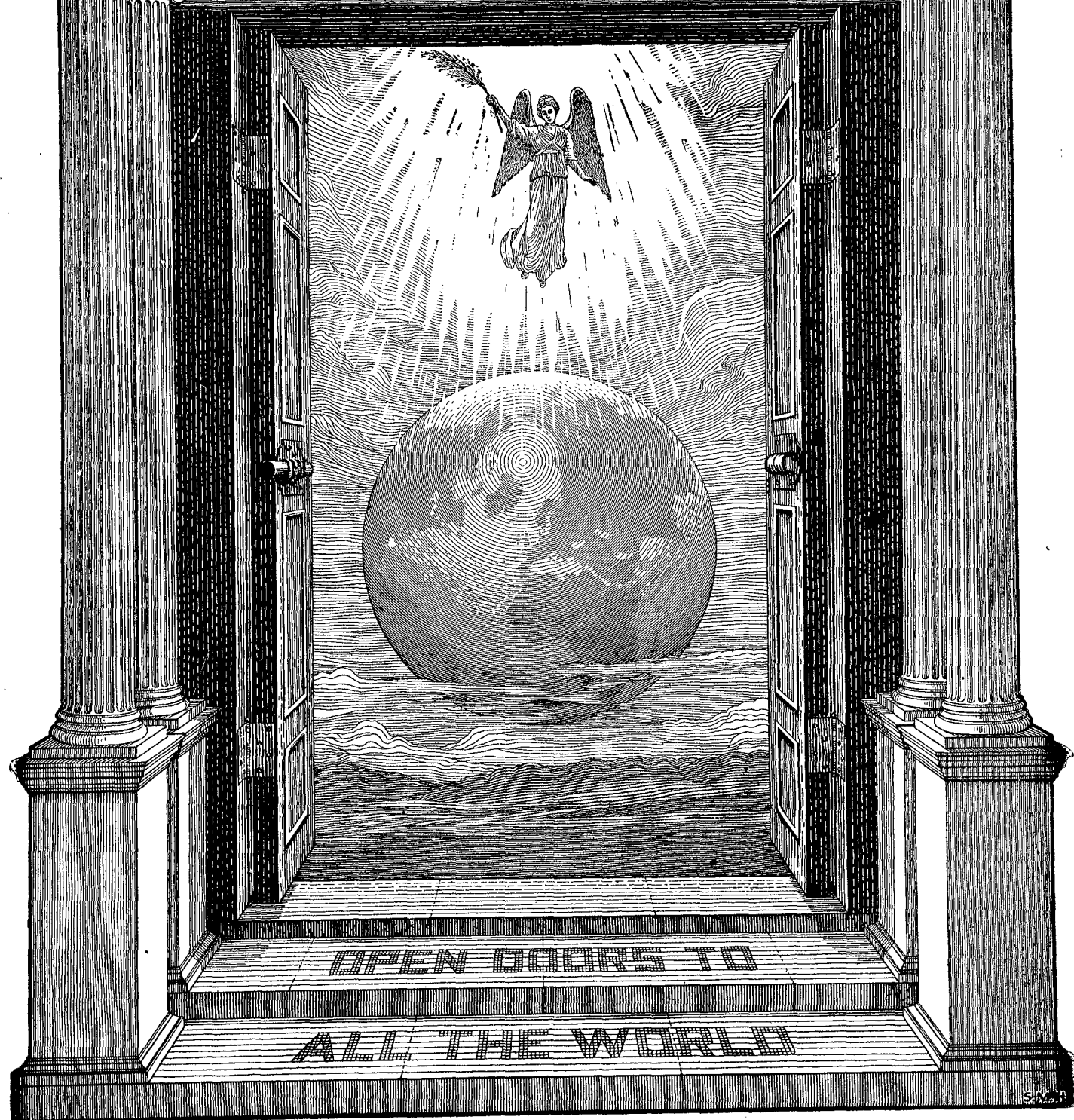


THE ADVENT SABBATH
REVIEW AND HERALD

THE
EVERLASTING GOSPEL



THE WORK AND THE WORKERS

OUR mail on Sunday, the ninth, contained orders for 6,609 copies of *Life and Health*, *Liberty*, and the *Protestant Magazine*.

THAT restful boating scene on the front cover of the September or "Vacation" number of *Life and Health* is attractive enough to sell that number.

THE first large edition of 50,000 copies of the August or "Temperance" number of *Life and Health* was exhausted August 11. The size of our second edition will be determined altogether by the number and size of the orders received during the next few days.

MRS. C. E. HALLIDAY, of Los Angeles, Cal., has just ordered another 1,000 copies of the "Mayflower" number of *Liberty*. She reports 4,500 ten-cent magazines sold during the past 12 weeks. This dear sister, in her seventieth year, says she uses a baby carriage to carry her magazines, as her strength is not what it used to be.

UNLESS our *Life and Health* agents specify otherwise, we shall be obliged to fill all orders received after August 11 with the September number, advertised elsewhere on this page. Our presses are running sixteen hours a day, and it will be impossible to print the second edition of the August or "Temperance" number for several days.

THE September number of the *Protestant Magazine* is devoted largely to a careful historic and Biblical consideration of the "Superstitious and Idolatrous Sacrifice of the Mass" and to "The Pope in Politics." A good number to go with the great August or "Papal Priesthood" and "Roman Boycott" number. Send \$1.00 for 10 copies of each number.

PROF. C. S. LONGACRE has just received the following interesting letter from Pastor A. N. Allen, superintendent of our Cuban Mission: "Am glad that you called our attention to these special numbers of *Liberty*, and I believe that they will do some good in the hands of the Protestant ministers here in Cuba. Some time ago our committee voted to place some of our best papers in the hands of the leading men of this island. You will find inclosed an order for 100 *Liberty* and 100 *Protestant*, which we shall circulate here, with an invitation to subscribe."

THE twenty-fifth, or 1913, Annual Report of the Lord's Day Alliance of the United States contains the following items of special interest to every friend of religious liberty: "The Lord's Day Alliance of the United States is becoming better known every year to the people of the nation and in the halls of state and at the national Capitol. A communication was received from Dr. W. W. Davis [secretary of Maryland Lord's Day Alliance], urging that our alliance keep in more frequent touch with Washington; that at least once every week while Congress is in session, we ought to be in close personal touch with affairs. He believes there are

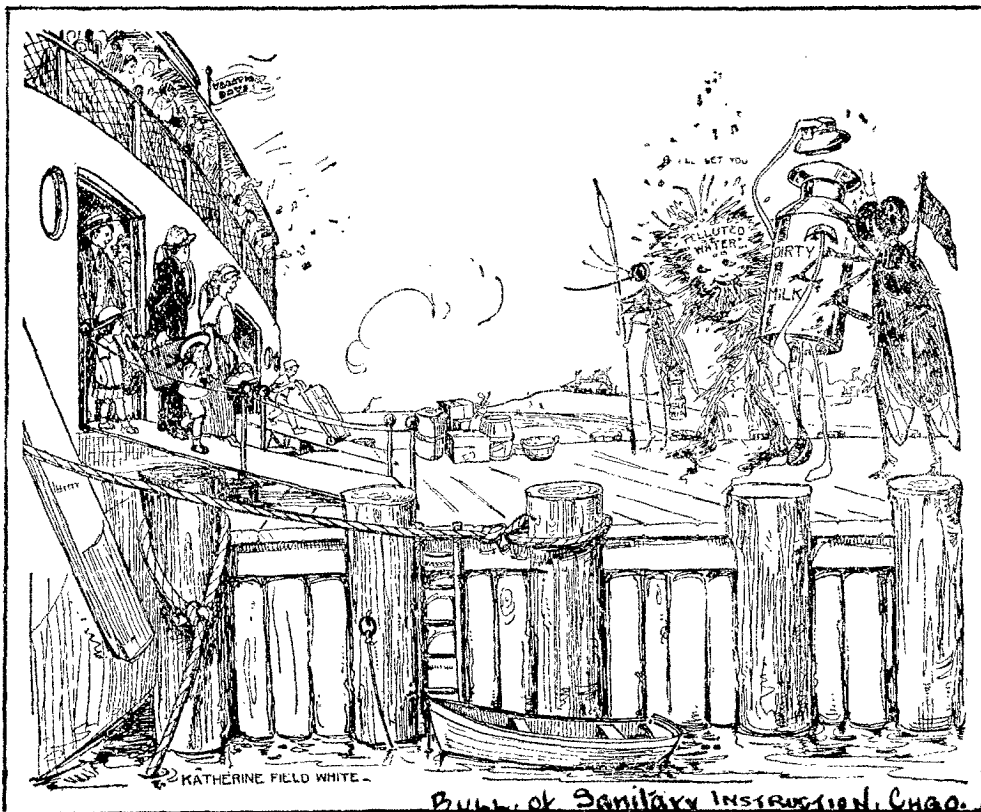
twenty men who would give \$25.00 each for the furtherance of such a proposition, and that ultimately we may be able to have a man there with permanent headquarters. WE NOTE HERE THE FACT THAT THE SEVENTH-DAY ADVENTISTS HAVE A REGULAR FORCE OF WORKERS AGAINST THE CHRISTIAN SABBATH IN WASHINGTON, AND WE MUST HAVE A

CARE LEST THESE TROUBLERS OF ISRAEL DO VIOLENCE TO OUR CHRISTIAN SABBATH." The best way to meet this proposed campaign on the part of the Lord's Day Alliance is to circulate *Liberty* magazine. Send \$1.00 for 20 copies or \$2.00 for 50. Or send \$2.00 (or \$1.00) and we will place the names of ten (or five) persons on our subscription list for one year.



INSTEAD OF A VACATION FOR THOSE WHO CANNOT GET ONE

CARL EASTON WILLIAMS



RECEPTION COMMITTEE AT THE SUMMER RESORT

A few of the good things in the beautiful September or "Vacation," "What to Do First," "Healthful Cookery," and "Questions and Answers" number of *Life and Health*. The two articles, "Vacations for Mothers" and "Instead of a Vacation--for Those Who Cannot Get One," are well worth a year's subscription. The double-page cartoon in the center of the magazine, showing the fatal dangers of many summer resorts, is a sermon in itself easily comprehended by the eyes. Study it, then beware! Don't miss "Healthful Cookery Menus for a Week in September," by the chef of the New England Sanitarium. EIGHT REGULAR DEPARTMENTS filled with excellent articles, BESIDES SEVEN VACATION FEATURES, make this AN UNUSUALLY GOOD SELLER. Send \$2.00 to your tract society today for 50 or \$1.00 for 20 copies. The "What to Do First" department, telling about the "Prevention of Poisoning," "Ptomaine Poisoning," "Symptoms of Poisoning," "Insect Bites," "Carbolic Acid Poisoning," and "Opium Poisoning," will appeal to thousands. Read this number, and sell it or pass it on to others.

The Advent Review And Sabbath Herald

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 20, 1914

No. 34



Lichens

ELIZA H. MORTON

THE lichens of the wood are green,
Fine furred, and starred with red,
And fringed with amber, clear and
bright,
Upon a rocky bed.

The lowest of the lowly they,
In frost they do not pine,
Nor blanch in heat; 'tis theirs to cling
As to the oak the vine:

Yet strong in humbleness,—shining
As silver on the stone
Among the hills, like orange stains,
Reflecting sunsets lone.

And so the Christian life is green,
And pure, and starred with love,
Apart from worldly aims and plans,
Reflecting light above.

The weaving of life's tapestries,
Slow-fingered, constant, sure,
Upon the one eternal Rock
Is that which will endure.
Portland, Maine.

Some Things We Ought to Know

GEORGE MC CREADY PRICE

I FEAR that very few among us realize how prevalent are false ideas regarding creation and the origin of things. We have a message calling upon the people of this age to "worship Him that made heaven, and earth, and the sea, and the fountains of waters," and we teach the Sabbath as a memorial of a literal creation. Most of us know in a sort of vague way that other people do not agree with us on these points, and that a great many believe the evolution doctrine. And yet I am convinced that very few could give a clear and accurate statement of the essential difference between the doctrine of evolution and that of creation. Hence I fancy that a definition of terms and a statement of prin-

ciples is the first thing in order; so that thereafter we can the more easily estimate the work we have to do in teaching the truth on this point to the world. A certain old-time scholastic, who frequently had charge of discussions and debates, always used to say before he would allow a discussion to begin, "Gentlemen, define your terms." And so it may be a good plan for us to understand the terms we are using, so they will give to our minds definite and correct impressions.

If asked to define evolution, many would say that evolutionists believe that man came from the monkey. This is a very crude and wholly misleading statement; and besides, even if it were true, it would not be getting at the real essential difference between the evolution doctrine and the doctrine of creation as taught in the Bible.

No intelligent person believes that man came from the monkey. Few would say that man originated from the ape,—a very much more general term. What evolutionists do say is this: That man has come up from some ape-like ancestor which was probably quite different from any animal now living on the earth, and different from any fossil animal found in the rocks. Scientists universally acknowledge that there is no creature whatever known to modern science that can be pointed to as the direct source of origin of the human race.

But as I have said, all this is not the essential idea of evolution. The origin of man is only an incident in the larger and more general scheme; and to discuss the origin of man is to concern ourselves with a mere detail, leaving the general proposition still untouched. Even the question of the "origin of species," the point on which Charles Darwin won his reputation, is itself a part, a minor part,—I was almost going to say a mere side issue,—in the great general problem, the most tremendous, the most vital problem in all science, and

one of the most important that can engage the attention of the human mind.

Let me state the issue here clearly and concisely, and then proceed to explain what it means. The keynote of the evolution doctrine is *uniformity*: it says that the present is the correct measure of the past; it says that in all the various departments of nature, among plants, animals, and rock changes, what is now going on is identical with or similar to what has always been going on; that the present operations of nature are as much a part of the beginning of things (or "creation") as anything that ever took place in the past. The self-contradictory expression, "a continuous creation," is a favorite one with evolutionists to describe their idea. In other words, they say that there never was a time in the past that we can point to and say, Here things originated; here was the period of creation. This, I say, is the essential idea of the evolution doctrine; and we can readily see that it is a point-blank denial of the doctrine of creation. The two ideas are incommensurable, irreconcilable, and mutually destructive.

On this basis we can now understand why evolutionists are interested in the question of the "origin of species." We can now see why we have had this anxious search of heaven and earth and the sea and the dry land to find examples of one species changing into another. Here is the real reason for the perennial interest in the report every now and then appearing in the daily papers that Professor So-and-so has at last succeeded in producing life from the inorganic. This is why in geology they want to make it appear that there never was any great aqueous catastrophe (such as the flood) in the history of the world; but that the present slow changes of land and water are the gauge, the standard, by which to measure all the changes in earth and water in the past. All these departments of thought are points on which science is capable of throwing some light on the dispute between the evolution doctrine and that of creation; but it can be readily seen that the evolution doctrine itself is rather a philosophical problem, an attitude of mind with which the questions of science are approached. And hence the difficulty of refuting these false ideas, the difficulty of really proving creation. But it is with much satisfaction that we now see that on every one of these points the Lord has been revealing facts and principles in the natural

world demonstrating that there must have been a real creation at the beginning, as the Bible declares.

A little consideration will also readily show that the most essential department of the evolution doctrine is the geological. The earth and the sea have been ransacked to find examples of species changing sufficiently to entitle us to declare that it is a real "new" species. So perplexing a problem is capable of being decided in almost either way, according as we view the general problem. And though no very definite and decisive examples have been found of such a change, yet, assuming the general proposition, and thinking that the rocks show a definite order of progress from the little to the big, from the low to the high, from the more simple to the more complex, almost the whole modern world have accepted the general evolution doctrine; even though it is most freely acknowledged that we do not know exactly how the process was brought about, or how one form of life grew into another form.

I do not have the space here to enlarge on the point that the real key to the evolution doctrine is in geology. Nor do I have space to show how the geological part, though so essential, is nevertheless the very weakest part of the whole thing; while modern discoveries are confirming in a most remarkable way the Bible story of a flood, and thus, indirectly, demonstrating the reality of a literal creation at the beginning.

In conclusion, let us briefly study one portion of Scripture, where the Spirit of God looked down the ages and saw how things would be; and we shall see that no more accurate picture of the present situation could be asked for than the marvelous way in which, two thousand years ago, the Bible charted out beforehand the very teachings that have now so universally taken the world captive.

In the third chapter of Second Peter we have a picture of scoffers or mockers who say, "Where is the promise of his coming?" And the Scripture goes on to explain that they deny the coming of Christ, and the future end of the present order of things by fire, because they have grown accustomed to denying the former destruction of the earth by water. And the reason given by these last-day scoffers is a perfect example of the arguments of the modern evolutionists who, as we have seen, are always uniformitarians. They say, "For since the fathers fell asleep, all things continue as they were from the beginning of the creation." This is uniformity, surely, the very essence of the evolution doctrine, as we have seen. And the Bible gives it as the prevailing view of those in the last days who mock at the coming of Christ.

But two very important points in this passage are liable to be overlooked or misunderstood:—

1. They say that "since the fathers fell asleep" all things continue according to regular order, with no great con-

vulsion of nature (such as the flood). They intimate that in the days of "the fathers" it used to be thought that there had been such an event; but we now know better. "All things continue as they were from the beginning of the creation."

2. It should be expressly noted that this uniformity is said to be "from the beginning of the creation." This is often understood as if it read, "from the close of the creation." No, it says from the "beginning" of the creation. Thus *creation itself is included in this scheme of uniformity*. I do not see how we could have a more accurate and vivid picture of the present-day situation, even if we were to write it ourselves now with this doctrine so prevalent all around us. We have seen that the real essential feature of the evolution doctrine is this point of uniformity; and here in this book of Peter we have this given as one of the characteristics of the last days, and one of the chief reasons why people reject the doctrine of the second coming of Christ.

Thank God for such a guide; thank God for such a truth.

Lodi Academy, Lodi, Cal.

Knowing the Time

R. D. QUINN

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." That we are nearer the coming of Christ and the end of the world than we were when we first believed the advent message, all will agree. But the great question for each to ask himself is, Am I nearer to God in holy life and living than I was when the message first came to me?

Where are we in the history of this work according to Matt. 24:29-35? Let the spirit of prophecy speak: "At the close of the great papal persecution, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. And he says, 'Learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that he is near, even at the doors.' Christ has given signs of his coming. He declares that we may know when he is near, even at the doors. He says of those who see these signs, 'This generation shall not pass till all these things be fulfilled.' These signs have appeared. Now we know of a surety that the Lord's coming is at hand. 'Heaven and earth shall pass away,' he says, 'but my words shall not pass away.'"—*The Desire of Ages*, page 632.

From the foregoing nothing could be plainer than that the time here spoken of is the generation that witnessed the falling of the stars over fourscore years

ago. Brethren, we must be nearer the end than any of us realize.

The Lord has sent this message to his people: "A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised. Every movement in the universe of heaven is to prepare the world for the great crisis."

How could the character of God and his throne be compromised? We can conceive of but just one way. He has told us plainly in his Word that he is coming in this generation; and though heaven and earth pass away, his word will not pass away. Now, if by our unbelief and covetousness we so delay the work of God that this generation shall pass away before his appearing, then truly would the integrity of God, his word, and his throne be compromised. But this can never be. Time will never again be a test. "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul."

The devil has tried to make covetousness, selfishness, and the love of earthly possessions the ruling traits in the character of God's people in these closing days, and thus hinder and delay the work of God. But all such will soon be separated from the company of believers.

The time has come for that subtle spirit of the world to be banished from the lives of God's children, and for this message to go free. How much longer can we in middle life so conduct this work as to delay, and delay, and yet bring the end in this generation? Let every one who is willing to take his stand anew upon the definite platform that this generation shall see the end, examine himself whether he is in the faith, and whether he has at this hour that courage which is born of faith in God's divine Word and the testimonies of his Spirit. There is the dawning of a new day in this message. There is a new experience. The vitalizing power of the Spirit of God is coming upon the servants of God; and this is what has brought the change.

On one occasion God manifestly witnessed to the preaching of his word, and before the meeting closed, an opportunity was given to those who wished to give of their means for foreign mission work. Without any urging, men gave hundreds of dollars to the work, and in a few minutes considerably more than one thousand dollars was given to missions. Not only on this occasion, but in a number of recent meetings, money was given more readily than I had ever seen it given. This is the experience of many of our brethren. Surely we have come again to those days when men will sell their possessions and goods, and come and lay the price at the feet of

those who will make distribution to every field as it has need. The time has come for greater things. Let us be of good courage and press the battle to the gates.
South Lancaster, Mass.

The Gospel of Hate

J. S. WASHBURN

IN this world of opposites it is impossible to love unless we also hate. He who loves sin will hate God. He who loves God will hate sin. It is impossible to be neutral. "He that is not with me is against me." When the eternal Father was publishing to the angels of heaven and to all the universe the highest possible recommendation of his only begotten Son, he said: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

He who loved us so much that he died for us has hated our sins with an infinite hatred. His command to those who would be like him is, "Abhor that which is evil; cleave to that which is good." The degree of our love to God is measured by our hatred of sin; and when a man really hates sin, he will begin by hating the sin that is nearest to him; that is, his own sin.

To "abhor" is to hate with repulsion and with horror. We never cherish or keep near us that which we regard with horror and disgust. When we allow the divine Spirit to place within us the divine hatred for sin we shall ask for and surely obtain power to put away that sin. Truly we need a baptism of hatred for sin. If we could see sin as God sees it, we should hate it as God hates it. We should regard sin with the shuddering horror with which a mother regards the bottle of poison that has just taken the life of her loved one; for every sin has in it the poison of death. We should regard it with the intense hatred a father would the deadly rattlesnake that had caused the death of his son.

The ancient legend of the father who went to rescue his two sons wrapped in the terrible coils of a deadly serpent vividly illustrates the attitude of God toward the sin and the sinner. He strikes desperate blows with all his strength to destroy the serpent. These blows may seem to be aimed at his loved ones. The serpent is so closely wrapped about them that they seem to be one and the same, but they are not. When God strikes against a sin in our lives,—an evil habit, a mighty weakness, that, coiling about us is strangling our very life,—it almost seems that he is seeking to destroy us; but it is not so. He seeks to destroy the serpent that he may save our lives. He hates the sin, but loves us.

So God's messengers, who are sent to seek and to save the lost, hate the sin but love the sinner. How careful the aim, how skillful the blow, lest in seeking to destroy we should wound or kill the sinner! Who is sufficient for these things?—He alone who has asked for and has received divine wisdom.

O, how many times have we come short in this matter! We have hated the sinner rather than the sin. We have injured, perhaps mortally wounded, the very one God sent us to save. With what divine compassion, and tender, delicate, kindly, Godlike wisdom should we, as workers, deal with those who are sincere and honest, but entangled in the coils of falsehood and evil. Even with those who are manifestly wicked and corrupt, how careful should we be not to bring against them a railing accusation.

Christ, "when contending with the devil . . . durst not bring against him a railing accusation, but said, The Lord rebuke thee." We must fearlessly denounce sin; but ever there must be in our hearts, even while hating that sin that is destroying the sinner, the tenderest, deepest love for him, which would make us willing at any time to die for even the sinner who hates us and would destroy us.

Only God can hate the sin and love the sinner; and the moment we are left to ourselves and our natural weakness, we shall love the sin and hate the sinner. May God teach us to hate as Jesus hated, and to love as the Saviour loved.

Philadelphia, Pa.

Peter and John of Finance

H. W. COTTRELL

THE twin brothers—Peter and John—fell heir to a cash inheritance of twelve thousand dollars each, concerning which we record the following conversation:—

Peter: John, what disposition did you make of your \$12,000 inheritance?

John: I first tithed unto the Lord his own, and then lent the remaining \$10,800 at six per cent per annum. And now, if I may inquire, how are you handling yours?

Peter: I at once turned over to the Lord his share, of course; for I desire to pay a just tithe: then I invested the remaining \$10,800 in city property, consisting of a lot and a beautiful house for my family and myself to occupy. I think we deserve such a property, and we desire to live alone; so you see we shall have no income on our investment. Pardon me, brother John, but what is the amount of your weekly wage, and do you tithe it?

John: My weekly salary is \$20, and I tithe it as soon as I draw my wages; for not to do so would be to borrow the tithe: and the Lord says in his Word that "if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof;" and you know that is equivalent to paying twenty per cent interest. I do not care to learn the amount of your weekly salary, but will inquire if you share your weekly earnings with the Lord as a partner in business, as we both did with our inheritance?

Peter: O, yes! of course I tithe it to the treasury of the Lord's cause; for I try to carefully tithe my entire income. Now inasmuch as this study of the tith-

ing system is educational, I will venture to propound another query: Do you tithe your annual interest as income from the loan of your \$10,800?

John: Yes.

Peter: I am just now becoming technically inquisitive, so will inquire if you own any real estate?

John: No, I do not.

Peter: Do you pay rent for your dwelling house?

John: Yes.

Peter: Do you pay your rent with money that has been tithed?

John: Most certainly. You see, Peter, you and I tithed alike our inherited money and our weekly earnings, and I go one step farther and tithe the annual interest on my remaining \$10,800; so of course I have no money with which to pay house rent, except money that has been tithed. Do you think I should tithe the annual interest on my \$10,800?

Peter: O, yes! that is clear enough to any one that you should do that.

John: Do you continue partnership with the Lord, in a business way, with your \$10,800, or have you dissolved your former relation?

Peter: I have continued the partnership relation.

John: Well, now, do you pay tithe on a sum of money equal to the annual interest on \$10,800, the amount of your city property investment?

Peter: No, I have not done so.

John: Wherein, then, do you turn over to the tithe treasury the Lord's share for the annual use of your \$10,800 investment, in harmony with your decision that I should tithe the annual income from my \$10,800?

Peter: (No reply.)

John: Brother Peter, is not your house rent an annual income to you and your family?

Peter: (Silent.)

John: Should you not tithe the equivalent of your house rent as surely as I should tithe the money with which I pay my house rent?

Peter: I think I should, John.

John: It is said, "The tithe is required of the minister."

Peter: I concede that point.

John: "If all would pay a faithful tithe, and devote to the Lord the first fruits of their mercies, there would be a full supply of funds for his work. But the law of God is not respected or obeyed, and this has brought a pressure of want."

Peter: The way is made plain. I will, the Lord helping me, return to the Lord a just and faithful tithe, and pay up back tithe on the income of my \$10,800 investment in my dwelling house property.

John: Yes, I am sure that equity demands that after you have paid the tax and the insurance on your \$10,800 property, you should tithe the interest on your monetary investment, less this expense; or fix a fair valuation for annual rent for such property, and share that with the Lord. Would not such a course be fair, just, and equitable?

Peter: It would be. And I wonder

why I have been so blinded on this feature all these years. I will certainly return to the Lord his own with usury. Surely the Lord had a perfect right to give to man what he chose to give, also to refrain from giving to man the amount he wished to retain for his own work on earth.

John: Please view the same truth from another angle: "The light which the Lord has given me on this subject, is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were carefully guarded, the ministers would receive a just wage."

Peter: There must be a vast amount of money due the treasury.

John: Yes, Peter, one would naturally so conclude while viewing facts.

Portland, Oregon.

The Second Advent Movement —No. 7

J. N. LOUGHBOROUGH

"AND at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." Matt. 25: 6-8. Not only was there to be a tarrying time connected with the advent movement, but another event, called "the midnight cry." This, like all other features of the prophecy, had an accurate fulfillment in the proclamation in 1844. A day in prophecy as a symbol of a year is now so well established that further discussion of it is unnecessary. That point being established, a night would be half a year, and midnight three months. Now, it is an undisputed fact that just three months from the passing of the time in the spring of 1844 the Adventists did begin to give just such a message as is here indicated, calling attention to the scripture already quoted, as setting forth the fact that such a midnight cry would be proclaimed.

The manner in which this powerful message started was on this wise: In the month of July, at Exeter, N. H., a mammoth camp meeting of Adventists was held. It was estimated that about three thousand were encamped. On Sunday morning Elder Joseph Bates addressed the people, and in reviewing the waymarks in the movement, used one of his seafaring experiences of nearing port on the home trip, to encourage steadfastness and courage as they were near the final close of the heavenward voyage. Just then a man approached, riding a horse at a furious rate, to the place where the campers kept their horses. This man was Brother S. S. Snow, who soon came into the audience. He seated himself by a family of his acquaintance, and with an open Bible explained in whispers the cause of their disappointment, and the midnight cry. The power of God accompanied the explanation. The sister arose and beckoned to Brother Bates.

He said, "Sister, what is it?" She replied, "What you are saying is very good, but there is a man here who has light on the midnight cry." Brother Bates said, "Then let him come up on the platform, and give it to the people," and sat down.

In a few sentences Brother Snow explained matters. This he did by drawing out the congregation by questions, on this wise: Question.—Where are we in our experience? Answer.—In the tarrying time. Ques.—How long is the tarrying time? Ans.—Till midnight. Ques.—What is a day in prophecy? Ans.—A year. Ques.—What would a night be? Ans.—Six months. Ques.—What would midnight be? Ans.—Three months. Ques.—How long have we been in the tarrying time? Ans.—Three months. Then he continued, "It is now the midnight, and I am here with the midnight cry." All were then filled with the most intense interest. He continued, "We commenced the vision of the 2300 days in the spring of 457 B. C., whereas the decree restoring Jerusalem did not go into effect until the autumn of 457, when Ezra, having arrived at Jerusalem by the good hand of God, restored the Jewish commonwealth, appointed magistrates and judges, and commenced the building of the wall. So the 2300 days, commencing with the seventh month of 457 B. C., extended to the seventh month of 1844, which, according to the ancient Karaite calendar, for this year is October 22." Then, in a strong voice, he said, "Behold the Bridegroom cometh on the tenth day of the seventh month, October 22; go ye out to meet him." As he uttered these words, a mighty wave of the power of God passed over the camp. Many persons lost their strength, being prostrated to the ground. Suddenly the meeting assumed the form of a consecration service. Parents confessed to their children, and children to their parents. Those who, in the delay, had begun to display signs of pride, stripped themselves of their jewelry, and cast it from them. At the close of the service of an hour or more, the people requested Brother Snow to remain with them. But he said, "No. You have the light now. I must go on to another meeting tonight, thirty-five miles away, to give them the light." And his steed bore him fairly flying from the camp.

Of the sudden development of this movement the editor of the *Midnight Cry* said: "It seemed to be so independent of human agency that we could but regard it as a fulfillment of the midnight cry, after the tarrying of the Bridegroom. There seemed to be an irresistible power attending the proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the ground that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before high Heaven. It weaned the affections from the things of the

world, and put an end to controversies and animosities. It led to the confession of wrongs, and to penitent, broken-hearted supplications to God for pardon and acceptance. It caused abasement and prostration of soul such as we never before witnessed." George Storrs said of the movement: "There is a leaving of all that I never dreamed could be seen. When this cry gets hold of the heart, farmers leave their farms, with their crops. There is strong crying with tears, and a consecration of all to God, such as I never before witnessed. There is a confidence in this message which was never felt in the former in the same degree, and a weeping and melting glory in it that passeth all understanding, except to those who have felt it."

In "Spirit of Prophecy," Vol. IV, page 250, we read of the movement: "There went with it an impelling power that moved the soul. There was no doubt, no questioning."

The "*virgins* arose, and trimmed their lamps;" that is, adjusted their teachings according to Scripture facts now discovered. And it was the Adventists themselves who "trimmed their lamps." In all the opposition raised against them, none of their opponents ever suggested anything about a wrong date for the beginning of the seventy weeks.

Lodi, Cal.

"Judge Not"—No. 5

A. E. PLACE

It is said that at one time a noted artist was called to paint the portrait of Napoleon. The artist noticed a bad scar on the general's forehead; yet the side which would make that scar prominent was the side he wished to paint. He said, "I cannot paint that scar lest I ruin my picture." So he had the general sit at a table, with his elbow resting on the table, and his index finger over the scar; then the artist went on with his work, which proved to be a great success.

This is doing to others as we would that they should do to us. It would, however, be useless for me, in painting my own picture, to put my fingers over scars; but I believe it to be charity, or rather a virtue born of charity, if I so picture my fellow men that their scars are at least not made prominent.

Husbands, how are you painting your wives? Wives, how are you painting your husbands? Church members, how are you painting? Shall we not pray most earnestly that in all our painting of God's children we may be artists for God?

To the heart of true love, do scars or weaknesses awaken censure, or do they awaken sympathy and a desire to help? To which child does the mother give the greatest share of her time and tender devotion? Is it not to the one most afflicted? And is not this as true when the child has been guilty as when he is innocent? A true mother will work for her child to the very end, and though he be on the scaffold, ready to meet the penalty for violation of law, mother will

cry for a reprieve, that she may still longer labor for her wayward son. In this way the name mother means much to the world.

No Scars, No Battles

The man or woman who, from a physical standpoint, has no scars, has fought few real battles. I believe this to be as positively true from a mental or moral standpoint as from the physical. Let us remember that the hole in the uniform, the empty sleeve, the sightless eye, the prematurely gray hair and furrowed brow, may mean struggles of which we know nothing.

Each heart knows its own battles and sorrows, its own struggles with temptation, its own prayers and tears, heard and seen by God alone. Could we read the heart and know all, even then we should have no right to judge. But we do not know all, and we cannot know all. No, not even of our own hearts; for concerning them God has written, "Deceitful, . . . wicked." Jer. 17:9.

If we cannot know our own hearts, but must pray, "Search me, O God, and know my heart: . . . and see if there be any wicked way in me," how can we pass sentence upon an individual of whom we know little except the outward appearance?

When Eliab came before Samuel, even that aged servant of God said, "Surely the Lord's anointed is before me." And the horn of oil was raised for the anointing, but God said, "I have refused him." How did Samuel reach his decision? He looked "on the outward appearance, but God looketh on the heart."

Circumstantial evidence is often no evidence at all; or, in other words, it is the worst kind of evidence. Looks and acts are often deceptive. A smiling face often covers a sorrowing heart. Many an innocent man has gone to the scaffold, and one word tells why,—"misjudged." The best Man who ever lived in this world was crucified. Why?—"Misjudged!"

Of Christ the record states, "His visage was so marred [scarred] more than any man." Isa. 52:14. But upon the cross, that scarred face did not even look condemnation to those who crucified him, or to those who wagged their heads and reviled, neither did his lips speak it; but in that hour when his mental and mortal agony was greatest, he lifted his eyes and his heart to the only Judge and cried, "Father, forgive them; for they know not what they do."

Do we know what we do today? Are we, by judging or misjudging his children, weaving another crown of thorns? Are we piercing his hands, or feet, or side? Are we grieving afresh that great heart of love? If so, he still cries, "Father, forgive them; for they know not what they do."

Blessed is that one who, while hanging upon any cross of misjudgment, can turn his eyes to Him who "maketh intercessions" for all mankind, and truly pray, "Forgive them."

If we are successful in reaching

heaven, we may find many there who we decided would never reach that blessed place. We may also look long for others and not find them. The Judge of all the earth does right. O that we may desire to please him more than anything else in this world! If we do this, we can never take up a reproach against one of his children; for, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

San Jose, Cal.



How May I Be Sure That I Am a Child of God?

G. D. BALLOU

THOUSANDS today are groping their way in the twilight of faith, living largely on the sheer force of the assurance that God has promised to forgive and accept them, and that they must believe that he has.

There is much better evidence than this. To be accepted of God is to have adopted the character of God as seen in Jesus as our pattern of conduct. The greatest thing in this life is God's love for sinners, as it appears in his mercy toward all. God loves and pities and waits patiently. He longs for sinners to return that he may show them mercy. His mercy and forgiveness are like the water in our city homes,—always on tap, and all that is necessary is to turn the faucet and it freely flows.

Now the best evidence I can have that I am a child of God, fully accepted of him, is the indwelling of this spirit of mercy in me to that extent that I am waiting and longing for the opportunity to show mercy and to help lift up fallen humanity. Jesus says plainly, "Blessed are the merciful: for they shall obtain mercy." Matt. 5:7. "With the merciful thou wilt show thyself merciful." Ps. 18:25. "Forgive, and ye shall be forgiven." Luke 6:37. "And forgive us our debts, as we also have forgiven our debtors. . . . For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:12-15, R. V.

These statements are clear and positive. No man can be accepted till he takes in the spirit of forgiveness and lets it control his course of conduct toward his perishing fellows. When we do from the heart forgive and pity and love the erring, we know it, and then we know that God accepts and forgives us; for his Spirit will then begin to minister to our souls that peace of God which passeth understanding. No will force will be necessary to assure us of acceptance.

But here is something still more positive: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and

pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:43-45.

This is the plainest statement in all the Bible of how one may become a child of God. To love one's enemies makes one a child of God. This is the acme of human perfection. If a man loves his enemies, he will love his other fellow creatures with ease. And he would never do it unless he had permitted the Spirit of God to reign in his soul. Such a one must of necessity have yielded the place of supreme authority to God himself.

Will such a man keep the Sabbath? Verily, he will do anything God asks him to do. And no other man can properly set up this sign of God's authority over his weekly course of conduct. How could a man keep the Sabbath holy and enter into its spiritual rest if he continued to hate his enemy even just a little?

Every one may know this love for those who need it most, and the best evidence of it in my heart is that I no longer think or speak evil of any one, nor allow my mind to become a place of deposit or clearing house for scandals and reproaches. Great peace awaits those who thus love the positive side of God's law, and nothing will cause them to stumble.

All this can be accomplished in only one way, and that is by taking in by faith the life and character of Jesus, which is a full and perfect expression of the positive side of the law. "Thou shalt love," "thou shalt love," stands out in bold relief in the teachings of Jesus as the foundations of the law. We may wrestle for a lifetime with the tendencies to evil which the negative side of the law was ordained to restrain, but unless we take in the life of love, our strugglings will be all in vain. If we learn to love men as Jesus did, and to hate sin as he did, there will be no demand for the negative restraints of the law in our cases. This course makes the yoke easy and the burden light. If we could esteem it a glad-some privilege to serve a faithful, loving parent or a true companion and not have the task become irksome, can we not learn to find delight in the service of our Heavenly Father, and daily feel sure of our fellowship with him?

"He that believeth on the Son of God hath the witness in himself." 1 John 5:10. When our faith takes in his character, then the witness is within ourselves; "we shall be saved by his life." Rom. 5:10. The life of Jesus is made manifest in our mortal flesh (2 Cor. 4:11), and we are filled with all the fullness of God (Eph. 3:19). Read the context of these last three references. No higher attainments are held before mortal man in this world, and no others are needed to give any soul a passport to the future kingdom of glory.

Los Angeles, Cal.



VOL. 91

WASHINGTON, D. C., AUGUST 20, 1914

No. 34

EDITOR, FRANCIS M. WILCOX

Associate Editors
CHARLES M. SNOW
WILLIAM A. SPICER

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

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

EDITORIAL

The Influence of Evil

A QUARTER of a century ago it was fondly hoped by many men of serious thought in the church that the principles of destructive Bible criticism would not extend outside of the educational circles to which they were confined. But the baneful fruit now appearing in every quarter shows the widely extended influence of this pernicious evil teaching. Speaking of this, the editor of the *Word and Way* for March 26, 1914, says:—

The poison which, twenty-five years ago, had not gone beyond college walls, has oozed, or sifted, or percolated, as the case may be, out into popular novels, magazines, pulpits, platforms, high schools, and all classes. And wherever it goes, moral decline follows in its wake.

And this only illustrates the subtle influence of sin and the manner in which its deadly miasma has affected every part of the world at the present time. It has opened the floodgates of infidelity and impurity. When once unconfined, these monsters of evil become rampant in their operations. Let us thank God that sometime sin will be banished from the universe, and a reign of righteousness, purity, and peace be ushered in.

Rest and Quietness and Confidence

THE work and people of God have passed through trying crises in their history. There will be many more through which they must pass before the day of final victory. But never has God left his people in the darkness without a guiding star to direct their course; never has he permitted them to be surrounded by danger without giving them assurances of his grace. Without, disquietude and unrest may exist on every side; but within, in the consciousness of their own hearts, he desires his people to find rest and quietness in him.

This was his message to Israel of old in the days of the prophet Isaiah. Israel was sadly distraught. On every side they were threatened by their enemies. Forgetting God, they felt that their re-

liance must be placed upon human power. They sent messengers to Egypt for aid. The prophet told them, "The Egyptians shall help in vain, and to no purpose." Their strength was in the Lord; "for thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

This is the word of the Lord to his people today. We, no more than could Israel of old, can find help in human confederacy. The Lord is the strength and the shield of his people. This is our assurance in the eventful times upon which we have now entered.

The present situation places before our people an unparalleled opportunity for the presentation of the special truth for this time to their fellows. As God's ministers we should stand ready to respond to the calls of his opening providence. As the thousands in the Old World are enlisting and placing their lives and their property upon the altar of their country's service, so the soldiers of Christ should enlist today, heart and soul, in the service of their King. Recreant will we be if we fail to sense the significance of these times and the opportunities which this present situation presents of bringing to others a knowledge of the soon coming of the Lord.

But such conditions as now exist in the world carry with them great dangers. Nearly all Europe today is divided into hostile camps. Even the nations which have declared their neutrality cherish strong sympathies for one or the other of the combatants. That spirit of sympathy will extend to all classes throughout the civilized world. In this country it will be natural for every citizen to sympathize with the struggles of his fatherland. If we are not careful, a spirit of excitement, of partisanship and unrest, will so take possession of our hearts and so control our lives that we shall neglect to maintain that close and intimate connection with God that will keep us in the love of his truth. Our safety today is in rest and quietness.

We need to "be still" and to know that God is over all, that he still controls in the destinies of men, and that he will shape every situation for his eternal glory, and every personal experience for our good.

These are times when we need to pray much, to meditate much, to thoughtfully and prayerfully study the Word of Truth. Let us keep partisanship and national feelings from controlling our lives and prompting our conversation. Let us never forget that God has placed Seventh-day Adventists in the world as his messengers to all peoples and nations. All are alike precious in his sight. The black man of Africa, the heathen worshiper of China, the German scientist, the English statesman, the Russian serf, the Jew, the Protestant, the Catholic,—the Lord Jesus died for all. He yearns for the salvation of every soul. Born of a Jewish mother and reared in the faith and customs of that nation, his sympathies were so broad, his heart so large, his impulses so generous, that his soul went out in longing for the salvation of every nation, kindred, tongue, and people. He is no respecter of persons. In every nation "he that worketh righteousness" is accepted of him.

It is this spirit which should actuate our hearts today. Possessing it, every feeling of nationality and patriotism will be subordinated to the controlling principle of love, which will fill our hearts for the great race of mankind. Let us keep our hearts so quiet before God that we can hear continually his voice speaking to us. "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

F. M. W.

A Mission Station Providentially Delivered

WHILE on furlough from Africa, and having occasion to tell of missionary progress and experiences in Rhodesia and other parts, Elder F. B. Armitage related the following experience of the early days of the work at the Somabula Mission, in Southern Rhodesia:—

I had occasion to make a journey from the new Somabula station which would require several days' absence. My wife was alone at the station, with only the native orphan children who had accompanied us from the older Solusi Mission. I had started from the station early in the morning.

Toward evening a little boy came running into the tent, where Mrs. Armitage was working, crying, "There is fire in the grass! There is fire in the grass!"

Our mission was located in a valley, and down the valley somewhere a fire had been started and was sweeping toward the station. The season had been dry and the grass was like tinder, standing in places as high as a man's head. One can imagine how that fire would

look to the mission family, with only the orphan children and Mrs. Armitage and her own little one on the premises. We had been only a short time at the location, and had not had time to make fire guards or provide any precautions, and the situation was indeed desperate.

For a few startled moments Mrs. Armitage watched the on-coming flames, and then to herself she said, "Our Heavenly Father has never failed us yet, and I believe he will not leave us now." There might have been chance for flight, but there was the mission station with all that it represented of struggle and toil and future fruitfulness in the saving of souls. She turned to the text that had been the deciding word in our entering Africa, and our stay and support in many a trying experience. Again she opened the Book and read the promise: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

The assurance came to her heart that she was not left alone, and she said, "Our Father will take care of us once more, I am sure." Still the fire came leaping on. It was of no use to think of meeting it to fight it, with only the little orphan children to help. It came to within seventy yards of the station, and there it went out in front, the flames dividing and passing by on both sides of the location, joining farther up the valley and sweeping on beyond; and the mission was saved.

That night I saw by the red glow that there was fire in the valley. I hurried homeward with all speed, and there I found to my deepest joy not only my family and the children safe, but the mission preserved as well. All about the mission the grass was dry, but there stood a five-acre plot untouched. The fire had stopped right in the dry grass, and no one could say why, save as we understand that the promises of our Heavenly Father are sure, and that he will not leave us nor forsake us when we trust him in the way of duty.

These experiences of deliverance by special interposition of God's providence in uncommon emergencies make only more real to the believer the unwearying watch care of the same blessed Providence in the common round of life. For true it is that the angels of the Lord are all about in this world, still ministering to the heirs of salvation. "The angel of the Lord encampeth round about them that fear him." Ps. 34:7.

W. A. S.

Every Reformer a Fanatic

WITH but few exceptions every reformer, particularly in the province of religion, has been counted a fanatic by the people of the generation in which he lived. It has remained for later generations to view his work in the true perspective. It has been truthfully said that no historian can write a true history of his own day. In some measure his judgment will be swayed by his prejudices. His religious beliefs, his political affilia-

tions, will influence his mind with respect to the great issues passing before him. We look back upon the work of our blessed Master during his earthly ministry, upon the labors of the apostle Paul, upon the work done by Luther and Wesley and others, as in the order of the Lord; and yet in the days in which these great teachers lived they were counted by many as wild enthusiasts, as unreasonable and unreasoning men.

This thought is expressed by the editor of the *Christian Work and Evangelist*, in a recent number of that journal:—

Europe lay in the sleep of death religiously until three or four fanatics—Huss, Luther, Zwingli, and John Calvin—came along. These were all fanatics of the deepest dye. They were all crazy to their contemporaries. The epithets "wild," "frenzied," "dangerous men," were constantly applied to them. Luther was continually referred to as "that mad friar" and "that mad priest." Italy had settled into a complete indifference to religion until the fanatic friar with wild eyes and unresting zeal, Savonarola, marched through the streets of Florence rebuking the rich and mighty for their sins. He, too, was called "mad" because he disturbed the established order with revolutionary ideas. One has only to remember the religious history of England to see how the great revivals came when the great fanatics came, John Ball, John Wyclif, Oliver Cromwell, John Wesley; and there were those who called Dwight L. Moody and Joseph Parker fanatical. . . .

And who was the one great fanatic of history?—Jesus, the Christ. Every word he said was as a can of dynamite under the smug, established order. All Judea looked askance at him. He was pointed at by scribes and Pharisees as one whose ideas of the kingdom of God were those of a dreamer and an impracticable man. Even yet his words, if taken seriously, sound fanatical. . . . And in the last analysis Christ was finally put to death because he was a fanatic, dangerous to the public order.

And no sooner has Christ, the fanatic, gone, than there comes another. What a wild, crazy, fanatical man Paul was! How he uttered things that to practical men seemed foolish and of no relation to human life! We have direct testimony to the feeling for him in his day, for one practical gentleman said to him, "Much learning doth make thee mad." Yes, he surely was mad. . . . Were he here today, the peace societies and other reform agencies would have nothing to do with him because his extreme utterances would hurt their cause. Yet this fanatic has built the one great organization the world has yet seen, the church; has shaped the thought of every man who has ever thought in Christendom, and has done more to reform the world than all the reform societies of all ages put together.

Of the demand for this kind of fanaticism in our own day the editor suggests in conclusion:—

Perhaps if some great fanatics should arise and attack our modern lust of pleasure, our sham religious life, our smug respectability, our sin underneath

our fine clothes and good manners, there might be a real revival of religion which would not only save our souls, but purge our business, our social life, our politics, and our international relations of the rottenness and corruption at their heart.

Strange it is that we cannot learn from the experience of the past; that with our narrowed vision of today we fail to see the broader horizon of God's providence stretching out before us. We fail to discover the bright jewels of truth amid the admixture of iron and clay and refuse. The gold is counted dross, the fine wheat chaff, the same as in the days of Paul and of Luther. May our eyes be anointed with the heavenly eyesalve that we may see clearly, and with our spirits attuned to the great harp of God, may we be enabled to catch every note of the divine harmony amid the jargon and confusion of this wicked world, and keep pace with the onward march of God's truth and providences.

F. M. W.

The Call to Service

OUR Saviour said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

While the people of God are citizens of earthly governments, subject to the laws and regulations of earthly powers, they are also citizens of a kingdom not of this world. They belong to the government of Jehovah, they are citizens of the heavenly kingdom.

The last few days have shown how earthly powers demand able-bodied men to enter the service in defense of their country. No one can be excused. Every subject must answer his country's call to duty. Property, both real and personal, is requisitioned by the governments, and not only the property but the lives of all subjects are held to belong to the state when they are needed to defend the nation's honor or to maintain its integrity against the aggressions of a deadly foe.

Certainly less should not be required of the subjects of the kingdom of heaven. They have duties and obligations more binding than those of the subjects of earthly kingdoms. Their duty is to do the work committed to their charge. Said our great Commander, "Go ye therefore, and make disciples of all the nations, . . . and lo, I am with you alway, even unto the end of the world."

The kingdom of God is a conquering kingdom. It is aggressive. It invades the territory of Satan, and besieges the hearts of the children of men. The warfare waged by Heaven is a war of conquest. Christ himself came into an enemy's land to establish his kingdom. Before Pilate he proclaimed himself king.

Every loyal citizen of this heavenly

kingdom is subject to service to extend its domain. The enemy's territory must be invaded; the standard of Prince Immanuel must be planted in the hearts of men; subjects of Satan must be won to love the Lord Jesus and to believe in him to the saving of their souls.

God has given Christ, the Holy Spirit, and angels to minister to men. Now he calls every subject of his kingdom to service. Every believer is drafted; to every man is given his work. None can afford to be excused. This brief life is the only time during the eternal ages when we can labor for the salvation of men. Surely we do not want to be excused. Let us throw ourselves into the very front of the fight and win souls to Christ.

Our fall and winter campaign is planned for one purpose,—to win souls to Christ. This campaign begins October 1 and continues until spring, April 1. We greatly desire to see every man, woman, and child who is connected with the Lord and believes this truth enter into this missionary work with great zeal.

The first step to take is for each church member to have at least two copies of the weekly *Signs of the Times* for missionary work. These can be sold or given away as the member may choose. The *Signs* sells for five cents a copy. The cost of the paper for this period is sixty cents for one subscription for six months. Two copies will be \$1.20 for the six months. The time to order is now, that everything may be in hand for work by October 1.

The second thing we wish to do is to distribute millions of pages of tracts. At the Loma Linda council last spring a committee was appointed to select the literature for distribution. Recently they recommended the following:—

That thirty-one tracts be placed in ten envelopes, the envelopes to be numbered consecutively from one to ten, making about 472 pages of tracts. The cost is as follows:—

1 set	\$.25
4 sets	1.00
25 sets	5.00

This gives 31 tracts on various topics, containing 472 pages, for 25 cents, and 11,800 pages for \$5.

The envelope has on it printed matter telling the reader that these tracts are a loan, and that the visitor will call in about one week to take up the package and supply other reading matter if desired.

The tracts should be ordered at once. The judicious distribution of this literature is one means of spreading the knowledge of the third angel's message. It is filled with the truths for this time, and will bring a message of salvation to those who read it. It is the armor, the weapon of warfare, which, together with

the Word of God, we must use against all the defenses of sin.

Does it seem too high a goal for each church member to endeavor to take two subscriptions to the *Signs of the Times* and a twenty-five cent package of tracts? This will cost \$1.45 for a six months' campaign in behalf of souls.

Never were the times more ominous; the signs of the times point emphatically to the nearness of the end. Should not God's people show as much zeal in extending his kingdom as do the subjects of earthly kingdoms?

Our campaign cry should be, "At least one soul for God." Let us remember this great work in our daily prayers.

I. H. EVANS.

◆ ◆ ◆ "No Frontier"

It is said that in an old Moravian version of the Scriptures there is a beautiful translation of the words of Gabriel to Mary concerning the kingdom of Christ. In the Authorized Version it reads: "And of his kingdom there shall be no end." Luke 1:33. In this Moravian version it is rendered, "And his kingdom shall have no frontier."

The kingdoms of earth have their limits. Their area can be defined. The sum of their square miles can be calculated. There is a border, a *frontier*, somewhere. The frontier of the United States has changed from time to time, as her possessions have grown and her power has increased. But the kingdom of God embraces all; there is no frontier. When finally established, it will fill the world.

Then, too, the kingdom is spiritual. The commission of God to his church is that they extend the borders of this kingdom throughout the world. A warning message, the last men will ever hear, is to go to every nation. The time is here for deeper missionary zeal to stir our hearts.

When Robert Moffat, who spent so many years in Africa as a missionary and explorer, was asked once to write in a young lady's album, he penned the following lines:—

"My album is a savage breast,
Where tempests brood and shadows rest,
Without one ray of light;
To write the name of Jesus there,
And see the savage bow in prayer,
And point to worlds more bright and fair,—

This is my soul's delight."

These words express the true missionary spirit. There is no frontier to our work. Its limits are the limits only of the world itself. The lengthening shadows admonish us that the sun of earth's history is approaching the horizon. To those who awaken from sleep the Lord will give light.

G. B. THOMPSON.

A Definite Message

MORE than nineteen hundred years ago the isle of Patmos was lighted with the glory of the presence of a Heaven-sent messenger, the angel Gabriel. The keynote of his mission was to declare that "the Lord of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22:6, 7.

The message was definite. It embraced two definite doctrines: the nearness of the second advent of Christ, and the preparation necessary for that event by keeping the sayings of the book of divine revelation. The book of Revelation opens with God's sending his angel, through Christ, to communicate this light through the spirit of prophecy to his servant John, "who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1:2.

The Message Based on Prophecy

This message, like that given by John the Baptist prior to the first advent of Christ, is based on a direct commission plainly revealed in prophecy. John said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23. His message was definite. It had been clearly defined by the prophet Isaiah. He knew that he was called of God to give that definite message to the people to prepare the way for Christ's first advent.

It is a message that deals with last-day issues. See Rev. 14:6-14. The last act of Christ before his second advent is the announcement that the work of the judgment, which has passed upon the cases of the righteous, is finished, and that he comes quickly to reward them for their faithfulness. See Rev. 22:10-12. The last message must therefore of necessity announce that the "hour of his judgment is come." Rev. 14:7.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. The remnant of the seed of the woman, the last church of Christ, will "keep the commandments of God, and have the testimony of Jesus Christ." When Christ said to the young man that if he would enter into life he must keep the commandments, he quoted five of them in order that there might be no misunderstanding of his meaning. Matt. 19:16-22. So when the last message says, "Here are they that keep the commandments of God," it is the keeping of the ten commandments that is enjoined. It is this that brings upon God's people the

wrath of the dragon. See Rev. 12:17.

The commandment keeping here specified is not merely a formal observance. "Love is the fulfilling of the law." John says, "This is the love of God that we keep his commandments: and his commandments are not grievous." He also says, "And we have known and believed that love that God hath to us." "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:16-18.

The people who are giving this last judgment message are to become so transformed by the message that as Christ is, so are they in this world. It is this that prepares them to meet the judgment without fear. Dwelling in God, they dwell in the fullness of the love of God. They "know" that they "have passed from death unto life, because" they "love the brethren." 1 John 3:14. As Christ, though rich, became poor that the world through his sacrifice might become rich, so every loyal believer in this message will, in the spirit of Christ, give himself and his all to the giving of the last-day message. He will be willing to surrender hatred, property, and even life if need be, for the finishing of this message. As in the parable it took all to buy the field, so in the life of Christ he surrendered all in the interests of the work he came to do, and this last-day people who are to be "as he is . . . in this world" will be equally consecrated to the work of giving to the world the closing message.

The Faith of Jesus

While giving the judgment message and keeping the commandments of God as expressed in the life of Christ, they keep "the faith of Jesus." Rev. 14:12. It is not merely faith in Jesus, but the faith of Jesus. It is this faith that enables them to live in this world as he is. His faith manifested in the remnant church will enable them to live now as he lived nineteen hundred years ago. It will give to that church the same self-surrender, the same love, the same warmth of devotion to the saving of the lost, and the same fearlessness in giving the message of warning against the beast and his image as were manifest in the life and teaching of Christ, in meeting the false traditions of his time.

The Testimony of Jesus

The faith of Jesus embraces the testimony of Jesus; and "the testimony of Jesus is the spirit of prophecy." Rev. 19:10. As Christ believed the testimony

of John the Baptist, saying, "Among those that are born of women there is not a greater prophet than John the Baptist," so the remnant church which gives the last message, in the faith of Jesus, will have a definite faith in the spirit of prophecy as manifested in it in the last days. They will have not merely a general faith, but a specific faith in that gift as manifested in the last church. That was what the faith of Jesus was in him, and that is what it will be in the church which gives the last message. None but those having "the testimony of Jesus" are prepared to give the message a certain sound, sending forth its ringing notes with clear conviction, that will arouse a slumbering church and an indifferent world.

The time has come for such a message. The world is ripe for the harvest when this message is given in its fullness, in the power and demonstration of the Holy Spirit. A people in every nation are waiting the call of such a life-giving invitation as this message contains. It alone meets the needs of the last days. It alone is prepared to offer the solution of the problems that perplex the hearts of men in the closing hours of human history. Its platform is none too broad. It needs no human pruning knife to shape it to last-day needs. As God gave it, it must be given.

R. C. PORTER.

Note and Comment

"A Foolish Proposal"

THIS is the designation which the editor of the *Northwestern Christian Advocate*, in that paper for July 15, 1914, gives to the resolution recently passed by the General Synod of the Reformed Church in America regarding President Wilson and the Thanksgiving service. The *Advocate* quotes the resolution as follows:—

Resolved, That the General Synod of the Reformed Church in America, acting on the overtures of the particular synod of Chicago in reference to the attendance of the President at the Roman Catholic service on Thanksgiving Day, petition the executive committee of the Federal Council of the Churches of Christ in America, and hereby does petition such council, to organize in Washington, D. C., a Thanksgiving service on Thanksgiving Day, 1914, under the auspices of the bodies which the Federal Council represents in that city, and that the President, Vice President, members of the Cabinet staff, and usual men of official position in Washington, be invited to attend the service.

Says the editor in commenting upon the matter:—

The point is missed altogether. However proper the presence of our President may be upon any public function

of the church—either Protestant or Roman Catholic—like the late opening of our American University, it is wholly improper and quite reprehensible for him as President, and his Cabinet as Cabinet, to present themselves at a spectacular Pan-American Thanksgiving service held upon a national holiday and by any particular church, especially since his people have been asked to attend their usual places of worship to offer thanks to Almighty God.

We recognize the right of President Wilson in his personal relationship to attend any church that he pleases, either Catholic or Protestant. This same right belongs to every official of the government, whatever office he fills. The whole difficulty in President Wilson's attending the Catholic Thanksgiving mass was the fact that, whatever his design in the matter may have been, it was made to appear that he did this in his official capacity. It was heralded to the world as an official mass, and very naturally officials attending it were regarded as doing so in their official relationship.

No one has a right to criticize any man for attending any church that he may choose. It is, however, to be deplored that any professed Protestant should so far forget his Lord and Master, and so lightly and slightly appreciate his divine sacrifice and his priestly ministry which is now going forward, as to bow in adoration before a priest-made god, as is worshiped in the Catholic mass service.

Let us bow the knee to the God of heaven. Let us take off our hats in deference to his house and to the services of his house wherever we worship; but let us not fall down before the golden calf which an apostate priesthood may establish, as did Aaron of old, nor before any man-made representation of our blessed Lord and his divine sacrifice.



"Sabbath [Sunday] Recreation"

THE efforts of some religionists to secure legislation in behalf of Sunday observance have come in for considerable criticism, not only in the United States, but in religious circles outside of this country. Rev. E. A. T. Newman, a Church of England clergyman, writing in the London *Daily Chronicle*, calls this agitation "a mushroom in its growth and an evil fungus in its existence." Of the right of all men to regard Sunday in the way of their own choosing, he says:—

If it were otherwise, I should still maintain the right of those who did not profess the Christian faith to play games; for I deny the right of a majority to refuse to a minority the freedom to obey their own consciences. As it is, I hold that the only obligation resting on a Christian is to attend the holy communion on Sunday morning. If he can derive profit from attending one or more extra services, it is well; if he can add to that a meditation on sacred things

in the afternoon, it is better; but that is the obligation. That performed, there is no theological reason which can be given why the Christian should not spend the day in the manner which he finds best for the body, the mind, and the spirit, and which helps him most to realize that it is good to be alive.

This minister recognizes the danger of enforced idleness, and that wholesome occupation is much better for the morals of the community than enforced observance of the first day of the week:—

Putting it on the lowest ground, that of expediency, it must be remembered that all men and boys do not spend the whole of Sunday either in church or in their homes. Many of them spend the day in killing time. Each one will admit that there is no more dangerous occupation to be found. It leads, as every resident in village and country town must know, to many evils. It would be infinitely better to occupy all who had nothing to do either in playing or in watching a football or cricket match in the afternoon.

Nor is this clergyman haunted by the fear of empty churches or of the competition of Sunday sports with regular church services. Of this he says:—

If a simple afternoon game will empty the churches in the evening, I can only say that the present system has obviously produced no genuine faith. The Christian church won its way in the face of all manner of counterattractions; it maintained its position for many centuries, in which all manner of games were played on Sundays. I believe it would still hold its own, and perhaps recover its ancient preeminence, if it once again took its old position on this matter.

In conclusion, Mr. Newman, according to the *Literary Digest* of June 6, 1914, from which we quote, raises the following pertinent questions, which are surely worthy of consideration:—

I would ask my good friends these simple questions:—

1. Do they seriously believe that to us English people alone has been revealed the whole truth in this matter, and that all other Christians in the world are hopelessly in error?
2. Do they think it credible that a Scotsman, fifteen centuries at least after Christ, should discover a commandment of which no other Christian teacher ever dreamed?
3. Are they quite prepared to say that their way is the only possible one, and thereby condemn all the saints and martyrs who built up the church and handed down to us the faith in which we stand?

RECENTLY a demonstration was given in London of the "telectrograph," an electric invention which reproduces a photograph at a distance. Various portraits were transmitted over a distance of 600 miles, and the demonstrator expressed the opinion that in a short time pictures would be sent by wire from New York to London.



The Converted Jinrikisha Man

H. E. SHARP

ASSAY, a Chinese jinrikisha puller, was converted to our faith last year from heathenism. He is truly a happy old man, and is a real missionary. He does

mission life, as well as put in some good time on language study, there being at that mission a good teacher from Barotseland.

During our visit with old friends at Emmanuel Mission, in Basutoland, word came concerning the serious physical



ASSAY

THE CONVERTED JINRIKISHA MAN OUT WITH BROTHER AND SISTER SHARP FOR A "BUGGY RIDE"

not keep the good things to himself, but wants others to enjoy the same blessings he has gained. He brings another ricksha puller to church and Sabbath school each Sabbath. He used to pull the mission ricksha.

Solusi Mission, South Africa

R. P. ROBINSON

It was our privilege to be numbered among the one hundred and fifty recruits sent out in 1913. We left Washington, D. C., December 1, expecting to work for the Zulus, at the Spion Kop Mission, in Natal. On account of a more urgent call for help at the Barotseland Mission, north of the Zambesi River, it was decided for us to connect with that mission as soon as the fever season was over in June. As we landed in Cape Town Jan. 15, 1914, we could not go as far north as Pemba for several months.

Ten days after our arrival I was suddenly taken with a violent attack of appendicitis at the Cape Sanitarium, where we were stopping. An operation was unavoidable, and this kept us at the Cape until March 17, when we continued our journey toward the interior. Having over two months more before we could enter Barotseland, the brethren thought best for us to go as far as Solusi Mission, where we could get acquainted with

condition of the worker at the Barotseland Mission. Help was needed immediately, so it was decided for us to go directly to the Solusi Mission, to take up Brother and Sister Wilson's work; relieving them to go on to the Barotseland Mission, to assist there till June, when it would be safe for us to go there.

We arrived at the Solusi Mission April 5, and took up the work as soon as Brother and Sister Wilson left. We have now been here two months and a half, and it was decided last week for us to remain. We had become so well acquainted with the work and liked it so much that we were glad to stay. I have never been connected with any work that I enjoyed as much as I do this mission work, and no work ever appealed to me as this does.

There are nearly seventy pupils in our school at present; and could the young people of the homeland look into their black faces, many of them would be stirred to consecrate their lives to God in this work. Before coming to a mission station, I did not begin to realize that there would be so much that I could do. The privileges and opportunities before me each day are unlimited. And how I improve these opportunities means much to my influence with the natives.

Week before last one of the boys came down with pneumonia and pleurisy. He

was very ill, and the doctor, who happened to be here at the time, said he did not think that the boy would live. I felt very much concerned, so I had four boys bring the poor fellow on a stretcher to a vacant room near our house. I cared for him night and day, besides keeping one or two of the boys with him all the time. His fever was running over 105°, and every evening I knelt by his bed in earnest prayer to God for him. God heard my prayers and blessed my efforts. After ten days his fever dropped, and he told me this morning that he wanted to go to school tomorrow.

When I came to the mission I told the school I was here to help them, and that I wanted them to come to me night or day if they needed help. One of the boys who speaks some English said to me the other day: "Now I know your words are true. When you said that, I said, 'I am going to watch and see if he does it,' so now I know you love the black man." Nothing has given me more influence with the natives than my watchful care of their sick brother.

Sometimes my heart aches as I see the ignorance and degradation of this poor neglected people. The pleasure and joy of serving them far exceeds the few privations and inconveniences we have to meet in this land of heathenism. The more I become acquainted with this work, the happier I am, and the more certain I am that I am where God wants me, and where such as I can accomplish the most for him.

School Work Among the Santals of India

W. A. BARLOW

I AM glad to report another baptismal service at Babumohal in connection with our Santali boarding school. Six boys who had studied with us for two or three years took their stand for Christ, and were baptized by the writer at the close of school. One girl who came out from Hinduism was also baptized. My wife for some years past had labored with her, telling her of God's love in sending Jesus to die for her on Calvary. This girl had to bear much persecution because she took her stand for Christ. Her mother and brothers used to beat her and tie her down for long periods to prevent her coming to see my wife. The last time her father came to take her home from the mission, in the presence of the police he promised that if the girl came to us again he would not trouble himself about her any more. A few days afterward the poor girl came again, and she has been with us ever since. I trust she may be the means of winning many of her caste to Christ. Her little sister longs to be with her and to leave heathenism.

Another heathen girl sent to our school for girls at Jajadishpur is doing well. Six of the boys from the school at Babumohal, three of whom I baptized last year, have gone to our school for boys at Karmatar.

I am sure the Lord is blessing our school work. It is slow, but sure; and out of our schools we shall get our best workers for India.

During the past two months, I have been much cheered by receiving letters from students and others in different schools and colleges in Bengal. These have been interested in our message by reading literature sold or lent them by fellow students.

Cilician Mission

A. M. BUZUGHERIAN

AFTER the conference in Ovadjik, Nicomedia, four workers and myself returned to this field. We had sent Sister G. Hadjadourian to Tarsus, the birthplace of Paul. There the Lord opened a door before her, and a fellah (an Arab peasant) accepted the truth. The fellahs are a peculiar sect. They believe in Ali, son-in-law of Mohammed, and in Christ, but not in the resurrection. They believe that if a good man dies, his soul goes to a good animal, like a sheep or a cow; but if a bad man dies, his soul goes to a dog, pig, or mouse. When their preachers speak about repentance and obedience, they add these words: "If you do not repent, when you die your soul will go to a dog." A young woman also accepted the message. When I heard of these conversions, I went there to teach them further of this truth. May the Lord pour his rain on the seed sown, that many souls from this sect may accept the last warning message; for this message is to go to every nation.

Brother A. Veziriades is in Antioch. The Lord has blessed his work. Two sisters have accepted the truth. These two, also another sister, await baptism. Others are interested.

Brother Shadarifan has been working in Adana. The Lord has blessed his work also. During my last visit to Adana, I baptized six new believers. While I was there, an Armenian accepted the third angel's message. At present, Brother Shadarifan is working in Aintab. He writes that he is having good meetings.

Brother K. Apovian has worked in Konieh and Akshehr. In Konieh the canvasser of the American Bible Society and the cook of the doctor of the American Hospital have accepted the message. Brethren E. E. Frauchiger and Z. G. Baharian and others have worked for these persons, and they have accepted the truth with great sacrifice. They both took into consideration that they might be dismissed from their positions, and decided to begin farming; but because of the faithfulness of our canvasser brother in his work, he was not dismissed. Although this brother had been baptized, still, after hearing the present truth and seeing the truer and deeper meaning of baptism, he expressed a desire for a second baptism. He said: "My brother, the one who is to be baptized must understand the real meaning of baptism. I did not know about baptism as I do since hearing it from the

true source. Therefore I must be baptized again." He and his friend and another brother were baptized.

The Lord has blessed my work in Akshehr. When I reached the city and began holding meetings, from forty to one hundred persons came to hear the message. No Protestants had been here. The people had never heard a sermon in their own language, so they ran to the Word of God spoken in their own tongue, as a thirsty person runs to pure cold water. The Lord has granted us some souls here. As I have to go to other parts of the field, we have appointed Brother Apovian to continue the work here. We hope that a rich blessing will be granted us in this city. I hope to go to the eastern part of this mission in the near future. Let us pray that the Lord may give greater success in these places where the apostles trod, that many may be ready to meet the Lord at his glorious coming.

Hadjin.

Malamulo Mission, Nyasaland, Africa

C. ROBINSON

As we usually enjoy writing or telling about the phase of the work which is the most encouraging and hopeful, I shall write a few lines about our Bible classes. It is by joining these classes that our boys and girls signify their desire to learn more of Jesus, so that they can be baptized. They would rather be baptized at once, but we require of them from two to three years' preparation for that ordinance.

Our largest class is at Malamulo, where there are one hundred and twenty-seven on the roll at the present time. Quite a number of these are almost ready for baptism, having been constant members for over two years, while some have joined recently, taking the places of a few who love this world's goods. It greatly encourages us, as we meet with them each Sabbath afternoon, to know that the fact that they are in that class is evidence that their hearts have been touched by the gospel of Jesus Christ, and that they wish to follow him. We feel the responsibility which such a large class places upon us, and we ask you to pray that we may have wisdom in pointing them to the Saviour.

In the village schools of the Malamulo section there are two hundred and fifty-eight on the rolls of the Bible classes. This gives an idea of what our teachers are doing; and as many of those who are in the class at the main station were drafted in from the village schools, we can easily see that those teachers are the greatest asset of the Nyasaland Mission. We thank God that they are doing such a good work.

"SOME people pay so much attention to their reputation that they lose their character."

"HIDE your woes under your mercies, and right soon they will disappear."



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.

Mother, Watch the Little Feet

MOTHER, watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed, and hall.
Never count the moments lost,
Never mind the time it costs;
Little feet will go astray:
Guide them, mother, while you may.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, O keep that young heart true,
Extricating every weed,
Sowing good and precious seed!
Harvest rich you then may see,
Ripening for eternity.

—Selected.

Everyday Talk to Our Mothers and Fathers

MRS. K.

WE all love children. Love is the true spirit of every home. Without the happy voices of children, we should have a strange feeling, and the fireside would seem empty and cheerless.

Children who are naturally nervous require the greatest care. Their little minds are not so easily developed, and it is the duty of mothers to educate, to expand, to beautify, these precious lives. We are grieved to find today mothers who are thoughtless concerning their children. They do not feel the real burden of home education. It probably has not occurred to them that infant development has much to do with future development. We may clothe and feed our children sufficiently each day and feel that our duty is done; but if we look farther we can see much more that we should do to aid them in gaining a mental, physical, and spiritual development.

Every child needs careful training, but how much more essential for the little one who is nervously afflicted. He has a greater struggle for health and for physical endurance. The body may be wrecked for life if the mother does not fully understand her duty. We should study all means and ways of educating the mind for good, sound thinking. "As

he thinketh in his heart, so is he." We admire a well-developed child; and as he grows into youth and manhood, we like to see a definite aim and purpose in his life, a determination to make his youth a foundation for usefulness in later years.

How can we teach the mothers to save the children? Can they be taught better things of life? There would be better men and women, with better health, better morals, and higher ambitions in this rising generation, if the parents would do their duty faithfully toward their children.

In these overstrained times it is well to bear in mind our moral responsibility, especially in the touch of daily life. Our boys and young people are receiving their impressions, which must seriously affect the formation of their characters. They are of the generation of tomorrow, when they will be the chief factors in our great gospel work. By our treatment of them we are determining the kind of men and women who will be the masters of the future. Thus it is that every thought and consideration and every cheerful word become a potent factor in the development of clean character and the stimulation of right ambition. If we want to help young people along, if we want to increase the sunshine of our own lives and make them brighter and better, let us speak the cheerful word to our children, who are looking to us for all they need to fill their lives with happiness. Let us share their joys and sorrows and be their constant companions. With all their interests we should show appreciation.

We cannot be too careful in our actions, dear parents; for we are surrounded by the bright, watchful eyes of our children. We dare not stoop to deeds we know to be wrong in the sight of God; for besides weakening our own characters, we may injure some child's standard of morality. Let us study a pleasing way to deal with our children, and help them gain the kingdom.

Home is the best school; mother, the best teacher. Children learn readily, though sometimes unconsciously, and they can be trained to think. The home study of an intelligent child who does the first four grades of school work, can be easily done in one-half hour's daily mental effort, and the next four grades need not and should not take more than an hour a day. The child who studies less and harder has not only far better

mental habits, but also better opportunity for physical development. The child should be carefully trained in the study of nature. Create an interest in a garden of his own, in poultry and pets, in light work, and the performing of household duties. There is a great deal boys and girls can do in learning to be useful, which helps to make the all-round child.

The garden work can be made very interesting to children; and as they learn to love the flowers and plant life, they will come in connection with animal life, too. The garden neighbors, the birds, will be constant companions; and no sweeter note can be learned from our Life-giver than from the beautiful birds. As you are out with them, tell them all about the new garden of Eden, and how we shall love to make gardens there. If other companions are chosen for your children, be sure the best playmates are selected. Much harm to our boys and girls can be wrought from evil contamination.

Books and papers with good, wholesome reading should be always within their reach; and in selecting literature for them we should look for character and quality. If we feed their minds on fiction and unprofitable literature, their minds will lose all taste for truth, beauty, and refinement. Mental indigestion will leave them stranded and miserable.

Nervous children are generally of a self-conscious, stubborn nature, disobeying willfully and unwillingly. Such children need careful training from the cradle in order to bring out the sweetness and naturalness of their natures. Girls trained at the mother's side unconsciously copy her mannerisms, habits, and characteristics; but it is not so much so with boys. Give a boy as few directions as possible, but let them be to the point and never allow him to disregard them. Teach him that a gentleman always speaks the truth, and that his word is a bond of honor. Teach him also to invariably give others the first consideration and to assist them in every way.

When a boy reaches the school age, parents should bear in mind that certain fixed traditions exist among schoolboys, which, if overlooked, may cause him considerable suffering, both mental and physical. One of these is that a boy must have nothing finical or girlish about his clothing. Another forbids too much attention from his female relatives. This sounds unreasonable; but a wise mother and father who have been through it all, know it to be true. Let a boy wear ordinary clothes; give him permission to take part in school sports if directed in the right way; and teach him that—

"Honor and shame from no condition rise;
Act well your part; there all the honor lies,"

and he will not go wrong.

Parents, talk to your children. Tell and read to them stories with good morals, and you will create such an interest and awaken such a spirit as to cause them to remember the good in-

stead of the unpleasant features of life. Teach them that fame, wealth, and glory are worthless unless used to God's glory.

In discipline use firmness, kindness, and gentleness, using great precaution never to excite the nervous system into crying or angry spells. A nervous child is very easily excited, and tears will come from the least cause.

Study your children; know the nature of each one, and deal accordingly. Impress upon the little minds love and obedience. Gain their confidence; express your love in an intelligent way; give them your support, your wisdom; and the victory is won. In response they will in simple, childlike expressions acknowledge their love for you, and any perplexity that comes up in their lives will be told frankly, and they will delight to counsel with you in every detail of life. If this response is not awakened, they allow the divine element of self-active, self-determined goodness to be thwarted by caprice. "Train up a child in the way he should go: and when he is old, he will not depart from it."

Character Building in the Home

HELEN C. CONARD

Honesty

How shall we as parents establish the habits of honesty and sincerity in the lives of our children?—By being strictly honest and strictly sincere ourselves. I say strictly honest and strictly sincere, because nothing short of the Simon-pure article will pass muster before a wide-awake child. And of all judges before whom an erring mortal might be forced to stand, such a child is the most relentless, the most exacting. He may not pronounce sentence in measured words, but at the justice bar of his inmost soul, verdicts are being rendered which rob him of every vestige of childish confidence and make him a cold-eyed man before his time.

Sincerity

The men and women who are training children for eternity cannot afford to harbor a flaw in their individual lives. The eyes that look into the eyes of childhood must be unclouded eyes, undimmed by any film of guile, if the child is to be without hypocrisy and without dissimulation. There must be no little duplicities. The thousand little stratagems and falsities constantly being practiced by unwise, unthinking parents,—there is place for not one of them in our system of child training. What! Shall I in a moment of thoughtlessness drop a seed of distrust in the confiding mind of a child that needs but a little time to yield a hundredfold crop of deceit? And if it would but stop with one crop, but it goes on and on in an ever-increasing, ever-accumulating ratio of noxious, canker-ing venom. And O, the pitifulness of a child that cannot believe the spoken word of its own mother or father! Poor little, helpless, rudderless bark upon a treacherous ocean of uncertainty! In losing confidence in father and mother it has

lost confidence in all humanity. And not only in humanity, but in divinity. God to the little child is only the ideal reflection of father and mother. But what may first come to it as a shock soon becomes an accepted condition, and subterfuge becomes a part of its life; and the very parent who, unwittingly it may be, gave it the first lesson in prevarication or evasion is ready to punish it for carrying the lesson to its logical conclusion. How shall we establish the habit of sincerity in the child?—Be sincere ourselves.

Impurity

"Blessed are the pure in heart: for they shall see God." But to be pure in heart is to be pure in life also. It is true that through ignorance we may step aside from the path of rectitude, but if our desires and aims are for purity, the acts will soon conform to the rules of purity. A boy or girl may be disobedient or disrespectful or irreverent or dishonest or insincere and yet maintain a degree of physical vigor. All these things leave their impress on the face, but the health of the body may not be perceptibly impaired. But here the mental and moral touch the physical. Social impurity brings disease of body as well as of mind in its train to such an extent that good people everywhere are working to stamp out the evil. But many of these good people who have made themselves intelligent to combat this awful thing that is filling graves and insane asylums at an alarming rate, say that the greatest hindrance to their efforts is the parents themselves. It is so hard for parents to believe that their children are not innocent along certain lines. They know such things are in the world, and shudder at thought of them; but their children are different. If you will read in Volume II of the "Testimonies for the Church," pages 360, 361, you will find these words addressed to a company of parents: "Some of you fathers have taken your children to the physician to see what was the matter with them. I could have told you in two minutes what was the trouble. Your children are corrupt. Satan has obtained control of them. He has come right in past you, while you, who are as God to them, to guard them, were at ease, stupefied, and asleep. God has commanded you to bring them up in the fear and nurture of the Lord. But Satan has passed right in before you, and has woven strong bands about them. . . . The minds of some of these children are so weakened that they have but one half or one third of the brilliancy of intellect that they might have had, had they been virtuous and pure." I would not dare to attempt to make any application of these words to any company that I might address; but this we can all do: search to see that we are not of those who are in darkness and asleep regarding this moral pestilence of the world. Let every avenue be guarded that Satan may not slip past us to snatch from our fold any one of our precious flock. The time is long past when those

who have the care of children should lull themselves to ignorant dreams of safety because "our children are not like other children." That very condition in the past is now yielding its sickening fruitage. The parent cannot afford to be ignorant in these things. An absolute knowledge of the child, a wide intelligence of the physical changes that come to it in the passing years,—these are essentials. If you live *with* your children instead of altogether *for* them, you will be in a position to guard them from this greatest of dangers.

Self-Control

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." And if the man is going to rule his own spirit, the habit of self-control should be developed before he becomes a man. Do not be content with your ability to govern your child. Watch for the first indication of self-government. The time will come when he will outgrow your control; and if he has not learned to control himself he will be adrift on a dangerous sea, at the mercy of every wind that blows and of every shark that swims. The topic naturally suggests the subject of temperance,—true temperance, which takes account of the dining table, and the bathtub, and the dress, and everything that goes to make up the daily round of life. Believe me, not one of these things is unimportant when we are taking account of character building.

(To be concluded)

The Housewife's Exchange

THE following good suggestions about slipping and the care of plants, come from *Good Housekeeping*:—

"The most valuable garden discovery I have made concerns the selection and breaking off of slips. Never cut a slip, no matter from what plant it may come. Select a sturdy, fair-sized branch growing as near the lower part of the center stalk as possible. A branch having very few minor branches is best. While holding the main stalk with one hand, brace a finger of the other hand under the chosen branch, at the very point of its junction with the main stem, and, with the thumb, push the branch down until it breaks out, leaving a slight hole in the main stem. This does not harm the plant. This complete joint is what is necessary for the rooting, so do not trim any ragged ends; but bank it in moist soil and watch it grow."

"Once, when called away from home suddenly, I soaked a heavy blanket in water, placed it in the laundry tub, and set my potted plants upon it. Upon my return ten days later they were drawing just the necessary amount of moisture from the soaked blanket."

CHARACTER is moral order seen through the medium of individual nature.—Emerson.



In the Language of Canaan

WORTHIE HARRIS HOLDEN

SMALL room has criticism in God's realm!

The business of the King requires haste,
And all his faithful envoys swift employ
Their ardent voice to herald far and wide

His messages. So urgent is the call
To snatch the dying from eternal doom,
And rouse the sleepers from their threatening woe,

No time remains to loiter on the way,
To spend the final hours in idle tales
Of shame or ill. No sin-polluted mouth
Should e'er befoul the melodies of heaven,

Nor tongue defiled with filthy mire of earth

Frame words to speak Jehovah's utterance.

Forth stand we from the throng, apart and lone,

And cry aloud, "Unclean!" Then comes a voice

From heaven itself, "I will ordain thy lips

And sanctify them, even with a coal
From mine own altar. Thou shalt bless mankind.

I, God, alone am Judge of all the world,
Speak thou a word in season in my name."

Lord, may this hallowed influence abide,
As forth from holy lips an incense sweet
Ascends to heaven from all God's children here.

So shall they learn to speak in Canaan's tongue

Where'er their lives a solemn witness bear,

And soon their eager voices swell the song

Of Moses and the Lamb before the throne.

Portland, Oregon.

Telling About Armageddon in the Newspapers

TAKING advantage of the opportunity offered them by the terrible war that is now being waged in Europe to announce to the world the nearness of the coming of the battle of Armageddon, a number of the ministers engaged in tent efforts and others holding special meetings have preached on this subject and have had extracts of their sermons published in the newspapers. The newspapers of America are giving liberal space to the details concerning this conflict and the effects it will produce; and no better opportunity than the present one could be offered to have published extracts of sermons telling of this momentous battle. Reports of sermons in which preachers are still crying peace, notwithstanding the horrible slaughter now going on across the water, are being printed; and

this is the time when our workers should be awake to furnish strong articles on what the Bible says concerning the peace-and-safety cry in these last days.

Our worker in Brooklyn, N. Y., has not only had an extract of his sermon on Armageddon published in the leading paper in that great city, but he is also using some of the papers in Manhattan, or New York proper, to announce his meetings. He finds that the newspaper notices are helping to increase the attendance at his services. The fact that the newspapers in the city of New York are recognizing the importance of our movement ought to arouse our workers in other cities to use this agency more frequently.

In commenting on the meetings that are being conducted in Brooklyn and on the views held by this denomination concerning the second coming of Christ, the *New York Globe*, which has a daily circulation of 133,000, made this significant statement: "This is the time when the Seventh-day Adventists come into their own; for they have stoutly maintained that 'wars and rumors of wars' throughout the civilized world indicate the end of the world, which they declare is at hand."

One worker in another place had two columns published on Armageddon, while a visiting minister to one of the large cities in Pennsylvania had an article of nearly the same length printed in one of the dailies there. This subject has been treated in the newspapers in other places. Wherever a newspaper is published let us tell the world the Biblical meaning of this terrible struggle.

One brother in the Southeastern Union Conference, who has been holding a tent effort since the early part of June, says he has had a sermon published nearly every day during that time. He further says:—

"It is remarkable how courteous the editor has been to me. Since the present European situation he has asked me many questions, and I notice that some of his editorials savor of the things I have said to him on the war question. The sermons we furnish, the editor regards of such interest that they are selected for the semiweekly, which goes out to the farmers. The circulation of the daily is five thousand and the semiweekly two thousand. The Lord is doing great things for us here. I was the first worker in this field, and from the present prospect we shall have quite a large company of Sabbath keepers here.

"All my material I have given to the papers in typewritten form, and so far they have put through all I have given them. We shall never know how much good the presswork is doing until the final reward."

Another worker in the Southeastern Union, in telling how the newspapers have helped in his tent effort, remarks:—

"Not only have our crowds been good throughout the entire series of meetings, but we have succeeded, far beyond our expectation, in getting the truth before the people by means of the daily press. The editor has been very kind, and has given us from one third to a full column write-up every day. We almost feared to send the synopsis on 'Who Changed the Sabbath' to the editor, as he is a Catholic; but to our surprise it came out on the front page of the paper, the only synopsis in the whole series to appear on the first page. We cannot tell you just what the outcome of this effort will be. A great many have become interested in the truth. Some have taken their stand, and we hope to gather a good harvest of souls as a result of the work that is being done at the present time."

One brother in the Southwestern Union says: "The Lord has given us access to the newspapers in a very remarkable way, which we believe has contributed somewhat to the success of our work, as a means of advertising and directing people to our tent, as well as giving a synopsis of the sermons.

"Our meetings are well attended by a good class of people, a number of whom have already accepted the truth; and we are having additions to the church every week, by letter or otherwise. Five came forward recently, three for baptism and two on membership by letter."

Workers in Canada are continuing to use the newspapers with good results. One brother in Ontario writes: "At present I am holding a tent effort. We have been running two weeks, and thus far every sermon has appeared in the daily paper, occupying on an average more than a half column. This certainly is a grand means of bringing the truth before the people, and also an inexpensive way of advertising our meetings."

WALTER L. BURGAN.

Tent Meeting at Albany, N. Y.

AFTER the close of our recent union conference committee council held at the New England Sanitarium in Melrose, I accompanied Elder K. C. Russell to Albany, where a tent effort is being conducted.

It was recommended that Elder Russell spend some time in visiting the churches and isolated brethren throughout his conference. This interfered with his plans for the meeting at Albany, and naturally he felt some concern about it. It was also recommended that Elder O. F. Butcher assist in the effort at Albany if found necessary.

On reaching Albany I at once went to the meeting, arriving just in time for the opening. I was surprised to see the splendid attendance of an excellent class of people. I do not know when I have attended a tent effort that impressed me more favorably than did this one. There was no rough element present; those who were there were there for a purpose, and seemed receptive. During the four days I was there, the interest was good. The location for this effort is ideal. Everything about the tent and its surroundings is in keeping with the truths we are proclaiming, and cannot help but make a favorable impression on those who attend the meetings.

So well has this effort been conducted by Brother C. J. Coon and his associates

that it was thought safe to throw the responsibility upon them. Each day at 9:30 A. M. the workers meet for prayer, and then start out on their house-to-house visiting. At 12:30 they again meet for a short Bible study and counsel before starting on their afternoon calls. At four o'clock they return and rest so as to be fresh and able to meet the people at the evening service.

The church members are enlisted in this effort. Each one is supposed to have a part in it. Some meet with the workers and go out with them; others make visits in the community in which they live; and those who cannot do either, spend a short time in prayer at half past twelve each day for the workers and for the people who attend the meetings. This makes the tent effort a church effort, and not an effort carried by two or three workers.

We expect to see God work in the salvation of souls in Albany. Certainly the time has come for him to work, the time when we may expect great things of him.

D. H. KRESS.

Thus Far the Lord Has Led Us

In the year 1860 the light of present truth came to me while living in the State of Missouri. I had been reared from early life in the advent faith; but when the light of the third angel's message came, many things were made plain which before were obscure and hard to understand, such, for instance, as the millennium, the saints' inheritance, and the gifts of the Spirit. Now, at the age of nearly eighty-three, I can see the Lord's hand in the message more and more plainly as the years go by. The Lord has led us on, and blessed be his name forever.

As I am permitted to do pastoral work among our churches, the Lord bestows the riches of his grace and the presence of the Holy Spirit. We are surely in the time of the latter rain, and if the Holy Spirit is now awaiting our demand and reception, it is important that we get into right relation to God for its bestowment upon us. Then the gifts of the Spirit will be manifested in mighty power. O, for a closer walk with God! And it is for us.

One of the important helps in maintaining a closer walk with God is our good church paper, the REVIEW. This paper, with its great spiritual uplift, the information it brings regarding the advancement of this message in all parts of the world, and the plans it presents for further progress, is an inspiration to every reader, and ought to be in the home of every believer in this message. No one should forgo its benefits.

J. H. ROGERS.

San Fernando, Cal.

Preparing to Enter Manchuria

[It is one thing to have a foreign missionary enthusiasm, and quite another to overcome the stern obstacles that must be met in actually qualifying for work in some difficult unknown tongue. Brother Grundset, chosen by the Danish-Norwegian brethren in America to pioneer with the message in Manchuria, in a recent letter gives a little of his experience.]

WE are always glad to get letters from the homeland, also to read of the progress of the work in our papers. The loyal

devotion of our people to the cause is surely one of the most important factors in its success. It is a comfort to know that we are being presented in prayer before the throne of God. Letters often contain expressions like this, "We have been praying for you and the work in China at our prayer meetings."

When Mrs. Grundset and myself were selected to go to Manchuria, we were at the Danish-Norwegian Seminary, in Hutchinson, Minn. From the first, no little enthusiasm was manifested in our field, but storm clouds arose in the Orient, the raging pest in Manchuria, and revolution and unrest called a halt. In the meantime we attended school at Hutchinson, and at Washington, D. C. Brother and Sister Peterson were also called to go, and together we had the privilege of attending the General Conference.

On reaching China, owing to the unsettled conditions in Nanking last fall, the new recruits remained here at Shanghai. Dr. Selmon has conducted an English-Chinese class for us, and selected Chinese teachers; so we have quite a start in the language.

At present Dr. Selmon holds class for us from 6 to 7 A. M.; the Chinese teacher comes at 8 A. M. and stays by us until 5 P. M., with an hour off at noon. We have also studied with Brother Feng, a young man from Manchuria. In Dr. Selmon's class we change about in holding short Bible readings. We are able to carry on somewhat of a conversation with Mandarin-speaking Chinese, and get the gist of Chinese sermons and short talks. In reading portions of the Chinese Bible, we find fewer unknown characters than formerly. We have committed some verses and portions of Scripture to memory.

We not only learn to recognize the characters, but also to write them. This is a great advantage in many ways. Even Chinese, when speaking, write many of the characters on the blackboard, if there is one, and foreigners find it a help to write several expressions on the board if they have any idea that they may be misunderstood. When conversing with one another, it is very common to see a Chinese writing a character in the palm of his hand, using the forefinger of the opposite hand. In traveling, conversing, etc., foreigners also find this a convenient method, provided they are able to write.

There is a selection of five hundred characters which we are to master during this school year. We have learned nearly four hundred of these, besides, in reading and talking, acquiring many others.

So, although the language sounded somewhat strange at first, and notwithstanding the difficulties connected with remembering the characters, the strokes in writing, the pronunciation, tones, idiom, etc., we are rather encouraged with what has been accomplished, and our hopes are bright for the future. We have had good health, so have not lost any time on account of sickness.

O. J. GRUNDSET.

An Editor's View of the Message

THAT newspaper editors and their wives have regard for the power connected with the preaching of the third angel's message, and believe that the

words spoken are of more than ordinary importance, is shown by the manner in which the wife of one editor in a town in Minnesota wrote of one of our workers in that locality. She very highly appreciated the sermon they had heard, and the forceful way in which she commented upon the remarks ought to be the means of arousing an interest in the hearts of their readers. The write-up, including the heading, was as follows:—

"Devil's Last Stand"

"Being an Arraignment of Infidelity, Agnosticism, and Higher Criticism"

"At the Adventist church on Cedar Street Sunday evening Elder — gave a stirring address upon the topic 'The Devil's Last Stand.' Mr. —, who is president of the — Union Conference and a member of the World's General Conference Committee, is a speaker of unusual force and ability. He speaks with conviction and power. Like others of his denomination, he knows his Bible thoroughly, believes it means what it says, and goes to its pages for the answer to all his questions.

"He prefaced his sermon by the statement that ministers are called to preach the gospel, and not to uphold or build on any particular denomination. His sermon dealt with the drift of the times, the spirit of infidelity and unbelief, born of higher criticism, perverted Christianity, and failure to find directing power in God's Word. His exhortation and the keynote of his message was, Study the Bible, search the Scriptures, go to the Word of God, study his message, each for himself, and then you must believe its promises and trust its Author. He gave a text for almost every statement, and drew this message from Gospel sources, the Old Testament, and Revelation.

"He quoted from the press, from published sermons, theological professors' opinions, and higher critics' ultimatums; then, brushing them aside, as many of them had brushed aside the Bible, and holding his Bible in his hand, he assured his audience that heaven and earth would pass away but not one jot or tittle of the Word of God could pass.

"The address was brilliant, didactic, logical throughout. It held the audience in closest attention, and would make any one who heard it more thoughtful. It was marked by earnestness, a love of truth, and fearlessness. The speaker believed what he said, and gave a reason for the faith that is in him.

"There was a good attendance, good music, and deep interest."

It would be well for more of our workers to invite editors and their wives to attend the tent and hall meetings and get them aroused to the importance of the truth. Not only do they need salvation, but when favorably impressed with the truth they can be mighty instruments in the hands of the Lord in using their pens through the greatest medium that can carry the blessed message for these days into the homes of the people. Such comment as here reproduced should be courted by our workers, as it is bound to work for the glory of the cause we so dearly love.

WALTER L. BURGAN.

ABILITY is power of applying knowledge to practical purposes.—Graham.

Missionary Volunteer Department

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

Parents Are Responsible

It has been said that if a person desires to make a success in life, he should be very careful in the selection of his ancestors. There is no question that the parental and home influences are by all odds the largest factor in the development of character. All other agencies for the betterment of young people are merely supplementary to the home.

This department in the REVIEW is conducted primarily for parents and church workers. The Missionary Volunteer Department endeavors to speak to our young people through the *Instructor*; but here we desire to speak to those who first and last are responsible, not only to supply food, clothing, and shelter to their children, but most of all to impart those moral and religious ideals which determine their destiny. That many parents seem, in a sense, to have surrendered their responsibility, makes it all the more important that this department should be filled with interesting discussions of problems vital in the lives of our youth, the solution of which requires their cooperation.

Those parents who have a keen sense of their responsibilities, and who are, by God's blessing, making a success in the training of their children, are always the most alert to appropriate helpful ideas from any source. We want also to catch the eyes of those busy people who are quite content to trust to the day school, the Sabbath school, and young people's society for the molding of their children's lives.

First of all, as parents, we must come close to our children. "Parents, watch, watch and pray, and make your children your companions."—*"Testimonies for the Church," Vol. VI, page 94.*

Professor Coe has truly said: "If a choice must be made between living with one's children and any competing interest, whether the increase of wealth, social enjoyments, even philanthropic and religious activities, there should be no hesitation in choosing in favor of one's own children."

After you have come close in interest and sympathy, you can lead (not drive) your boys and girls into just those fields of activity that will be for their best good. After you have studied their interests and inclinations, you will be able tactfully to make suggestions which the young people themselves will recognize as the very best.

Has your boy or girl been preparing for the Standard of Attainment examination? How many parents of boys and girls know that a Standard of Attainment has been set worthy of the ambitions of every Seventh-day Adventist, whether old or young? How many of you, I wonder, are endeavoring to beget in your children an ambition to pass the examinations in Bible doctrines and denominational history, and thus become members of Attainment? If you do not understand it, quietly inform yourself, from Missionary Volunteer Leaflet No.

21 or other sources, and lay your plans for advancing your children in this vital knowledge.

Then there are the Reading Courses, which have already become an important factor in the lives of many of our young people. Do you know what your young people are reading? Some of you think you do when you do not. Do you know that "the young are in great danger" through the evil which results from light reading? Do you realize what valuable information the young people who take the Reading Course are storing up, and what a tremendous power for good is the habit of reading such books as are outlined in these Reading Courses? Have you seen to it that a set of the Reading Course books is accessible to your boy or girl? If you have not, do you think you have done your duty? The courses begin in September, and I feel sure that with a little encouragement from parents or other interested persons, hundreds of our young people will enroll who otherwise would not. And who can estimate the importance of the first Missionary Volunteer Reading Course enrollment?

M. E. K.

Missionary Volunteer Work in Australia

IN the society next to our office, prayer bands have been organized for the past quarter. This phase of the young people's work in our church has brought rejoicing and encouragement to us. The bands were organized three months ago; but before they had been in operation but a few weeks, we all felt like praising the Lord for answers to prayers. Four young persons for whom we were praying, who were not Seventh-day Adventists at that time, are now wholehearted in obeying the truth and in doing what they can to spread a knowledge of the message. The tithe that comes to us from week to week and the remarkable success of one of our canvassers for whom we pray regularly, are other very pleasing features. Our prayer bands were organized at the farewell meeting of two young men who left our society to go into the canvassing work.

Our bands meet at the close of our society meeting, and there is a good attendance in all three of them, even the little ones praying. Some of the young people who were backward about praying in public, have been wonderfully helped through these bands.

The plan to form the prayer circle for our coming camp meetings has been adopted. We look forward to the camp meeting as a time when many of the young people may make their decisions for eternity. Those who join the prayer circle are to pray every day between now and camp meeting, morning, noon, and night, for one or more young persons whom they desire to see take a definite stand for the Lord. At our last camp meeting forty-five of the young people went forward in baptism, and we are looking for even greater results this time.

We do not have the Standard of Attainment here as you do, but we have the doctrinal studies. Each quarter, examinations are taken on one subject at a time. About two hundred and fifty examination papers came in this past quarter; and we are aiming for three hundred at the end of June. We seek to place in every home a list of the texts

to be learned. These are pinned in some prominent place where all can be reminded of the texts. The texts are reviewed in the Missionary Volunteer meetings every Sabbath afternoon. Some of our children write out the verses on paper or in a notebook, and carry them to school to memorize during the noon hour or on the school playground. In this way they have interested other children so that some of those not of our faith join in Bible classes and take the written examinations. Some of the younger members of the family have also interested their parents or members of the family who were not in the message, in the study of the Scriptures.

One little Chinese girl who lives next door to one of our Volunteers, has been memorizing the doctrinal texts for about twelve months. She takes her examination each quarter, and although her parents are not in the truth, they call this child in to repeat her texts to their Chinese and English friends. She is only seven years old. So we are reminded of what the Lord has said about the way he would use even children to spread a knowledge of this truth.

We have tried to keep the conference workers in touch with what is planned for the young people, and their influence has helped greatly. We have had the president of the conference present the certificates on two occasions. Last Sabbath afternoon (April 24) Elder E. H. Gates presented 107 certificates to the young people of the Sydney churches.

Our Reading Course is gaining influence. We received a shipment of two hundred and fifty books yesterday; and already I have had to send for another fifty copies. Last quarter, Reading Course enrollment slips were sent to each member of our Reading Course circle with a letter asking that each find one other reader, and return the enrollment card with the name and address. We found that this worked well; for it is only personal effort that is needed to get readers for these good books.

In order to increase our offerings, we have set an aim of £50 a quarter for the state. We encourage each society to set an aim, and also suggest one for the isolated band. In writing to the isolated members, we acquaint them with the amount that is received from time to time. Some buy our magazines and sell them again, making eight or ten shillings from the first sixpence.

We have also found it very helpful to keep the societies and isolated members in touch with the progress in the mission field to which the offerings are given. They correspond with our missionaries, and they in turn send reports of our work to the office each mail, which is once a month. We glean from these letters some items of news to be read in the meeting each week just before the offering is taken. We also have a prayer list consisting of the names of the natives who are interested in the message, all those for whom our missionaries are working. These names are distributed among the young people, each family taking the name of one person for whom to pray; then when a new list comes from our missionaries, they tell us of the progress made by these natives, naming each one and stating whether he is attending the meetings or not.

The Morning Watch Calendar is a splendid help. There are not so many using the daily reporting system as we

should like, but it is our aim to have this used by every Missionary Volunteer. We find the comparing of reports from week to week and quarter to quarter very helpful, and when the reports are given in the meeting each Sabbath, many of our leaders have the blackboard rolled up like two large report blanks on which the reports are written as they are given, and then totaled. E. M. JAMES.

“ONE of the consolations of severe temptation is that it shows the devil has not captured us. Satan is no fool and he never bothers with one he has.”

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

What Is Man?

O. P. WILSON

MAN lieth down and riseth not
Until his change shall come;
His thoughts do perish, and his eyes
No more this earth shall roam;
He hath no love within his breast;
His sons he cannot see,—
Then why is he so careless here
About the “life to be”?

Yea, what is man that he should tell
What life on earth will bring?
He cometh forth and soon is gone,
Just as the flowers of spring;
A shadow only is his life,
That cometh soon to flee;
“But as he thinketh in his heart,”
That kind of man is he.

Yet there is hope for every man,
And glory for his clay;
This hope is true as is the light
That cometh with the day;
For Christ, our life, hath conquered all;
A man on earth was he:
O Death, where is thy cruel sting?
O Grave, thy victory?

The Lord's Day Congress

THE local papers of Washington, D. C., recently announced that President Wilson had “accepted the honorary chairmanship of the council of the Lord's Day Congress.”

The plans of this congress are worldwide. Its promoters purpose to combine in one monster organization all the religious bodies of the world. A delegate is now visiting the “Christian sovereigns” of Europe in an effort to secure their indorsement of the congress. A great convention is being arranged, to be held at the Panama-Pacific Exposition, “under the auspices and by the authority of all the principal Sabbath organizations of Europe and America.”

The principles of this congress, as sent out by the executive committee, are:—

“First: We hold the Sabbath or weekly day of rest to have been founded by the Creator in the beginning; embodied in a commandment of the decalogue; confirmed by the Lord Jesus Christ, by him dedicated to the welfare of all mankind; and finally to have appeared in the Lord's Day of the Chris-

tian church, all whose great historic branches, however otherwise divided, are united in the observance of Sunday as the day of rest and worship.

“We aim to promote the fullest recognition of the divine purpose, to obtain this priceless liberty for all men, and to secure the proper and conscientious observance of the day in the interest of those high attainments in religion and morals upon which the stability of political institutions and of national well-being depend; and therefore we set ourselves earnestly to contend against the adverse influences which so strongly assert themselves and which threaten the integrity of this blessed day of rest and worship.

“Second: While it is not the function of the state to enforce or to interfere with the religious observance of the Lord's Day, yet for the maintenance of the religious liberty of the people, that their right to worship may not be infringed by the allurements of commercialized pleasure, by the demands of business and labor, and that the physical well-being and the social privileges of all citizens may be safeguarded to them, the weekly rest day has become a civil institution, embodied in law and custom; and thus the state relates itself vitally, through this institution, to the well-being of individuals and of society, to the stability of free institutions, and to the peace and prosperity of governments.

“We aim to promote among all classes such a true understanding of its value to themselves, to their families, and to the state, as shall lead them to resist whatever tends to deprive them of it, and to secure and enforce such just laws as shall protect the people in their right to this day of religious privilege and of freedom from toil.”

The first principle of this great organization states that, however otherwise divided, the historic branches of the Christian church are “united in the observance of Sunday as the day of rest and worship.” In unity there is strength. The churches are beginning to feel their power and are bringing it to bear upon the civil officials for the protection of their rest day. They aim “to secure and enforce such just laws as shall protect the people in their right to this day of religious privilege.”

Such laws cannot be just. The demands of the churches are not consistent; for they are not willing to grant to others what they themselves wish. As declared in the second principle, religious liberty means that on Sunday “the allurements of commercialized pleasure” and the “demands of business and labor” must cease. Those who worship on other days of the week, or those who do not worship at all, have no religious liberty from this viewpoint.

It is necessary only to read over the organizations represented in the executive committee of the Lord's Day Congress to understand the spirit that is animating this movement. Among these are the New York Sabbath Committee, the Lord's Day Alliance of the United States, the International Reform Bureau, the Federal Council of the Churches of Christ in America, the National Reform Association, the Lord's Day Alliance of Canada, the Woman's National Sabbath Alliance, etc.

Practically all these bodies are engaged directly in the attempt to secure State and national Sunday laws.

It is a cause of great distress and sorrow to the camp of Sunday law advocates that the District of Columbia does not have a Sunday observance law. We may reasonably expect that soon the Lord's Day Congress will direct its energies toward the capital. At a meeting held in Washington in 1912, a speaker said:—

“There are only two spots in this country where there is no Sunday law. I do not know how you people sleep in the District of Columbia. I do not understand how you are so well satisfied with yourselves when you know the conditions. I would be glad to talk with you about the necessity of securing a Sunday law for the District. But we do not want to rest until there is a model Sunday law for the District of Columbia.”

Left to their own judgment, it is doubtful if our national lawmakers would pass laws interfering with the religious and civil liberties of our citizens on Sunday. But when pressure is brought to bear upon them by their constituents, and especially the churches, they will listen to them rather than to their own consciences.

Years ago the spirit of prophecy pointed out this very thing. Persecution will come indirectly from the people.

“In free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance.”—*“Great Controversy,”* page 592.

A statement which in a remarkable way shows this tendency, was made by former Senator Bailey. Speaking of the “average politician,” he says, “He will vote for blue laws, because, observing the people, he thinks that is the color of their complexion. . . . You will find the politician the most responsive creature you ever knew.”—*Washington Post*, April 3, 1913.

Prophecy is fast fulfilling. The important question is, Are we filling our appointed place in God's great plan of warning the world of its impending doom? C. E. HOLMES.

Publishing Department

N. Z. TOWN

General Secretary

W. W. EASTMAN

N. Am. Div. Secretary

What Our Publishing Houses Are Doing

ONLY a few years ago all our publishing houses were doing more or less commercial work; indeed, it was thought impossible to maintain one of our publishing houses without patronage from the outside. But acting by faith upon the direct message from the servant of the Lord that our institutions should eliminate commercial work and devote all their energies to the definite work of the message, our publishing houses have been greatly blessed, and for a number of years have been kept busy in the production of our own literature. Some extracts from recent communications will give an idea of what they are doing at the present time. In a bindery report received from Brother E. L. Richmond, superintendent of the Review and Herald, our oldest institution, we learn that

for the month of June the total deliveries from the bindery were:—

Full leather books	879
Half leather books	820
Cloth books	8,182
Board style	2,662
Tracts and pamphlets	65,324

Total 77,867

For weeks this institution has had to run its presses night and day in order to take care of its business, and the shipping department is often perplexed to know how to fill its orders on time.

In a letter written by Brother C. E. Weeks, general agent of the Pacific Union Conference, from the Pacific Press, he says:—

"It just does one good to walk out through the shipping and stock room these days. Brother Scott is just 'snowed under.' He told me this morning that he thought we would do a two-million-dollar business from the Pacific Press alone, if we could keep up the present rate of sales right through the year. Some orders have had to be held up because the bindery could not turn out books fast enough."

Speaking of the hard times that exist on the Pacific Coast, Brother Weeks says:—

"These hard times have so affected the leather-binding trade that I see additional help has been called in to help in cutting up goat hides. There was sent to a canvasser in the Pacific Union this morning, forty-two full morocco, one half morocco, and no cloth bindings. It is worthy of note that there is an increasing demand for our books in the best binding."

From a letter received from the manager of the Southern Publishing Association we glean the following:—

"We are now running our pressroom from half past three in the morning until ten o'clock at night, over eighteen hours a day. Both the pressroom and the bindery are working Sundays. Just now we are hurrying through the new editions of 'Bible Readings' and 'Past, Present, and Future,' as our stock of both books is practically exhausted."

These institutions have been established for the purpose of giving to the world the message delivered to John on the isle of Patmos, and the reports already given indicate clearly that they are doing the work.

W. W. E.

A Splendid Colporteurs' Convention

A COLPORTEURS' convention was recently held for ten days at Daytona, Fla., one of the most beautiful little cities of the South. To say that the institute was a good one but mildly expresses it. From the first, it was a most interesting, enthusiastic, and successful meeting. Twenty-two colporteurs filled with the fire and enthusiasm of youth and with the Spirit of God were present. A most excellent influence prevailed, not a note of complaint being heard. This large representation—the largest ever held in Florida—of self-sacrificing men and women was largely brought about by the untiring efforts of Brother D. W. Dillen, our field agent, who has been working hard to bring up the book work in Florida to its present standing.

We were highly favored in having

with us Elder O. Montgomery, president of the Southeastern Union, whose inspiring talks were a source of great encouragement to all in attendance. There were also present, L. D. Randall, of the Atlanta Branch of the Southern Publishing Association; Elder J. L. Shuler; W. M. Lee, tract society secretary; Dr. R. S. Ingersoll, of the Florida Sanitarium; and the writer.

The instruction given consisted of Bible and Testimony study relative to the colporteur work, as well as to the details of the art of salesmanship. The general instruction was given by Brother V. O. Cole, the Southeastern Union Conference agent, and D. W. Dillen, who has charge of the local colporteur work. A daily Bible study was conducted by one of the ministers each morning. Preaching services were held each evening, which were well attended, a number not of our faith being present at each service.

God's prospering hand has been upon every department of the work in Florida, and the future outlook for the colporteur work is promising. Let us remember in our family devotion the faithful, self-sacrificing colporteur.

W. H. HECKMAN.

An Appeal in War Time

(Concluded from page 24)

Germans in France, and French in Germany, etc. Our hope is in God, who guides the destinies of the world, and who will protect his own, and will not allow his cause to suffer too terribly in the crucible of affliction. We know that our brethren in America will stand by our missions and brethren who are cut off from our division treasury. Remember us at the throne of grace.

"With kindest regards, your brother in Christ,

L. R. CONRADI."

This communication sets forth the situation that confronts the denomination. It is evident that the work in Germany, the headquarters for our European Division, will be paralyzed. Their funds will be practically cut off. Upon their treasury is dependent not only the work in the strong and well-organized Protestant countries, but also that in the Catholic and Mohammedan fields, and all the purely mission territory that they have been operating without expense to the General Conference treasury. In this crisis, it will be impossible for us to deny their plea for help. To enable us to come to their assistance, word has been sent out to all our mission stations in Asia, South Africa, and South America, informing them of the situation and instructing them to cut down their expenses to a minimum,—to undertake no new work, nor any building operations,—in order that all money possible may thus be conserved for war time emergencies.

We must now appeal as never before to our brethren in America for financial assistance. Our mission receipts have been alarmingly small during the entire year, so that even under normal conditions we have been alarmed. Instead of receiving at the rate of twenty cents a week per member, our receipts have barely averaged ten cents a week; and yet the full amount called for is required for our work under normal conditions. Now, with Europe appealing to us for assistance, the situation is even more

desperate than it has been in the past. We are not discouraged, however. We are satisfied that the meagerness of our mission receipts has not been due to the inability of our people to make liberal offerings to the Lord; but other causes have intervened. Now, whatever these causes may have been, they must be set aside, and all must rally to the help of the Lord in the crisis in which we now find ourselves. God still rules in the affairs of the world; and if we are faithful, and do our part, we may rest assured that even this great calamity that has visited Europe will be caused by him in some way to redound to his glory and to the furtherance of his cause.

The General Conference Committee appeals to every Seventh-day Adventist now to come to the help of the Lord in liberal offerings, and urges that definite plans be made at once by every one to avail himself of every opportunity, such as the coming Harvest Ingathering campaign, to gather largely for the cause of God. The members of the committee feel confident that to this appeal there will be a general rally upon the part of all. This fund will be known as the Emergency Fund, and will be counted as part of the regular Twenty-cent-a-week Fund, available for Europe and all the world.

W. T. KNOX,

Treasurer General Conference.

The War Situation

SINCE the beginning of hostilities among the nations of Europe there has been considerable skirmishing, but no decisive engagements. With the slow mobilization of the Russian and Austrian armies these countries have been illy prepared to strike early decisive blows. The mobilization of forces, however, is reported as nearly complete. The most active operations are being carried on by Germany along the Belgian and French borders. It is claimed that Germany has two million men massed at different points on her western frontier extending a distance of two hundred and fifty miles.

In an effort to secure the easiest way of invading France, Germany endeavored to obtain the consent of Belgium to march its troops across that country. This Belgium refused to give. Germany then undertook to carry out its plans by force. Serious fighting has occurred at Liege with varying success. The Germans have occupied the town, but the forts remain intact. Heavy casualties have occurred on both sides. This invasion of Belgium led Great Britain to declare war against Germany. The integrity of Belgium in the past has been guaranteed by the great powers, and its territory considered neutral. The action of Germany was regarded as a direct violation of past treaties.

During the last few days the French have invaded Alsace; but at last reports had been driven from that territory back across the French border.

There has been to date (August 14) an even dozen declarations of war in Europe since July 28. The nations are aligned in the conflict as follows:—

Germany, at war with France, Belgium, England, Russia, and Montenegro.

France, at war with Germany and Austria.

Austria, at war with Servia, Russia, Montenegro, England, and France.

England, at war with Germany and Austria.

Russia, at war with Germany and Austria.

Belgium, at war with Germany.

Montenegro, at war with Germany and Austria.

The whole world is watching with intense eagerness the progressive steps in this terrible battle of the nations — the greatest war in which the world has ever been engaged. What will be its outcome no living man can foresee. That important changes will take place on the map of Europe is inevitable. The child of God can only put his trust in the Ruler of the universe and believe that he still takes account of nations, as he does of men, and that he will cause even the wrath of man to work to his praise and eternal glory. In this hour of great international calamity this is our assurance, and in this confidence let us rest securely in God. R. M. W.

The "Review" Extra

ALL OUR REVIEW subscribers will soon have an opportunity to examine the REVIEW Extra, as a copy will be sent to all subscribers soon after the mailing of this present regular number. This Extra is issued at this most intense time to give a concise, historical, and Scriptural answer to the anxious question in the minds of nearly every adult of the world, "What do these things mean?"

Since our work began, there has never been a time so favorable to the giving of our message as today. The interest is intense, and the public mind is brought to the solemn consciousness of the presence of some serious event in the history of the world. The people do not know what it is, but are ready and anxious to give thoughtful consideration to any interpretation offered. The present time is, therefore, our golden opportunity to let the light which God has intrusted to us shine with great brilliancy and power throughout the world.

Now is the time for minutemen to spring forward with all the fervor that the power of the message imparts, and become swift messengers for the King. There should be no excuses, no "lions in the way," no waiting for a more convenient time. As suddenly as the opening of the way, our response should be made. God has opened the way. He has led our editors in the prompt preparation of matter needed just now, and we believe every REVIEW reader will spring into the work of circulating the REVIEW Extra with all his might. That is the call just now.

The work has begun with remarkable promptness and magnitude. Orders from near-by places began to pour into the office as soon as it was decided to issue an extra dealing with the situation in Europe, the signs of the end, and the coming of the Lord; and as the news spread, the orders increased. Nearly all the orders received run up into thousands. Office girls, working for small salaries, take 1,000 each; ministers order from 1,000 to 3,000; conference tract societies, 5,000. The church of Washington, D. C., plans for 25,000 for the city of Washington alone. And all this before the printed notice of the Extra reaches the nearest points.

What may we expect when all learn of the Extra, and feel the spirit and power of the time of the loud cry urging them into earnest effort? A million

copies of this message-filled Extra will doubtless be placed in the homes of the people by our faithful readers in a very short time. No one should rob himself of the blessing accompanying this special work by failing to take part in it.

The price of the Extra is placed at cost, 50 cents a hundred, or \$4 a thousand, postpaid. All orders should be sent through the conference tract society.

D. W. REAVIS.

Treatment Rooms Offered for Sale

WE have information concerning two openings where for good reasons treatment rooms are offered for sale. Favorable terms may be made. Good business prospects are assured, as well as missionary opportunities. Correspondence is solicited with, any who may be interested. Married couples of graduate nurses should be especially interested. Address Medical Department, General Conference, Takoma Park Station, Washington, D. C.

Do You Catch Cold?

A COLD in the summer is most disagreeable as well as dangerous. Some people catch cold by the least exposure. Such should send 25 cents for a copy of the book "Colds; Their Cause, Prevention, and Cure."

This tells how to avoid a cold, as well as the remedy to apply when one is so unfortunate as to have one.

Order through your tract society.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION

Northern New England, Claremont, N. H.Aug. 20-30
Southern New England, New Haven, Conn.Aug. 27 to Sept. 6

CENTRAL UNION

Colorado, Rocky Mt. Lake Park, DenverAug. 13-23
North Missouri { Clinton, Aug. 27 to Sept. 6
South Missouri {
East Kansas { WichitaSept. 3-13
West Kansas {
West Colorado, MontroseSept. 15-22

COLUMBIA UNION

Ohio, Mount VernonAug. 13-23
West Virginia, ParkersburgAug. 20-30
ChesapeakeOct. 4-11

LAKE UNION

West Michigan, CharlotteAug. 13-23
North Michigan, Mount Pleasant...Aug. 20-30
Southern Illinois, Altamont, Aug. 27 to Sept. 6
Northern Illinois, Downers Grove, Sept. 3-13

PACIFIC UNION

Western Washington, AuburnAug. 20-30
Utah, KaysvilleSept. 7-13
ArizonaOct. 8-18

SOUTHEASTERN UNION

Georgia, MaconAug. 20-30
Georgia, Macon (colored)Aug. 20-30
Cumberland, Lenoir City, Tenn.Aug. 27 to Sept. 6
FloridaOct. 8-18

SOUTHERN UNION

Kentucky, NicholasvilleAug. 20-30
Tennessee River, Jackson, Tenn.Aug. 28 to Sept. 7

SOUTHWESTERN UNION

Arkansas, Hot SpringsAug. 13-23
North Texas, Jefferson (local)....Aug. 20-30
Oklahoma, GuthrieAug. 20-30
New Mexico, RoswellAug. 27 to Sept. 6

Kansas Medical Missionary and Benevolent Association

THE annual meeting of the Kansas Medical Missionary and Benevolent Association will be held on the camp ground at Wichita, Kans., at 4 P. M., Monday, Sept. 7, 1914, for the election of such officers as are necessary, and also for the transaction of such other business as may necessarily come before the meeting. We trust all our brethren throughout the State will remember that they are members of this association, and that they have a voice in its business transactions.

H. S. OSTERLOH, *President*;

L. C. CHRISTOFFERSON, *Secretary*.

West Kansas Conference Association

NOTICE is hereby given that the annual meeting of the West Kansas Seventh-day Adventist Conference Association will be held in connection with the conference session, at Wichita, Kans., Sept. 3-13, 1914. The first meeting will be called at 4:30 P. M., Monday, Sept. 7.

N. T. SUTTON, *President*;

E. HARRIS, *Secretary*.

Cumberland Conference Association

NOTICE is hereby given that the annual meeting of the Cumberland Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, at Lenoir City, Tenn., Aug. 27 to Sept. 6, 1914. The first meeting of the association will be called at 9 A. M., August 31.

W. H. BRANSON, *President*;

A. B. RUSSELL, *Secretary*.

Utah Corporation

THE next annual session of the Utah Conference Corporation of Seventh-day Adventists will convene at Kaysville, Utah, in a tent on the school grounds, Sept. 8, 1914, at 10 A. M. All business pertaining to the corporation will be transacted, and the officers for the coming year will be elected. Each local church will be represented by its regular delegates to the conference.

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

Southern Illinois Conference Association

NOTICE is hereby given that the annual meeting of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting at Altamont, Ill., Aug. 27 to Sept. 6, 1914. The first meeting of the association will be called at 9:30 A. M., Monday, Aug. 31, 1914, to elect officers for the ensuing year, and to transact such other business as may come before the association. The regular accredited delegates of the conference are delegates of the conference association.

A. J. CLARK, *President*;
R. B. CRAIG, *Secretary*.

North Missouri Conference

THE sixth annual session of the North Missouri Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Clinton, Mo., Aug. 27 to Sept. 6, 1914. The first meeting will be held at 9 A. M., August 28.

E. E. FARNSWORTH, *President*;
ALICE GUTHRIE, *Secretary*.

North Missouri Conference Association

THE North Missouri Conference Association of Seventh-day Adventists will hold its annual business meeting in connection with the camp meeting, at Clinton, Mo., Aug. 27 to Sept. 6, 1914. The first meeting will be held at 10 A. M., August 31.

E. E. FARNSWORTH, *President*;
W. D. PARKHURST, *Secretary*.

Nashville Agricultural and Normal Institute

THE annual meeting of the constituency of the Nashville Agricultural and Normal Institute will be held in Gotzian Hall, on the campus of the institute, at 10 A. M., Friday, Oct. 9, 1914, at which time there will be the election of the board of trustees for the ensuing year, and the transaction of such other business as properly comes before the meeting. The annual meeting of the board of directors will be held at 9 A. M., on the same day and at the same place.

PERCY T. MAGAN, *Secretary*.

Northern Illinois Conference

THE twelfth annual session of the Northern Illinois Conference will be held in connection with the camp meeting at Downers Grove, Ill., Sept. 3-13, 1914. Officers will be elected for the ensuing year, and such other business will be transacted as may properly come before the delegates. According to the constitution the accredited laborers of the conference are delegates at large. Each church is entitled to one delegate for its organization, and to an additional delegate for every fifteen members. The first meeting of the conference will convene at 9 A. M., Monday, September 7.

G. E. LANGDON, *President*;
H. E. MOON, *Secretary*.

Illinois Conference Association

NOTICE is hereby given that the annual meeting of the Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp meeting at Downers Grove, Ill., Sept. 3-13, 1914. The first meeting of the association will convene at 10 A. M., Monday, September 7. A board of trustees will be elected, and such other business will be transacted as may properly come before this meeting.

G. E. LANGDON, *President*;
H. E. MOON, *Secretary*.

Alabama Mission

THE Alabama Mission will hold its annual camp meeting on the corner of Twenty-fourth Street and David Avenue, Bessemer, Ala. Bessemer is twelve miles from Birmingham.

J. GERSHOM DASENT.

"Watchman" War Issue

THERE has never been a more opportune time to present the third angel's message or to show the world our position as a denomination on the Eastern Question than is now presented.

We could not let this sudden and awful development among the nations pass unnoticed until another issue of the *Watchman* should be ready; hence we have delayed our September number a day or two in order that it may include some very valuable matter on this situation while the world is so intensely interested in the present developments.

Professor Magan, who is well known to the readers of the *REVIEW* as a writer on the Eastern Question, and who has given long and earnest study to this great subject, will have a most interesting and instructive article in the September *Watchman*, on the recent developments in Europe. "Europe at the Rubicon" is the title of one of the best articles he has ever written on this subject. We appreciate the fact that this is saying a great deal; and yet after reading this excellent article we feel justified in making this

statement and calling your attention to the article. It contains much valuable data recently secured from European sources, which will be greatly prized by all interested in this great conflict.

"Europe's Conflagration" is the title of an article by our editor, calling attention to the nature and meaning of such a war as this, contrasting it with the peace talk of which so much has been said of late in this and other countries. The September *Watchman* will also have a striking cover design showing a relief map of Europe, including The Hague and the different European capitals, above which is the hovering war cloud of death.

Already inquiries are coming in for something on the Eastern Question; and realizing what a splendid opportunity this offers us as a people to present to the world something special on the present situation, we have endeavored to furnish the latest and best material for the September *Watchman* that can be obtained. Order at once from your tract society.

Nurses' Training School

THE Glendale Sanitarium and Hospital Training School for Missionary Nurses will open another nurses' class August 17, a three-year course being offered. No pains have been spared to bring our school up to the highest professional standard possible. However, those who desire only the professional advantages of the training we can give them, need not apply.

We wish to make a most careful selection for the incoming class, and to accept only those who already have a deep Christian experience, have definitely consecrated themselves to the work of spreading the great message for this time, and desire a training that will fit them for service anywhere. We want earnest, sober-minded young people, who will put their whole hearts into the work of saving the souls of those with whom they come in contact while in training, and will earnestly strive to obtain the preparation necessary to make them the most efficient workers in the field after graduation. The sanitarium is one of the greatest missionary fields, and we wish our workers to rightly represent Christ not only while in the institution, but to have such a consecrated spirit and missionary ambition that we can send them out to assist in the field work our nurses are constantly being called upon to do.

For you to be able to receive the missionary training we wish to give you, you must be missionaries when you come. Are you ready for active service? If so, write at once for our calendar. Students will be accepted up to September 15. Address Superintendent of Training School, Glendale Sanitarium, Glendale, Cal.

Nurses Wanted

THE Wabash Valley Sanitarium Training School for Nurses offers splendid opportunity for our young men and women to prepare themselves for more efficient service in the cause of Christ and humanity. A class will begin September 15, and those desiring to join will please send for application blank and booklet. None under nineteen years of age need apply. Address Wabash Valley Sanitarium, La Fayette, Ind.

Request for Prayer

A SISTER in Indiana begs us to pray for her husband and son, who are addicted to the use of tobacco and strong drink; for herself, that she may be faithful to God in the face of severe trials; and for her aged father, that his eyesight may be spared so that he may read and teach this truth to others.

Business Notice

WANTED.—Position on a farm, by single man of experience. Must be with Sabbath keepers. Address Claude Harding, 901 National Boul., Springfield, Mo.

Addresses Wanted

THE address of Mrs. W. O. Sanborn is desired by Ellen J. Love, R. F. D. 5, Glencoe, Minn.

A. F. Mascher, Box 2, College Place, Wash., desires the address of Mark Bickford.

Joseph Waugh, of 2637 Fifth St., Boulder, Colo., is anxious to know the whereabouts of his brother, John F. Waugh.

Alanson L. Cobb, clerk of the church at Ariel, Pa., desires the address of Marvin T. Rankin.

Publications Wanted

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

Dr. M. Stirling, Kennewick, Wash. The June *Watchman*.

J. H. Downes, Care of Y. M. C. A., Cornhill, London, E. C.

Mrs. L. Symons, R. F. D. 1, Sterling, Mich. *Signs*, *REVIEW*, and tracts.

Mrs. J. M. Williams, Box 515, Valdosta, Ga. *Instructor* and *Little Friend*.

Mrs. Lulu Mosher, 419 Cedar St., Ann Arbor, Mich. Tracts and periodicals.

J. Gregory, National City, Cal., care of Paradise Valley Sanitarium. Continuous supply.

Bertha L. Goin, 637 Fourth Ave., South, St. Petersburg, Fla. Continuous supply of periodicals and tracts.

Arthur A. Curtis, Deep River, Conn. *Life and Health*, *Protestant Magazine*, *Watchman*, *Signs*, *Liberty*, and *Instructor*.

Mrs. Gertrude Chambers, Breckenridge, S. Dak. Continuous supply, especially of *Liberty* and *Protestant Magazine*.

Alice I. Slauson, St. Simons Island, Ga. *Watchman*, weekly and monthly *Signs*, *Liberty*, and the *Protestant Magazine*.

F. W. Morse, 500 College St., Peterborough, Ontario, Canada. Continuous supply of weekly and monthly *Signs*, *Watchman*, *Protestant Magazine*, *Life and Health*, *Instructor*, and *Little Friend*.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

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

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

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

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

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

God's Two Books

Does the inanimate earth verify the statements of Scripture? Was the earth thousands of years evolving, or was it created in six literal days? What are the discoveries of real science? and what do they prove?

Many people try to prove from science that the Lord did not make the world in six days, hence did not rest the seventh day nor make it a Sabbath in commemoration of creation.

Does the book of nature contradict the book of revelation, or do they agree? Read "God's Two Books," by Geo. McCready Price, for the answer. Price, \$1.00.

Gospel Order

By W. A. Spicer. This pamphlet gives a brief outline of the Bible principles of organization. "The Lord is a God of order; all his works reveal the perfection and simplicity of divine organization." In this pamphlet there are not so many rules given, but the principles laid down in the Scriptures and the Bible illustrations of these principles are presented. Any one who will read this pamphlet carefully will be well fortified against the principles of disorganization with which we are frequently attacked. Price, only 10 cents.

American State Papers

This book gives the most complete history of Sunday legislation in the United States. The very laws themselves, beginning with colonial times, are given, and the history showing the results of the operation of these laws when enforced upon the minority who conscientiously believed otherwise. It narrates the development of this religious legislation up to the year 1913. The book contains 800 pages. The price is only \$1.25 post-paid. Library binding, \$2.00.

Great Second Advent Movement

Every person should be familiar with the history of his own denomination, and especially should Seventh-day Adventists be familiar with the various steps that were taken in the providence of God in the development and organization of this denomination. This history is briefly given in the most interesting manner in the book "The Great Second Advent Movement," written by Elder J. N. Loughborough, the oldest minister now left within our ranks. As a young man, Elder Loughborough kept a diary in which he recorded the principal events which transpired. From this and other sources of information he was able to write this splendid book. Every young person should study it carefully. Price, cloth binding, \$1.25.

Religious Liberty in America

By C. M. SNOW

This book deals with the growth of the principles of religious and civil liberty from the beginning of the Christian era down to our own time. It shows how the two principles — religious liberty and religious oppression — have run side by side through the history of nations, the one building up the true kingdom of Christ and the other making martyrs of Christ's true followers. The planting of those two principles on the shores of the New World, and the struggle between them for dominance here, is pictured in interesting detail. Considerable space is devoted to the growth and work of such un-American and oppressive organizations as the National Reform Association, the Lord's Day Alliance, and the Federal Council of the Churches; how these forces propose to unite and are now uniting for the enforcement of oppressive legislation, and have opened the way for union with the Catholic Church for the same purpose. The author shows how this combination of forces is working directly to fulfill the desires and purposes of Rome concerning America. The revelation of what those purposes are and what Rome is doing to bring them about makes one of the most thrilling sections of the book. The closing chapter, "Heaven's Answer to Earth's Great Problem," shows how God will work out the problem of this world through the second coming of Christ, and the establishment of his reign in this sin-smitten world. 436 pages, fully illustrated.

Cloth	-	-	-	-	-	\$1.00
Paper Cover, Berean Library No. 11	-	-	-	-	-	.35



WASHINGTON, D. C., AUGUST 20, 1914

CONTENTS

GENERAL ARTICLES

Some Things We Ought to Know, <i>George McCready Price</i>	3
Knowing the Time, <i>R. D. Quinn</i>	4
The Gospel of Hate, <i>J. S. Washburn</i>	5
Peter and John of Finance, <i>H. W. Cottrell</i>	5
The Second Advent Movement—No. 7, <i>J. N. Loughborough</i>	6
"Judge Not"—No. 5, <i>A. E. Place</i>	6
How May I Be Sure That I Am a Child of God? <i>G. D. Ballou</i>	7

EDITORIAL

The Influence of Evil — Rest and Quietness and Confidence — A Mission Station Providentially Delivered — Every Reformer a Fanatic — The Call to Service — "No Frontier" — A Definite Message	8-12
--	------

THE WORLD-WIDE FIELD	12, 13
OUR HOMES	14, 15
THE FIELD WORK	16, 17
MISSIONARY VOLUNTEER DEPARTMENT	18, 19
RELIGIOUS LIBERTY DEPARTMENT	19
PUBLISHING DEPARTMENT	19-21
MISCELLANEOUS	21, 22

PARTICULAR attention is directed to the important notices on pages 20 and 21, following the continuation of the last-page article.

OWING to interruption of sailings via the Atlantic, arrangements have been made to send workers to India by way of the Pacific, reservations having been secured for a party leaving Seattle in September by an American line. Passengers to India will transship at Hongkong, China.

ABOUT the last of June, Miss Pauline Schilberg, of our China Mission, left Shanghai for a furlough in America, sailing by way of Europe. The General Conference has just received information from the State Department in Washington to the effect that Miss Schilberg is in Egypt, owing to the suspension of traffic to England. Through the State Department the General Conference treasury has remitted money to Miss Schilberg to enable her to secure passage to America by whatever line may be available from Mediterranean ports.

MANY of our people, particularly those who had a personal acquaintance with Elder Uriah Smith, will be pleased to learn that the beautiful anthem "Blessed Are the Dead Which Die in the Lord From Henceforth," written for and sung at Elder Smith's funeral, has recently been published, and is now obtainable. It is in large sheet music form. Accompanying each copy of the anthem there will be sent a beautifully executed half-tone picture of Elder Smith, six by eight inches on ten-by-thirteen-inch velvet paper, for framing. The two, anthem and portrait, will be sent to any address for twenty-five cents, or six copies for one dollar. Address the author, F. E. Belden, Battle Creek, Mich.

FURTHER news comes to the Mission Board from Elder A. F. Prieger, superintendent of our work in Haiti. He speaks of the recent battle in Cape Haitien between revolutionists and government forces. Brother and Sister Prieger and the Europeans in the city were kept safely, though among the contestants there were many fatalities, and in the morning the dead were lying about the streets. He adds: "A brother has come from Grande Riviere, a town in the interior, where we have a church. The entire city has been pillaged. Not a house was spared, and many homes were burned. The Baptist, Catholic, and Seventh-day Adventist church buildings were pillaged, and every piece of furniture demolished and burned, including benches. The buildings were used as stables for the horses. Our church organ was used for the entertainment of the soldiers. We are wondering what to do for our brethren, as they are all very poor now, none having so much as a bed or a mattress to lie on, and all have passed through a terrible siege. Eleven of the officers who put their horses in our church were shot by the opposing party. Twelve leading citizens were shot, and numbers of others. None of our people were killed. One of our colporteurs was shot in the foot. When the soldier saw him wounded, he wanted to kill him, but another man stepped between them and thus saved our brother's life. We thank the Lord for his protecting care. We have not heard from other places yet."

An Appeal in War Time

THE terrible conditions existing in Europe have appalled the world, for never in history has such an extensive calamity occurred. The results no man can foretell, save that there will be untold suffering in every nation involved, and unnumbered lives be sacrificed. The deep interest and anxiety felt by all is evidenced by the eagerness with which the really meager and conflicting news items appearing in the daily newspapers are scanned.

While reading these reports of the mobilization of vast armies and of the battles in progress, every Seventh-day Adventist has been deeply concerned over our brethren in these troubled lands. What effect will the war have on them? What will be the effect upon our work in general? It would be unreasonable to presume that the European Division Conference, embracing the territory that is now racked with war and drenched with blood, should be unaffected. It has been with great anxiety, therefore, that the General Conference Committee has looked for direct word from our European brethren. No news was received from them after war was declared, until August 14, when letters written under date of August 2 reached the General Conference Office. That all may know the real situation, the letter from Elder Conradi is published in full:—

"EN ROUTE ENGLAND TO FLUSHING, HOLLAND, August 2.

"DEAR BROTHER KNOX: Quick as a flash of lightning the Continent has been involved in the most terrible struggle the world probably has ever witnessed. The outcome no one can foresee. We left Hamburg last Tuesday to attend the

British Union Conference in London. Then there were no definite signs. —Elders Raft and Tieche and I attended. We have had good meetings up to today, but as the war has definitely broken out we have to take our chances on getting home. Only Holland is open, and should England be involved we shall be almost entirely cut off. We shall have an experience that we have never really had since our denominational existence, directly involving about 25,000 of our people; and within a few days probably 2,000 of our brethren will be under arms.

"I hope to get back to Hamburg by tonight or tomorrow, and we shall have to organize our European Division work as best we can. Conference presidents, ministers, employees, etc., will be taken within a day or two, and our canvassing, etc., will probably be entirely stopped. Russia is already cut off from us, and will have to finance itself, and we shall be cut off from our colonies and work in Africa. We supplied those mission fields with funds the last moment, and we shall send you statements; but if the war lasts six months, or even two, you will have to furnish money until normal conditions return.

"All these countries ought to be notified to cut down all possible expenses to the mere outlay of living until this is over. If England keeps out she can look after some colonies; if not, you will have to help us sustain the missions there. We sent \$1,000 due you before matters became too serious. Those you will probably have to look after are Brother B. B. Aldrich, in the Canary Islands; R. S. Greaves and the workers in Sierra Leone; Elder D. C. Babcock, in Nigeria. W. M. Lewis and family, of the Gold Coast, are now on furlough in the Canary Islands, and he can delay his trip to the Coast if England becomes involved. Then there are A. A. Carscallen and the workers in British East Africa; B. Ohme and the workers in German Victoria Nyanza; also E. Kotz and all the workers in the Pare Mission, German East Africa.

"It may be that if Italy keeps out, the routes to East Africa will remain open, but we must prepare for the worst. Skodsborg, Denmark, has sufficient money for its new sanitarium buildings. In Gland, Switzerland, we have not begun to build the addition. We shall let everything rest, and cut our expenses down to the mere living. We call off all our meetings, and shall do our best to keep our members alive and doing their duty. We surely need the prayers of God's people, and wisdom to know how to arrange matters best in these trying times. Brother N. Z. Town will bring you the latest news, and I hope he can cross safely.

"Under present circumstances there is little hope of my going to the United States for the October council, or of the division conference meeting next July in Europe. Plans for visits to the fields from your side may have to be changed, unless war can be limited to a few European powers and to a short time. Our boat is so packed we have to sit up. Germans and Austrians had to leave France within a few hours' notice, and leave all behind but what they could carry. Many never got away and are held up. The United States ambassadors and consuls look after the foreigners,—

(Concluded on page 20)