Bible in the teaching of English. An editorial urges the education of the hand and mind together, and in the new department, Our Academies, Mr. Taylor tells in detail how this can be done in woodworking. Another editorial explains the plan of the three new teachers' manuals now ready, and the Normal gives copious samples from the first one off the press. "School Notes" tell of the unusually good openings of our colleges and academies.

The Ministry

Following the reports on progress in the September number, this department gives valuable notes, citations, and illustrations to accompany the Ministerial Reading Course, contributed largely by college teachers who have used the book now being read in this course. Interesting testimonials show how this course is being appreciated by the seven hundred members now taking it. See also the picture of an original cuneiform tablet found in excavating the ruins of the Biblical Erech of Genesis.

"IN the campaign with the Temperance *Instructor*, delegates were chosen to visit the Sunday schools of every church in the city. One of the smallest took 160 copies, others 100, and some not so many. Over 500 copies were disposed of in this way. All seemed glad of the privilege of cooperating in this cause for saving humanity.

"Our church is divided into working bands. We have a twofold purpose in this: First, that every member may be a working member; second, that every home in Hastings shall receive our literature. We are using a large club of the *Signs*, which are carried from house to house by these bands. We also use the envelope plan for tracts. Others are giving Bible readings and lending our books. Literature has been placed in the public library. We have a Bible training class, so that members may be fitted for the work. We are also corresponding with a number to whom we are sending the *Signs*, and as a result three have come into the truth. Three others have accepted the message from reading tracts. Some are still in the valley of decision. Our aim is for each member to win at least one soul for Christ this year."

The Advent HOLY BIBLE REVIEW IS THE FIELD OF THE WORLD 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 22, 1914

No. 44

GENERAL ARTICLES

On to Armageddon

C. M. SNOW

I HEAR the clank of sword and lance,
And the terrible, thund'rous tread
Of hurrying hoofs, where chargers
prance
O'er the living and the dead.
Far down on the desert's sun-swept sand
Or in tropic isles afar,
The white man's hand has drenched the
land,
And left war's livid scar.

Ye mowed with sickle of shrapnel shell,
Your scythe a Maxim gun,
Where rank on rank the dark men fell,
The white men, one by one.
Go view the place where they went down,
And count them, ye who can —
The ones who mocked the white man's
frown
And fell in the battle's van.

Now sullen and silent and low they lie,
And pierced and shattered and torn,
And the one who breathes that moaning
cry
Was singing but yester morn.
Then dig for them deeply, tumble them
in,
Bruised and bloody and bare;
For that was the burden of those who
win
As you've been winning there.

But judge ye not, O men who seek
The canon-studded field,
That earth holds only foes so weak
As those ye've taught to yield.
For what the white man there has done
The white man now will do,
When earth's great battle is begun
And whites are facing you.

Sound if ye will, yet must you know
That when the blast is blown,
'Tis not the arm that bends a bow
That's matched against your own.
The serried ranks of other lands
Swift hasten to that fray;
And, win or lose, more skillful hands
Will grapple in that day.

Think of it not as vacant dream,
This conflict soon to be,
When Armageddon is agleam
With far-sent soldiery.
No holy form will go before
To stay the slaughtering hand
When white men try the white man's
war
Up in the white man's land.

I see the flower of manhood there —
The best the nations breed,
From every tribe a plenteous share —
War's hungry maw to feed.
The bloom of youth is on the brow,
And vigor in the limb;
But only Death rides victor now,
And Satan over him.

What reck's to him the pains ye bore,
Ye souls who gave them birth,
If he may gird your sons for war
And sweep them from the earth?
To every land his minions fly
To fan the flames of hate,
And send the strongest forth to die
And leave you desolate.

The day draws on, that fearful day,
When every land shall feel
The war throb of the final fray,
The thrust of cruel steel.
In Fury's blistering furnace glow
The white-hot shafts of death,
And soon through every land will blow
The war god's withering breath.

What means this tramp of marching
feet?
What mean these shouts of war,
These belching guns, this air-borne fleet
No warrior knew of yore?
What mean these heaps of ruins gray
Where once were cities fair,
Where Desolation has its day
And human hearts despair?

Ah, 'tis the day by prophets told;
The judgment hastens on;
Our reeling earth is waxing old;
Its night is well-nigh gone.
We hasten on through fire and flood,
Through battle-driven spray,
Through ruined hopes, through fields of
blood,
Toward Armageddon's day.

Fields Near at Hand

MRS. E. G. WHITE

It is in harmony with God's plan for the extension of his work in the regions beyond that many are called to leave their native shores for distant lands, to act as leaders and teachers in soul-winning service. It is also in harmony with his plan that those who remain in their home fields shall unite in well-organized efforts to save the perishing multitudes living close by, within easy reach. Every

true follower of Christ is a missionary, and whether he be at home or abroad, he will find many ways in which to labor for God. Realizing his accountability to make known to others the truth that has gladdened his own heart and made bright his hope of life eternal, the true Christian, wherever he is, will be a faithful light bearer.

It is the duty not of the minister merely, but of every member of the church, to represent Christ to the world. All who name the name of Christ are to catch the rays of light streaming from the throne of God, and reflect them upon souls blinded by error and infatuated with false doctrine. They are to hold up the only true standard of righteousness, which is God's holy law.

Precious are the results that will follow sincere, unselfish efforts to use every capability in the Lord's service. From the Great Teacher the worker will receive the highest of all education. The quickening influence of the grace of God will be made manifest in him. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing to point sinners to "the Lamb of God, which taketh away the sin of the world." The heart will be filled with loving zeal for the Master.

My brethren and sisters, let us come up to the high standard of God in Christ Jesus. Let us now consider, before it shall be everlastingly too late, what is the measure of our responsibilities in this world in regard to the salvation of our fellow men. Let us watch and pray, and place ourselves in right relation to God, and study to see what good we may do, — what words we may speak, what influence we may exert, what light we may diffuse as colaborers with God, and what we can do to establish missions in places where now there are none, that lights may be continually shining forth into the dark corners of the earth.

Every individual Christian is required of God to be active in missionary service. He must wrestle with God in secret prayer; then he is to go forth in the spirit of Christ to hold converse with men. Anointed for his mission, he bears with him the atmosphere of paradise. His words are well chosen; his countenance reflects the image of his Master. He is the light of the world, a living epistle known and read of men.

An Organized Movement

The forces for good among the lay members of the church cannot be developed and brought into proper working order without careful planning and sys-

tematic training. And as these workers are developed, they must be given the wise, helpful supervision of experienced leaders. They should not be left to struggle along alone, unaided. While it is true that the responsibility of leadership rests heavily upon the officers of the local churches, yet this responsibility is to be shared by the ordained ministers and by conference officers. Those in positions of trust in the General Conference and in union and local conferences cannot overlook their responsibility toward every church member, however humble may be the work in which he is engaged. All lines of service are to be bound together in one united whole.

In past years, much has been done to strengthen the hands of the lay members, and to encourage them to be vigilant home missionaries. But much more might have been accomplished had those in responsibility recognized and made full use of all the working forces in the church. In every church there is talent, which, with the right kind of helpful training from men of experience, might be developed into a power for the up-building of God's kingdom.

Counsels Often Repeated

Often the attention of ministers and conference officers has been called to the importance of utilizing all the various agencies in our ranks, for the advancement of God's cause. Many appeals to church members have been published, and in these have been outlined successful methods of labor. As I have testified in former years, there is now the same call for disinterested workers as when Christ gave his commission to the first disciples. "Go ye into all the world, and preach the gospel to every creature," is our Lord's command. Self-sacrificing labor is wanted in every part of the harvest field. Men and women are to be coworkers with their self-denying Redeemer. In their earnest efforts to do others good, they will be bearing his yoke and lifting his burden. And in this they will find truest happiness and richest joy.

All who accept the invitation of Christ to bear his yoke and share his burden, will not only find the yoke easy, but the burden light. Rest and peace is found in forgetfulness of self and in persevering effort to save souls from the darkness of error. Those who shirk the responsibilities that Jesus would have them bear, choosing rather a life of self-indulgent ease, will find themselves destitute of spiritual joys and divine peace. Such cannot be partakers with Christ of his glory. Selfish enjoyments can never satisfy the cravings of a soul that God has qualified for a higher sphere and a nobler mission.

That church only is strong that is a working church, whose members feel an individual responsibility to act their part in strengthening, encouraging, and building up the church by their personal efforts. Such believers will extend their influence and labors by cheerfully doing all that they can in every branch of the

cause. The truth spreads when living, active workers commend it by personal effort, characterized by piety and the beauty of true holiness.

We are a people whom God has favored with special privileges and blessings in making us the depositaries of his law. None of us are to be idlers in the vineyard of the Lord. We are not all qualified to do the same kind of work; all cannot be ministers, to labor in word and doctrine; but there are many other lines of work, fully as important as preaching, which have been sadly neglected.

Many whose names are on the church roll, are living as if there were no great emergency, no fearful danger of their fellow men losing eternal life. Many fold their hands at ease, yet profess to be followers of Christ. The burden of the work has been left largely with those who are laboring under salary. But this is not as it should be. The great missionary field is open to all, and the lay members of our churches must understand that no one is exempted from labor in the Master's vineyard.

Soul-Saving Service

We are living in a most solemn time. Important responsibilities are resting upon us. New fields are being opened for our labor, and the Macedonian cry is coming from every direction, "Come over . . . and help us." Some beg for even a day of labor with them, if they can have no more. Angels of God are preparing ears to hear, and hearts to receive the message of warning. And in our very midst honest souls are living who have never yet heard the reasons of our faith. People are perishing for want of knowledge. Not one-hundredth part is being done that might be done to give the third angel's message to the world. There are those who will be responsible for the souls who have never heard the truth. Many excuse themselves by giving trivial reasons for not engaging in the work they might do if they were consecrated to God. They have wrapped their talents in a napkin and buried them in the earth.

The work of saving souls is sacred and all-important. The humble, efficient worker, who obediently responds to the call of God in this direction, may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the human character. The influence upon one's own life, as well as upon the lives of others, is incalculable. The highest mental qualities are called into action, and their continued exercise strengthens and purifies mind and heart.

It is wonderful how strong a weak man may become through faith in the power of God, how decided his efforts, how prolific of great results. And the timid woman, shrinking and self-distrustful, is transformed into a courageous missionary, who valiantly wields the sword of truth. The hesitating and irresolute become firm and decided. Taking in the great fact that he is called

by the Redeemer of the world to work with him for the salvation of man, the believer dedicates his life to this work. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a collaborer with the Saviour. No higher office is given to man. No joy can equal the assurance of being an instrument in the hands of God for the saving of souls. It is a grand thing to look back upon an experience of labor all marked with glorious results; to see precious souls progressing in the light through your efforts; to feel that God has worked with and through you in the harvest field of the world.



The Second Advent Movement —No. 13

J. N. LOUGHBOROUGH

"AND thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no." Deut. 8:2. For the safety of Israel it was needful for them to remember their experience and how the Lord had wrought for them. Moses warned them: "Lest . . . when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage." Deut. 8:12-14. In after times, when they departed from the Lord, the reason assigned was, "They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Ps. 106:21, 22.

Of the Lord's leading of his ancient people we are told: "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. To Seventh-day Adventists the word has come: "We have nothing to fear from the future, except we shall forget the way the Lord has led us, and his teaching in the past."—*Mrs. E. G. White, in South African Missionary, Feb. 20, 1912.*

This being so, it may be well for us to look at the way the Lord established this commandment-keeping people and connected with them an instrumentality to guide and instruct them all the way along. Those accepting this message saw that, according to Ezekiel 20, the Lord was to plead with his people, in "the wilderness of the people," like as he pleaded with Israel in the land of Egypt, and would cause them to "pass under the rod" (the same as the "reed" in Rev. 11:1), and bring them "into the bond [seal] of the covenant." Eze. 20:35-37. The church was in the wilderness state for 1260 years (Rev. 12:6, 14), but, according to Solomon's Song, she is

to come out of the wilderness, leaning on the arm of her Beloved, "fair as the moon, clear as the sun, and terrible as an army with banners." Song of Solomon 6: 10.

If the final deliverance of God's people is to be after the manner of their deliverance from Egypt, the gift of prophecy must be connected with it; for "by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12: 13. According to Paul's testimony the church waiting for Christ's coming is to come behind in no gift, and that because the testimony of Christ was confirmed among them. See 1 Cor. 1: 6, 7. By the teaching of the angel who placed John in vision on the isle of Patmos, we learn that "the testimony of Jesus is the spirit of prophecy." Rev. 19: 10. And the "remnant" church, after the 1260 years of tribulation, was to meet warfare from Satan because she kept the commandments of God, and had the testimony of Jesus Christ.

By the prophecy of Joel we learn that those with whom should be salvation when the Lord shall come are "the remnant whom the Lord shall call." Joel 2: 32. The apostle Paul, addressing those who shall be "children of light," so that the day of the Lord shall not come upon them "as a thief in the night," exhorts them in these words: "Despise not prophesyings. Prove all things; hold fast that which is good" (1 Thess. 5: 20, 21), showing that with that people would be true manifestations of the gift of prophecy. That this is the true interpretation of the language is evident from the Greek lexicons. Greenfield and Parkhurst define the Greek word *prophetaias*, here rendered prophesyings, "the exercise of the gift of prophecy," and each refers to 1 Thess. 5: 20, 21, as an illustration of the use of the word.

As there had been heavenly visions connected with the first angel's message and the midnight cry, under William Foy in 1842, in the children's preaching in Sweden in 1843, and with William Foy and Hazen Foss in 1844, it was not hard to accept the manifestation through Sister Ellen Harmon in 1845. The gifts of the Spirit are "for the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ." Eph. 4: 12. Of the gift of prophecy it is said, "Prophesyings serveth not for them that believe not, but for them which believe." 1 Cor. 14: 22.

In full accord with this, as the gift began to be manifest in Sister Harmon in 1845, she was directed to those believers in the past movement in Maine and in near-by States, exhorting them to hold fast their faith in the past movement, for all would soon be made plain, and to hold themselves in readiness to receive light that would come to them, as there was a third message to be given. Meanwhile Brother Bates was laboring in Massachusetts and other States, introducing the light respecting "the ark of

his testimony," the Sabbath, and the third angel's message.

In August, 1846, Elder James White married Sister Ellen Harmon. In September of that year, at Topsham, Maine, Sister White had her great vision of the planets and the opening in the constellation Orion. Brother Bates was present, and this vision fully satisfied him that her visions were from the Lord—a true gift of prophecy, to be connected with the work of the third angel's message. From that period their labors were united in giving the third angel's message to all who would hear it. There was, however, such a prejudice with the masses against the advent movement that they would not admit in their minds a possibility of any explanation of the past. This also was permitted of the Lord; for it was his purpose that the disappointed ones should be searched out and have opportunity to hear and receive, if they would, the light of the third angel's message.

Lodi, Cal.

The Better Day

LOIS A. CALKINS

A BETTER day is coming,
For which I've waited long,
Enriched with many blessings,
And filled with gladsome song.

A day, though known to Heaven,
Is hidden yet from me,
A day of gifts most precious,
Through glorious victory.

A Friend is surely coming
To wipe away my tears,
Removing all my sadness
And banishing my fears.

I'll raise my voice in singing
All glory to our King,
While angels join in chorus
And loud hosannas sing.

A day of joy and gladness,
A day of sweet release,
Devoid of sin and sadness,
And filled with perfect peace.

Montavilla, Oregon.

The Fullness of the Gospel

—No. 3

Sanitariums and Health Institutions;
the Position They Should Occupy
in Their Relation to the Gospel

O. A. OLSEN

"God would have a health institution established which will in its influence be closely connected with the closing work for mortals fitting for immortality; one that will have no tendency to weaken the religious principles of old or young, and which will not improve the health of the body to the detriment of spiritual growth. The great object of this institution should be to improve the health of the body that the afflicted may more highly appreciate eternal things. If this object is not continually set before the mind, and efforts are not made to this end, it

will prove a curse instead of a blessing, spirituality will be regarded as a secondary thing, and the health of the body and diversion will be made primary.

"I saw that the high standard should not be lowered in the least in order that the institution may be patronized by unbelievers. If unbelievers choose to come while its conductors occupy the exalted spiritual position which God designs they should, there will be a power that will affect their hearts. With God and angels on their side, his commandment-keeping people can but prosper. This institution is not to be established for the object of gain, but to aid in bringing God's people into such a condition of physical and mental health as will enable them to rightly appreciate eternal things, and to correctly value the redemption so dearly purchased by the sufferings of our Saviour."—*Testimonies for the Church*, Vol. I, pages 564, 565.

A proper understanding of health principles, and obedience to the laws of God in our being, are necessary not only for the maintenance of health, but also for the restoration of health through the medium of prayer. "I saw that the reason why God did not hear the prayers of his servants for the sick among us more fully was that he could not be glorified in so doing while they were violating the laws of health. And I also saw that he designed the health reform and Health Institute to prepare the way for the prayer of faith to be fully answered. Faith and good works should go hand in hand in relieving the afflicted among us, and in fitting them to glorify God here, and to be saved at the coming of Christ. God forbid that these afflicted ones should ever be disappointed and grieved in finding the managers of the Institute working only from a worldly standpoint, instead of adding to the hygienic practice the blessings and virtues of nursing fathers and mothers in Israel.

"Let none obtain the idea that the Institute is the place for them to come to be raised up by the prayer of faith. That is the place to find relief from disease by treatment and right habits of living, and to learn how to avoid sickness. But if there is one place under the heavens more than another where soothing, sympathizing prayer should be offered by men and women of devotion and faith, it is at such an institute. Those who treat the sick should move forward in their important work with strong reliance upon God for his blessing to attend the means which he has graciously provided, and to which he has in mercy called our attention as a people, such as pure air, cleanliness, healthful diet, proper periods of labor and repose, and the use of water."—*Id.*, page 561.

"The Lord years ago gave me special light in regard to the establishment of a health institution where the sick could be treated on altogether different lines from those followed in any other institution in our world. It was to be founded and conducted upon Bible principles, as the Lord's instrumentality, and it was to

be, in his hands, one of the most effective agencies for giving light to the world. It was God's purpose that it should stand forth with scientific ability, with moral and spiritual power, and as a faithful sentinel of reform in all its bearings. All who should act a part in it were to be reformers, having respect to its principles, and heeding the light of health reform shining upon us as a people.

"God designed that the institution which he should establish should stand forth as a beacon of light, of warning and reproof. He would prove to the world that an institution conducted on religious principles, as an asylum for the sick, could be sustained without sacrificing its peculiar, holy character; that it could be kept free from the objectionable features found in other health institutions. It was to be an instrumentality for bringing about great reforms.

"The Lord revealed that the prosperity of the Sanitarium was not to be dependent alone upon the knowledge and skill of its physicians, but upon the favor of God. It was to be known as an institution where God was acknowledged as the Monarch of the universe, an institution that was under his special supervision. Its managers were to make God first and last and best in everything. And in this was to be its strength. If conducted in a manner that God could approve, it would be highly successful, and would stand in advance of all other institutions of the kind in the world. Great light, great knowledge, and superior privileges were given. And in accordance with the light received would be the responsibility of those to whom the carrying forward of the institution was intrusted."—*Id.*, Vol. VI, pages 223, 224.

"Every child of God should have sanctified judgment to consider the cause as a whole, and the relation of each part to every other part, that none may lack. The field is large, and there is a great work of reform to be carried forward, not in one or two lines, but in every line. The medical missionary work is a part of this work of reform, but it should never become the means of separating the workers in the ministry from their field of labor. The education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry, and the usefulness of those who are preparing for the ministry would be greatly increased if they would become intelligent on the great and important subject of health. The influence of the Holy Spirit is needed that the work may be properly balanced, and that it may move forward solidly in every line."—*Id.*, page 291.

Chicago, Ill.



IF we are God's children, we need not fear the development of his providence.—*Dr. R. Newton.*



PENITENCE is a debt that every man owes himself.

Two Signs

T. E. BOWEN

WHEN Jesus answered the double question put to him by the disciples on the Mount of Olives, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" he purposely mingled the two events concerning which they asked, the destruction of Jerusalem and the end of the world. Evidently they thought at that time that these events were synonymous. Jesus had a purpose in thus answering them. It was a benefit to his followers in those days, who were to witness the destruction of Jerusalem, to study signs and events preceding the end of the world; and evidently those who should be living at the time of the end were to learn lessons from the destruction of Jerusalem. The disciples did not comprehend then that so many centuries would pass, so many purposes of God unfold; but we who look back upon it all, can see that it was all in God's plan, and that Jesus' prophetic eye comprehended it all.

He gave those believers there a definite sign that they, who had learned to value the worth of every word falling from his lips, might know when their beloved city was to be destroyed. "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom," said Jesus. These things were not to trouble them. "But when ye see Jerusalem compassed [surrounded] with armies, then know that her desolation is at hand. Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled." Luke 21:20-22.

We are told that not one Christian perished in the siege of Jerusalem. Why not?—They watched for the sign Jesus gave them. They had their eyes on that Roman army.

"After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of his own people. The promised sign had been given to the waiting Christians, and now an opportunity was afforded for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. . . . Without delay they fled to a place of safety."—*Great Controversy*, pages 30, 31.

A short time after this the Roman armies returned under Titus, and the beloved city of Israel was "compassed" and the successful siege begun, in which thousands upon thousands miserably perished.

Coming down to the time of the end, sure signs are given. The darkening of the sun and of the moon and the falling of the stars are general signs. These tell the end is nearing. And as the Lord through the prophet Daniel, foretold a political event which was to be to his people a sign of the fall of Jerusalem (see Matt. 24:15), so, through the same prophet, God has given us a sign in the political world by which we are to know when the end is at hand. This sign is to be found in the kingdom of the north—Turkey—as outlined by the angel Gabriel to Daniel. One of the last *political events*, or movements among *nations*, before the work of God shall close in the earth and the door of mercy be shut (as it was shut when God shut Noah and his family into the ark and a disbelieving world out), will be the removal of that government's palace to Jerusalem. For forty years and more Seventh-day Adventists have believed this, and taught it to the world.

During this time in one way and another the capital of Turkey has been held just across the strait in Europe; this, too, while strong nations have coveted this strategical spot. For years it has seemed very apparent that the Turk would be forced to remove his palace from where it is now in Europe, quite probably to some place in Palestine, which is spoken of as the "holy land."

Two years ago it was thought that the Turk *must go*. This was even the Balkan war slogan, yet he remained by the slender holding of a thread, so to speak. A little time has elapsed, a golden opportunity has been granted, apparently much like the falling back of the Roman armies headed for Jerusalem.

But now with the terrible clash of the great nations of Europe, with Russia demanding a passage of her warships out through the Bosphorus, with Turkey apparently aligning with the foe of both Russia and England, the outlook certainly portends that the long-delayed event is near at hand when the Turk must seek headquarters elsewhere.

It should be emphasized that even when this last-foretold event occurs, and the Turk removes to Jerusalem, even then it remains true that no one knows the exact time when Jesus receives in heaven his kingdom (see Dan. 7:9-14) from his Father, who hath kept within his own power the time of this particular event. See Acts 1:4-7. But evidently, as in the time of Jerusalem's siege, there will be no time to lose in escaping the things that are to come when this last sign shall have taken place among nations. The word now is, and then will be, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

The time for earnestly seeking God in secret, for putting away sin, and for improving every opportunity of giving the light to others, is now here. May God's people keenly observe the tokens the Lord has given, and faithfully perform the part he directs at this time for the finishing of his work.



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EDITORIALS

The Power of the Gospel

A PUBLIC profession of Christianity, witnessed by a Christ-filled life, is the strongest testimony which can be afforded to the world of the power of the gospel. From many quarters the cry is going up today that Christianity has proved a failure, because its advocates fail to exemplify its principles in their lives. The world judges Methodism today not so much by its articles of creed as by the fruit which Methodism bears in the lives of its members. It will judge Seventh-day Adventists in the same way. It is not by the proportions of our buildings of brick and mortar, the machinery of our organization, nor even yet by the amount of our contributions, which are by no means any too liberal, that the world at large will judge this movement. It will look at the character of the fruit which this movement brings forth in the lives of those connected with it. "Christ in you, the hope of glory"—this is Christianity.

The loud cry of the third angel's message will not consist in proclaiming the truth in trumpet tones, in sensational or spectacular methods of religious work, nor yet alone in giving world-wide publicity by tongue and pen to principles which we hold. The loud cry of this message will find its wellspring in the reign of righteousness which will exist in the hearts of the believers. We may widely circulate truth-filled literature; but if we do it with unconsecrated hearts, our efforts will fail of that large, full fruitage which God desires them to bear.

"Be ye clean, that bear the vessels of the Lord." This is the word of God to this people. Our primary need is more of Christ in the life, an infilling of the Holy Spirit. The need of this movement in the days to come, in the crises through which it will be called upon to pass, will be for men and women who know what Israel ought to do. We need to pray more, to study the Word more earnestly, to consecrate ourselves more fully to the service of God.

In this experience is our only hope,

and in this experience is the hope and ultimate success of this movement. Indeed, if we fail to gain this experience, God will raise up others to take our places in order that his word may go untrammelled, and that those whom he chooses as his representatives may reflect in their own lives the principles of the gospel message which they bear to the world.

Individual Work for Individuals

THERE is constant danger of too much generalization in Christian effort. We give to the general missionary cause; we pray for those in sickness and distress, for the people of the church, and for the community at large. However commendable and good this general Christian labor may be, it will never take the place of individual missionary effort. The kind of missionary work which counts above all others is individual work for individuals.

It is an excellent thing to make a list of the names of needy ones in whom we feel a special interest. For these we can offer special prayer in our secret devotions or at the family altar. For these we may put forth special effort. It is interesting to watch the results of Christian labor of this character. We pray for one who is sick. In time that prayer is answered. How thankful we are then to eliminate his name from the list and add the name of another in need. We pray for a wayward youth who is backslidden, at the same time manifesting a kindly interest in the wanderer and putting forth judicious efforts to bring about his return to the Lord. We may watch with interest the means which God employs to bring about an answer to our prayer. When the wanderer returns, his name may be dropped from the list, and the name of another added in its place. In this way we shall be enabled to watch with great interest our changing list, and our hearts will be led to rejoice many times by the direct manner in which God has responded to our prayers.

Individual work for individuals is

God's way of reaching the unconverted. This was the method employed by Christ. We shall find it the most effective means of missionary labor.

Pulling in Even Lines

IT is fitting that we should be stirred by the startling events which are now taking place in the world. As never before, in the situation which now exists in Europe, we can see the fulfillment of prophecies indicating the close of earth's history and the coming of the Lord. But while we recognize the situation which exists in the political world, we should not ignore conditions existing in the social, industrial, and religious worlds equally significant. Nor should we forget that we have been made the conservators of a complete, full, and well-rounded gospel message for those in darkness. We must not drop out any of the links in the great chain of truth due the world at the present time.

Word comes of one brother who, upon hearing of the beginning of hostilities in Europe, ordered three thousand copies of one of our Sabbath tracts for distribution among his neighbors. In this he showed a keen appreciation of the situation. He recognized that in the great crisis between truth and error of the last days, the early conclusion of which the present European war presages, the Sabbath of the Lord is to play a prominent part, and he felt that the present European situation was a call to him to awake and present the truth on the Sabbath question to his neighbors.

We need to advocate today the doctrine of life in Christ as a safeguard against the great delusion of Spiritualism which is continually enlarging its scope and influence among the nations of earth.

We need to note carefully the rapidly shaping events fulfilling the prophecy of Revelation 13. In times of war as well as in times of peace the influences of evil represented in this chapter are steadily pursuing their purposes in the world. The great conflict before this movement is with the beast and his image. We cannot ignore the Roman peril. We cannot afford to forget that it exists. This message is a message of God warning against it, and we should be faithful and diligent in giving that message to the world.

We have reached the hour of God's judgment. We are to make men acquainted with that solemn fact. The law of the ten commandments constitutes the standard of judgment in the heavenly assize. Men are to be called from the worship of the creature to that of the Creator. God alone is to be exalted in every life. We need today to present to the world the gospel message in its fullness.

We need to pull in even lines; to present the gospel message in its fullness, instructing the people not only in one phase of the truth, but in all phases. And while we should respond earnestly in times of crises and center our forces at the vital point of attack, let us not permit our attention to become so engrossed in one line of truth, or in the presentation of one point, as to neglect others of equal importance. We need to pray for heavenly enlightenment that we may be able to know when to give the trumpet a certain sound. We need to pray for well-balanced judgment and for the spirit of harmonious cooperation. We need to cultivate the spirit of keeping step and moving in order. Let us avoid that spirit of conservatism which tends to stagnation and death, and also that spirit which would lead us to move ahead of God's providence. Let us watch the pillar of cloud and of fire, and stand still when it stays, and move forward when it advances. Keeping close to God and close to our brethren will prove our safety in the days before us.

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Francis Bampfield's Account of His Arrest and Examination for the Sabbath of the Lord

IN these days of stirring Sabbath reformation, many may read with interest some details of the trial of Francis Bampfield, one-time clergyman of the Church of England, who found the Sabbath truth in prison, and died in prison for the truth of God, two centuries ago and more.

Bampfield was pastor of a Sabbath-keeping church which met in Pinner's hall, London. The hall was in an alleyway off Broad Street, in the heart of the old city, near the Bank of England. Nonconformity was being pressed especially hard in those times which followed the restoration of the monarchy after the end of Cromwell's Commonwealth. Francis Bampfield's brother Thomas, who also became a Sabbath keeper, was formerly a leading man in state affairs, as Francis Bampfield was formerly a leading light in the service of the state church. Thomas was for a time speaker, or presiding officer, of one of Cromwell's Parliaments.

In a tract in the British Museum, entitled "The Lord's Free Prisoner," written in prison, Francis Bampfield tells the story of his arrest. He says:—

On the seventeenth of the twelfth moon, according to the vulgar count, in the year 1682, whilst I was at our usual hour of convening, openly at my ministerial work in Pinner's hall, reading and interpreting of the Scriptures (Isa. 63: 19), the constable, with his staff of office, attended with several other non-officers, with their old ruffly halberds,

rushed in upon our assembly, "requiring in the king's name to give off, and to come down," to which I answered I was there in the discharge of my office, in the name of the King of kings.

He mentioned that he had a warrant from the Lord Mayor to disturb our meeting.

I replied I had a warrant from Christ, who was Lord Maximus, to go on; and so kept on my work.

He commanded one of the underofficers to pull me down.

I answered out of that scripture I was upon, "that Christ was traveling in the greatness of his strength, he speaks in righteousness, he was mighty to save, that the day of vengeance was in his heart, and the year of his redeemed ones was come, and that he would pull down his enemies."

This was whilst the underofficer was pulling me from behind, from the place where I was speaking.

This is in short what passed there, for the sum of it, so far as I can well remember, though it may not be expressed in the very same words.

From thence they guarded me and about six more to the Lord Mayor's hall; who, when we were before him, demanded of the constable and other officers for what cause they had brought us before him.

The constable answered they took us at a meeting, and that I would not give off when he commanded me to do so.

The Lord Mayor applied himself to me, saying that we, and such as we, would bring in popery.

I replied that we were more Christians, and more against popery, than those who would wrongfully accuse us; for we own Christ for our one and our only Lord over our consciences, and lawgiver to our souls, and the Scriptures of Truth for our one and only rule of faith, worship, and life; we declared against popery as being against God, against Christ, against Christianity, against the word of Christ, against the laws of Christ, against humanity.

"You speak great words for yourselves," said the mayor.

"Sir," I said, "we are ready to prove all this to any of your chaplains, or any other whatsoever, if we are called unto it."

"Who shall be the judge?" said the mayor.

I replied, "Sir, we will refer the determination of it to your own conscience if you will give us a fair hearing."

"What calling or profession are you of?" said the mayor.

"Sir, I am a minister of Christ, and this also I am ready to prove if any question my call."

"Are you of any other profession or calling?"

Answer.—"No, sir; nor never was."

"It is under the pretense of such private conventicles that all the popish plots are hatched and carried on."

Answer.—"Our assemblies are in one of the most open public places in all London for such meetings, where both doors stand wide open for any to come who will, and so it useth to be in my private dwelling."

"Do you keep Saturday Sabbath?"

Answer.—"I observe the seventh day as the weekly Sabbath."

"Do you keep the Sunday?" said one who stood next to the mayor.

Answer.—"There is but one day in the week that is the weekly Sabbath day."

"You break the king's laws," said the mayor.

Answer.—"We observe, keep, and obey the Scripture laws of King Jesus, who is King of kings and Lord of lords." Upon this I was bid "to stand or sit by."

In the meantime, Bampfield tells us, four other members of the congregation were examined, to learn if they had been at St. Omars, a Jesuit institution, in order to see if they had been Jesuitically educated. Two witnesses were called. One said he thought there was no congregation in London that bore fuller testimony against popery. Several of those arrested were fined ten pounds each, and Bampfield was sent home.

In the afternoon the company met again at Pinner's hall, whereupon the constable came and led Mr. Bampfield out, cleared the hall, and closed the doors.

On the next Sabbath again the congregation was worshipping at Pinner's hall. The constable came, and Bampfield was again pulled from the pulpit and taken to the mayor. This time Mr. Bampfield was sent to the Old Bailey, and then to Newgate prison, "where," he says, in closing his little tract, "my Lord is with me to the sweet feeding and satisfaction of my whole man." In this prison he died. W. A. S.

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Casting Out Sin

THE final destruction of this earth, with the destruction of all that has dishonored it and opposed God, is the full fruitage of sin. Says James: "Sin, when it is full grown, bringeth forth death." That will be true of the world and of every individual in the world who permits sin to have its way in his soul; in other words, who permits sin to take root and grow and come to maturity.

By the power of God sin may be plucked out of the soul just as God will finally pluck sin out of the world. Satan planted sin in this world; God uproots it and burns it out; but in the process this old world must pass through the furnace of affliction and be purged by fire. Every soul that is finally triumphant will pass through the purging fires of affliction in this world.

God declares of this earth itself that it shall "melt with fervent heat," and yet, "according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 11-13. When the fires of affliction have dissolved self and burned sin out of us, righteousness will dwell in us also. Righteousness will dwell in the world because it dwells in those who are accounted worthy to inhabit that renovated world.

The psalmist says:—

"Jehovah hath chastened me sore; but he hath not given me over unto death. Open to me the gates of righteousness: I will enter into them, I will give thanks unto Jehovah. This is the gate of Jehovah; the righteous shall enter into it." Ps. 118: 18-20.

A purified and righteous people dwelling in a purified and righteous world, is God's answer to Satan's conspiracy against the government of heaven and the eternal welfare of man.

The psalmist declares that "righteousness and judgment are the habitation of his throne;" and when God has finished with Satan and his works, righteousness will be the habitation of his footstool also. It can be so only as the law of righteousness completely dominates the lives of those who inhabit this earth when the curse has been wiped away. In the lives of his righteous saints will then be seen the vindication of God's dealings with his children. In harmony with that thought, God caused his ancient prophet to say:—

"I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. . . . As the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations." Isa. 61: 10, 11.

The strength of Jehovah's purpose to establish righteousness in this world is seen in what he was willing to sacrifice in order to bring it about. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We shall never have more than a slight conception of what that sacrifice meant until we are able to look upon salvation as a completed work, viewing it from the other side of probation.

The Son of God placed his very existence in the balances in his purpose to bring this world back under the rule of righteousness. The sacrifice which that involved no one who has not been an occupant of heaven can comprehend. There is no contrast in this world which can be used as an illustration of the mighty contrast between the position he left in heaven and that which he assumed in this world. Only one illustration has ever been given us of such meekness, and that illustration is the one which he furnished. God promises this earth, when it has been purified, to the everlasting possession of the meek; but at their head in meekness, as well as in love and leadership, stands the Redeemer of the race. "Blessed are the meek: for they shall inherit the earth;" and their example to all eternity will be the One

who redeemed the world and those who shall possess it, out of the hand of the adversary of souls.

Meekness and righteousness walk hand in hand into the glorious inheritance of the saints. Says the prophet Zephaniah:—

"Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." Zeph. 2: 3.

Who are they "that have kept his ordinances"?—They who "keep the commandments of God, and have the testimony of Jesus." And "the testimony of Jesus is the spirit of prophecy." And they who do this are the ones who are to be "hid in the day of Jehovah's anger." There can be no question, then, that this admonition in Zephaniah is an admonition to the commandment-keeping remnant who will be living on the earth at the time of our Lord's second advent.

Meekness and righteousness were the characteristics of our Saviour. Righteousness is the seal of law keeping, and meekness is the seal of service; and law keeping and service are the rule of Christ's kingdom. When, therefore, he commands us to seek meekness, he is virtually telling us to render up our lives a sacrifice in the service of others, even as he rendered up his life a sacrifice in service for us. When, therefore, he commands us to seek righteousness, he is virtually telling us to bring every deed and emotion of our lives into harmony with the law of God, and to exalt that law in our lives as he did in his.

Such a purpose on our part puts us at once in open opposition to the "god of this world;" but what is the outcome?—"It may be ye will be hid in the day of Jehovah's anger." The uncertainty, evidently, is not on the part of Jehovah, as if it were a question as to whether he would do his part. The only uncertainty about it is on the part of man, whether he will continue faithful to the end, or whether he will yield at the last to the temptations of the adversary. In that case, he will not be hid. Sin will go on doing its work, will come to its fruitage in him, and that is death.

In view of what God's purpose is, and in view of the certainty of its accomplishment, they who range themselves on the side of God may know beyond doubt or questioning that God will one day open to them the gates of eternal life and give them an inheritance in this same earth when it has been purged from sin and made beautiful again under the hand of our Saviour. Of the class who do that the prophet Malachi says:—

"They shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare

them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3: 17, 18.

This is Jehovah's unconditional assurance to his faithful servants: "They shall be mine, . . . even mine own possession." Service is the key that either unlocks eternity to us or locks it against us, and it depends entirely upon whether that service is the service of God or the service of something else. What will be the test that will show which it has been? It is this:—

"Behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of hosts." Mal. 4: 1-3.

Wickedness cannot stand that test of fire. Sin, and they who have let it take root and come to maturity in them, will come to ashes. They who, through the power of God, have uprooted sin from their souls, will stand unscathed in the midst of the burnings of that day, even as the three Hebrews stood unscathed in the midst of Nebuchadnezzar's seven-fold-heated furnace; and as it was in that case, so in this, the Son of God will be with them.

It will be a wonderful experience that will come to the children of God in that time, to stand unharmed while the elements are on fire and the earth is a molten sea from the heat of Jehovah's wrath. But it is possible for such to be our experience if we have made sin an outcast from our souls and have taken Christ for our all and in all. Out of that fire of testing we shall pass into the restored Eden, into the paradise of God where sin and sorrow can never enter, into the life eternal over which death can throw no shadow, into the society of our blessed Redeemer where love and joy and peace shall reign as long as God shall live. That may be our experience if we permit Christ to uproot sin from our souls and cover us with the robe of his righteousness. C. M. S.

A Sealing Message

THE third angel's message is a sealing message. It seals its adherents for the heavenly kingdom with the seal of the living God.

The seal affixed to a document is its assurance of being genuine. It is a safeguard against fraud. So under the third angel's message God is setting the

seal of his approval upon genuine believers in the message, thus designating them as children of the kingdom. None but the genuine will be sealed.

The Sabbath the Seal

Upon what basis does the Lord affix the seal upon his people under this last-day message? It is upon the basis that they are genuinely sanctified to God.

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. This scripture plainly declares that only the genuinely sanctified are sealed, and that the true Sabbath, the sign of creative power, is the sign, seal, or mark, of the genuineness of their sanctification. The prophet Isaiah, viewing the conflicts of this company just before the close of time, said: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. . . . Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Isa. 8:13-17. Here is the same sanctification, with the Sabbath as the seal of the law as its sign. The fifty-sixth and the fifty-eighth chapters of Isaiah complete the picture of this last-day reformation movement, with the people turning away their feet from trampling upon the long-downtrodden seal of God's law.

A Shaking Time

Isaiah makes it very plain that there will be a shaking time: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Isa. 8:14, 15. Formal commandment keepers shall stumble and fall. Only the fully sanctified, who have surrendered all for Christ, will be able to stand the test during the shaking time, which removes the unsanctified from the church. One of the sifting agencies will be religious persecution. See Rev. 12:17; 13:14.

Sealing and Marking

Then comes the setting of "the seal of the living God" upon the sanctified, and the reception of "the mark of the beast" by those who join in the great apostasy from "the commandments of God, and the faith of Jesus." Rev. 14:9-12. One class, truly sanctified to God for the finishing of his work, have completely surrendered themselves to him for cleansing and for service. They have counted the cost and have decided for the kingdom of God though it costs the loss of earthly possessions, worldly honor, and even life itself. They are sealed for the kingdom. They marshal

under the leadership of the King of kings, who, seated upon the "white horse" and followed by "the armies which were in heaven," "in righteousness . . . doth judge and make war." Rev. 19:11-14. Their victory is sure. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

The complete and final defeat of those who are marked as belonging to the great last-day apostasy from the platform of the message, is also assured. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:19, 20.

The forces are now operating which are to cause the separation between these two classes. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," says Christ. Nothing less than uncompromising and unconditional fidelity to the Lord and the message will prepare a people to receive the seal of God and escape the apostasy that insures the reception of the mark of the beast.

The people of this generation face the most momentous issues, fraught with the most serious results, ever faced by any people. Shall we meet them loyally or disloyally? As in the parable, it took all to buy the field, so now all must be laid upon the altar to insure being sealed for the kingdom of God. No storm can drive him from his moorings who has fully reached this decision and is anchored by faith to the Rock of Ages within the veil; no persecution can swerve him from loyalty to God. Have you made the surrender? Will your anchor hold?

The Warning

The warning against the beast, his image, and his mark, is best given by presenting it in contrast with the seal of God in fulfillment of prophecy. This principle is very clearly stated in "Special Testimonies to Ministers," Series A, No. 2, page 14, as follows:—

The best way to deal with error is to present the truth, and leave wild ideas to die out for want of notice. Contrasted with truth, the weakness of error is made apparent to every intelligent mind.

But while this instruction was given, it was also stated that—

the message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God. The mightiest conflicts are involved in the furtherance of the message, and the results of its promulgation are of moment to both heaven and earth.

Let us look at the case of Elijah. The time has come when he must meet his mortal enemy, the cruel Ahab, the despot of Israel, the apostate from the religion of his fathers. In anger the king inquires, "Art thou he that troubleth Israel?" Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to mollify the feelings of the enraged ruler? Israel has perverted her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts? Does he prophesy smooth things to please the king, and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of Israel?—No; as the messenger of God he must proclaim the truth, just such truth as the occasion demands. He carries a great weight of sorrow on account of the apostasy of Israel. He must hold up before them their defection, that they may humble themselves in the sight of the Lord, that his fierce anger may be turned away from them. Elijah faces the enraged king, and answers, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—*Id.*, "Danger in Adopting Worldly Policy in the Work of God," pages 12-14.

This instruction is plain, and strictly in keeping with the gospel teaching throughout. The appeal is to be made to those in error by showing them their defects for their salvation, not parading them before others for their condemnation. Acting upon this principle, the sealing message is to be fearlessly proclaimed before all nations, leaving the results with God. R. C. PORTER.



WHERE the peace is that Christ gives, all the trouble and disgust of the world cannot disturb us. All outward distress to such a mind is but the rattling of hail upon the tiles to him who sits within the house at a sumptuous banquet.—*Leighton*.



THE WORLD-WIDE FIELD



In Batongaland

W. B. WHITE

SUNDAY, June 7, our party of three left the Solusi Mission for Bulawayo and the north. The sun had set when we left the mission, and it was past midnight before we reached the railroad station. The last half of the night was spent in our beds on the open prairie, with the starlit canopy of heaven above us. We took an early morning train for Bulawayo.

This is a city of possibly four thousand people, and is the commercial center for Southern Rhodesia. We are told that in former years this city was terribly afflicted with the fever, but as the country about has been brought under cultivation and gradually opened up, this condition has now almost wholly disappeared, and Bulawayo is regarded as a healthful place. We stopped here only a few hours, taking the train at noon for Victoria Falls, on the Zambesi, three hundred miles north.

The country along the way is a rolling prairie, covered with a short growth of trees, high grass, and innumerable white-ant hills, ranging from three to fifteen feet high, with here and there, possibly at a distance of fifteen or twenty miles, a stock farm, with some cultivated land upon it. In this country, but back from the railroad, is much wild game, such as lions, leopards, wild cats, hyenas, and some elephants. Station agents along the way told us of the nightly visits and thieving propensities of these wild animals. The country abounds in deer of many varieties, but of these not much account is taken.

We arrived at Victoria Falls early Monday morning, June 8. Long before we reached the station, we could see over the prairie a great cloud of mist hanging over the falls, caused by the spray. We first visited the gorge below the falls, which we are told is forty miles long and abounds in some of the grandest pieces of scenery in the world. Where we saw it, the gorge is not so wide, but is very deep, rocky, and precipitous, with the Zambesi River, like a blue ribbon, roaring and rushing far down in its rocky depths. We next made our way along a well-beaten path, cut through a dense tropical forest, to the Cantilever Railroad bridge which here spans the river. In the wet season this bridge is 356 feet above the river, but in the dry season it is 406 feet above the water, the river varying fifty feet in depth between the wet and dry seasons. This bridge is 650 feet long, and is a beautiful structure. Passing a little way up the river, we came to the full view of the falls, of which we have heard so much. At

this point the Zambesi is about a mile wide, and the plunging of this great river over a sheer precipice of 464 feet, forms the most majestic waterfall the writer has ever seen. The beauty of Victoria Falls is increased by the fact that the river at the brink of the precipice is divided by huge rocks, forming a series of waterfalls of different sizes and forms, presenting to the eye a picture far more lovely and varied than it would if the fall were only a single one. Then again the falls can easily be seen at close range, for the shore of the river just below closes up very near to the precipice, enabling one from the opposite shore to get a splendid view, provided he is well protected with rubber clothing.

The forests about the falls are very tropical, and seem to be a veritable paradise for monkeys and birds of beautiful plumage. The railway management has here provided a little side trip for the benefit of its passengers. They hold the train at Livingstone, which is across the river and a few miles up, four or five hours, enabling all who desire to do so to go above the falls, take canoes, which are propelled by skillful native oarsmen, and skirt along the shores of the river four or five miles to a point opposite Livingstone, where the canoe crosses to the city and the passengers connect with their train. This river ride is a pleasant break in a long, tiresome journey.

Tuesday, June 9, at midnight, we reached Manze Siding, where we were met by Brother and Sister Anderson, with their ox team. They were waiting to take us to the mission, eight miles away.

Sister Anderson, during the last rainy season, was afflicted with blackwater fever, but her life was spared. She is getting stronger, and we were glad to meet them both. It is very evident, however, that they need a rest of a few months in which to build up their strength, as they have been under a hard strain for some time.

We reached the mission about 4 A. M., and of our experiences and observations there I will speak in another article.

Opening New Stations in the Philippines

L. V. FINSTER

THE Filipinos have many languages and dialects. People of different provinces cannot understand one another, although they may live but a few miles apart. But the gospel commission bids us go to all nations and tongues; for Jesus will not return until the gospel has been "preached in all the world for a witness unto all nations."

With the help that has been sent from the homeland, we have been able to open up missions in three new languages this year. Elder Roy Hay has gone to the Ilocano people, in northern Luzon; Elder E. M. Adams to the Iloilo-Visayan people, on the islands of Panay and Negros; and Dr. Carlos Fattebert and Brother Robert Stewart to the Cebu-Visayan people on the island of Cebu. They are now settled and hard at work on the study of the languages, that the people may hear the truth in their own tongues.

All these places should have been entered long before. The people are in great darkness. Rome has ruled for nearly three hundred years, and has done little to uplift the people. The Bible has been kept from them, and their ancient forms of heathenism have been changed only in name. Many of the people are longing for the light, and greatly appreciate the gospel when it is taught them. There are many other provinces that must be entered soon. These workers gather the young people and teach them to carry the gospel to their own people.

Experiences in the Philippines

Last week we sent one of our colporteurs to Rizal Province, but as he was eating his evening meal, with his family, the police came and asked why he was there, and took all of them to jail. Here they stayed during the night. The next day he was called before the president and asked why he was selling Bibles and books there without authority. He told the president that he had very high authority, and read the gospel commission and the third angel's message, and canvassed the president for the books. He was then dismissed, and told to sell as many as he pleased.

Burning Bibles

The time of burning the Bible is not confined to the Dark Ages. Not long ago, in the province of Ilocos Sur, the priest in the largest city of the province invited the people to the public square, and then poured oil on a large pile of Bibles and burned them.

God Hears and Answers Prayers

The Lord answers the prayer of faith, no matter what the color of the suppliant may be. One son of this darkened land heard the gospel story preached. His simple faith grasped the promises, and he gave himself to the Lord. He could not read, but longed to know the Word of God. He thought of it much, and finally said that God had heard the prayers of other people, and why could he not help him to read his Word? He went to his closet and prayed. He came back and picked up his Bible and began to read. He has improved wonderfully, and is now one of our colporteurs.

A short time ago his child was sick, and he was obliged to remain at home for some time. One of our native Bible workers visited him, and the man said, "Why can we not do as it is stated in the book of James?" They bowed and claimed the promise. The child arose without any assistance, and went out to

play. This greatly strengthened his faith in a prayer-hearing and prayer-answering God.

We are now holding a baptismal class of about twenty in Tondo. We shall probably baptize them the last of this month. There are eight or ten at Maypajo who have been keeping the Sabbath nearly two years; they are calling for a baptismal class, that they may learn more of the Christian life and be baptized. There are eight at Imus who will soon be ready for baptism. The consecration of these persons in their early love for the Saviour, causes great joy to the laborers.

The British Union Conference

N. Z. TOWN

THE sixth biennial session of the British Union Conference convened in the Bateria Town Hall, London, S. W.,

The manager of the International Tract Society reported a total sale of literature during the two years of \$140,000, a gain of \$1,600 over the previous biennial period. The financial gain of the publishing house during the two years was \$11,300. Speaking of the disposition made of the annual gains, the manager said:—

“For years we have paid a tithe of our profits to the British Union Conference, and have also turned over to the general work \$4,870 a year. It has not been our policy to pile up money, but to devote whatever can be spared from the profits of our business to the building up of the general work. In this way we have during the last eight years given to the union nearly \$60,000.”

A short but very profitable workers' meeting preceded the conference session. Elders Raft and Tieche gave valuable assistance in the workers' meeting.

to seek God and to consecrate themselves to his service as never before. On the second day of the meeting Germany declared war on Russia, the following day England called up all her naval reserves. On the last day of the meeting England sent her ultimatum to Germany. Elders Conradi and Tieche both left the meeting to return home as soon as hostilities began.

It was with some anxiety that I awaited the time I was booked to sail for home, August 6; but fortunately the boat left Liverpool at the time appointed, and we had an uneventful voyage to New York. There were hundreds of Americans on the boat returning home, many of whom had been obliged to leave most of their baggage on the Continent and to flee with only what they could carry in their hands. Some had little more than the clothes on their backs. Elder Conradi's last request as he parted from us



GROUP OF WORKERS IN ATTENDANCE AT BRITISH UNION MEETING

July 31 to August 4. As the meeting was held at the time of the August bank holiday, when the railways issue cheap excursion tickets, a large company of our people were able to attend the meeting from all parts of the country. Over 1,200 were present. All the workers in the union attended; also Elders L. R. Conradi, J. C. Raft, and L. P. Tieche, and the writer. The president's report showed that there has been a steady growth, the net gain in members during the last biennial period being 412. The tithe also showed a gain of \$10,000 over the previous biennial period.

Comparing the year 1913 with 1903, the president stated that the work in the union has more than doubled during this period. In 1903 the total membership was 1,160, the gain since that time being 1,260. The tithe has also more than doubled during this period, and the offerings were seven times more in 1913 than in 1903.

The experiences which Elder Raft related of his successful evangelical efforts in Copenhagen and other cities in Scandinavia, were very much appreciated by the workers.

Elder L. R. Conradi gave a very interesting and encouraging report of the progress of the missionary operations being carried on by the European Division in different parts of Africa; and when a call was made for special donations to these missions, over \$1,500 was raised. On Sabbath afternoon Brethren L. F. Langford, W. Maudsley, and B. Armstrong were ordained to the gospel ministry. This was the largest meeting, and one of the best, ever held by our brethren in Great Britain.

The rapid developments of the war in Europe, which broke out during this conference, lent a special interest to the meetings. As the brethren were brought face to face with the grim realities of this great war, they were led earnestly

was that we remember the work and workers in Europe in prayer in this time of trial.

“We can never float beyond the ocean of God's love. We can never sink beneath the reach of his power. Environments of sin can never be so intricate but that his wisdom can unravel and loosen their grasp. He is too wise to err, too good to be unkind. We may not at all times be able to discern the workings of his providence, but in the darkest gloom and greatest danger we may rest securely in his love and wisdom and power.”

KEEP the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.—F. G. Peabody.

The Song of Victory

ELIZA H. MORTON

FROM mighty hosts in days of old a song
Arose,— a song of victory and praise,—
E'en like the voice of ocean waves sub-
lime,
Majestic in their harmony. For then
And there deliverance had come from
foes
Behind and from the sea before, and why
Should not the people sing, and all the
hills
Rejoice, for God had triumphed glori-
ously?

And now we hear a song of victory,
A victory over sin within the heart.
Our God hath wrought for us, and we
will sing
His praise. What love, what matchless
love! O, shout
For joy, ye ransomed of the Lord, yea,
shout
And sing! Put sin beneath your feet.
Arise
And shine; the victory is ours. Amen.

A greater song of victory will be sung
When all the foes of righteousness have
fled
Before the beauty of the Lord, and all
The pure in heart, the Israel of God,
Stand on the sea of glass, redeemed, with
harps
Within their hands, and clothed in robes
of white.
Their song will be the song of old, and
yet,
Far more, the song of Moses and the
Lamb.
Portland, Maine.

Missionary Biography—No. 1

LORA CLEMENT

David Livingstone

ON March 19, 1813, a hero was born in Blantyre, central Scotland. It was an age of great missionary activity, and the literal fulfillment of the spirit of the great commission had led Carey, Judson, Moffat, and scores of others to give their lives to the promulgation of the gospel of the kingdom of God in heathen lands. A dozen missionary societies were then in their youth. Interest in travel and exploration was at its height, and the attention of adventurers centered in the Dark Continent, the last of the great unknown regions of the world to be explored. Into the kingdom for such a time, and to do a divinely appointed work, came David Livingstone.

His home was a humble cottage. A rugged constitution came to him as a birthright, for his parents were of sturdy peasant stock. They served God devoutly, and though poor in this world's goods, were honest and industrious, being able to teach their children lessons in economy and thrift which proved of life-long help to them.

David was a merry, brown-eyed lad, and a general favorite. Perseverance seemed bred in his very bone. When only nine years old, he received from his Sunday-school teacher a copy of the New Testament as a reward for repeating the one hundred and nineteenth psalm on two successive evenings with

only five errors. The following year, at the age of ten, he went to work in the cotton factory near his home, as a "piecer." Out of his first week's wages he saved enough to purchase a Latin grammar, and set himself resolutely to the task of thoroughly mastering its contents, studying for the most part alone after leaving his work at eight o'clock in the evening. His biographer tells us that he often continued his studies until after midnight, returning to work in the factory at six in the morning. Livingstone was not brighter than other boys, nor precocious in anything save determination. He was very fond of reading, and devised the plan of fastening a book on his spinning jenny in the factory so that he could catch a sentence now and then while tending the machines. In this way he familiarized himself with many of the classics.

In his twentieth year the embryo missionary and explorer was led to accept Jesus Christ as his personal Saviour. Out of the fullness of peace, joy, and satisfaction which filled his heart, he wrote, "It is my desire to show my attachment to the cause of him who died for me by devoting my life to his service." The reading of an appeal by Mr. Guetzlaff to the churches of Britain and America in behalf of China, brought to the young student's attention the need of qualified missionaries, and led him to dedicate his life as well as all he possessed to foreign service.

As a surgeon carefully selects the instruments with which he works, so it is ever with the divine Physician; and though Livingstone was anxious to enter his chosen field, providence led him to tarry for a little while in preparation. During this time of waiting he put into practice the motto which in later life he gave to the pupils of a Sunday school, "Trust God and work hard." Having set his face toward China, he had no notion of turning back in the face of difficulties, and finally, after four years of untiring effort, he earned in 1840 a medical diploma, thus equipping himself with a training indispensable for one whose life was to be hidden for years in the fever jungles of Africa. He wrote, "With unfeigned delight I became a member of a profession which with unwearied energy pursues from age to age its endeavors to lessen human woe."

Livingstone also secured the necessary theological training, and was duly accepted by the London Missionary Society as a candidate for China. But the breaking out of the Opium War effectually closed the doors of that field. Just at this time came his providential acquaintance with Robert Moffat. The missionary was home on a furlough, and at a meeting which the young physician attended, stated that sometimes he had seen in the morning sunlight the smoke of a thousand villages in the Dark Continent where no missionary had ever been to tell the sweet old story of redeeming love. This message came to Livingstone as a Macedonian cry, and he willingly answered, "Here am I; send me." The

purpose once formed, he never swerved from it.

The change of fields caused some alteration in his plans, and he remained for a time in England, further preparing for his mission with scrupulous care. On Nov. 17, 1840, Dr. Livingstone spent the last evening with his loved ones in the humble Blantyre home, going at once to London, where he was ordained as a missionary. He sailed for the Cape of Good Hope on the eighth of December.

Arrived in Africa, the new recruit immediately turned his steps toward the interior, where there were real things to do. After a brief stop at Kuruman, the home of the Moffats, he spent six months alone among the Bakwains, acquainting himself with their language, laws, and customs. In that time he gained not only these points, but the good will and affection of the natives as well. His door of opportunity had opened, and from the Bakwains he pressed farther north, until, within the first three years of his service in the Dark Continent, he was giving the gospel to heathen far beyond any point before visited by white men.

Both Livingstone and his wife learned early the secret of power that comes from living *with* the heathen, rather than merely living *among* them. He possessed a certain indefinable power of discipline over the native mind, which made for orderly, thorough, and effective service. The natives knew him for their friend as well as their teacher. Under his loving care heathen chiefs became Christian leaders of their own people; Christian customs replaced heathen practices; and peace settled down where trouble had been rife.

Leaving his well-established work among the Namangwato, the Bakaa, the Makalaka, and the Bechuana tribes to be carried on by trained native helpers, this fearless man pressed on — always toward the dark interior. When his course was criticized, he wrote, "I will go anywhere, provided it be forward," and "forward" he went.

(To be concluded)

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"It is an easy thing to let the lips talk. Words are cheap, and are often spoken without much consideration or forethought. But there is another way of talking—through the life. This is usually impressive. One whose life was clean and noble suddenly joined a company of friends. He never said a word of reproof or disapproval, but for some reason the questionable stories were dropped, and the none too kindly gossip just died out, and very soon everybody was thinking of nice things and saying them about the very ones they had been criticizing just before he came. What wrought this change? There was goodness in his life, and it spoke more loudly and forcibly to them than any mere words of reproof he might have uttered. Learn the lesson. Live a good life, and then it will speak a convincing and helpful message."



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.

The Family

THE family is like a book:
The children are the leaves;
The parents are the cover, that
Protective beauty gives.

At first the pages of the book
Are blank and purely fair;
But time soon writeth memories,
And painteth pictures there.

Love is the little golden clasp
That bindeth up the trust;
O, break it not, lest all the leaves
Shall scatter and be lost!

—Selected.

From a Letter to a Mother

I SUPPOSE by this time you have returned to your home. I regret so much that I was not able to see you again. I think you should subscribe for the REVIEW, because you would get so much to encourage you. You know it is our church paper, and it is just like a letter from home. I could not think of getting along without the REVIEW. I believe that you owe it to yourself to have this paper. I know that you are anxious to send literature to those who do not have the message for this time, but I feel that you need this for your own sake and for the sake of your family. It is right and proper for us to do for others, but we must take the spiritual nourishment for ourselves in order that we may be able to help others; and the reports from the laborers in the home field and in the mission fields would so cheer and comfort you that I believe you would be better able to bear the responsibilities and burdens that come to you.

And you must not forget that you can use the REVIEW among your neighbors, especially on account of its Home department, with general matter in which any mother would be interested. I think that any Christian woman would be interested in the mission reports and in the Home department. So from a missionary standpoint you should have the REVIEW.

I remember what you said about your peculiar trials, and I think it is your duty, just as far as you can without the sacrifice of principle, to please your husband. He does not look at things as we do, and he cannot appreciate your viewpoint; but it is right that you should just as far as possible make yourself agreeable and companionable and helpful. Go out with him where you can go

without sacrificing your conscience or your influence for good over others, and invite friends to your home who will be agreeable to him, as far as consistent.

I think of you often, and I wish to assure you of my sympathy. If there is anything at any time that I can say or do to help and comfort you, please be free to write me. MRS. C. C. L.

What the Home May Do to Save the Children and Youth

L. A. HOOPES

CHILDREN, home, salvation — what endearing words! What words appeal to our hearts more than these? What would home be without children? and what happiness would there be to children with no prospects of a home? And what a blight there would be if salvation was not obtainable!

Home—what an endearing word! How much it means! Home is the center of the universe. It is where father and mother, brothers and sisters, are all inseparably linked together by ties of love. Do you ask, What can the home do to save our children and youth? Rather, ask, What can it not do? Is there any factor that can be more potent than a Christian home should be? Every phase of its organization constitutes the home a life-saving station.

Home is more than a tent, a cottage, or a mansion; more than a mere building in which one resides. Home is the place where father's and mother's presence has been revered because of so many hallowed recollections. Every nook and corner is dedicated, "Sacred to the memory of the ones who love God, and to whom the law of God is a sacred legacy." Whether at play, or work, or prayer, every room seems to have written on its doorposts "the commandments of God." Father and mother have been there, and God has been revered.

"Father the high priest of the family, and mother the home missionary"! Father's word is alpha and omega to the young, trusting heart of his child. His word is consolation in the hour of grief and trouble. Father knows how to comfort and console. Every true father's heart anticipates the burden long before it reaches his child. His petitions reach the throne of grace, anticipating every real need of his child. An unseen tie links the hearts of both. And mother's place! What child has not felt the ten-

der caresses, the loving touches, unnumbered, of mother's hands? No mortal can take mother's place. Neither time nor space will permit to tell all that mother is to the home. No one language has a vocabulary large enough to record the story.

Do you ask what fathers and mothers can do for the salvation of our boys and girls?—All that anybody can do. The destiny of our children is in our hands. If we know how to win for ourselves in the conflict with sin, then we know how to win in behalf of our children. "Like parent like child" is true to life. With this truism God lays upon parents a responsibility which cannot be placed upon another. Parents must face the situation exactly as it is. The judgment alone will determine how we performed our part. Other responsibilities may sometimes be shifted to another, but this one never. When we took the step of parentage, we, by that act, said that we would be as Godward to our children. Job recognized this when he said, "It may be that my sons have sinned, and cursed God in their hearts." He "offered burnt offerings according to the number of them all. . . . Thus did Job continually." Job did not, could not, feel that his responsibility ended when his sons came to possess houses of their own. Nor can we.

Every means of grace must be put into operation to save our children, and to keep them saved. This is the time. It cannot be put off to a more convenient time. What can we do?—We can pray. We must pray. We must pray for ourselves. We must pray for our children. We must pray for the children whose parents do not pray. Pray until every pure motive is put to the stretch. Then we must know that our prayers are answered.

Our children must know that this is the most serious business of our lives, and that they can never get away from father's or mother's prayers.

We must teach our children to pray. Prayer must be the child's stock in business. It is the great check book on the bank of heavenly blessings. Temporal food is essential, but there is something more essential. Prayer is the great battering-ram by which we demolish all the battlements of the enemy. Prayer is the electric spark that sets in motion the great dynamo of the universe, the Spirit of God. Prayer is the heart's wooing, longing for a better life.

Come close to your children. Be a child with them. Enter into their joys and sorrows. Anticipate their needs and direct their young, energetic, plastic minds. Look upon every God-intrusted gift of your child as a sacred legacy, a talent upon which both parent and child must trade. See that each talent brings definite returns. By and by God's cause has a wide-open door for your child. Its demands are for boys and girls who have made a success.

Far more attention must be given this question at all our meetings than has been given in the past. Is it not time that

special parents' meetings should be held, where the salvation of our homes is the theme? How can we rest as long as one of our children is out of the ark of safety?

Why not make this the time when the Elijah message will be proclaimed in very deed and truth? We cannot complete this message in this generation without our children. God needs them, and we shall not rest satisfied until we see the last one saved who will be saved.

Graysville, Tenn.

Importance of Training the Youth in Habits of Self-Control

YOUTH is the period of mighty impulses that move the world. Now is the time for danger signals. The appetite for drink, and other perverted appetites, must not be permitted to sweep away the foundations of character. In youth all the feelings are intensely active. Shall we leave our youth to throw conscience and duty to the winds and sow their wild oats?

After a few gay and giddy years of lawless gratification of their appetites and passions, will they return to a life of duty and purity? Survey yonder battle field of the mad passions after the battle. Where, O where are the armies of the glorious youth you saw enter? Alas! alas! most of them have fallen to rise no more.

Those stragglers you see are individuals called back to the path of duty by mother love and the early education of conscience. The vast proportion of these prodigal sons and daughters will never return to their father's house. There is absolutely no safety but in self-control. Early and often foster self-control from a conviction of duty.—*Baldwin's Psychology.*

How a Missionary Mother Plays and Works With Her Children

[The following suggestions from Sister W. R. Smith, of Korea, are so practical and helpful that I am sure she will pardon me for printing them in the Home department.—Mrs. C. C. L.]

I look back upon the hours I spent with my babies in their play as time very pleasantly and profitably used. I also look forward to the time when our little babe will be old enough to play.

From the time that our little boy was a year old, we were building, at times for several months; so, naturally, from seeing his papa and the carpenters working, he would want to drive nails. As it was in the wintertime, our play had to be in the house. There were only two small rooms, with cracks that let in an abundance of fresh air. He would want to hold the nails for me to drive into a board. A little later I stood the nails in the large cracks of the floor, and soon he learned to drive them quite deftly. When the warm days of spring came, he would sit by the hour on a board, driving spikes into the hard earth with a light wooden mallet.

Another of his chief pleasures was on baking day. I made him a little cook apron. He had a small rolling board, and, sitting in his high chair by the table, could with a bottle roll out his little biscuits or cookies. He never would eat them alone.

I used to roll up his sleeves so he could wash his hands. Then he would show them to me for inspection. If they were not clean, I showed him where they were dirty, and he would wash again and return with the question, "Keen now?" In a short time he could wash his little hands and arms very well. He was only two years old at the time.

On afternoons we often went to the creek near by and threw stones into the water. He would laugh with glee to see the splash, and enjoyed watching the little waves chase one another to the farther banks.

It requires considerable time to join the children in play; but when they are taught to help about the work, it is as interesting to them as play, and in a short time they learn to do things so well that they are really a help.

The Housewife's Exchange

To Remove Mildew

To two quarts of warm water add one teaspoonful of chloride of lime and one teaspoonful of oxalic acid crystals. Stir until dissolved. Strain, and dip the mildewed garment into the solution. The stains may disappear immediately, or they may require soaking for a few moments. Put into fresh, clean water and rinse several times.

Gravies and Sauces

Gravies, sauces, and similar foods thickened with flour, are among the most common of the poorly prepared articles of the cuisine, although their proper preparation is a matter of considerable importance, since neither a thin, watery gravy nor a stiff, pastelike mixture is at all palatable. Their preparation is a very simple matter when governed by that accuracy of measurement and carefulness of details which should be exercised in the preparation of all foods.

In thickness, a properly made sauce should mask the back of the spoon; that is to say, when dipped into the mixture and lifted out, the metal of the spoon should not be visible. The proportion of material necessary to secure this requisite, is one teaspoonful of flour, rather more than level, for each half pint of water or stock. If milk be used, a trifle less flour will be needed.

For thickening soups, which should be of a much thinner consistency than gravies, one tablespoonful of flour to a quart of liquid is about the correct proportion. The flour in all cases must be first braided, or rubbed perfectly smooth in a very small amount of the liquid reserved for the purpose (salt, if any is to be used, being added to the flour before braiding with the liquid), and then carefully added to the remaining liquid, which should be at boiling temperature. It should then be continuously stirred

until it has thickened. If through any negligence to observe carefully these simple details, there should appear lumps in the sauce, they should be removed before serving, by rubbing the whole through a wire strainer.

The double boiler is the utensil par excellence for the preparation of gravies and sauces, since it renders them less liable to become scorched, and facilitates even cooking.

Cream gravies for vegetables and toasts may be delicately flavored with celery, by steeping a few stalks of celery in the milk for a few minutes, and removing them with a skimmer before adding the thickening. Sauces for puddings may be similarly flavored, by steeping coconut or bits of lemon or orange rind in the milk.—*E. E. K., in Home and School.*

Summer's Done

THINNER the leaves of the larches show,
Motionless held in the languid air;
Fainter by waysides the sweetbriars
grow,
Wide bloom laying their gold hearts
bare,
Languishing one by one:
Summer is almost done.

Deeper-hued roses have long since died;
Silent the birds through the white mist
fly;
Down of the thistles by hot sun dried,
Covers with pale fleece vines growing
nigh;
Little brooks calmer run:
Summer is almost done.

Later the flush of the sunrise sweeps,
Shortening the reign of the slow-com-
ing day;
Earlier shade of the twilight creeps
Over the swallows skimming away;
Crickets their notes have begun:
Summer is almost done.

Darkened to mourning the sad-colored
beech;
Empty the nests in its purple boughs
lie;
Something elusive we never can reach
Deepens the glory of days going by;
Aftermath lies in the sun;
Summer is almost done.

Child, why regret that the summer must
go?
Sweet lies the aftermath left in the
sun;
Lives that are earnest more beautiful
grow
Out of a childhood in beauty begun:
Harvests of gold can be won
Only — when summer is done.

— Mrs. L. C. Whiton.

SOME one has said that he is glad God did not say, "Good and successful servant," for some of the most faithful have been failures from a worldly standpoint. In the truest sense, plain faithfulness is the highest success. It wins God's approval, and there are no limits to his power to use one that gives absolutely faithful service.—*Moore.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Camp Meetings

IN the year 1868, while I was living in Lapeer, Mich., Elder James White and other leading brethren introduced the idea of holding camp meetings. There was considerable prejudice against the plan in those days, but finally a meeting was held at Wright, Mich., September 1-7. A large representation of our membership was present, and when the brethren and sisters returned and reported concerning the feast of good things they had enjoyed, we decided that this was surely one of God's plans for giving the third angel's message to the world. From that time until my nervous breakdown ten years ago, I made it a point when possible to attend one or more camp meetings every year.

I was rejoiced to be able to attend the recent meeting at Montrose, Colo., during the first four days. It brought me in closer touch with the message than I could possibly come by simply reading reports in our papers. It was indeed a great privilege to meet some of our dear brethren connected with the general work, and listen to their words of counsel, and to meet all the laborers in my own conference. Some of these I had never seen before. It is comforting to know that while some of us who have carried heavy burdens in the past must drop out of active service in this work of God, younger men and women are raised up to hold aloft the banner of truth and press forward with the message.

But, brethren and sisters, as I attended this meeting one thing brought sadness to my heart. Upon making inquiry concerning some who loved this message some years ago, I learned that they were drifting away and letting go their hold on God. Surely it is no time to let go now, with the city of God almost in sight. Our people, whether they have been in this truth for many years or for only a short time, need the help that God gives through his servants at our annual camp meetings. While I could not preach a sermon, yet I felt the Lord's blessing in taking part in the social meetings and in our conference sessions. There are rich blessings in store for all who attend camp meeting. Let us ever be faithful.

GEO. O. STATES.

Eastern Canadian Union

THE extended circle of REVIEW readers will doubtless be interested in learning of the progress of the cause in the Eastern Canadian Union Conference. This union stretches from Port Arthur, on the west, to the farther coast of Newfoundland, on the east—an immense reach of territory, half the width of the United States. The population of this section of the Dominion is estimated at more than five millions. The work in Canada has grown rather slowly in past years. In spite of the fact that every inch of ground has been bitterly contested and won by the very hardest and

most persistent effort, yet the cause has made progress.

The present season we held seven tent efforts in this field, each of which has been successful in gathering in a company of Sabbath-keeping believers. At Moncton, New Brunswick, the tent in which the union conference session was held was left standing, and Elders M. M. Hare and D. J. C. Barrett conducted a series of meetings in it until the latter part of July. Twelve persons embraced the truth as a result of this effort. Early in August, Elder Barrett pitched a tent at Florence, on Cape Breton Island, and succeeded in bringing out twelve persons at that place.

At Sherbrooke, in the province of Quebec, Elder A. V. Olson, the president of that conference, conducted a tent effort, assisted by Brother M. O. Dingman, and Miss Eva Johnston as Bible worker. As a result of this effort, between twenty and twenty-five persons accepted present truth.

In the Ontario Conference four tent efforts were conducted. Elder F. W. Johnston held a series of meetings in Peterboro, assisted by Brother Nathan Wagar. This series brought out a company of twenty. Elder M. J. Allen conducted a tent effort in Toronto, near the center of the business district, and had a large hearing throughout the entire series. At the close of the tent meetings, twelve had taken their stand with us, and an interest had been created, which Brother and Sister Allen are following up. They expect several others to unite with us. Elder F. C. Webster, assisted by Brethren Leonard Payne and G. W. Sowler, conducted tent meetings in St. Catharines, in the Niagara District. Ten persons accepted the faith at that place.

Another series of tent meetings was opened among the Pagan Indians on the reserve south of Brantford, by Brother B. E. Manual. This series was begun quite late and only three meetings a week were held, so he was obliged to take down his tent before the interest had been well developed. He remains there to follow up the work, with good prospects of a number of converts. The six tent efforts from which we have had reports have resulted in bringing out over eighty persons. The expenses of these six efforts amounted to \$617.66. The collections amounted to \$475.33, leaving a difference of \$142.33. We feel that this is a most excellent record.

From reports that have reached me of late, however, nearly as many have been brought into the truth by other means in this union as were gathered in from the tent efforts. This means a material increase in the number of believers in this field, and has proved a source of great encouragement to our people who have been loyally maintaining the work with their tithes and offerings. Our churches generally have been organized for the missionary campaign, and are busy in the circulation of literature and in holding Bible studies among the peo-

ple. This is already bearing fruit in addition to the number of believers. Altogether the work is moving forward in a very satisfactory manner in this field, and we believe that there is a great future before it. A splendid spirit of unity and good fellowship prevails among our workers and churches, and all are thoroughly aroused to the importance of quickly finishing the work.

M. N. CAMPBELL.

Ontario

TORONTO.—For over forty-five evenings we held tent meetings in this city during the past summer. We were well located on a prominent street, and the attendance was good from the beginning, increasing steadily till the closing meeting. A number of ministers attended, took notes on the Sabbath question; and paid strict attention to our views on religious liberty and temperance. As the result of our effort, twelve have definitely taken their stand for the truth, and I expect to baptize a few others soon.

We have started Sunday night meetings in one of the most popular halls in the city. Each service will cost us nearly thirty dollars. So far our attendance has run between six hundred and seven hundred. This is very encouraging, and we hope for a steady increase in numbers and interest.

I recently visited Brantford, where we held a tent effort last year. There I had the privilege of baptizing eight new believers, which makes forty added to that church in one year. We praise the Lord for all his goodness.

M. J. ALLEN.

Mississippi

RED BANKS.—The members of my family are the only Seventh-day Adventists in this community, and there is room for some good work to be done. On two occasions recently the Lord opened the way for the presentation of the truth to interested congregations. Some prejudice exists against us, but there are a number who will gladly listen to the message. Of course we have to work very carefully in order to overcome the existing prejudice and avoid creating more, but we pray God for wisdom in these matters, and for direction as to how we may work to the best advantage. I can make good use of a limited number of our weekly and monthly periodicals.

W. D. WOODS.

The Southern Idaho Camp Meeting

THE camp meeting held at Weiser, Idaho, was truly a spiritual feast. The attendance was said to be not quite so large as last year. It could hardly be said to be regular, for many who were present at the first of the meeting returned to their homes, and their places were filled by others who came later.

Weather conditions were not the most favorable, it being extremely warm or uncomfortably cold. Yet there was no complaining.

From the first meeting, there was evidence of the presence and power of the Holy Spirit. As the work progressed, the quiet working of the Spirit was manifest.

The Sabbath meetings were especially helpful. Those who wanted definite help were instructed and encouraged. Parents were burdened for unconverted children, and others whose hearts were troubled for loved ones out in the world were helped to lay hold of the "exceeding great and precious promises." The people of God were encouraged, and many precious souls were born into the kingdom. Some drove in from long distances to attend this meeting, and found him who alone could speak peace to the soul. These returned home with joy, having found the pearl of great price. Thirty-six followed their Lord in baptism and were added to the church.

The meetings of the conference were pleasant, and were as truly spiritual as any part of the camp meeting. Elder J. J. Nethery was unanimously elected president, and T. L. Copeland secretary and treasurer.

Idaho Conference has many bright young people. The meetings with them were among the best held on the ground.

Miss Della Burroway attended this meeting, and gave two or three talks on India. Her personal experiences were full of interest, and were enjoyed by all.

We shall long remember the Idaho camp meeting because of the blessing of God, and the new ties of friendship formed.

F. S. BUNCH.

Selling Books in War Times

I CAN only give thanks to the Master for enabling me to close up a long canvass a few weeks ago by delivering fully one thousand dollars' worth of orders for books, helps, etc. In addition to these there were 112 orders for "Ministry of Healing," relief edition, for Loma Linda (Cal.) College of Medical Evangelists, or over \$165 worth.

Early in August I boarded the steamer "Ravalli" for Humboldt County, California, to spend some time at the hospitable home of Brother and Sister C. E. Spear, resting (and working, too, on their ranch) to recuperate depleted energies. But it was not long until, almost un-awares, I found myself in the harness again, busy at the canvassing work.

Recently on a trip to Brother Fred Ramsland's fruit ranch we stopped a few moments in front of a farmhouse. I climbed down off our load of lumber, went to a house near by, and in almost no time the Master gave favor. I secured two orders from one man, amounting to \$6.50. These were for "Practical Guide to Health" and "Daniel and the Revelation," which are my two leading books. This seemed a "providence," a "pointer," or a "straw," to tell the way the wind was blowing. Books will sell even in war times, when men's hearts are failing because of those things that are coming on the earth. Do not believe the enemy of souls and of our canvassing work when he says we can do nothing now. It is not true.

In one week more I had dropped the work of harvesting choice peaches, prunes, etc., and was at work selling our good, truth-laden books. The first man I canvassed very readily gave an order for "Practical Guide to Health" in full leather, \$5.50. In three hours I took \$14.50 worth of orders. On September 13, near and at Dyerville, Cal., the Lord did certainly bless and favor in giving me orders amounting to \$48.85,

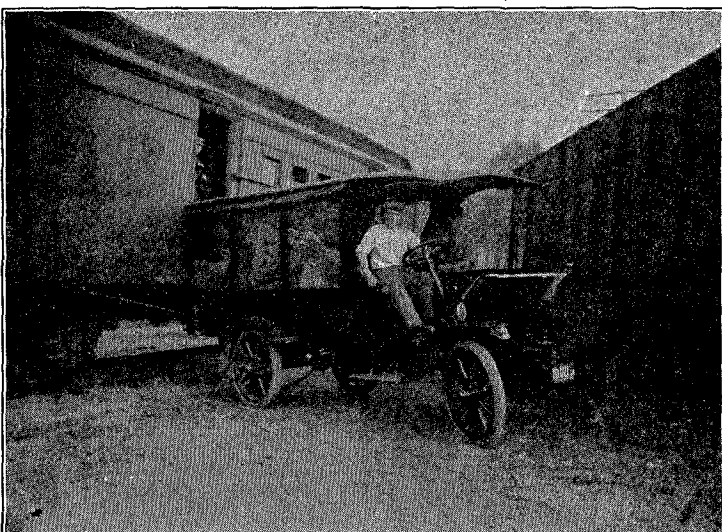
mostly for our large books. It now looks as if my orders for this week will total from \$135 to \$140, for books, helps, etc. It is close to that now. I pray that a host may be won for Christ's kingdom as a result of it all. Pray it be even so, dear brethren and sisters in the broad field. In it all I can only say: "What hath God wrought!" "This is the Lord's doing; it is marvelous in our eyes." "Hitherto hath the Lord helped us."

WALTER HARPER.

Review and Herald Daily Mail

THIS picture shows the Review and Herald truck with the third load of mail, October 6, and the mail car which has been placed on the sidetrack daily at Takoma Park during the past month.

Each day during this time this car has been well filled with REVIEW Extras, Ingathering REVIEWS, and the regular house mail, and it will be required for some time to come; for the daily mail



is yet so large that a train cannot make a stop on its regular schedule long enough to load our mail from the regular mail shed, though it stands close to the track, and on a level with the car door.

Our publishing houses have made marked advances in printing and circulating literature during recent years. At first our periodicals could be carried to the post office in a carpetbag. Later only a few mail bags were required, and still later light carts could handle it. Only a short time ago we reported outgoing books by the tons, later by the carload at long intervals. But now, even our periodicals are sent out daily for more than a month at a time by the carload — a car a day of periodicals from Washington has been the average since August 15. Greater things are yet in store for our literature. There will be more and more of it as time passes; for every believer will some day be an active worker in the circulation of the printed gospel.

D. W. REAVIS.

On a recent Sabbath ten persons were baptized at Eureka, Mich., where Elders H. A. Boylan and O. M. Kittle are holding meetings. A Sabbath school of eighteen members has been organized at Fenton, and four persons have begun to observe the Sabbath. Others are deeply interested in the truth.

Camp Meetings in the Southwest

The Oklahoma Camp Meeting

"I HAVE heard many say that this was one of the very best camp meetings ever held in Oklahoma." This is the language of the president of the Oklahoma Conference, and it voices the opinion of every one present. The camp was pitched in Highland Park, in the city of Guthrie. About seven hundred were encamped, and the outside attendance was good.

In addition to the regular workers of the conference, the following persons were present, whose labors were greatly appreciated: Elders Charles Thompson, G. F. Watson, H. Schultz, G. F. Haffner, J. H. Schilling, and John Covert; Brethren A. F. Harrison, H. L. Wilcox, and Theodore Valentin. Prof. C. B. Hughes attended the camp meeting and represented the union conference school, Keene Industrial Academy, while the writer was present to assist in

the educational and young people's work.

Elder John Isaac was re-elected president. There were no changes in the officers of the conference, with the exception of two committeemen, one of whom was elected president of the New Mexico Conference.

The Spirit of the Lord was manifested at this meeting, and thirty-

seven were baptized at its close. I am glad to report that the people of the Southwestern Union are willing to give of their means for the prosecution of the work of the Lord. Their liberality was shown in the Oklahoma meeting by their contributions, \$753.89 being given as Sabbath-school offerings, and \$7,079.58 (cash and pledges) as an offering to foreign missions.

Excellent interest was shown in the young people's meetings, there being an average attendance of more than two hundred. Plans were also laid to carry forward more vigorously the home missionary work.

The meeting closed August 30, with stirring sermons by Elders Schultz and Thompson.

The Arkansas Camp Meeting

The Arkansas camp meeting was held in Hot Springs, August 7-17, and was the largest and most profitable camp meeting ever held in the State. There were about two hundred encamped. The outside attendance was very good, and many who for the first time heard the truth embraced it at this meeting.

The Sabbath school offerings amounted to \$50, and more than \$800 in cash and pledges was raised for foreign missions. In addition to this, lands and stock to the value of \$1,500 were given.

Besides the regular conference helpers, there were present to assist in the meet-

ings, Elders Charles Thompson and G. F. Watson, Brother A. F. Harrison, and the writer. At the close of the meeting, about thirty-five presented themselves for baptism.

New Mexico Camp Meeting

It is said by the workers who attended the New Mexico camp meeting that it was one of the most spiritual meetings ever held by this people. The Spirit of the Lord was present in a very marked manner, and some wonderful conversions date from the Roswell camp meeting. The young people's work received great blessings in the form of direct answers to prayer in behalf of their unconverted friends.

Elder Coberly, of Oklahoma, was called to the presidency of the conference, the other officers remaining the same. Besides the union conference helpers, Elder A. T. Robinson was present, and his labors were greatly appreciated.

At the close of the meeting, about thirty-five were baptized.

H. H. HAMILTON.

Using the Newspapers in Louisiana

AN excellent illustration of the numerous opportunities our workers have to get articles published in the newspapers is found in the recent experience of Elder R. W. Parmele, president of the Louisiana Conference. He says:—

"Several months ago I spoke on the Eastern Question in Lake Arthur. The editor feared he would not be able to use my matter, as he had no linotype machine, and not a very good force of typesetters. I volunteered to set the type for him. He gladly accepted my offer, so I rolled up my sleeves and went at it. In this way the whole story went in. I then went to Lake Charles, and took a copy of the Lake Arthur paper to the editor of the *American Press*, a daily, and asked him if he should like to use it in his Monday's issue, as I intended to speak on it in our church on Sunday night. He accepted it gladly. I then went to Shreveport (I was out visiting churches), where I showed the Lake Charles paper to the editor of the *Journal*, and asked him the same question, to which he gladly assented.

"Then I went to Ringgold. There I called on the pastor of the Methodist Church with a copy of the paper, and asked if I might have his pulpit at one of his Sunday hours to present that subject. He immediately told me that he should have no service on Sunday, as that would be his day with another church, and according to an understanding with the Baptist Church of the place, his congregation would go to their church, the Baptists coming to his church when their pastor was away. He advised me to see the Baptist pastor. I did so, and after he had read the newspaper story, he said he should be glad to bring the matter before his deacons. The result was that I occupied the Baptist pulpit that night, the Methodists and Seventh-day Adventists all being there, and a good many others besides, as the Baptist pastor had announced it in the morning service. *It seemed to me that this was attained by having the newspaper story with me for him to read, so he could see about what I should say.* At the close

of the discourse, he said publicly: 'I told you, when I returned from the Baptist convention, that I wished you could all have been there to hear Brother — preach on the prophecies; but I want to say that I heard nothing there that could compare with what we have heard tonight, and I am not sure but that we have heard the truth. I rather think we have.' He continued in that strain for some little time.

"At Welsh, two weeks ago Sunday, I spoke on 'The European War Fulfilling Prophecy,' in the morning and evening, in the Baptist church. The sermon I reported to the newspaper, occupying more than one and one-half columns. I took that report to Lake Arthur and showed it to the Baptist pastor there, with the request for his pulpit Sunday morning. This was granted, and then we requested the pastor of the Methodist Church to dismiss his congregation after the Sunday school and come over in a body to the Baptist church. This they did, and we had an enthusiastic meeting, all apparently accepting what was said. The matter was published in the Lake Arthur paper."

This experience ought to encourage every minister and evangelist in our denomination, as similar opportunities to spread the message over a wide field are frequently appearing. Other interesting reports have just been received, showing that our workers are still using the war in Europe as a basis for articles treating on the signs of the times and the nearness of the Lord's coming.

WALTER L. BURGAN.

South Texas Camp Meeting

THE annual camp meeting and conference for South Texas was held at Houston, July 23 to August 2. The camp ground was very pleasantly situated in a shady grove. All the business sessions passed off harmoniously. The resolutions respecting the home missionary campaign and other matters were passed after appropriate discussion.

The evening meetings were well attended by persons from the city, and many manifested deep interest in the truths presented. The laborers from abroad were Elders Charles Thompson, G. W. Caviness, and G. F. Haffner.

Arrangements were made for more aggressive efforts among the Germans in the conference by uniting our efforts with those of the North Texas Conference. To further facilitate this work, Brother H. F. Neumann was ordained to the ministry. Elder Charles Thompson offered the prayer of ordination, and Elder G. F. Watson delivered the charge.

With the exception of minor changes in the conference committee, the previous officers were reelected. Provision was also made for a secretary for the Young People's Missionary Volunteer Society and the educational and the Sabbath school work, Mrs. Hattie Leland being asked to take charge of these branches.

J. A. LELAND.

THE English tent effort in Buffalo closed its series of meetings Sunday night, September 13. Thus far, eleven are keeping the Sabbath, and several others are interested and deeply agitated over the Sabbath question.

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

Ingathering Notes

WE wish we could tell you how greatly we appreciated the first word from the field in connection with our great Harvest Ingathering campaign. It is certain that if this is a criterion of what we are going to reap from this great harvest season, the results will be far ahead of our calculations. Sister Jacobsen, of Minnesota, writes:—

"Yours received in due time, and I am intensely interested in what you say. I have been greatly blessed in the work. I started out with eighteen of the Ingathering REVIEWS, and have only two left. I set my goal at \$25. I have reached that amount, and have raised the goal to \$30. If the weather continues good, I hope to reach that. I am in my seventy-fourth year, and not very strong. I have ordered fifteen more papers. I am doing all I can to get the members of our little church to work. I believe most of them are at work now. I sincerely hope we shall be able to raise the \$5 a member. We are surely living in solemn times. It is time that every Seventh-day Adventist was awake to the situation and taking hold of the work as never before. It is the Lord's work, and he will give success to every one who goes to work in earnest, trusting in him."

Brother J. L. Turner, of Mississippi, writes:—

"Yours of September 25 is before our church, only adding fuel to the fire already burning in the heart of our church here. We are responding to the great call made by you and others for the help of our missionary workers throughout the world in this time of distress. We began the work of soliciting, according to order, on the fifth instant. For our little band of workers, twenty in number, we set the goal at \$100, or \$5 a member. . . . We have worked only three days, and some report their \$5 already. Yes, with the REVIEW AND HERALD in our hands, prayers in our hearts, and the war cry upon our lips, we think to reach the goal."

We surely have reached the time when God is going before his people. Courage in the Lord should be our battle cry. From time to time we shall pass along items of special interest. Are you at the battle front? Have you reached the goal of at least \$5 a member? Now is the time to work, and God will surely bless our united efforts.

F. W. PAAP.

Lessons From the War

AS I have followed the progress of the European war, I have been impressed that there are many lessons we may learn from it in regard to our work, which is really a warfare against the powers of evil.

One lesson is the advantage of united action. The military leaders study the situation and then outline a plan of operation. This is faithfully followed by the entire army, under the direction of these

leaders. There may be men among them who do not consider these plans the best, but that makes no difference; they carry them out to the utmost of their ability; and in this lies much, perhaps most, of the strength of the armies.

In the work of the Lord also there is strength in united action. The leaders in the North American Division Conference studied the situation, and laid plans for a general aggressive home missionary campaign, to begin Oct. 1, 1914, and continue in full force until March 31, 1915. These plans call upon every member of the Lord's great army to unite with this campaign. Its success depends upon the response the members make to this call for united action.

In the armies of the world, force is used to compel obedience to the calls of the leaders, but in the Lord's work love is the only compelling motive. Shall it be said that the force used by the world is more effective than the love that is manifested by the Lord? Is it to be demonstrated that men of the world are more loyal to their rulers and countries than the people of God are to the Lord of lords and King of kings?—Surely not. We believe the people of the Lord will respond to this call, and make such a united, vigorous attack on the forces of the enemy that it will lead to victory all along the line. This campaign has started out with three lines of work:—

1. The systematic lending of tracts throughout the districts which our churches and isolated members can reach. For use in this, three packages of tracts have been put up: the first contains one complete set of the series of tracts, ten envelope packets in all, for 25 cents; the second contains four complete sets, with envelopes, for \$1; and the third contains twenty-five complete sets, with envelopes, for \$5. This last package is a bargain, for it contains tracts and envelopes which at ordinary prices would cost \$7.75. This heavy discount is a contribution from the publishing houses to the home missionary campaign.

2. The distribution of the *Signs of the Times* weekly, by each church, and also by the isolated members, taking a club of the *Signs*, averaging two copies a week for each member. These papers may be sold or given away, as thought best.

The entire profits made by the Pacific Press on this issue of the *Signs* weekly will be turned over to the foreign mission funds, and each conference will receive credit for that part of this donation that comes through the sales in its territory. Therefore every copy sold not only spreads a knowledge of the message, but it also assists the foreign missions.

3. The wide circulation of the Berean Library. In this library are a number of books which contain a thorough exposition of the leading points of our faith, and others are on practical religion and present-day issues. There is enough present truth in a set of these books to give any one who will read them an intelligent understanding of this message. They may be sold, given away, or lent, and although inexpensive, are in neat and attractive form.

Other features may be added as the campaign progresses and the needs develop. If you have not already done so, now is the time for you to secure the necessary supplies of tracts, *Signs* weekly, and the Berean Library.

In this campaign it will be necessary for the strong to stand by the weak. Some members are not in a position to provide themselves with the necessary supplies, while others are able to pay for much more literature than they can use. If every one will do his utmost, these inequalities will be made even, and every one may have the privilege of sharing in this great home missionary campaign.

There may be some to whom these plans do not appeal, but even so, they will do well to unite with their brethren in carrying them out; for just as in the war in Europe it is the united action of the armies that gains victories, so in this cause it is the united action that gives the greatest success. Plans for campaigns like this are not presented until the situation has been given thorough study by representative men of long experience, and the best methods agreed upon. Is it not reasonable to expect that every member of the Lord's army will take his place in this campaign, and thus show his loyalty to the great Commander?
E. M. GRAHAM.

Educational Department

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

Australasian Missionary College

OUR readers are perhaps more familiar with this school under its former name of Avondale School for Christian Workers. It is located at Cooranbong, New South Wales, Australia, and is the central school for the Australasian Union Conference. It was established while Sister White was residing in Australia, much of the time near the school itself. Her personal presence and counsels went far toward founding the institution on true principles of Christian education, well balanced in spiritual, mental, and industrial interests. Our people in America had the privilege of contributing of their means toward establishing the school, and of their men also, particularly in the persons of three of its principals, Prof. C. B. Hughes, Prof. C. W. Irwin, and Prof. B. F. Machlan.

During his recent labors in Australia, Elder A. G. Daniells visited the Avondale school for a few days. From a letter on its progress, which he wrote to Professor Machlan, we are permitted to take a few extracts. He says:—

"I was very glad to find the school plant in such good shape, and to find such a large, superior body of students. The enrollment this year is 230. I suppose there is an attendance at the present time of about 200. The church school has an attendance of 30. I must say that the student body of Avondale college is equal to any I meet in our schools in the United States. As you know, the most of them are there for strenuous work, and so they are fairly well advanced in years. There were but few young students. Nearly all are grown. They are a bright, wide-awake lot of young people. They are working very hard in the industrial lines, and I was informed by the principal and other members of the faculty that although the most of the students work from 35 to 48 hours a

week, they get their lessons as well as students usually do who do no physical labor. I am sure that they were as attentive and receptive and responsive as any student body I meet in my travels.

"I made inquiry with reference to the percentage of graduates who enter our work. From 1902 to 1913, inclusive, out of 129 graduates, three are dead, 96 are in the work or making further preparation in other lines. Thirty are not engaged in our work. The 96 who are in the work constitute 74.4 per cent of those who have been graduated. Of course there are many others in the work who did not remain in school long enough to complete a regular course, but the 74 per cent of the graduates is a very large percentage to go into our organized work.

"Brother Teasdale [the present principal] and other teachers all speak very highly of the work the students are doing. They feel that they are thoroughly loyal to the industrial features of the school, and that they are trying earnestly to do good work in their studies, so that their grades will be what they ought to be.

"I was pleased to find all the buildings, except the barn, newly painted and in a good state of repair. The church and retreat have both had a fresh coat of paint, so they all look bright and cheery. The barn needs painting and cleaning up. That was the only building of the entire plant that did not give the enterprise credit. Brother Teasdale told me that that would be the next building they would overhaul. I found that the buildings we put up about eighteen years ago of that hard wood cut out of the eucalyptus logs were in a good state of preservation, and are good for a hundred years yet, so far as decay is concerned.

"Brother Fred Reekie is the manager of the farm, the orchards, and the vineyard. As you know, he is a wide-awake, active man. When I was there nearly every acre of land that has been cleared had been recently turned over with the plows. They are making a big effort to put the land around the campus in all directions under good, strong cultivation. The vineyard looks fine, but the orange, mandarin, and lemon trees are dying out. Brother Teasdale thinks that they are so far out of the citrus belt that they are not justified in trying to grow those kinds of fruit; so as the trees die they are dug up, and apples, pears, plums, and peaches are put in their place. They have a very fine young orchard of these last-named fruits at the present time."

Elder Daniells says further that they are installing a new water system, by which they hope to solve, through irrigation, the problem of the dry weather which has given them much trouble the last few years. One feature of the system is an engine which generates their electricity, and which uses charcoal as fuel. They make two tons of charcoal a week, in their own retort, from a poor wood called the ti tree, found on the place. One ton supplies the engine, and the sanitarium buys the other ton for enough to cover the cost of producing the two tons. A boy can care for the engine by attending it once when the lights are needed in the evening, and once at bedtime.

The letter continues:—

"The dairy is doing very well at the

present time. They have thirty-five cows, and are milking between twenty and twenty-five, so that they have all the cream and milk they need for their large family.

"I was very much pleased with the printing plant. They employ 36 persons, 33 of whom are students. The value of work done during 1913 was a little more than \$6,000. They print eight papers. The *Australasian Record* and the *Missionary Leader* are English papers for Australasia. The other six are in the native languages for Tahiti, Rarotonga, Fiji, Tonga, Samoa, and the Maoris of New Zealand.

"As I talked with the different teachers, I found that they all felt that the school is located in the right place. They are glad that they are not close to some large city. They would be better satisfied if not a foot of ground belonging to the estate had been sold. . . . They feel very glad that no one is living nearer than a mile to the school buildings."

This informal report illustrates well in the concrete some of the fundamental principles of Christian education given us years ago. W. E. H.

Principles of Christian Education Illustrated

For the sake of making clear the illustration of certain principles underlying Christian education which are brought out in a letter from Elder Daniells as presented in the preceding article, we set down here in immediate connection, first the principle, then the illustration—the principle taken from Mrs. White's writings, the illustration from the letter:—

PRINCIPLE.—"Much can now be gained by connecting labor with our schools. In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone."—*Counsels to Teachers*, page 202.

ILLUSTRATION.—"I was informed by the principal and other members of the faculty that although the most of the students work from 35 to 48 hours a week, they get their lessons as well as students usually do who do no physical labor."

PRINCIPLE.—"One great object of our schools is the training of youth to engage in service in our institutions and in different lines of gospel work."—*Testimonies for the Church*, Vol. VI, page 133.

ILLUSTRATION.—"Out of 129 graduates . . . the 96 who are in our work constitute 74.4 per cent of those who have been graduated. Of course there are many others in the work who did not remain in school long enough to complete a regular course."

PRINCIPLE.—"A competent farm manager should be employed, also wise, energetic men to act as superintendents of the several industrial enterprises, men who will use their undivided talents in teaching the students how to work."—*Id.*, page 182.

ILLUSTRATION.—"Brother Fred Reekie is the manager of the farm, the orchards, and the vineyard. As you know, he is a wide-awake, active man."

PRINCIPLE.—"The youth who shall attend our schools need all the land near by. They are to plant it with ornamental

and fruit trees, and to cultivate garden produce." "The land will yield its treasures, bringing the joyousness of an abundant harvest; and the produce gathered through the blessing of God is to be used as nature's lesson book, from which spiritual lessons can be made plain, and applied to the necessities of the soul."—*Id.*, pages 181, 187.

ILLUSTRATION.—"When I was there nearly every acre of land that has been cleared had been recently turned over with the plows. They are making a big effort to put the land around the campus in all directions under good, strong cultivation."

PRINCIPLE.—"The students should also be trained to manage all the different kinds of work connected with printing, such as typesetting, presswork, and book-binding."—*Id.*, page 176.

ILLUSTRATION.—"I was very much pleased with the printing plant. They employ 36 persons, 33 of whom are students. The value of work done during 1913 was a little more than \$6,000. They print eight papers" [two in the English language and six in the native island languages].

PRINCIPLE.—"The reasons that have led us in a few places to turn away from cities, and locate our schools in the country, hold good with the schools in other places."—*Id.*, page 177.

ILLUSTRATION.—"As I talked with the different teachers, I found that they all felt that the school is located in the right place. They are glad that they are not close to some large city."

PRINCIPLE.—"Matters were then opened before me in regard to the evils that would arise from disposing of the land near the school to be occupied with dwelling houses. . . . The greater the number of families that settle around the school buildings, the more difficulties there will be in the way of teachers and students."—*Id.*, page 184.

ILLUSTRATION.—"They would be better satisfied if not a foot of ground belonging to the estate had been sold. . . . They feel very glad that no one is living nearer than a mile to the school buildings."

By thus presenting these principles as illustrated in the work of the Avondale college, we do not mean to give the impression that some of our schools in the United States are not working with equal earnestness and success to apply the instruction given us long ago on these various features of Christian education. We hope, however, that this brief summary of what Avondale is doing, as reported by one so well able to judge, and this abbreviated mention of principles given us, may help in stimulating all our schools to more earnest, wide-awake effort to realize the ideals set before them. W. E. H.

Effective Preaching

ONE of the readers in our Ministerial Reading Course sends in the following digest of helpful things he has gathered from the first book in the course, on preparation for effective preaching:—

"It is imperative that the minister have a message, and that he be constantly studying for improvement. He is to deliver the straight word of God uncorrupted, without addition or subtraction, so that it may seem to the hearer that 'divine import and almighty urgency is

behind it all.' He must speak for his God.

"In studying his Bible, he must study for his own personal benefit. Then from the texts that are most helpful and appeal strongest to him personally, make his selection for sermon texts. If in doubt upon the meaning of any text, he should not attempt to use it, but preach what is clear and certain. He should be and live that which is set forth in his sermons. Smart men can preach smart sermons, but only good men can preach sermons that will help anybody.

"The preacher is to keep close to youth, never to consider himself old, but keep on studying and becoming better qualified for service all his life. He should make the best preparation possible. The fact that a minister is sixty or seventy years of age should not count to lay him by; he may be ready for new fields and successful service even then. No dead line should be recognized in vocations calling chiefly for intellectual activity rather than physical. Ruts must be avoided. Vital preaching depends more upon the will, the purpose, and the sincerity of a man's character than upon his mental attainments.

"Sermons need not be sensational to tell for good, and the thought is echoed that 'the truths which have had the greatest influence upon mankind have made people neither laugh nor cry.'

"The preacher should not allude in public to his own trials. He should make no excuses for his poor preparation, but go right to work.

"As Christ had no words of condemnation for any but hypocrites, so his minister should not. He should be hopeful and cheerful, having no care for unfavorable criticism of his work.

"When he has proceeded to a point where his sermon ceases to interest, he should close. The sermon to be useful at all must have a present-day value, and he must make the profound simple, seeking primarily to instruct, despairing of no one. Diligence should be exercised in finding what he may praise in others rather than censure, as censure has been said to require simply a small brain and a wagging tongue. Saying smart things is not the object of his efforts, but to say the saving thing.

"The sermon should be systematically prepared with a suitable but brief introduction, a truth-laden discussion, leading if possible to a climax of power as it proceeds, and closing with the strongest blow of all and in the height of interest. The object should be to save souls, not to attract the hearers to man, but to point them to Christ in that way that they may gain salvation and life eternal.

"Speaking without notes is strongly urged. The preparation should be such as to enable the minister to speak in this way, as many things tend to make this method much more effective than to read a sermon. The power of the eye is largely lost in reading.

"In seeking to avoid sensational methods, one thing is to be remembered as worse than that, namely, stagnation. Freshness is to be sought; illustrations from nature and the common walks of life may be employed.

"In every way the preacher should seek all legitimate ends to make his efforts powerful for saving souls, pointing them to the Lamb of God, which taketh away the sin of the world."

Words of appreciation of the Reading Course for ministers and other gospel workers, and reports of having completed books in the course, are pouring in from all parts of the world. Many are now reading the third and last book of the course for 1914, "The Monuments and the Old Testament." Notes and citations to accompany this book appear in the magazine *Christian Education* from month to month. A new course for 1915 is being planned. Our present registration of about seven hundred ought to be doubled for next year, and it can be if each reader will make a little personal effort to interest at least one other to take the course. To give the work some degree of definiteness, a reading course certificate will be issued to each reader who completes the three books for 1914, and sends in a brief estimate of their value to him.

Address General Conference Department of Education on all matters pertaining to this course.



Oakwood Manual Training School

AN opening at Oakwood differs somewhat from the opening at most of our schools, where the students usually make a rush to be there on the first day. In this section, September finds the people very busy picking cotton. Our colporteurs, also, find it necessary to remain in the field to deliver books after at least a part of the cotton has been sold.

This year's opening finds twenty-four of our students still busy in the field. They have met with exceptional success this year in taking orders, but they need the prayers of God's people that they may be strong and become masters of the present trying circumstances, due to the fact that the European trade for cotton is practically broken up.

While on our opening day we had a smaller number of former students in attendance than last year, yet we are glad to say that the number of new students was larger than last year. Judging from the applications that have been filed, our attendance this year will be larger than ever before. In fact, we do not expect to have room to accommodate all who have applied.

The spirit of eagerness and earnestness is to be found among our students, and we rejoice that the day is here when nearly every one comes to us with a definite aim.

C. J. Boyd.



The Work at Oakwood

THOUGH delayed in transit, we believe the following report of our Alabama school will interest the reader because of its very definite and encouraging nature. It was sent in by the principal, C. J. Boyd. Note particularly the number brought into the truth, the number gone into the work, and the uplifting influence of the school in its community:—

"The Oakwood Manual Training School closed one of its most successful year's work May 26, 1914. While the class of graduates was not so large as the class of 1913, yet there was an exceptional eagerness on the part of each member to devote his life to the cause of the message for which the school stands. The class consisted of one academic graduate, two ministers, four

teachers, and two nurses. All but two are taking up work in connection with our regular organization, or will take advanced studies at Oakwood next year.

"In 1913 our class numbered fourteen; all but four are working in connection with some of our conferences. We have twenty-four students who are in the field at present earning their scholarships for next year by selling our books. Most of them are having good success. Eight or nine of the boys are taking orders for one hundred dollars' worth of orders each week, and sometimes more. Eight of our number are working in connection with tent efforts that are being held in various places. While most of our students come to us from Sabbath-keeping homes, already converted to our faith, yet we can claim about forty who have accepted the truth in the last three years as a result of efforts put forth by the school.

"We are trying to make our school of real service to our community in an industrial way, our sawmill and blacksmith shop receiving the heaviest patronage. Our prospects were never brighter for a greater work at Oakwood. A number of important improvements are receiving consideration. Our daily prayer is that the Lord may keep each one connected with this work in the humble path of duty, so that he can consistently crown our efforts with success."



Matandani Mission, Nyasaland

YESTERDAY I returned from a trip among my farthest outlying village schools. These schools are located near the Portuguese line, and are surrounded by Catholic schools.

Usually I take some lantern slides with me, but this time I was unable to do so, as the slide carrier was broken on the last trip, and I had no tools with which to fix it.

At this season of the year it is rather uncomfortable in the bush, as it grows very cold at night, and there is a certain kind of grass that has a seed which is as sharp as a needle. If these seeds work their way through the clothing, I can assure you one feels the points. We got some of the natives to hoe out the paths near the mission. In many places the village people have hoed paths from one village to another, and the unfortunate native who has not paid his taxes has to work it out hoeing on government roads or working in other ways. So in some places we find fairly decent paths, but the forerunner of the gospel finds all kinds of paths and streams to follow and ford.

It usually takes five days to visit these four schools and return. So I had my lunch box packed, my bed and blankets tied up, and some food brought to take for the boys. It is usually best to take some flour for the boys, as it may be that after a hard day's trek we get to a village and can find none, and the time is past for pounding it out in the hollowed trees used for the purpose.

By steadily pushing forward we reached the Wamkuru Madzi (the Big Water) late in the afternoon. After the boys had a bath, we pushed on again and arrived at the first school about sundown. Many of the natives were away at work to earn money to pay the taxes, so only a few came to the school the next morning. It being a hard trip to the

next school, we broke camp early, and I sent the boys on ahead with the loads while I stayed a little longer with the school.

On climbing the mountain, we passed through a beautiful gorge, then through a fine planting district, and on into a lovely grove of large bamboos at the foot of another ridge of mountains. When we came to the large shed of Mr. Buist, the boys came out to greet me. This is the planter who kindly granted my boys permission to work and keep the Sabbath. Many of the boys were our schoolboys. They were eager to receive the tracts printed in their own language. I had two with me, "The Second Coming of Christ" and "Who Changed the Sabbath?" As I passed by their improvised huts, the women also came out, some to beg medicine for their wounds, and some to get tracts.

In climbing the mountain, we found at one place a rock in the path as large as a house. It took some engineering to get around it. We arrived at Akonkoma as the sun was going down, and found the school still in session. It is a fine school. Even the older women were reading the Gospels. They come to school with their children in their arms. The next morning at dawn, I, with my boy Yefeti, went over the mountains to see the other schools, leaving the carriers to rest till our return. At Tambani I called the chief and all the people to the compound, and tried to get them to rebuild the school and come more regularly to it. Then at the second school I left a young man in charge, as the other teacher was transferred because he had taken a wife in that district. A prophet, you know, is without honor in his own country, and a native teacher has no honor in his own village. He is subject to the wishes of his mother-in-law to a very great extent.

On our way down the mountain, I slept in a small village where they begged me to establish a school; but I could not promise definitely, as there were only about fourteen who would come, and our operating expenses are already about as large as we can carry.

Farther on I passed through one of my villages and found the people dancing. I asked them why the children did not go to school. They said, "It is too far; we want a school in our village." I told them that if they had the strength to dance, they could go to the school where it was. As we came to a village near by, I asked the people if they were my people or if they belonged to the Catholics. I was more than pleased to hear them say "Anu" (yours). I had the head man call them all together, and we had worship in the courtyard as the sun was sinking in the west. Taking our leave of these people, we pushed on in the night. The boys got lost, and after a hard walk we found a place to sleep in a village under the Catholic mission control. When my cot was prepared, the natives came in to visit with me. They knew me, but I did not know them. Afterward they told the boy that they wished they had our school. Bright and early the next morning I visited the school near Neno, and then rode on to the government station, where I received a little mail. As we passed by one of my traps, we could see that a leopard had been dancing around on the

top of it and had stolen the fowl, but we did not get the leopard.

As we neared the mission, the children raised a cry, "The donkey! the donkey!" and came running to the stream to get a ride to the house. Sometimes, four climb on, three black ones and one white one. We can feel the protecting hand of God on these hard treks, in bringing us back safely, and in protecting the dear ones while I am away on my Father's business. Moses has gone on a trip through Portuguese territory near here, to preach and scatter literature among the boys on this side of the border who have learned to read.

Pray for us and our people.

S. M. KONTGMACHER.

Union College

UNION COLLEGE opened September 15, according to its announcement. The registration days were very busy ones. Thursday, September 17, the regular class work began, and everything was ready to settle down for a year's work of prosperous study and advancement.

We have registered 272 students above the eighth grade to date, October 7. This is practically the same as one year ago at this date. In addition to the above, 120 are enrolled in the model school in grades one to eight.

We have an earnest, devoted class of young people. They indicate that they know what they are here for, and that they understand the intensiveness of the times in which we are living. Our Friday evening praise service is very well attended, and a very hearty response is given by all when opportunity is offered. We feel very grateful that God has sent us so many consecrated young men and women who have as their goal the giving of this gospel message to a dying world. All such experiences as these should teach us that we are nearing the time of our Lord's return, and that he has called each of us to act a part in his closing work. As we look over the past history of Union College, we see her students in all parts of the world holding responsible places. We thus are led to look forward a very short time to see these young people now in Union scattered to all parts of the world, carrying forward this work.

New students are entering daily. Any one who has been late in deciding this question of going to school, and who can yet arrange to do so, should make his decision at once, and we shall be glad to receive him.

H. A. MORRISON.

Walla Walla College

THE college here opened September 9 under very pleasant conditions. At the end of the registration period the enrollment was thirty-two per cent more than it was last year.

The faculty remains the same as a year ago, with the addition of Elder F. S. Bunch in the Bible department. He has had long experience in school and field work, and will be a decided strength to the institution.

The students are an excellent class. There is a marked absence of those advanced in years as well as those of the younger class. They are young men and women of apparent determination and promise.

There has been a decided increase in the educational spirit throughout the union during the past few years. There is a general feeling that our young people should go to school, and that a goodly number of them should take advanced work as opportunity affords.

The first Friday evening devotional meeting was largely attended. The interest taken in this service showed a strong regard for the spiritual welfare of the individual and of the school.

Under all these favorable conditions the outlook is probably the brightest ever experienced in the history of the college. Teachers and students have entered upon their work with earnestness and enthusiasm.

E. C. KELLOGG.

NOTICES AND APPOINTMENTS

The Spirit of Inquiry

How quickly things are moving these days! In such an extremely short space of time the thoughts of the entire world are centered on one thing,—the meaning of these terrible conditions. How quickly the mask of indifference is cast aside and a genuine spirit of inquiry is manifest!

Notice this letter, dated at Butte, Mont.:

"Will you please send me a recent copy of the *Signs of the Times Magazine*, for which I inclose ten cents? I shall probably send a year's subscription shortly. I have an old copy (September, 1913) which was given to me by a friend. Will you kindly tell me where I can procure a copy of a work I much valued, but lost in a fire two years ago, with publisher's name, too? It is a book by Uriah Smith, 'Daniel and the Revelation,' published I think somewhere in Michigan. I should like a recent edition. The other one was bought some fifteen years ago."

Those of our brethren and sisters who are not directly connected with one of our publishing centers cannot realize the great spirit of inquiry that is sweeping over this world and taking possession of the hearts of people in all walks of life. A few days at the desk in the *Signs of the Times* office, which is doubtless paralleled in our other offices, is certainly an inspiration, a veritable eye opener. How it ought to stir us. Thirty-four letters were counted at one time, in just a few days' mail. Space does not permit of many, but these are samples of how they run:

From Ely, Minn.: "I inclose herewith post-office money order for \$1 to pay for a year's subscription to the *Signs of the Times* monthly. I should like also to be informed what works or books you may have explaining the books of prophecy, as I am very much interested in this."

From Otterbein, Ind.: "Inclosed find ten cents for sample copies of the paper you publish, *Signs of the Times*. I am also desirous of finding some information as to what part America will have in the break-up of nations as the fulfillment of prophecy."

From Genoa Bluffs, Iowa: "Inclosed find check for ninety cents to pay six months' subscription to the *Signs of the Times*. I shall be very glad if you will set my subscription back to the beginning of the war in Europe."

From Lockburne, Ohio: "Please find inclosed fifty cents, for which send me the *Signs of the Times* for six months. Please state if you have any tracts on this last great battle. Please begin my subscription on beginning of the outbreak of this war."

From Ettricks, Va.: "I will send \$2.25 today if I can for the weekly and the monthly. I like the *Signs of the Times*. I should not like to do without it, yet I have never heard one of your men preach in my life, and I am almost eighty years old and teach in the Sunday school. I hope the Lord will bless all

your efforts. It does not look as if there was any time to lose."

From Jacksonville, Fla.: "I have just accidentally run across a copy of your magazine; and believing that we are living in the last days, I shall be glad if you will, on receipt of this letter, send me a sample copy of your magazine, and I will send you one dollar for a year's subscription. I am writing this letter to make sure of your address."

From Social Circle, Ga.: "I want to subscribe for a paper known as *Signs of the Times*, a Seventh-day Adventist publication. I was a subscriber to this paper some years ago. I am not sure that it is published at Oakland, therefore I am writing this letter to find out whether the above is the right address."

There are many others. All with the same big interrogation point, "What does it mean?"

We ought to answer that question for them. We ought to plan, and plan carefully, to do so. That is what all our literature is for. There were never such opportunities for speaking the word as now. You can talk with almost any one on this stirring subject. People are glad to listen. Surely now is our time to work. Many times only a word is sufficient to get a subscription. Many lists of names are being received from all parts of the country, indicating a genuine arousing, a real revival of the missionary spirit.

Let us speak the word, pass on the literature, and solicit the subscription. This is practical missionary work. Now is our time.

G. C. HOSKIN.

Encouraging Words

OUR magazines are being well received at the present time. People are looking for literature on the issues of the times. Here are a few extracts from letters which show what one magazine, the *Watchman*, is doing:—

"Please send to my address a copy of the *Watchman*. I am looking for a paper or a magazine that gives the Bible events now taking place, and where we are in the history of the world."

"Please send me a copy of the *Watchman*. I want to subscribe to this magazine as soon as I am sure of the correct address of the publishers. Also any other Seventh-day Adventist literature you can place me in touch with will be greatly appreciated. I have been watching the movements of the nations of Europe and their connections with the prophecies, and am much interested and want to keep up with the situation."

Both these letters show that the *Watchman* is helping these persons to see what the events now taking place mean as signs of fulfilling prophecies.

Another wrote as follows: "Inclosed find a dollar for some copies of the *Watchman*. A friend gave me a copy a short time ago, which was very interesting. Should like a few copies."

A lady writes: "Inclosed find 10 cents in postage, for which please send me the August number of the *Watchman*. I may subscribe for it later. It was through a Salvation Army woman that the July number fell into my hands."

Evidently some one had placed this paper in the hands of the Salvation Army woman, and she had been interested enough in it to pass it on.

A gentleman recently called up the Southern Publishing Association Office over the telephone and said he had seen a copy of the September *Watchman*, and decided to take the paper for a year. He asked if they had any other literature on the war situation, and was told of the Armageddon tract, also of the one on the Eastern Question. He asked for copies of any matter dealing with the situation, and said he would send a check to cover the whole amount. He said the paper had been given to him by one of our brethren living near Madison.

These things show that the Lord is using the literature to bring men and women to a knowledge of the truth, and that people are looking for such literature as only we can

supply. These experiences should encourage us to circulate large numbers of all our magazines, and periodicals, in English and foreign languages, for the Lord is using them all. Sow bountifully, brethren and sisters, and there will be a large harvest. The Lord is stirring up hearts and preparing the way, but he is depending on us to give the people the light about which he is causing them to inquire.

E. M. GRAHAM.

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Virginia Conference Agency

THE Virginia Conference Agency of Seventh-day Adventists, Incorporated, will hold its annual session in connection with the Virginia Conference of Seventh-day Adventists, at Richmond, Va., Nov. 10-15, 1914. The first meeting of the session will be held Wednesday, Nov. 11, 1914, at 4 P. M. The delegates of the Virginia Conference in session constitute the constituency.

W. C. MOFFETT, *President*;
R. D. HOTTEL, *Secretary*.

Obituaries

SICKLER.—Died at her home in Bridgeton, N. J., Sister Lizzie Sickler, aged 51 years, 1 month, and 15 days. Although she suffered much, she was very patient and perfectly resigned to the will of God. She was an earnest Christian, and was loved by all who knew her. Words of comfort were spoken by the writer.

GEORGE W. SPIES.

JENKINS.—Toby Jenkins was born in Wilkes County, Georgia, in the year 1855, and removed to a farm near Dalton, Ga., about thirty years ago. He came in contact with Seventh-day Adventists two years ago, and this summer fully accepted present truth. He died suddenly on the fifteenth of September, and sleeps in the blessed hope.

H. N. GEMON.

FREETO.—Died in Sunapee, N. H., Aug. 7, 1914, Mrs. Sarah Maria Freeto. She was born in Newport, N. H., May 28, 1826, and had a part in the early advent message. At the time of her death she was a member of the church at Washington, N. H. Hers was a life of much devotion, and she rests in hope of a part in the first resurrection.

E. G. FARNSWORTH.

LEEK.—Ruth Bryant Leek was born in Ohio in 1856, and died in Asheville, N. C., Aug 12, 1914. She was a graduate of the medical university at Ann Arbor, Mich. A companion and five adopted children, also two sisters and two brothers, are left to mourn. She was laid to rest in Riverside cemetery, there to await the coming of the Lord. Funeral services were conducted by the writer.

J. S. KILLEN.

ROBBINS.—Frank Albert Robbins was born in Hopkinton, Mass., May 12, 1868, and died Sept. 6, 1914, in Leominster, Mass., where he had made his home for sixteen years. He is survived by his wife and three children, who mourn the loss of a devoted husband and kind father. Brother Robbins was converted and baptized about five years ago, and was a faithful member of the Seventh-day Adventist Church until his death.

O. F. BUTCHER.

CHALMERS.—Mabelle Henriette Chalmers was born in Sligo, Ireland, in 1841. At an early age she came with her parents to America. The family settled in Pittsburgh, Pa., and the deceased taught vocal and instrumental music in different American cities for about forty-five years. In October, 1867, she was married to Henry Chalmers. Nine children were born to this union, five of whom survive. Sister Chalmers was a charter member of the Akron (Ohio) Seventh-day Adventist Church, and held the office of treasurer for many years. She fell asleep in the blessed hope Oct. 1, 1914. Pastor Hornby of the Episcopal Church assisted the writer in the funeral service.

C. C. WEBSTER.

PENCE.—Sarah Moore Pence was born in Shelby County, Indiana, Sept. 4, 1836, and died at her home in Waldron, Ind., Sept. 19, 1914. She was baptized and united with the Seventh-day Adventist Church in August, 1891, remaining a faithful member until her death. She was left a widow in 1897. An aged brother, two nieces, and two nephews survive. The funeral services were conducted by the writer.

H. M. KELLEY.

PHILLIPS.—Mrs. Martha C. Phillips, of Lowville, N. Y., died Oct. 4, 1914, at the Black River Valley Sanitarium, Watertown, N. Y. Her age was 53 years. The light of the third angel's message came to her about thirteen years ago, and she was a faithful, earnest member of the Watertown Seventh-day Adventist Church. Her aged mother and four brothers are left to mourn. She sleeps in Jesus until the resurrection morning.

R. B. CLAPP.

DOUGHERTY.—Robert W. Dougherty was born Sept. 19, 1836, in Coles County, Illinois. The family moved West in 1843. He was married to Rebecca A. Clayton in 1862. Nine children were born to this union, four of whom survive, with two sisters and one brother of the deceased. Brother Dougherty became a Seventh-day Adventist in 1879 and was faithful until his death, which occurred Sept. 27, 1914. The funeral was conducted by the writer.

J. W. BAGBY.

MATTHEWS.—Henry Clay Matthews was born in Mount Vernon, Ind., Oct. 21, 1856, and died Aug. 23, 1914, at his home in Lodi, Cal. He was a member of the Seventh-day Adventist Church for over twenty years, and had an active part in church work, being elder of the Stockton church for several years. He leaves a wife and four children, together with many friends, to mourn their loss. We hope to meet our brother among the ransomed of the Lord.

C. L. TAGGART.

HOSMER.—Lovena Hosmer died in Elk Rapids, Mich., Sept. 26, 1914, aged 51 years, 1 month, and 28 days. She gave her heart to the Lord at an early age; and when the third angel's message came to her in 1900, she willingly accepted it, uniting with the Eastport (Michigan) church a few years later. She is survived by a daughter, one brother, and one sister. The deceased was well known, and left an influence for good wherever she went. She sleeps in Jesus.

S. E. KELLMAN.

DOUCHY.—Mary E. Root was born in July, 1860, at Belvidere, Ill. In 1885 she was married to F. W. Douchy, and for some time they made their home in Chattanooga, Tenn. They started for Spokane, Wash., in 1906, and Mr. Douchy died en route. Sister Root lived in Spokane the greater part of the time until her death, which occurred in Mullan, Idaho, Sept. 12, 1914. She is survived by an aged mother, two brothers, and one sister. The funeral services were conducted from the home of her brother in Spokane.

A. M. DART.

TOWLE.—Mary E. Hill was born in Fond du Lac, Wis., Nov. 25, 1857, and resided in that State until her marriage to Albert L. Towle in 1897. After his death she removed to Vancouver, Wash., where she was an ardent worker in the Seventh-day Adventist Church, having been a believer in the third angel's message for twenty years. She died at the home of her foster daughter in Olympia, Wash., Sept. 9, 1914. She is survived by one brother. The funeral services were conducted by Elder J. M. Willoughby.

MRS. D. SETCHFIELD.

JOHNSON.—Elizabeth Jane Van Eman was born in Mercer County, Pennsylvania, Sept. 18, 1846, and died June 15, 1914. Her parents moved to Tennessee in 1868, and she was married to J. W. Johnson on June 17, 1875. Six children were born to them. Five years ago she was led to accept present truth through the efforts of Elder Robert Kilgore. Sister Johnson was a faithful Christian, and liberal with her means in the support of church work. She fell asleep with the bright hope of a part in the first resurrection.

THOMAS JOHNSTON.

MARTIN.—Thomas Martin, a retired captain of the British army in India, died in Brantford, Ontario, Sept. 26, 1914. He was born in Oxfordshire, England, in 1855. After serving his full term of thirty-five years in the British army, he was retired with honor, and three years ago came to Canada. Soon after his arrival in the New World he was led to accept the third angel's message. His wife and two sons mourn the loss of a devoted husband and father. The writer conducted the funeral service, speaking words of comfort to the assembled relatives and friends.

M. N. CAMPBELL.

COUSINS.—Louis Avery Cousins was born May 12, 1866, in Eastport, Maine, and died in Leominster, Mass., Sept. 11, 1914. He was married to Miss Lulu Farnsworth, Oct. 17, 1886. Four children were born to them. For two years after their marriage Mr. and Mrs. Cousins resided in Malden, Mass. From there they moved to Fitchburg, where they lived for twenty-four years, lately locating in Leominster. The deceased is mourned by his companion, one son, and one daughter. His Christian experience began in 1904, when he became a member of the South Lancaster church.

O. F. BUTCHER.

HAMILTON.—Martha E. Shireman was born in Mechanicsburg, Pa., Feb. 12, 1836, and died Sept. 24, 1914. She was united in marriage to A. Hamilton in September, 1862. Three years later they moved to central Illinois, where they resided until thirteen years ago, when they settled near Oswego, Kans., where our sister died. Her loss is mourned by her husband, two sons, one brother, Elder D. T. Shireman, and one sister. The deceased accepted this message forty-four years ago, which she dearly loved. Elder Huffman preached the funeral service, and we laid our loved one to rest until the glad day of the resurrection.

A. HAMILTON.

COHOON.—Horace Leaman Cohoon died in Detroit, Mich., Aug. 25, 1914, aged 39 years and 2 months. He was married to Miss Maude Tows in 1901. To this union were born three children. An invalid wife and two daughters are left of his immediate relatives. Brother Cohoon accepted present truth in his twenty-third year, and entered Battle Creek College to prepare for service. He acted as elder of a number of churches in Eastern Michigan, and later served as a colporteur, Bible worker, and licensed minister. His long illness was borne patiently, and he fell asleep in the Lord. The funeral service was conducted by Elder William Guthrie.

L. T. NICOLA.

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We have been glad to greet in Washington Mrs. H. M. S. Williams, of South Africa, formerly of Michigan, who has been engaged by the Washington Missionary College to give instruction in the Bible work. Sister Williams was accompanied by her two youngest sons, the two eldest having come to this country early in the year.



TELLING of increased activity in personal work for others on the part of believers in Honolulu, Elder F. H. Conway says: "I am asking myself, Are our people and the conditions different in this island field, or is the pulse of this great movement being quickened by the latter rain in like manner throughout the great harvest field of the world?"



RECENTLY Elder J. C. Raft, president of the Scandinavian Union, paid a short visit to Iceland, which is a part of the union conference territory. Returning to Copenhagen, he writes that he found the work making good progress in that remote island. Meetings conducted in Reykjavik, the capital, by Brother Olaf J. Olsen have been blessed, and the church in that place has lately doubled its membership.



By the Japanese liner "Sado Maru," scheduled to sail October 6, from Seattle, a company of missionaries are proceeding to the Asiatic fields. Those going out for the first time are: I. F. and Mrs. Blue, of Nebraska, to India, to take charge of a school for native workers; F. E. and Mrs. Bates, of Iowa, P. V. and Mrs. Thomas, of Wyoming, and Miss Florence Wilson, of Alberta, to China. Returning, after furlough, are Elder W. C. Hankins and family, of South China, and Elder G. G. Lowry and family, of India. Elder Hankins has been laboring in the evangelistic field in Iowa during the furlough period, and Elder Lowry has been engaged in the work in North Carolina.

Missions Campaign in and Around Washington, D. C.

NEXT to communion with the Master in prayer and in the study of his Word, there is nothing in Christian experience which affords so great an inspiration as personal missionary work. In this movement, with its varied lines of operation, we deal much with the material and mechanical. We view things too frequently from the commercial standpoint. It is therefore a blessing to our offices and institutions occasionally to lay aside their regular routine and permit their workers to go out into the harvest field and put forth personal labor in behalf of souls in need of help. In such labor there are great blessings both to those who give and to those who receive.

This blessing came to our institutional workers in Takoma Park last week, as they cooperated with our brethren and sisters generally throughout the field in their efforts to secure offerings for our mission work in the circulation of the Harvest Ingathering REVIEW. Our brethren and sisters in and around Washington entered more heartily into this campaign than ever before.

The entire day, October 12, was devoted by the teachers and students of the Washington Missionary College to this work. The patronage of the Washington Sanitarium was such that it was unable to permit its entire force of workers to go out the same day, but arrangements were made for all the helpers to devote some time during the week to campaign work.

Wednesday, October 14, the offices of the General Conference and the Review and Herald publishing plant were closed, and the entire force of workers, including General Conference officials, and the managers and editors of the Review and Herald, and the employees generally, devoted the day to work in the city of Washington.

It was a good season to all. We cannot at this time report the amount of funds collected for missions, but many have spoken of the great blessings which they received in this experience. At the chapel service Tuesday morning, some of the students told with deep feeling how God had blessed their efforts, and of the opportunities he had afforded them to speak words of cheer and encouragement to some they found in need of spiritual help. A number in the institutions, not content with the blessings of one day, are determined to prosecute the work further, and follow up the interest which they have awakened.



An Excellent Prospect

THE orders for the Ingathering REVIEW from the entire field bring us much courage. Up to October 9, the papers sent out by the Review and Herald totaled 521,956 copies. This is 68,000 more than were ordered last year at this same time.

We are wondering if we shall not almost, if not quite, reach the million mark before the close of the year. A large number of papers sent out have gone to lands outside the United States and Canada. God is greatly blessing in the good work.

T. E. BOWEN.

OUR readers should remember that the Ingathering REVIEW bears the date of October 8, and takes the place of the regular issue of that date. There was, therefore, no regular number of the REVIEW printed for October 8.



By the Japanese liner "Tenyo Maru," sailing from San Francisco, October 21, Brother and Sister K. M. Adams began their journey to Singapore. Brother Adams has just completed his college course at Walla Walla College, Washington, while Sister Adams has been taking special normal work at Pacific Union College.



A NEW tongue gives thanks for the third angel's message. Elder D. C. Babcock writes from Nigeria: "A young man, the son of the Erimu chief and our teacher in the language, has accepted the message." Thus the Yoruba tongue may be entered upon our list. The young man speaks the Hausa language also, which is the key to vast regions stretching up into the Sudan.



FROM Nicaragua, Central America, Elder J. A. Reid, of the West Caribbean Conference, reports the organization of a church of twenty-two members, all Indians. These Indians are probably of the Mosquito tribe, some members of whom learned this message several years ago. We rejoice to hear of the first church organized among people of this tribe and tongue.



DURING the last week reinforcements have been sent to the little missionary staff on the island republic of Haiti, Brother E. A. Curdy and family, of southern Missouri, having responded to the call to labor in Haiti, French being Brother Curdy's mother tongue. This relief will allow Elder A. F. and Mrs. Prieger a much-needed furlough, both having suffered severely from malarial fever.



By a post card from Torreon, Mexico, Brother E. R. Johnson informs us that the latter part of September a portion of our Mexican Mission staff entered the field. Professor Caviness and Brother Juan Robles have been holding meetings in Torreon and surrounding places where we have members. Six Mexicans had been baptized in Torreon, and the Lord's Supper celebrated for the first time in two years. Our workers were awaiting the opening of train service southward to Mexico City.



FROM Brother H. E. Meyer, now in Kansas, manager of our Mexico City publishing house, we learn that not only have the Mexican workers, left in charge of the printing house, been able to bring out the Mexican paper regularly every month, but Brother Shultz, one of the colporteurs, has been doing more effective work disposing of the papers than ever before, not only making use of the current numbers, but clearing the shelves of a large quantity of back numbers. "These are only evidences," writes Brother Meyer, "that God's work will triumph even amid strife and war."