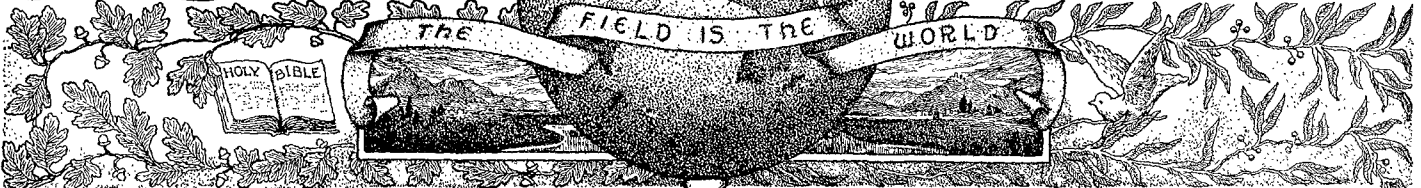


The Advent Review and Sabbath Herald



Vol. 91

Takoma Park Station, Washington, D. C., Thursday, December 3, 1914

No. 51

THE GOSPEL TO ALL NATIONS

FAITHFUL AMID PERSECUTION

W. A. BARLOW

I am sending you a picture of a Hindu girl, belonging to the criminal tribes of Bengal (dosadh caste). These tribes are noted for theft, plunder, cattle stealing, and drinking. They are one of the lowest castes in these parts. This girl, Chikea by name, has been coming to our Bobomohal Mission station for several years, and has heard the gospel news of free, full salvation through Jesus Christ. Her father had two wives, and her mother was turned away from home by the first wife, as they were always quarreling and fighting.

Chikea afterward stayed with my wife all day, and desired to remain altogether; but if she did not return home at sunset, her father or one of her brothers was on the spot to take her home. She lived across the river, only half a mile from the mission. She refused to go home many times, and was taken by force, and beaten unmercifully when she arrived home. Twice her father threatened to kill her with an ax. Still she came to see my wife when she could get out safely. At last she suffered so much

and became so thin and sick on account of their threats and persecutions because she wanted to become a follower of Christ and come to the mission, that I was compelled to hand her over to her father in the presence of the local police. He promised that if his daughter came to our mission again, he would not trouble her any more. The father kept his promise, and I baptized her some time afterward.

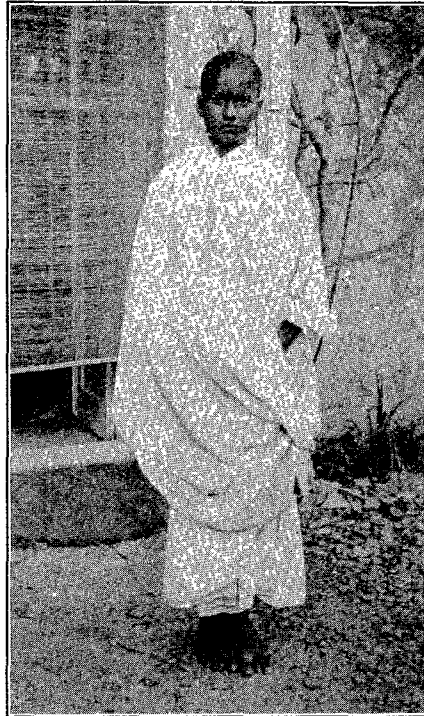
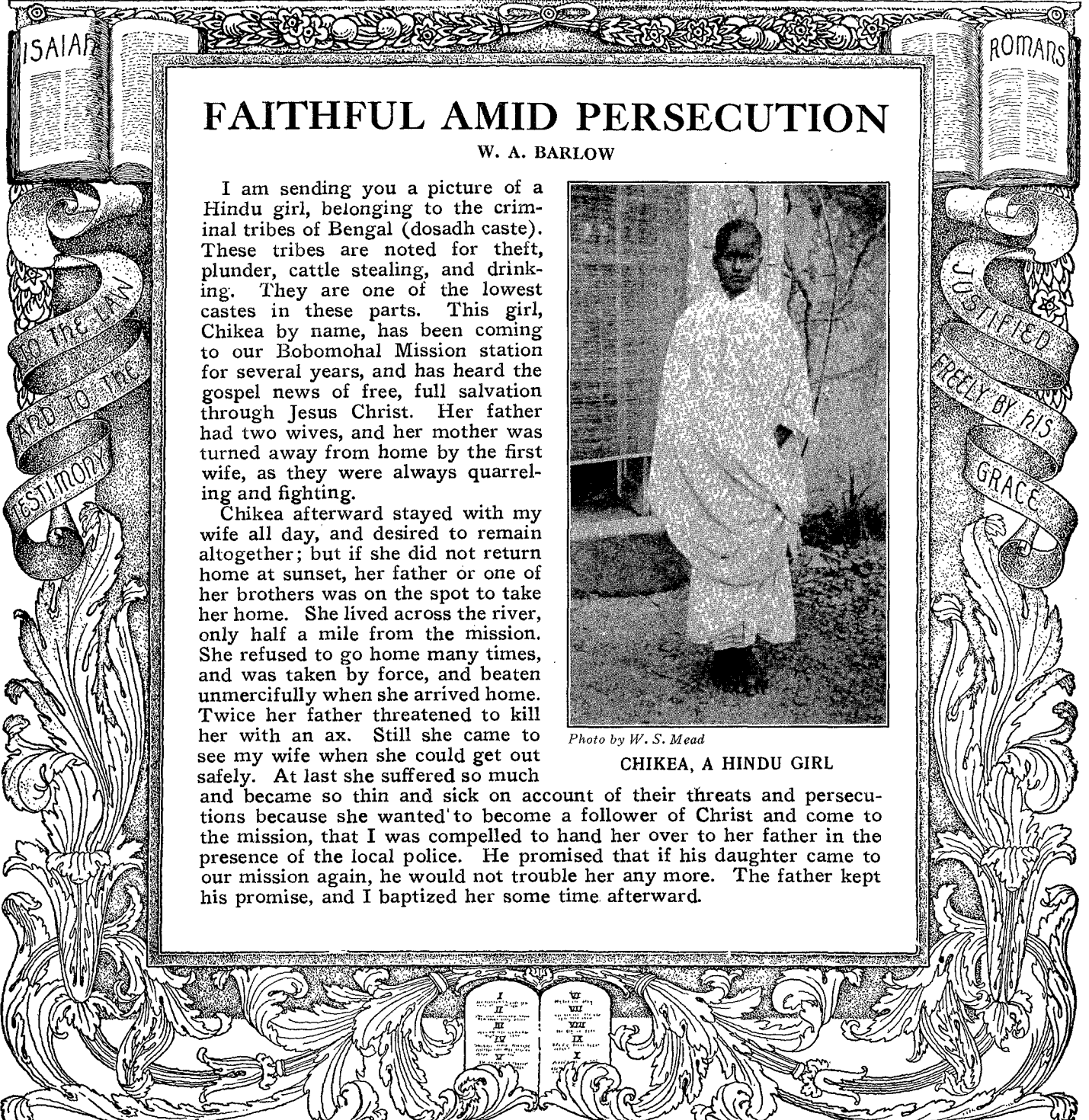


Photo by W. S. Mead

CHIKEA, A HINDU GIRL



THE WORK AND THE WORKERS

"UNCOMFORTABLE Babies — Why?" is one of the many valuable features of the December Life and Health.

THE December or "How to Keep Young" number of Life and Health is proving to be an excellent seller. Send \$1.00 for 20 or \$2.00 for 50 copies.

THE December number of the Protestant Magazine will tell you what the Papacy hopes to gain through the European war. See startling statement made in 1874 by Cardinal Manning.

"CARDINAL FARLEY, the Pope, and the War," is the title of one of the articles in the December Protestant Magazine. Read also "The Roman Hierarchy and Mexico." Sample copy, 10 cents.

DR. JOSEPH SLATTERY, formerly a Roman Catholic priest, now a physician in Boston, expressed himself thus to the manager of the Protestant Magazine: "The Protestant Magazine is the best magazine that is published upon this great subject."

REV. J. F. PHILLIPS, pastor of the Glendale M. E. Church, Everett, Mass., writes: "Your Protestant Magazine is great, and I want our people to see it. Inclosed find \$1.00, for which please send as soon as possible 20 copies of the November number."

REV. SAMUEL CLEMENTS, general superintendent of the Wesleyan Methodist Society, Philadelphia, Pa., writes: "I received through a friend a copy of your Protestant Magazine for September, and I am delighted with it. Your article on 'The Sacrifice of the Mass' is worth a year's subscription. Find inclosed \$1.00 for one year."

IN its issue for Wednesday, Nov. 18, 1914, the National Protestant, published weekly at Sioux City, Iowa, refers to "the Protestant Magazine, that splendid publication emanating from the very seat of our government — Washington." In the same issue is reproduced in full the "Challenge" of our editor, which appeared in the September Protestant Magazine.

THE questions propounded by the Buffalo (N. Y.) Guardians of Liberty to Governor Glynn, and his astonishing replies, will be found in the December or "Papal Infallibility," "Reformation Principles," "European War," "Mexico," and "Religious Issue in Politics" number of the Protestant Magazine. Sample copy, 10 cents. Send \$1.00 for 20 or \$2.00 for 50 copies.

A SOCIETY leader of Everett, Wash., writes: "I have enjoyed the little magazine Life and Health for four years now; and when the members of our little Book Club set apart one day to give entirely to the magazines of today, I chose Life and Health. Will you be kind enough to furnish me any information concerning the paper that will be of interest to the club members, or of benefit to the paper; such as, when first established, by whom, and any little story connected with it? Thanking you in advance for this kindness."

TUESDAY, November 24, the following telephone message was received from the office of Senator — by the manager of the Protestant Magazine: "Hello! Is that you, Bourdeau? Say, I want to tell you that we received in this morning's mail 24 letters from Protestant constituents in the State of — urging that no legislation be passed to bar Protestant periodicals from the United States mails. I wonder if all the other senators are receiving as many letters. That form letter in the November Protestant Magazine is doing the work all right. Good-by." Have you written your "Free Press" letters yet? Don't put it off.

THE librarian of Mercer University, Macon, Ga., requests that the Protestant Magazine be furnished to the university library, adding that "the large student body of the university would form an excellent advertising medium for a magazine, as the constant use of the library periodical table proves. Such a courtesy would be very warmly appreciated if the policy of the magazine permits." Are you helping to furnish this and other magazines to your public library? For \$1.90 we will send the Protestant Magazine, Life and Health, and Liberty for one year to your public library or Y. M. C. A. reading room. Regular price, \$2.35.

....., 1914.

Honorable

Washington, D. C

Dear Sir:

Having learned that Roman Catholics throughout the country propose to unite in a demand upon Congress for the enactment of a special law excluding anti-Catholic publications from the United States mails, and that they advocate the use of the threat that they "cannot support at the polls an administration which is so remiss in its duty as to allow such filthy sheets to use the money of American citizens to circulate their venomous slanders," as a citizen of the United States I protest against this un-American movement.

Protestants have not asked for any laws protecting them against the abuse of their religion by Roman Catholics, and there is no sufficient cause for special action by Congress upon this question. Existing laws have been deemed sufficient for protection against libelous or slanderous statements in the public press, and any additional legislation is not only uncalled for, but will work serious injury. The First Amendment to the Constitution provides that "Congress shall make no law . . . abridging the freedom of speech or of the press," and I respectfully but earnestly urge that you will not be induced by the clamor or the threats of religious partisans to favor any measure which, either in form or in spirit, would have even the semblance of violating this Constitutional provision.

Yours very truly,

Send a Letter Like This to Your Congressmen

December 8 has been selected by Roman Catholics for "a nation-wide protest by mail" to Congress, calling for legislation that will bar Protestant periodicals from the United States mails. Mail a letter at once to your Congressmen; Postmaster-General, Hon. A. S. Burleson; Secretary of State, Hon. W. J. Bryan; and Hon. Woodrow Wilson, President of the United States, Washington, D. C. For further particulars, read article "Letters, Laws, and Logic," pages 498-501 of the November Protestant Magazine.

The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD 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.

VCL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 3, 1914

No. 51



THE SERMON



Justification by Faith *

L. H. EVANS

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

THIS scripture is an assurance to the people of God that it is possible for them to live without condemnation before God while upon earth among men. As we have observed the signs pointing to the soon coming of Christ, as we have had our hearts thrilled by the strong evidences that the coming of the Lord is very near, I suppose the great question with each of us has been, Am I prepared for that event? The most serious question confronting any of us today is, Am I in a state of readiness for the coming of my blessed Saviour?

I wish to speak to you, as Christians and brethren, on the thought that it is the Christian's privilege and duty to live without condemnation, in a continual state of justification with the Lord. This privilege is not confined to us who are here, nor does it alone belong to the remnant people. It has been the privilege of every Christian since our Saviour was crucified, to have his life in harmony with God; to have confidence and assurance that he is accepted of the Lord and is doing his will from the heart, and to accept by faith the justification promised to the people of God.

The text sets this forth quite clearly: "There is therefore now no condemnation to them which are in Christ Jesus." That is a wonderful statement. It doesn't say that there is going to be a time when there will be no condemnation; that we may reach a state by and by when there will be no condemnation; but it says, "There is *now* no condemnation." *Now!*—that means the present, under existing conditions. That takes in you and me; it includes our lives. It shows that the Christian does not need

to lead a life of condemnation; but that he may have assurance that he is accepted in the courts of heaven, and that, as far as God and the heavenly beings are concerned, there is no condemnation in his case.

I shall read another text which gives the same thought (Gal. 5:16): "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Verse 18 says: "But if ye be led of the Spirit, ye are not under the law." In verse 25 we have these words: "If we live in the Spirit, let us also walk in the Spirit." Let us turn to John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Notice the reading: "Shall not come into condemnation," "is passed from death unto life." It is not necessary for a child of God to live in the fear that he is to be lost ultimately. God has made no provision for such an experience. He has given the assurance that every man, woman, and child who believes in Jesus Christ, and has accepted Christ as his portion, has passed from death unto life, and shall not come into condemnation.

"Go, and Sin No More"

Now if the Lord is going to see that we do not come into condemnation, why be all the time thinking or fearing that we are in a state of condemnation? In the eleventh verse of the eighth chapter of John, I read a statement that Christ made to the woman who had sinned. A great wrong had been committed, not a small one; a capital offense, not a minor one; the woman had been caught in the sin, so the proof was positive. And certain men, who pretended to be God's men, felt very indignant, and were themselves prepared to put her to death. Yet as Christ looked upon the poor sinner, who could not but be ashamed of her life, horrified at being dragged into the presence of the holy Christ, humiliated beyond all utterance at having been caught in sin and exposed in this public way, and undoubtedly with such shame and sorrow in her heart that she could not lift up her eyes to look into that sinless face, he said, "Hath no man condemned thee? She said, No man, Lord. And

Jesus said unto her, Neither do I condemn thee: go, and sin no more."

It must have been possible for that woman to accept pardon and to live without further sinning. Christ said, "Go, and sin no more;" I do not condemn thee. God never intended that his children should live with minds continually depressed by the consciousness of condemnation. God's Word declares that every person who believes on him may have the consciousness of guilt removed, and be made a free man in Jesus Christ.

I wish to emphasize once more, by reading Rom. 8:33, 34, that we need not live in a state of condemnation: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." That word elect means God's chosen ones. It means you. You are as truly God's elect as any people of whom the Bible speaks. You are entitled to call yourselves God's chosen people. You are entreated to do it. You cannot be true to the Lord if you do not reckon yourselves among God's chosen people.

"Who shall lay anything to the charge of God's elect?" The reply is, "It is God that justifieth." That is to say, he will not lay anything to the charge of his people. He will not charge them if they trust in him, because it is God who takes a poor soul and justifies it. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." The Father does not condemn a sinner; he justifies him. And Christ says that he cannot condemn the man, because he died for him, and stands at the right hand of God making intercession for him.

With such promises as these, and surely they are not wrested from their true setting, why should a Christian live in a state of condemnation, not having the joy and fruit of faith? Isn't it a pity? God does not look down from heaven upon us as poor lost souls who must work out our own salvation, and by some superhuman effort demonstrate that we are Christians. He looks upon you and me in our fallen condition, and through our faith in Jesus Christ his Son, accepts of us, and removes the condemnation of sin.

Freedom From Condemnation

How do we obtain the condition of mind wherein condemnation does not

* Sermon recently preached at Takoma Park, D. C. Reported by Miss Myrtle Judd.

exist? By works?—No. It seems sometimes as if the human race wanted to work out salvation, and reckon themselves good or bad according to each day's happenings. If they have done well, they flatter themselves of progress and growth; but if they have been overtaken by temptation and have fallen into the snare of the enemy, they say there is nothing good in them, and God doesn't love them nor care for them. Again and again we drift back, in spite of our knowledge and the teaching of the Word of God, into the idea that a man must work out salvation or he doesn't get it. We must fight that battle over and over, again and again. The heathen are in the same condition. They believe that they are good according to the good deeds they do, and bad according to the bad deeds they do. Of course, in one sense, this is true; but when we come to reckon with salvation in Jesus Christ, works do not merit eternal life.

The heathen, especially the Brahmins, say that the gods keep books, and put a price on good deeds; that they are set down on one side of the ledger to a man's credit, while the bad deeds are entered on the other side. And a man can keep an account of his own life, and tell whether he is good or bad, and whether he deserves promotion or disgrace. Really, we Christians aren't very far from that experience, although we should not dare to make such a statement.

The Christian ought to come to the place in his experience where he does not believe in salvation by works, but where he receives the gift of eternal life through faith in Jesus Christ, and justification by the imputation of righteousness through faith. It is a wonderful experience never to be driven back of the line where we recognize that righteousness comes through faith in Jesus Christ.

"Ye Must Be Born Again"

The Lord performs a work of grace in the heart of every man whom he receives. When we reach the state where we are without condemnation, there must be an experience of faith in the life, for God cannot do very much for a person beyond his faith. He answers to what a man believes, and does for him according to his faith.

I wish to read to you about the work of grace the Lord performs in the heart of a sinner whom he receives, and how he takes him out of the state of condemnation and places him in a state of justification before God. In John 3, I read: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

There is the beginning of the Christian's experience in the life without con-

demnation. I do not think that a profession of faith makes the change in a man's heart. The expression, "Ye must be born again," is a wonderful statement involving a wonderful experience. Nicodemus took Christ's words to mean that he must be born again literally. "How can a man be born when he is old?" he asked. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

In these words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," is the secret of passing from a condition of condemnation and a life of sin, into a condition where the heart is in harmony with God, and all condemnation is removed. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In other words, there is actually a work performed in the heart of man, so that the Saviour himself says he has undergone a new birth.

Ezekiel 36 gives us this thought: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Notice, "from all your filthiness . . . will I cleanse you." When a man comes to God, he doesn't get part of his sins washed away, and part of them kept in store to the day of judgment. God either makes a man wholly clean and frees him from sin, or the work of grace is not performed in the heart through the Spirit of God. God does not allow a man to be half a Christian, and the other half remain in the service of sin. The Lord must have the whole heart or he cannot occupy any of it.

He says further: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

A New Creature in Christ Jesus

There is a wonderful work wrought in the life when a poor sinner, full of selfishness and transgression, comes to the Lord, gives his heart of sin to God, and receives from the Lord this new heart. You say, How? I cannot tell you how. There is no language to explain how. It is a work that is wrought by the Lord, and is not definable in any language. It must be experienced, and only experience can make it true in *your* life, although it might be true in fifty men about you. It must be tested and tried, it must be lived; but when the great change takes place, the man who experiences it will be conscious of it. To him it is a new life, the beginning of days, the assurance that God has forgiven his sins. He is changed, cleansed, washed, and has a new heart. Paul puts it strongly and beautifully in 2 Cor. 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Isn't that a wonderful experience? "If any

man be in Christ, he is a new creature." He has not now the same tendencies, desires, or habits; he is a new creature. I am not saying that that man can never depart from that experience nor miss his way. But I do say that at the very beginning of every true Christian's life, there must be a new birth, a change. There must be a work wrought in the life by the Spirit of God, and this works that great change, and makes a man a new creature in Christ Jesus.

Assurance of Acceptance

Let us read the text once more (Rom. 8:1-4): "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Now, surely, when a man has been converted, he can walk before the Lord as an accepted child of God. That *must* be so. If a man is an accepted child of God, having been made a new creature, having received a new heart, and having the Spirit of God within, I want to know why he should continue living in an atmosphere of condemnation and melancholy, with a sort of sourness in his experience, so that he does not really know whether he is a child of God or not. Paul had all the assurance that it seems possible for a man to have, that he was accepted of God and was living a life of obedience to the Lord. And if he had that experience, you and I may have it. It is for every Christian that has received the new heart.

Justified by Faith

When the Lord changes a man's heart, he brings him into a state of justification, where all condemnation is removed, and where he approves him and looks upon him as an accepted child. This state of justification is obtained by faith. Many a man has tried for a long time to serve God without the consciousness of justification; and I believe there are few things the devil is better pleased with than for a Christian to go on year after year conscious of condemnation in his life, all the time dwelling outside of the realms of justification. How can Satan triumph over anybody's life more victoriously than to get him to join the church and profess to be Christ's, and yet all the time be saying, from the heart, I have neither peace nor satisfaction. O, how many times I have heard people say, with tears, their lips quivering, that they were continually in a state of condemnation, and did not have so much peace, joy, or satisfaction as they had before they accepted Christ! What a pitiable thing for a man to come into the family of God, and all the time be mourning.

weeping, complaining, and feeling that something is out of harmony in his life, and that there is no joy, satisfaction, or pleasure in the service of Christ. Such a person is in a pitiable state. For when the Lord takes a man and makes him a new creature, he has justified him and declared him to be righteous. Again and again, we are assured of this, and it seems almost unnecessary for me to prove it by Scripture.

But I will read one more text (Rom. 3: 22): "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Then why go on trying to make ourselves acceptable to God by works? Why not abandon that idea as heathenish and destructive of Christian growth, and once for all seize upon the glorious idea that justification comes by faith. Never let the devil cheat you out of that.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God; being justified freely by his grace." How justified? By works?—No. "Freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." You are justified how? By your works?—No; by faith in Jesus Christ. By your good deeds?—No; by faith in Jesus Christ. By the life you live?—No; by faith in Jesus Christ. So one man cannot say he is better than another, or more holy, or more righteous. We must all come to the same state, receiving the gift of righteousness from Jesus Christ. "Not of works, lest any man should boast." How?—By faith. Every poor soul may receive, through faith, from the Lord, all that he has to give,—the righteousness of his own beloved Son.

Living Under Justification

"But," you say, "after a man is taken into this state of justification, has been cleansed, and condemnation is removed, is it possible [and here is the crux of the whole matter] for him to remain in that state of justification? Why, I can go back in my experience to the very time when I entered into this state of justification, but I have lost it. Amid perplexities, I have drifted from it, and now it does not appeal to me as it used to." Away down here in the very time when Christ is about to come, in these last days when on every hand we see signs and wonders all declaring that the end is near, for a man to lose his way and say, I am outside of the realm of justification; once I rejoiced in it, but now there is sorrow, agony, pain, and

unutterable disappointment in my life, — it is an awful pity.

Is it possible for a man to enter into justification and remain there day after day and year after year? Let me read you two or three texts. I like the second verse of my text, in Romans 8: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Brethren, there is just as truly a "law of the Spirit of life" as there was once a law written on tables of stone; and this "law of the Spirit of life" can take a man out of condemnation, and keep him out, giving him victory over the deeds of the flesh while he lives in the flesh; and that is Christianity. To live in the flesh, but not to do the works of the flesh, is to live the life of Christ on earth. It is the Christian's privilege, while living in the flesh, to live a holy life before the Lord. Then, when the Lord comes in glory, he will not have to change our characters. They were changed at conversion, and we have grown into the image of Christ, by faith in him who made the change.

"The Letter Killeth, but the Spirit Giveth Life"

I wish to read in the third chapter of 2 Corinthians how Paul sets this forth. I like to look at it in this connection: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Therefore the Christian will never once think that he is righteous and without sin of himself. He will look upon himself as nothing, and his hope, his righteousness, and all that he desires is in Jesus Christ; Christ becomes everything to him, and his supreme desire is to be like Jesus.

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their

heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."

The Lord is that spirit that is glorious, even more glorious, he says, than the glory that shone in the face of Moses when he was with the Lord in the mount. The gospel says that the glory Moses had in the mount is not to be compared with this great transformation,—being made a new creature. When Moses came down from the mount, his face glistened and shone, and he could not be looked upon by the people. He had to veil his face. And Paul says that we who accept Jesus Christ have this glory even far more than Moses had it when he was with Christ in the mount. How? "The Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

I might go on and, in the next chapter, show you how Paul triumphed in this wonderful glory, how it rested upon him, and how the assurance came to him positively that he was accepted and beloved of the Lord. Let me read: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Then I read the fourteenth verse: "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." Any doubt there?—No, indeed! Paul says the Lord has driven away all that was sin, made us new creatures, and now will raise us up by Jesus Christ. And, in the next chapter, that wonderful thought is still carried on: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Any doubt about that? Any wondering whether we shall get to heaven or not? Paul says that if we die, we know that we shall have a resurrection. *We know.* Could there be a more solid foundation than that? "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Not of men, but of God! And, brethren, the whole gospel is to make a man sure he is going through to the kingdom. God never wanted men to doubt and hesitate, not knowing half the time whether they were going through or not. He wants men to be sure, whatever may come, to know that they are going to have eternal life through Jesus Christ. I tell you, brethren, if our religion cannot give us victory over sin, to the saving of our souls, it is good for nothing.

Victory Here and Now

There isn't a sin or a habit in your life that you cannot get the victory over if you will take it by faith. And you don't need ten years to get rid of a sin, or to get ready for the coming of the Lord. I have heard persons say, "O, if the Lord's coming is so near at hand, I shall not be ready!" How much time is needed for a man to get ready for the kingdom of God? If we had to work it out, our lives could hardly be long enough; but if a man takes eternal life as the free gift of God, through Jesus Christ, it doesn't take forever. When the thief hung on the cross, and Christ, in his dying agony, turned toward him, what did he say? You could have had a chance two or three years ago, if you had believed on me?—No! Though he was a thief, had done great wrong, had broken God's law, and now was near death's door, Christ said, "Verily, I say unto thee today, shalt thou be with me in paradise." How long did it take?—Just as long as it took the poor thief to believe that word. Was he ready for paradise?—Yes. By works?—No; by faith. How could he get to heaven?—By the imputation of righteousness through faith. And how can you get there?—By believing in Jesus Christ, who died for you. If the Lord can get a poor man ready for heaven while hanging on a cross in agony, don't you think he can get you and me ready?

How will this be accomplished? By our trying to do good and get sin out of our hearts? That is essential, but it doesn't get a man ready for heaven. He must be got ready by believing in Jesus Christ, who died for sinners. All these works, all this activity that comes in the Christian life, is not to get ready for heaven, but is simply living the life of Christ on earth, that we may help to get others ready for heaven. What a pity that the devil should keep so many of us over on the other side of this great faith in a state of condemnation, so that we never have the joy and peace of a trustful and believing heart. How sad that men are willing to live in condemnation when they might come to Jesus Christ and have their sins forgiven, be justified, and freed from condemnation. "But," you say, "shall we ever sin?" I am talking about salvation by faith. A man doesn't need to say, Shall I ever sin? He simply takes the grace of God by faith, and lives moment by moment, exercising this faith in Jesus Christ, all the time claiming victory and justification. And if, by temptation or in a moment of forgetfulness, he falls into the snare of the devil, he comes again to him who first cleansed his heart and made it right, and again is cleansed and justified by the blood of Christ.

What a wonderful privilege! It is ours to have this experience today. It is ours by every promise in the Word of God, and all we need to do is to take it by faith. May the Lord help us to lay hold of it, to seize upon it, to make it ours to our own salvation and to the glory of God.

The Tomb's Defense

C. M. SNOW

It is so lonely in the tomb,—
The silent tomb, where thoughts of men
Are turned from vain or glorious things
Back to material earth again,—
So lonely there!

It is so dreary in the tomb,—
The cold, white tomb of chiseled stones,
Where beauty fades, and flesh decays,
And earthworms burrow in our bones,—
So dreary there!

It is so silent in the tomb,—
The chilly tomb, where shout of crowd
Nor words of love can ever pierce
The enmuffling foldings of the shroud,—
So still, so silent there!

O, 'tis a dreadful place, the tomb—
Where man lies down to wake no more
To life, nor think, nor love, nor move!
What wonder that we dread the door
That opes the dreadful tomb?

Yea, 'tis a fearsome place, the tomb—
Where man must cease from all he is,
From all he would be, and pass out
Into the dark, black nothingness
Of night—eternal tomb!

Why art thou here to plague the race,
Thou cruel, dark, and silent tomb?
Why need we thee to crush our hope
And fold us in thy shroud of gloom?
Speak, Tomb, and tell us why.

Why dost thou punish us, bleak Tomb,
For being in the realm where thou
Dost rule, where thou dost sit as judge,
As jury, jailer? Tell us now
The purpose of thy sway, O Tomb.

We came not hither by design
Of our conceiving; could not stay
The plan or power by which we are:
Why dost thou quench our little day
As we were trespassers, O Tomb?

Could we have had the choice, and known
The fearful penalty of life,
We had not chosen to be born—
We had not faced this world of strife
To be but food for thee, O Tomb.

Thou hast no features that we love;
Thy visage is a fearsome sight
To freeze the marrow in our bones
And conjure specters in the night.
O answer us, thou ghostly Tomb!

THE TOMB:
Thy queries fret thee, child of earth,
And turn thy visage ashy pale.
Cease; I will answer thee, and then
Thou mayest again my cause assail;
But I will tell thee why.

I am not executioner,
I am not judge, of thee; but I
Thy jailer am alone to keep
What man did forfeit to a lie—
I keep that—I, the tomb.

And yet 'tis not for aye I hold
A chattel mortgage on thy bones;
I must relinquish claim when He
Shall come whose blood for thee
atones;
Then must I ope my gates for thee.

Yea, I shall fling them wide for thee,
And gladly so. If thou hast been
A child of faith,—if thou art his
By gift,—then shalt thou live again.
I cannot hold such when he comes.

I know 'tis drear in my embrace;
I have nor warmth nor life to give;
The fault is not mine own, but his
Who chose the wrong. It could not
live,
So ye die with it—so the tomb.

And were it not for Him who came
Unbidden to my cold embrace,
Thou hadst been always mine, and thou
In all the universe no place
Had found except the eternal tomb.

Then had thy lot been cause for grief
Unsuaged by hope—a dead, dark pall
Pressed down upon a world of woe
And tears and blood—and that were
all.

There is an exit from the tomb.

Thy Father is not joyed to see
The bloom of life and health decay,
The blossoms wither on the cheek,
Thy life, thy loved ones, pass away:
He hath no joy in such as this.

It hurts his heart, yea, more than thine,
When Death with cruel hand strikes
down

The object of thy love and his;
He shares with thee the hateful frown
Of him whose kingdom is the tomb.

I can but hold the dross; the pure
Is his whose blood has purchased life
For those who love the pure and true,
Who look to him, and shun the strife
And sin of earth—whose goal I am.

When he shall come and I shall ope
My portals at his word, the dead
Who owned his purchase and his right
Come forth to life. Its silver thread
His hand has welded through the
tomb.

Then lay thee down; for so thou must
When Death shall call for thee; but
know

Thy case is safe; for he who burst
My brazen bars did conquering go
The way he leads thee—*through the
tomb.*

REJOINDER:

I thank thee, then, O Tomb, for this thy
word
Of consolation to a burdened breast.
The clouds of gloom are parting even
now,

And through thy cold but shattered gates
I see
The glorious promise of a life beyond.
Yea, we shall live again; his love has
made

The shroud a chrysalis where folded lie
The mighty pinions of a living hope.
Though earth consume, or one great fur-
nace be,

Still are they safe, O Christ, who trust
in thee.

◆ ◆ ◆

THOSE that hope little cannot grow
much. To them the very glory of God
must be a small thing, for their hope of
it is so small as not to be worth rejoic-
ing in.—*George Macdonald.*

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EDITORIALS

A Champion of Liberty

IN an address before the diocesan branch of the Federation of Catholic Societies in Boston on November 15, Cardinal O'Connell gave a strong address on religious liberty, even going so far as to criticize with considerable vehemence the policy and attitude of the American government and its representatives in Mexico toward the present government in Mexico. He is reported to have characterized the present conditions in Mexico as "disgraceful anarchy," and to have condemned the agents of the Wilson administration in Mexico as "incapable." In that country, the cardinal declared, a conspiracy has for two years deluged the country with blood, drained its material resources, and "spread atheism and anarchy over a land once happy and industrious." His final appeal to the Catholic citizenship in this country reads:—

Every Catholic in the country should rise up and protest with all the legitimate power in his possession against the recognition of any government in Mexico or anywhere else in this continent which does not guarantee perfect freedom of religion as it is understood by the citizens of the United States.—*Washington Post, Nov. 16, 1914.*

If the cardinal's pronouncement were taken seriously by the Catholic citizenship of this country, and the government should do what they demand, the United States would spring at once into a state of "splendid isolation" in the Western Hemisphere; for there is not another independent republic in either North or South America that is based upon the principles of religious liberty as they are expressed in the fundamental law of this land. Therefore the American government would refuse to recognize any independent nation in the Western Hemisphere. Not another nation guarantees freedom in religious faith and practice as it is guaranteed in the United States. This would be preaching religious liberty with a vengeance.

But the cardinal does not mean this;

he does not really want this. If he did, he would be sanctioning the efforts of those elements in the South American nations that are seeking, against great odds, to bring about even a small degree of religious liberty in their respective countries. The attempt to amend the constitution of Peru so that the Roman Catholic Church would not be the only authorized or permitted religion in that country has been strenuously opposed by the leaders of that church in Peru. The American government has not been requested to withdraw recognition from Peru until she does amend her constitution in that particular.

For centuries the Roman Catholic Church was the only recognized or authorized church or religion in Mexico, and Protestants were persecuted, beaten, and killed for practicing and preaching evangelical Christianity in Mexico. There was no outcry then by any Roman Catholic cardinal, bishop, or priest against the recognition of Mexico until she should "guarantee perfect freedom of religion as it is understood by the citizens of the United States."

But now the Roman Church is in difficulty in Mexico. Her political activities have made her *persona non grata* with the new régime. She has lately promised that she would cease such activities, but the new government seems not very deeply impressed with her promises. Many of her churches have been desecrated or closed, her priests and nuns maltreated, much of her property confiscated, and her processions hindered; and all this by a people whom she has had under her absolute control and dominance for centuries. As it was in the Philippines, in France, in Portugal, so is it today in Mexico. In the Philippines the Roman Church had the powerful United States government to come to its rescue, to pacify the natives, and permit the Roman Church to come again into its own. Now she desires the same nation to come to her rescue in Mexico, protect her from her own children, and

help her to obtain control there again. The future of the Roman Church would look dark indeed to the cardinal if he did not feel that the church had the great Protestant nation America to come to her rescue from time to time and save her from herself in other lands.

Wherever the Roman Church has had complete control in a nation, her own course has killed her power and influence. Italy, the home of the Papacy, has stripped the Pope of his temporal power, and hampered him in other ways. France, "the eldest daughter of the church," has repudiated the hierarchy, stripped the Papacy of its control, taken the ownership of its churches out of its hands, outlawed its institutions and associations, and expelled the members of its religious communities. Portugal has done the same, Spain has threatened, and Mexico has laid heavy and ruthless hands upon the church. Infidelity is now rife in all these lands, and the same conditions are rapidly developing in South America.

Only in countries that are established upon principles that are antipapal in nature is the Roman Church safe from her own children; and this ought to be a demonstration, even to the Roman hierarchy, that if America were made dominantly Catholic, the Roman Church would lose the strongest guaranty of its existence; and that if the whole world were under her dominance, it would spell her certain ruin.

We should be glad to see religious liberty in Mexico, and in every other country in the world; but its truest and most sincere advocates are those who practice it themselves, and are as ready to guarantee it to others as to plead for it in their own behalf. c. m. s.

Francis Bampfield's Appeal

FRANCIS BAMPFIELD was one of the witnesses for the Sabbath in England two centuries and more ago. One of his tracts preserved in the British Museum is entitled "A Just Appeal From Lower Courts on Earth to the Higher Court in Heaven." It bears the imprint, "From Newgate Prison, the seventeenth day of the eighth month, 1683."

Thus a prisoner for the Sabbath of the Lord not only bore witness before men in various hearings in the courts, but bore his testimony to the public by the aid of friends outside and the printing press.

In this leaflet Bampfield is evidently answering accusations of disloyalty made against him because of his refusal to take the oath of loyalty to the government. But he explains that the judge at the sessions "openly did declare it as law that he who did take this oath was thereby bound to go to common prayer, to partake of the sacrament as the law

required, to go to no more private meetings, which the law condemns as unlawful conventicles, and was moreover thereby obliged to obey all the king's laws." He explains that he had already suffered nine years' imprisonment for nonconforming, and while loyal in all civil matters, was not prepared to subscribe to the terms of such an oath. So he was remanded to prison again.

Three months later Bampfield issued another leaflet, "A Continuation of a Former Just Appeal." In it he says, "I have been four times already at the bar in open sessions at Old Bailey." The Old Bailey was the law courts, at the rear of which stood the Newgate Prison. Still the authorities were endeavoring to extort from him an oath of allegiance which had mixed with it elements to which he could not subscribe.

One of his difficulties at this time was that he was being pressed to subscribe to a form of oath that had been leveled against popish recusants. He could not make the declarations abjuring popery. He said, "I never was, neither am I, infected with any of these gross and dangerous errors." Therefore he argued that the authorities had no right to present such a declaration to him, and that to prosecute Protestants under those laws was illegal. In closing this tract, which explains his position regarding the oath of allegiance, he says:—

I cannot, therefore, as so legally ministered and so judicially interpreted, take it, but must in the supplies of the Holy Spirit, patiently, quietly, cheerfully, thankfully, compose my whole man, to a ready taking up and willing bearing of my further cross, glorying therein in thus following my Lord and Master. Men having been resolved upon it to put me out of the protection of man and man's laws, and to bring me under confiscations and imprisonments, Christ has secured me of my being the more under his special care and custody. He hath promised me an hundredfold more now, and eternal life in the best world, and a liberty and glory with himself, with Father, Son, and Holy Spirit. The whole of this case issueth into this sweet meditation, holy resolution, and free self-resignation. Jehovah my Elohim, himself do with me and for me and by me, or suffer others to do against me, what seemeth good in his eyes.

On this last of his leaflets appears the subscription:—

Francis Bampfield. From Newgate Prison; where my imprisonment, with other former imprisonments in other gaols, for the sake of Christ and his Word, has now filled up ten complete years; all the glory be to him! Vulgarly, twentieth day of eleventh month, 1683 or 4.

Very shortly following this appeal from courts on earth to the court of God, Bampfield fell ill under the privations of prison life, and died in prison.

His stand for the right and his eminence as a man gave to him the sympathy

of very many who did not themselves lay hold of the Sabbath truth. One of the old chroniclers of the Church of England says that his body was followed to the grave by "a very great company of factious and schismatical people." Thus in the olden time, amid hardships and perils, lovers of the Word of God bore faithful testimony to the Sabbath of the Lord.

They had not the inspiration of a great movement, based on fulfilling prophecy; but they had the inspiration of loyalty to God's Holy Word, which was more to them than all else besides. They did not ask whether persecution or death for the truth of God lay before them. In fidelity to the command of Jesus Christ they followed him. Thus they kept the light of Sabbath truth glowing through dark days of intolerance and apostasy; and from their hands we receive the torch of truth to carry on to the end.

W. A. S.



Believing God's Prophets

THROUGH all the ages of the past the prosperity of the church of God has been in direct proportion to the faith exercised in the instruction which he has given through his special messengers. Jehoshaphat, the king, admonished Israel in his day: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." When Israel heeded this advice, the blessing of God attended the nation; but when they forgot the Lord and grew careless with reference to the instruction sent them, they were left to their own ways, and were given over to their enemies.

In an earnest, prayerful study of the Bible and of the special instruction given to this people, and an application of this instruction to our own lives, lies our only safety in these days of peril. Men today are discounting the Scriptures of Truth. They fail to make that appeal to the great Christian church which they made in the days of our fathers. The spirit of higher criticism has come in. The minds of many are confused, and they are ready to set at naught the sacred record.

We need to guard against the entrance of this spirit into our hearts. There is danger that the great truths of salvation shall not make that appeal to us that their importance demands; that the Holy Book of God will be lowered to the level of common literature. The Holy Scriptures should be our first and daily study. In them are revealed the way of life, and the means by which we may escape the thralldom of sin, and enjoy the liberty and bliss of heaven throughout eternity.

The gift of the spirit of prophecy has been associated with this movement from its early beginnings. Repeatedly has the Lord been pleased to give through his

messenger special instruction to this church. Many dangers have been pointed out; warnings have been sounded against the sophistries and subtleties of false doctrine; Christian duty has been made plain; the Scriptures of Truth have been exalted and magnified, and the church has been continually urged to greater diligence in their study. Surely, like Israel of old, we need to give diligent heed to these admonitions.

Next to the Book of God we know of no other literature so ennobling in its character, so spiritualizing in its influence, and so helpful to a living Christian experience as the Testimonies which have come to the church through the spirit of prophecy. We earnestly urge our readers to take up during the coming winter months a systematic reading of the "Testimonies for the Church." The little volume "Early Writings" will be found particularly helpful to every reader.

It is comparatively easy in these days of changing emphasis to depart from the old landmarks; to let reason supplant faith, and philosophy Christian experience. It does not take much persuasion for the mind of unbelief to accept the conclusions of Thomas Paine or Robert G. Ingersoll with reference to things in the Scriptures which are not understood. It is one thing to study the Bible and the Testimonies to detect error and to find inconsistency, and quite another thing to study this instruction prayerfully and humbly, with a desire to know the will of the Lord, and with our hearts open to the influence of his Holy Spirit. It is this latter spirit which we should bring to the study of these writings.

We have come to a time in the history of the world when we can cherish faith and talk faith, and so build up our faith and the faith of our brethren, or we can talk doubt and unbelief till doubt begins to affect and mold our whole Christian experience. We need, in our study of the Word and of the special instruction which has been sent to this people, to seek to build up the things that remain. In these days of doubt and distrust, of unbelief and disintegration, let us seek that calm and steadfast faith in God and in his revelations which will keep us firm and steady and unmoved.

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." F. M. W.



"Rome Never Changes"—No. 4 The Doctrine of the Immaculate Conception

THERE is perhaps no dogma of the Roman Catholic Church upon which more stress is laid at the present time than the dogma of the Immaculate Conception of the Virgin Mary.

In order to be a Saviour indeed, in or-

der to be an adequate, complete, and satisfactory sacrifice for sin, it was necessary that Jesus Christ himself should be free from sin. It was necessary that the kingdom of darkness should have no hold or claim upon him. The sacrifice must be without sin, or it could not be offered as the gift of God; for "he that committeth sin is of the devil," and "whosoever is born of God doth not commit sin." 1 John 3:8, 9. He who had himself broken the law (committed sin) could not free others from the penalty of sin by sacrificing himself in their behalf. The death of such a one would be but the penalty for his own sin.

Inspiration says of him who is our Sacrifice:—

"Ye know that he was manifested to take away sins; and in him is no sin." 1 John 3:5.

Of him we read again:—

"Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." 1 Peter 2:21, 22.

That is why it is possible that "the blood of Jesus his Son" can cleanse us "from all sin." 1 John 1:7. Then have we indeed a Saviour who "is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." Heb. 7:25.

There came into the Roman Church during the Dark Ages the idea that Mary the mother of Jesus was a sharer in the redemptive and mediatorial work of the Messiah. She was given the titles of "Mother of God" and "Queen of Heaven," both of which titles were of pronouncedly heathen origin. "The 'mother of the gods' was worshiped by the Persians, the Syrians, and all the kings of Europe and Asia, with the most profound religious veneration."—*Joannes Clericus, Philos. Orient., lib. ii. De Persis. cap. 9, vol. ii. page 340.* Tacitus proves that the Babylonian goddess, or goddess-mother, was worshiped in the heart of Germany, and Cæsar found this same worship in Britain, the god-mother's priests bearing the name of druids. From Herodotus we learn that in Egypt the queen of heaven was the greatest and most worshiped of all the divinities."—*Herodotus, Historia, lib. ii. cap. 66, page 117, D.*

The worship of the queen of heaven, the mother of the gods, was so prevalent in the days of Jeremiah that many of the chosen people of Jehovah adopted it and burned incense "unto the queen of heaven," and poured out "drink offerings unto her," even "in the cities of Judah, and in the streets of Jerusalem." Jer. 44:15-17. Through the influence of heathenism the worship of the female divinity gradually penetrated the Chris-

tian church, and Mary the mother of Jesus was given in the Roman Catholic system the position occupied in heathen religions by such goddesses as Semiramis of Babylon, Aphrodite of Greece, Venus of Rome, and others.

Placed upon that pinnacle of divinity, what follows is but the logical sequence. She is said to be "the life of the sinner, since she obtains for him the pardon of his sins."—*Glories of Mary,* by Liguori, pages 63, 64. She is declared to be "the hope of all the children of Adam."—*Id., pages 86, 87.* She is said to be "the patroness and protectress of the church in every great calamity, to destroy heresies, and to be the entire ground of hope for sinners."—*Id., pages 136, 138.* It is further declared that "a sinner can be saved only by having recourse to the blessed Virgin, whose infinite mercy obtains salvation for those who would be condemned by infinite justice."—*Id., page 164.* Romanists are taught to say in their prayers to Mary, "We hope for grace and salvation from you, and since you need but say the word, ah! do so; you shall be heard and we shall be saved."—*Id., page 143.*

These astonishing declarations are in harmony with the following names, which are given by the Roman Church to Mary: "Mother of Divine Grace," "Gate of Heaven," "Refuge of Sinners," "Ladder of Paradise," "Advocate of Sinners," "Way of Salvation," "Queen of Heaven." Liguori has gone so far as to declare that, in the matter of a refuge for sinners now, "there is but one, and that is Mary."

As the One who was to be the Saviour of the race must be without sin, the Roman Church found it necessary to place Mary before the world as a sinless being, if she was to play the part of a savior. Therefore there was evolved the dogma of the Immaculate Conception, which means that Mary herself was without a taint of original sin from the moment when she herself was conceived. This, if true, would make false the declaration of our Saviour that "none is good, save one, even God." Luke 18:19. As that claim can be truthfully made of none but God alone, it must necessarily follow that Mary is excluded, for she is human and in no sense divine. When Jesus Christ had passed the supreme test, we have the record of him that he was without sin and without guile. But the Scripture nowhere intimates this of his mother. Nevertheless, the decree of Pope Pius IX *Ineffabilis Deus*, of Dec. 8, 1854, makes this declaration:—

After imploring the protection of the whole ecclesiastical court, and after invoking on Our knees the Holy Ghost the Paraclete, under his inspiration We pronounce, declare, and define, unto the glory of the holy and invisible Trinity,

the honor and ornament of the holy Virgin, the Mother of God, for the exaltation of the Catholic Faith and the increase of the Christian religion by the authority of Our Lord Jesus Christ and the blessed apostles Peter and Paul, and in Our own authority, that the doctrine which holds the Blessed Virgin Mary to have been, from the first moment of her conception, by a singular grace and privilege of Almighty God . . . preserved free from all stain of original sin, was revealed by God, and is, therefore, to be firmly and constantly believed by all the faithful. Therefore, if some should presume to think in their hearts otherwise than we have defined (which God forbid), they shall know and thoroughly understand that they are by their own judgment condemned, have made shipwreck concerning the Faith, and fallen away from the unity of the Church; and, moreover, that they by this very act subject themselves to the penalties ordained by law, if by word, or writing, or any other external means, they dare to signify what they think in their hearts.—*"Dogmatic Canons and Decrees," pages 183, 184.*

That placed the seal of the church on the dogma of the Immaculate Conception. But it was not until the year 1854 that this occurred. It had been discussed previously. The Franciscans long and violently advocated the doctrine of the Immaculate Conception, and the Dominicans just as violently denied and denounced it. In all, fourteen popes opposed the dogma, and during the first eleven centuries of the Christian era not a single great name can be quoted in favor of it. The writings of the Fathers for the first five centuries do not even mention it. When it was first proposed, it was vigorously opposed by Bernard, who is now a canonized saint of the Roman Church. Later when Duns Scotus championed the doctrine, it was opposed just as strongly by Thomas Aquinas, who also is on the list of saints of the church; and when it was finally promulgated by Pope Pius IX, the Jansenist bishops protested against it. As for the early apostolic church, it was never so much as hinted at in those days.

In spite of this, we have the dogma of the Immaculate Conception as one of the most drastic and compulsory dogmas of the Roman Church. Its acceptance is obligatory upon all. One writer says that although "admittedly unknown to the apostles, unknown to the early Fathers, unknown even to many of the popes, and opposed by others, and that it has been bitterly denied by many of the leading doctors of the church, Romanists are now required to believe it as necessary to their salvation. Pio Nono [Pius IX], in his bull, declared: 'If any should presume to assail it (this doctrine), let him know that he will incur the indignation of the omnipotent God, and of his blessed apostles, Peter and Paul.'"—*"Romanism Analyzed," page 233.* The excerpt from the bull of Pio

Nono is quoted from the *Tablet*, Jan. 27, 1855.

It cannot be successfully denied that in the matter of the dogma under discussion, the Roman Catholic Church has made a change, a radical change, and a revolutionary change. What the doctors and saints of that church have denied and opposed with all their ability; what that church stood out against, and often vehemently so, for many centuries, is now a compulsory dogma of the church, which no one must question on pain of the church's curse, and whose acceptance is now made one of the first requisites of salvation. And this revolutionary change was made in order that the Roman Church might exalt Mary to a place which God never designed she should occupy, a place which in the very nature of the case she never could occupy, the place and the rôle of advocate and mediatrix for sinners, a position which only He who died for our sins could occupy.

Rome does change, and every change carries her farther away from the purpose and plan of God than she was before the change was made. C. M. S.



The Gospel in Its Purity and Simplicity

IN its purity and simplicity is found the power of the gospel message. Whenever these qualities have become corrupted with an intermingling of error or a departure from simple forms, the power of the gospel message has waned. The apostle Paul declares that in his preaching he "determined not to know anything . . . save Jesus Christ, and him crucified." The message which Paul bore did not meet the standard of unbelief erected by the Jew, nor the philosophical reasoning of the Greek. In the sight of the former it was a stumbling-block, and with the latter it was counted foolishness. But to the one who received it as a little child, whether Jew or Greek, it became "the power of God unto salvation."

The Gospel in the First Century

The power of the gospel message in the first century was symbolized in the prophecy of the seven seals by the white horse. "And he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6: 1, 2. But this glory of character which clothed the church of the first century, and the power of conquest which attended it in spiritual warfare, soon passed away. The red horse of the second seal became the fitting symbol.

The apostle warned the elders of the church at Ephesus that soon after his departure grievous wolves would enter

in among the flock, speaking perverse things, to draw away disciples after them. Acts 20: 29, 30. With the passing away of the early disciples this work of disintegration made rapid strides. The mystery of iniquity, which worked in Paul's day, early developed into the man of sin.

The direful result to the church of God every student of history knows. The church lost its God-given power, and substituted the feeble power of human aid. Forsaking its true husband, the Lord Jesus Christ, it joined affinity with the governments of earth.

The Reformation Period

We see the operation of these same principles in the days of the Reformation. The blessing of Heaven attended in a signal manner the preaching of the gospel under Luther, Melancthon, and their associates. Thousands forsook the communion of the Roman Church, and enrolled under the banner of Prince Immanuel. The darkness of superstition was swept away by the light of the gospel truth; the formal ritualism of the Roman Church was supplanted by a simple worship. But with the passing of the pioneers of that movement, the fine gold became dim; the pearls of truth became intermixed with the rubbish of earth; the simplicity of the gospel message was corrupted, and a loss of spiritual power came to the church of Christ.

The experience was repeated in the days of Methodism. No student of history can deny that the mighty power of God attended the preaching of the Wesleys, Whitefield, and other pioneers in that movement. And we are glad to believe that in our own day many devoted Christian men and women are still found in the membership of that church. But with the growth of members and increase in material prosperity, that old-time simplicity has given place to formalism and indifference.

Learning From Others' Experience

These lessons are for us as a denomination. The power of this message in its beginning was found in its purity and simplicity. These qualities must constitute its power in the present time. Since the beginning of this movement, a new generation has come onto the stage of action. Gathering impetus with the passing years, the last decade has marked a wonderful growth in our membership. The majority of our members and of our laborers know little by actual experience of the trials, the sacrifice, the self-denial which marked the early days of this work. Many false standards exist in the world around us. Many voices are demanding recognition. Do the changing times and the new conditions demand a change of standards, new ideals? In our judgment, far from it!

The old standard of sacrifice, of simplicity, of consecration, must be maintained if this work shall accomplish its divine mission under God; and this standard will be maintained by those who go through and triumph with this work at last.

Two Classes in the Church

We appreciate the loyalty of our people today. Men and women on the firing line, away out in the great beyond, meeting darkness and error and superstition, are standing true to God. They have not counted their lives as dear unto themselves, but have laid all upon the altar of God's service. And we remember as well the fathers and mothers who have given their sons and daughters for this work; the toilers in mill and mine, in office and field and factory, who by closest economy are giving of their hard-earned means to carry forward this work in its various departments.

But others, we regret to see, are permitting the spirit of worldliness to enter their lives. By the time spent in worldly sports and pleasure, by their manifest love of money, by their dress and deportment, by the way they relate themselves to the church and its activities, they indicate that another spirit than the spirit of this message possesses their lives. To these Heaven calls today. While yet there is opportunity for repentance, they need to find in God a new experience.

Temporal Versus Eternal Riches

As the man in the parable gave all his possessions to buy the field containing the priceless treasure; as the apostle Paul in his day knew nothing but Jesus Christ and him crucified; as the pioneers in this movement were controlled by the one absorbing purpose to give this message to all nations of men,—in the same way we ourselves must place all upon the altar. It may require the sacrifice of property, of friends, of position; it will mean the turning aside from the honors and emoluments which the world holds out to us; it will mean the giving up of personal pleasure and convenience; but O, the reward is worth the sacrifice!

Let us maintain a oneness of purpose, a simplicity of life, and Christian living befitting those who expect the speedy return of their Lord and Master. Let us not permit the standards of the world to become our standards, the forms and fashions and follies of the world the gauge of what we shall say and do. Let us not mistake denominational activity and material prosperity for individual Christian experience. Denominational religion will not save us. We must have a personal, individual experience in God. The gospel in its power, its purity, its simplicity, must fill our hearts and mold and fashion our lives.

Engaged in a Great Work

THE prophet Nehemiah represented the work of the Lord in a time of great crisis. He was called of God to bear heavy responsibilities during that period of apostasy and crisis, because he was trustworthy. His loyalty was based upon principle. He could not be swerved by prospects of honor, bribed by worldly goods, cowed by the laughter of opponents, nor intimidated by threats. His anchorage was the Rock of Ages.

The secret of his devotion was the estimate he placed upon the work of God in his day. He regarded it as a "great work." If he had placed a low estimate upon that work, regarding it as insignificant and scarcely worthy of his endeavors, the record of his life would have been very different. Self-interest would have eclipsed his interest in the cause of God, and a worldly spirit instead of the spirit of the Master would have captivated him.

Humility and Devotion Indicate a Sense of the Greatness of the Work

Self-sufficiency, independence, lack of humility and devotion, are always accompaniments of a high estimate of self and a low estimate of the Lord's work.

As Moses bowed low in humility and pleaded his own insufficiency in the presence of the great undertaking of leading Israel from apostasy in Egypt to the land of Canaan, and Daniel in deepest contrition confessed his own sin and the sin of Israel, and set his face to seek the Lord, "by prayer and supplications, with fasting, and sackcloth, and ashes," for deliverance from Babylonian captivity; so when Nehemiah learned that the people of God had been carried away captive, and those left in Jerusalem were in great affliction, he "sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven."

A sense of the gravity of the sin of Israel's apostasy which had brought upon them these calamities, and of the greatness of the undertaking to awaken them to repentance and restore them to their inheritance, brought the prophet low at the feet of the Great Counselor, with a powerful plea for the aid of the Mighty Helper in the accomplishment of this work. That fervent petition availed much. It was the foundation stone of the restoration of the "broken down" wall of Jerusalem, because it was the beginning of a reformation movement that brought Israel back to their allegiance to God, and coupled their weakness in captivity with his almighty power for the restoration of their city, government, and nation.

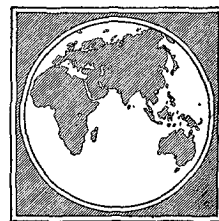
R. C. PORTER.



"THEY reap the richest harvest of good deeds
Who sow the living words — most precious seeds."



THE WORLD-WIDE FIELD



The Celebes, East Indies

F. A. DETAMORE

FROM a native away up in the Celebes we received a letter asking us to send him some of our books and pamphlets from Batavia, that he might sell them to his people. None of our workers are acquainted with him, and we do not even know how he learned of our work, or of our books; but we decided to send the literature, for it would do some good even if we never received the money, which he promised to forward to us as soon as he had sold the books.

After a long time he sent the money for those books, and ordered more, this time a large number. We decided to let him have them this time also. Months rolled by before anything was heard of him again, but at last a letter came with part of the money, and a request for more books. These were sent, and the money for them and the others was received later. We do not know what it all means, but it would seem that the Lord is going out before us to open the way for the message of love to enter that part of our field where nothing has yet been done. Perhaps the heart of the Infinite is unwilling to wait longer to give light to those dying in darkness.



Atchin, New Hebrides

C. H. PARKER

[This personal letter was written to the Mission Board shortly after Brother and Sister Parker were left alone at this newly opened mission. There had been an uprising in that part of the island, and some missionaries at another mission had been killed, and doubtless eaten.]

THE good work is progressing here on the island of Atchin. We have had no fears, for we know that we have a mighty fortress in the God whom we serve, and whose we are. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe [lifted aloft]." If we can serve this message better in death than in life, then we want to sleep the sleep of the righteous. We believe, however, that we shall live, and have the glorious privilege of seeing this people sitting at the feet of Jesus, clothed, and in their right minds.

There is nothing in this world that is worth a passing thought; the cross of Calvary is the focal point, and there we want our compass to point each moment.

This is a wonderful work, and the greatest wonder of all is that God has connected us with it, and counted us faithful by putting us into its ministry. May our part be perfectly performed, and may we be able to say at the close, "I

have fought a good fight, I have finished my course, I have kept the faith;" so that Jesus can say to us, "Well done, thou good and faithful servant."

In just five weeks we shall be leaving for Australia, to attend our union conference. We expect to be gone about four months. We are sorry to leave the work here just at this juncture, as the omens of the coming day for this people are very plain. Some are already beginning to struggle under conviction, eyes sparkle with interest and fill with tears, while oftentimes the voice is choked from feelings that are aroused. I read what you wrote me to communicate to one of the men here. It would have done you good to see his eyes fill with tears, and hear his voice choke, at the thought that there were people over in America that loved Man-Atchin, and that they were praying for him. Such communications are a great help to us in laboring for a people like this.

We have been supplied with additional help in the person of Brother Wright. This relieves us some, but the weight of the work here is increasing very fast, and it will grow heavier instead of lighter. The Fijian government has refused to grant permission to one of our native workers of Fiji to come to our assistance. But the Lord moves in mysterious ways his wonders to perform, and we know that even this he will turn to advantage for the work here.



In Nigeria

OUR first step toward the West African mission field was aimed at the Yoruba country, now included in southern Nigeria. An interest, however, in the Gold Coast, turned our first workers in that direction, in 1893. This year, however, the work has been opened in Nigeria by the European Division Conference. Elder D. C. Babcock, formerly of Sierra Leone, is there, leading out in the work. From a recent letter we take the following items of interest concerning the work rapidly progressing in this new field:—

"By invitation from the chief at Ibadan, I had a very pleasant interview with him. He gave me an earnest invitation to open our work in that city of 180,000 people. Our present location is about sixteen miles from this place. It is on the site of the old city of Erimu, once very large and prosperous. Here are remains of the old fortifications built to protect the people from the invasions of the Egba tribe, at Abeokuta. They eventually captured most of the Erimu people, destroyed their city, and sold them into slavery.

"The Yoruba people have evidently

been quite industrious. Traces of their mining iron ore and of the manufacture of implements for the farm and of cutlery are yet found on the land where we are located. We dig pottery of almost every description out of the earth, part of it evidently very old. Some of the work was quite artistic.

"Owing to the time required to get official promise, we have not yet been able to erect a suitable place to live in. Our present house is built of galvanized iron, and some days the heat is almost unbearable to our children. But we cannot do better. Now that there is war, we do not know how long we may have to wait.

"We are not idle, however. We have two schools in operation. One young man that we took into our family while he was yet a little boy in Sierra Leone, is now conducting a school three or four miles from our location. He has learned to speak the Yoruba in about five months, so that he can carry on ordinary conversation. We shall probably open a third school in two or three weeks.

"Brethren Dauphin and Morgue are both doing well in the language study. A young man, the son of the Erimu chief, and our teacher in the language, has accepted the message. This young man can also speak the Hausa language."

Is It Too Much?

WORTHIE HARRIS HOLDEN

JEHOVAH calls the house of Israel,

Who in the latter days abide on earth,
To greater light and blessings in its train,
To greater heights of goodness to attain,
And to a nobler sacrifice of worth.

The annals of the years reveal how men
Gave their hearts' blood to claim a
diadem;

How torture, scourging, banishment, and
death

Ne'er won a faint recant with bated
breath—

So bravely stood these sons of second
birth.

Not now are many called to charge the
foe

Or meet one mighty, grievous, dire woe;
But each a covenant with God must seal
By sacrifice, allegiance to reveal—

A daily, hourly dwelling at the cross,
No arbitrary, barren mandate this,
But fruitful, for our good and highest
bliss,

To purify the true and lose the dross,
Upon the altar lay thy meager all,
For tribute to the Infinite too small;
Cry to Gethsemane and Calvary,

Is my life sacrifice *too much* for thee?
And thou shalt ask a greater, heavier
cross.

"To realize the full value of prayer,
we must realize it as not only a means,
but an end; what boon or privilege we
ask in prayer could be higher than the
privilege of prayer itself, the privilege
of holding communion with the Most
High?"

PROMISE, prayer, performance, are
three links in the chain of blessing. If
the middle link is missing, we have no
right to expect the third.—D. L. Moody.



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.

Practical Problems of Home Makers—No. 1

MRS. C. C. L.

Letter to a Perplexed Mother

I HAVE been very much interested in reading your letter, and my sympathy certainly goes out to you in your perplexing situation. I hardly know where to begin, but I want to congratulate you on having so many boys. Perhaps I should tell you that I am not prepared to sympathize with the one condition you speak of, that of not liking boys; for I like boys very much, although I confess I do not always understand them. However, I think boys would be more easily managed if more people understood them and tried to hold their interest and their sympathies.

You speak of poverty. That is the common lot of many, and we have to make the best of it. I am very sorry about your poor health. I certainly hope that it will soon improve.

On general principles, the best thing to do is to enter into as close companionship as possible with the boys. Plan little surprises for them, and strive in every way you can to win their affection; because, if they love you and see that you love them, you will be able to accomplish much more for them than if you simply deny their requests. It is sometimes hard for boys to see that their parents are working for their good when they are denying them the privileges which the boys think are only reasonable.

You speak of the little boys going away, but do not say whether or not they have returned home. I am anxious to know whether they have come back. Usually boys who do this are glad to return. I think it is well at such times to say as little as possible, but try to show affection and interest for the youngsters.

You speak of having fallen into many evil ways. Now, I do not need to tell you that the first thing to do is to put away these things. You cannot, of course, expect the Lord to bless you when you continue to do the things which your conscience disapproves. If the children see that you are sincerely striving to overcome, and you manifest patience and kindness in your dealings with them, it will help them to be more obedient.

I think perhaps your poor health is one cause of your darkness. It may be that your feeling of depression is due to that more than to wrongdoing. I deeply sympathize with you in this frame

of mind, for I personally know something of what it means to be in darkness. I think, as I have said before, that it may be largely due to your physical condition, for poor health and a run-down condition of the nervous system have a great influence on the mind. Now, can you not cheer up, my sister? God is very pitiful, and he is especially tender to mothers who are striving to hold up a high standard in their homes. I should advise you to trust the Lord and cultivate a cheerful spirit. Try to hum or sing little songs of faith, and let the sunshine come into your life. This will have a wonderful effect on the children, and I am sure it will lighten your heart.

You speak of having been so disappointed when you found that the family cares took you away from giving the message. I wish I could help you to see that the mother who in her own home holds up the standard of righteousness and is trying to bring up her children for the Lord, is really in the work. Who could have a greater mission than to have the rearing of children in the principles of righteousness? Do you not remember that the spirit of prophecy says that the mother who abides at home and faithfully performs the tasks devolving upon her is doing as great a work as the minister in the desk? Now, I want you to put the thought forever from your mind that you are not in the Lord's work. You are doing a work that no one else can do for you; and while these children are about you is your opportunity to plant seeds of truth and righteousness in their minds. You cannot tell what they may do as they grow to be men. I want to encourage you again to look up and cheer up. Put away everything that you are conscious is wrong, and trust God to bring out all right in the end those things over which you have no control.

I notice that you speak of the amusement question. I should try to plan amusements at home as much as possible, and sometimes the neighbors could come in and spend the evening in some simple, wholesome way that would satisfy the children while keeping them under the supervision of their parents.

I shall be glad to hear from you again. I am much interested in your problems, and deeply sympathize with you; so please be free to write me, and if I can help you in any way I shall be glad to do so. I pray that the Lord may give you light, and health, and strength, and that your children may grow up to be obedient and may prove a joy to you.

"The Law of Kindness"

MRS. S. N. HASKELL

A YOUNG mother in her kitchen, busy with the morning work, discovers that five-year-old Johnny is entertaining himself by making paper tapers and lighting them in the kitchen fire. At once the command is given, "Johnny, do not play with the fire." But Johnny, unmindful of her words, lights another taper. In a higher tone the mother calls out, "Johnny, did I not tell you to quit playing with the fire?"

But Master Johnny has never been taught to respect the simple commands of his mother. Mere words mean nothing to him, and he proceeds to light another taper. In a rage the mother calls out, "Johnny, if you do not stop, I will punish you."

That alters the situation. Johnny has vivid memories of punishments of various kinds administered in anger by his mother, and he leaves the fire to find other entertainment. The mother's command has no influence over his actions; he follows his own will until punishment for doing so seems certain if he persists.

Ten years have passed, during which time Johnny has been governed not by the word of his mother, but by the fear of punishment and scolding.

Johnny, at the age of fifteen, chooses foolish amusements and wicked companions. He is too big to fear the punishments his mother inflicted in his childhood, and he has become soured and hardened by her angry scolding.

The mother is heartbroken; she sees him going down to destruction, but has no power to hold him. It is a pitiable sight, but a common one in many homes.

What is the difficulty?—Simply this: the "law of kindness" is not known. Many connect law only with threats of punishment, made in anger. That is not the law of kindness, but an unstable government. The law of kindness is firm and steady, based upon sound judgment, always the same. The law of kindness does not condemn a wrong act in the child today and overlook it tomorrow. It rules every day alike.

The mother who requires obedience to the first command, spoken in a kind, gentle tone, and never repeats the command a second time, will control her children by her word, and not by fear of punishment. "Her children arise up, and call her blessed." Prov. 31:26, 28.

I know a quiet little mother of stalwart sons who taught them from babyhood to mind her word, and now they, like Esther, still respect the word of their parent. Esther 2:20.

The Good Book says, "A child left to himself bringeth his mother to shame." "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Prov. 29:15, 17. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19:18. There is no hope in chastening him when the mother has lost control of her own spirit and is in a fit of anger, neither is there hope after the child has entered manhood or womanhood.

Mothers, did you ever stop to think that when you are teaching your babe in the high chair to mind your simple word once spoken, you are laying the foundation for your child to obey the Word of God? God has given us his simple word. We are to obey it because it is his word; not from fear of punishment, but because we love him.

When children are taught to obey the word of their parents, and that obedience is enforced by firmness and kindness, the children will love their parents and fear to disobey them. From such Christian homes children are sent forth into the world with a reverence for the Word of God which will shield them when assailed by the tempest of sin and wickedness.

How can children really love parents who are continually nagging and scolding them? There can be no tender love in such homes. How sad it is that—

"We have careful thought for the stranger,

And smiles for the sometime guest;
But oft for our own, the bitter tone,
Though we love our own the best."

South Lancaster, Mass.

Truthfulness

MRS. E. G. REAVIS

HONESTY of purpose in a man counts for much in life, when founded on a just estimate of himself, and a constant obedience to the principles he knows and feels to be right.

"No man," said Benjamin Rudyerd, "is bound to be rich or great—no, nor to be wise; but every man is bound to be honest." But the purpose, besides being honest, must be inspired by sound principles, and pursued with undeviating adherence to truth, integrity, and uprightness. Without principle, a man is like a ship without a rudder or compass, left to drift hither and thither with every wind that blows. Talent is by no means rare in the world; nor is even genius. But can the talent be trusted? Can the genius?—Not unless based on truthfulness, on veracity. It is this quality, more than any other, that commands the esteem, the respect, and secures the confidence of others.

Truthfulness is the foundation of all personal excellence. It exhibits itself in conduct. It is character in action, and shines through every work and deed. It means reliability, and convinces others that it can be trusted. One is already of consequence in the world when it is known that he can be relied on; that when he says he knows a thing, he does know it; that when he says he will do a thing, he does it. Thus reliability becomes a passport to the general esteem and confidence of mankind.

The principles of truth and uprightness have their beginning in early life, in the home, where habits are formed and characters molded either for good or for evil. It is in childhood that the mind is most open to impressions, and is, like fire, easily kindled. Ideas are then caught quickly and maintained throughout life.

Childhood is life's human mirror reflecting in afterlife the images first presented to it. The first things usually continue forever with the child. The first joy, the first sorrow, the first success, the first failure, the first achievement, all contribute to the painting of the background of his life. The child cannot help imitating that which it sees. Everything—manner, gesture, speech, habit, character—is to him a model. Models for children are, therefore, of great importance in molding the nature of the child; and if we would have them have good characters, we must necessarily present before them good models. Now, the model most constantly before every child's eye is the mother.

Example is far more than precept. It is instruction in action. It is teaching without words, often exemplifying far more than language can teach. In the face of bad example the best of precepts are of but little avail. The example is followed, not the precept. Indeed, precept at variance with practice is worse than useless, inasmuch as it only serves to teach the most dreaded of vices—hypocrisy.

As children have some conception of consistency, the lessons of the parent who says one thing and does the opposite, are teaching the children to do what the parents do rather than what they say. If you would know something of the impressions made upon a child through home influences, watch the little girl playing with her doll. Here is an instance: A mother heard her little one scolding her dolly in no uncertain tones, for some imaginary wrong, using the exact words her mother had used to her. This led the mother to ponder. She changed her method of discipline, and, sure enough, later on, Miss Dolly received milder treatment.

Another mother noticed her little girl playing "visit" with her dollies. She had one dolly calling on another. The home dolly expressed great delight upon seeing her visitor, and urged another call *real soon*. That sounded very cute to the mother, who was listening; but imagine her consternation when, the visitor having gone, the home dolly said she hoped she would not come again, because she was not a nice dolly anyway.

Untruthfulness exhibits itself in many forms: in exaggeration; in disguise or concealment; in pretended concurrence in others' opinions; in making promises, or allowing them to be implied, which are never intended to be performed; or even in refraining from speaking the truth when to do so is a duty. If a child is allowed to exaggerate when relating an incident, without due correction, until he forms a habit, he soon receives the idea that the exact truth is not necessary. While it is true that young children play with words without understanding all they mean, yet by careful watchfulness and example they can easily be taught to distinguish the difference between truthfulness and untruthfulness.

To gain truthfulness in our children, to have it a part of their nature, it is imperative that we persistently watch

for even slight deviations from the facts, and insist upon the truth, the whole truth, and nothing but the truth. There are many instances of early impressions made upon a child's mind, springing up into good acts, late in life, after an intervening period of a sinful life. Parents may do all they can to develop an upright and virtuous character in their children, and it may apparently be in vain. It seems like bread cast upon the waters and lost; and yet sometimes it happens that long after the parents have gone to their rest, it may be twenty years or more, the good precepts and the good example set before their sons and daughters in childhood, at length spring up and bear fruit. One remarkable instance of this kind was that of John Randolph, an American statesman. He said, "I should have been an atheist if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hand in hers, and cause me, on my knees, to say, 'Our Father which art in heaven.'" We have this promise left us, "Train up a child in the way he should go: and when he is old, he will not depart from it."

So, then, let us as mothers take courage while faithfully performing the duties lying at our door, as the home missionary worker, for the precious little souls intrusted to our care. It is not enough to feed and clothe their bodies; our greatest concern is to feed their little minds with the fruit of the Holy Spirit; to clothe with the cloak of right doing, or righteousness.

Therefore, if we would have truthfulness in our children, we must be truthful ourselves — truthful in words, truthful in motive, and truthful in example.

Takoma Park, D. C.

The Power of Example

I WONDERED in my childish way how it was that father never suspected me of doing what he so openly and in my presence accused mother of doing. It was the same with mother. If she ever missed change from her purse, she suspected the wash woman, or the iceman, or the errand boy — any one and every one but her daughter. I suppose she never realized that in teaching me to deceive father, she was teaching me to deceive not only him, but herself and others as well, and that, in letting me know how she took money from father without his knowledge, she was giving me a lesson in dishonesty that I could hardly fail to learn.

Like many parents, mine were not alive to the fact that every word and action I heard or saw in my home was just so much training along the right or wrong line of life. Father and mother gave me good housing, dressed me seasonably, sent me to school, punished me when it satisfied them to do so; but it was all without the slightest perception of the truth that when womanhood was reached I should be what they, in their wisdom or lack of it, had made me. Out-

siders, doubtless, thought I was well brought up, and would have pitied my parents — certainly not blamed them — had I been found straying into any path of vice. But in this apparently good upbringing I was never taught the lesson of self-control that every child needs. I was not even taught to be industrious. When, as a child, I tried in my busy little way to help mother, I was told that I was more bother than my assistance was worth. Later, when mother wanted me to set the table, wash the dishes, or make my bed, I did it unwillingly, or got out of it altogether. — *The Mother's Magazine*.

Our Costumes

MRS. H. E. SAWYER-HOPKINS

WHAT saith the Scripture regarding our dress?

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9.

Our dress should be modest, cleanly, healthful. It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. The most beautiful dress, he says, is a meek and quiet spirit, which in his sight is "of great price."

Extravagance in dress and gaudy colors are prohibited. "Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display." — *Ministry of Healing*, page 288. A fantastic taste of putting on different colors is bad.

Look at the people of this world, madly rushing into the freaks, follies, and vanities of fashion. They seem to be striving to imitate the poor ignorant Indian and some of the customs of the heathen nations. Many who profess to be disciples of the meek and humble Nazarene, and to be looking for his soon appearing, are following customs and practices unbecoming to their profession.

God's children are to be peculiar above all people upon the face of the earth, not patterning after the frivolities of this vain world. "And as soon as any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as his children." — *Testimonies for the Church*, Vol. I, page 137.

Patterning after the changeable fashions takes valuable time and involves needless and unnecessary expense. "Useless trimmings and adornments should be discarded." Those God-given moments devoted to embroidering and fancywork are not pleasing to him soon to claim his own; far better spend the time in prayer and studying how to reach the youth, relatives, and friends who are perishing for the knowledge we have.

A warning comes to us: "Delay shall be no longer." Time is fast hastening on, and we are on the very verge of the eternal world. A crying need for means constantly comes to our ears: "A dearth is in the treasury;" "Missions are languishing;" "Some may be compelled to return because of a lack of means to assist missionaries who have left home, friends, and pleasant surroundings to labor in foreign lands." Can we read such stirring appeals and fail to be moved enough to practice self-denial in our manner of dress? Is it possible that we are so blinded by the god of this world that we fail to see beauty and simplicity in plain costumes? May the mist be removed from our eyes, and we be enabled to sense our true condition before it is too late. "In these last days fashions are shameful and immodest." "The inhabitants of earth are growing more and more corrupt, and the line of distinction must be more plain among the Israel of God, or the curse which falls upon worldlings will fall upon God's professed people."

Why not have a reformation on this question, and let it be our chief and highest aim to be loyal and true to our high and holy calling? King Immanuel demands it.

Loma Linda, Cal.

"SILENCE marks the working of the greatest forces of life. No ear hears the sun draw up into the sky the countless tons of water that fall in rain. No man hears the groaning of the oak's fibers as it grows to its strength and height. Noise is usually an aftereffect, and does not often accompany initial power. Sounding brass and tinkling cymbal are noisy, but not powerful. So the will reaches its decisions in silence, and it does not need much shouting to know when a man is in earnest. Love grows without a sound. The great Fisher of men worked quietly, as fishers usually do, and, as Isaiah said, not crying nor lifting up his voice in the streets; yet he was doing his Father's work every minute. We need not become anxious when our sincerest work makes no great noise nor has any immediate effect. If we are dead in earnest, let us do what we can and keep still. Our great Partner is a silent partner."

"AND sometimes on the wings of storm
He comes,
In the deep midnight of our black despair.
Mid raging waves, and winds that
never cease,
When the helm fails us and the cold
benumbs
Our helpless hands, then as we lift our
prayer
He speaks, and lo! our hearts are filled
with peace."

"LOVING words are strains of music,
Dearly prized and treasured long;
Like the echoed tones that linger
When the bird has ceased its song.
They are treasures, golden treasures,
Making brighter all our pleasures."



THE FIELD WORK



Newspaper Publicity in California

MORE than 300,000 persons were reached with anti-Sunday law articles through the California newspapers during the religious liberty campaign which closed with the election of November 3. Returns received to date indicate that the Sunday bill has been defeated by at least 40,000 votes. However, all the ballots have not yet been counted, only 1,405 out of 4,585 precincts having been heard from. The returns to date show that 133,289 voters favored the bill. How many more votes it will have received when the final returns are given, we do not know.

The ballot this year was a large one, containing forty-eight initiative and referendum measures, besides the candidates. Sunday law advocates waited until almost the last moment before filing their petition, the bill being No. 45 on the ballot. This gave only a short time to work against it, while advocates of the measure had all summer to work for it. When it became known, about two months before election day, that the bill would be on the ballot, the Pacific Union Conference Committee voted to secure publicity as far as possible through the newspapers, and to print a large number of leaflets for free distribution. Elders J. O. Corliss and W. M. Healey wrote these tracts, and directed in their distribution.

At least fifty-two newspapers printed articles against the bill. Brethren throughout the State wrote to their home papers, telling how similar laws had operated in other States, and how Sunday laws are bringing about a union of church and state, which is disastrous to the country.

In one case a sister took a communication on religious liberty to the editor of a newspaper in her town, but he refused point-blank when she asked that he print it. Later she went to him with another letter. She found him more agreeable. He consented to print her letter if she would make it reasonably short, as he had received a letter that morning from one of the advocates of the law, and had promised to use it. The two letters appeared side by side in the next issue of the paper. The person who wrote the article favoring the law, saw his error, changed his mind, and wrote a second letter to the editor, in which he said he had decided against the bill, and advised everybody to vote "No." How many more changed their minds upon reading the articles is hard to say.

A number of our brethren and sisters wrote for more than one newspaper. One brother says he sowed his town with literature, and that in the district covered, the vote was four to one against the Sunday bill; while in another town near by, the vote against the bill was only one and three fourths to one. This brother also lectured against the bill at places where the ballot measures were discussed, and wrote several articles.

Some of the California newspapers wrote editorials showing the evils of Sunday legislation, basing them upon the leaflets or other material put out by this denomination. Other newspapers copied these editorials word for word.

FRANK A. COFFIN.

Church Dedication

FOR several years the church at Camden, N. J., has been meeting in rented halls, and as a result the work has not advanced as it should. Two years ago last spring we invited Elder M. C. Whitmarsh to take up work in this city. Two tent efforts and a camp meeting have been held there since that time.

About a year ago the church, under the leadership of Brother Whitmarsh, began to plan for a building. The Lord has blessed all the way along in the effort, so that Sunday, November 15, we were able to dedicate a fine brick building to the worship of God. Elder W. A. Spicer preached the dedicatory sermon.

This building is worth \$6,000, with a debt of less than \$2,800, and provision has been made for raising that. The membership is now over seventy. Seven have recently been baptized, and others are now ready for baptism. We are thankful for the way the work is advancing in these Eastern cities.

A. R. SANDBORN.

Field Notes

THE baptism of five persons is reported by Elder W. H. Saxby, of National City, Cal.

ELDER R. E. BLISS writes of the baptism of six new believers at Willet, in eastern New York.

THE baptism of four persons at Harland, N. H., and six at West Burke, Vt., is reported by Elder F. W. Stray.

THE tent meeting recently conducted at West Union, Iowa, resulted in twenty-eight taking their stand for the truth.

AT the close of the recent Queensland camp meeting in Australia, thirty persons were baptized, most of whom were young men.

ON a recent Sabbath twenty-five persons were buried with their Lord in baptism at New Haven, Conn., where tent meetings have been in progress.

FROM the Philippine Islands, L. V. Finster writes: "The past quarter has been most fruitful so far as numbers are concerned. The last six weeks I have baptized sixty-six persons. Baptism has been held in five different places. In nearly every place we found some who wished to join the people of God. Our native evangelists have been greatly blessed of God in their work."

ELDER E. K. SLADE reports that tent meetings conducted in Mount Vernon, Ohio, following the recent camp meeting, have resulted in between twenty-five and thirty converts.

ELDER C. B. HAYNES has conducted a very profitable series of meetings in Wilmington, N. C. Among those who have accepted present truth as the result of his labors are three ordained ministers from the First-day Adventist Church.

FROM Greater New York, Elder J. K. Humphrey reports the baptism of twenty-five converts as the result of a tent effort conducted at Washington Heights, New York City. During the German tent effort in Brooklyn, twenty-two were baptized.

ELDER GUSTAVUS RODGERS reports that fifty-five adults have already united with the church of colored believers in Baltimore, Md., as a direct result of the tent effort just closed, and a number are now awaiting baptism. The colored believers in Baltimore have recently erected a new church building.

The Australasian Press Bureau

THREE years ago the General Conference Committee established a press bureau for the purpose of publishing the doings of this denomination to the world through the secular press. So successful were the efforts of the press bureau in securing reports of the meetings of the General Conference in newspapers throughout the States, that it was apparent to some of the delegates to the General Conference that we should be overlooking a splendid opportunity for promulgating this message if we did not make use of the public press.

At the first opportunity the matter was considered by our union conference committee, and the organization of a press bureau was committed into my hands. Owing to my camp meeting work during the summer, nothing was done toward organizing this branch of the work until March last, when we began correspondence with our conference officers and church leaders.

After considerable correspondence with the churches, a number of persons were appointed to look after this work, and already something has been accomplished in giving publicity to the denomination and its operations. In the Melbourne papers especially, considerable space has been utilized, and our scrapbook also contains many columns of news items which have appeared in the newspapers of the other states, as well as those of the Dominion of New Zealand. At the present writing we have received a response from forty-six churches and companies throughout the union conference, and they have appointed, in all, sixty-four persons as correspondents.

In 1911 our special press correspondent, Brother John Bell, began work with the secular newspapers circulating in Australia. In a short time articles from his pen were being published in eighty newspapers a month, and these figures continued to increase until now articles on present-day issues are appearing in from one hundred to one hundred and twenty papers a month. Recently Brother Bell began to encourage our ministers to endeavor to secure the pub-

lication of their sermons in the local newspapers where they are conducting missions, and we are pleased to report that several of our laborers have been successful in securing space, in some cases amounting to considerably over a column in an issue.

We believe that the time has fully come when this message should be heralded to the remotest parts of the earth. In these days newspapers reach the smallest hamlets, the most isolated sheep stations and farms, and even the lonely boundary riders on the outskirts of civilization. Our work should occasionally find a prominent place in these papers; and as reports from our missions, both home and foreign, appear in the columns of the secular press, many persons may become interested in this denomination, with its world-wide message, which is already being preached in over seventy countries.

We appeal to our brethren throughout the field to cooperate with us in organizing this department of the work, thus enabling this message to receive that publicity which its magnitude calls for.

A. W. ANDERSON, *Secretary.*



Cedar Lake Academy

CEDAR LAKE ACADEMY opened September 9, with a higher enrollment than any previous year, there being 51 above the seventh grade, and 36 in the primary department. At present writing, the attendance as well as the enrollment exceeds any corresponding months of former years. The majority of the students are new ones, who have come to a Christian school for that which other schools cannot give. The Bible classes are well filled with students who are enthusiastically entering upon this school year.

Repairs and improvements are being made for the benefit of the school. The printing press recently purchased, has been set up in a room partitioned off from the carpenter's shop. Some of our boys have already begun to learn the printer's trade.

The past summer has been exceptionally favorable to the prosperity of the farm. The boys are now busy outside of school hours, gathering an abundant harvest.

Cedar Lake Academy is anxious to give her students the training that will best fit them for useful places in our Master's service. FYRNN FORD.



"A PAINTER in Rome was forbidden to copy a famous picture. Determined not to be balked, he sat down in front of the painting, and looked closely and steadfastly at it for half an hour every morning. He then hurried home, and transferred one line of feature to his canvas. So he attained his object. If we would spend but half an hour each day in contemplating the grace and beauty of our divine Redeemer, by a natural process there would be a transference of these attributes into our characters."



THERE is a deep, unruffled rest, which is perfect in its consistency with the most tireless activity. That is the rest of heaven. Heaven's rest will be that undoubting rest in God's goodness which will make it bliss to serve wherever serving is needed.—*Rev. Reuben Thomas.*

Medical Missionary Department

W. A. RUBLE, M. D. - *General Secretary*
L. A. HANSEN - *Assistant Secretary*
H. W. MILLER, M. D. - *N. Am. Div. Secretary*

Experiences in Treatment Room Work

THERE are fifty treatment rooms operated by our people, most of them under private ownership and management. These are usually located in cities of some size. As a rule, they give a good representation of our denominational work. In some instances they are conspicuous for their missionary work.

Our department correspondence gives us some very encouraging items concerning this phase of our work, and shows that we have some earnest workers connected with it who are anxious to do their part in giving the truth for this time. A few items and quotations may be of interest to all those who are glad for the various means of advancing the cause of truth.

From two nurses in Illinois we received a good long letter. They say: "Our work has won the confidence of the people. We are in position to speak to persons in a way we could not if we were in the evangelistic work only, and, of course, this is the paramount reason for our doing this work. We have not been here a full year, and cannot say we have been successful in winning souls to the truth, but we know we have helped many to live more useful lives. We have taught them a better way of living, and have also shown them how to take care of themselves. Some think it strange that such young people as we are should have such a 'peculiar doctrine,' but we are glad that we have this message to give others.

"We keep reading matter on hand all the time, and point out certain articles to individuals to read. We have used over one thousand copies of the *War Extra* of the REVIEW, and about one hundred copies of the *Signs*, besides our other publications. We keep reading matter in the waiting rooms of the physicians here in the city."

A man and his wife in a Southern city have many good experiences. He writes:—

"We find treatment room work unexcelled as a medium for presenting our special truths. It reaches people at home and in the home, right where they live for most of the twelve months. It reaches the entire family; not only the sick one that might be reached by the sanitarium plan, but all the members.

"My own heart is so full at this moment over a recent experience that I can scarcely write. A very exclusive lady of wealth came to us a week ago for treatment. While waiting her turn she engaged me in conversation. As she first entered, she noticed one or two Bibles and some other books and papers on the table. She remarked pleasantly, 'You people are Christians, are you not?' I answered that we were, and soon we were talking on the second coming of the Lord. She asked, 'Do you actually believe that he really is coming again?' Then I told her of the precious hope, and of the indications of the early

realization of this hope. She seemed so happy. She had never heard of this before, and drank it in. The other day she told my wife she never would forget that first day and the blessing she received. 'God sent me here,' she said again and again."

One man in the Central West says: "There is always opportunity to bring in different phases of the message in a way not to offend, and we meet with a class that could not be reached with any other means. It is not so much what we say, but it is what we do and the way we live that has the greatest influence with the people. Our door being closed every Friday night, with a card in the window, is a constant reminder of the true Sabbath. A Baptist minister has tried to show me the error of my way. We have some very interesting talks sometimes, but we always avoid arguing. One patient asked me, 'Why do you keep Saturday?' I replied that the Lord required it, and asked, 'Why do you keep Sunday?' He said he had never thought of that."

Another man, in the Far West, writes, "I have always found openings for planting gospel seed among every class and caste of people. I always keep a good supply of literature upon present truth in the office or near at hand, and pass it out at every opportunity. Our work is largely among the wealthy class, and I must say I have never had such experiences in all my years of work. Many precious blessings come to me through the work in the treatment rooms. I believe if this work is properly carried on, it can never fail of having a good influence for the message. And why not? It is a part of the message.

"While in a foreign field I knew a man who saw the sign 'Closed on Saturdays,' on our door, and upon learning why we closed on Saturday he gave us a liberal donation, to be used in the treatment room work and in carrying forward the message. I could mention many other instances where help has been given the cause by strangers who were influenced by this work.

"In our work here we have trusted to the Lord to open the way and bring us in favor with the physicians and people. Some of the doctors opposed our work for a time, but the tide soon turned in our favor, and now a great deal of our work is sent to us by the leading doctors of the city. Some of them speak highly of our work. We spend much time in prayer that we may be guided aright."

A gentleman was taking massage in one of our treatment rooms, and engaged the attendant in conversation, asking a number of questions concerning Seventh-day Adventists and their work. The worker felt the need of special help in answering the questions, and silently prayed for it. He was enabled to give the inquirer much information concerning the various phases of our work and special points of truth. At the close of the treatment the gentleman doubled the fee asked for the treatment, saying that it was the best treatment he had ever received, though he had taken massage in every country in the world, and probably in every State in this country. His card showed him to be a leading minister of one of the large denominations.

Experiences of this kind might be multiplied. This may be sufficient to indicate that the band of workers in these

treatment rooms are deserving of our prayers. They should have the hearty support of their brethren and sisters, and every help needed to assist them in rightly representing our message.

L. A. H.

the efforts of this school, not only in holding the children to this truth, but in fitting them for active missionary work."

W. E. H.

News and Miscellany

Notes and clippings from the daily and weekly press

Educational Department

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

Mountain View Church School

ONCE before in these columns I had occasion to mention the plan of the Mountain View (Cal.) church for strengthening their local day school. Their plan, which involved some building and the extension of the work to ten grades, has been carried into effect, in harmony, if our understanding is correct, with a resolution passed at the last session of the Pacific Union Conference. That resolution reads as follows:—

"That we advise churches calling for tenth-grade work to secure the approval of the local conference committee, church school superintendent, and union educational secretary,

requiring, further, the employment of three or more teachers, the one carrying the tenth grade to bear a professional certificate."

It is a pleasure to give herewith a picture of their neat, serviceable building, dedicated free of debt a week before school began. Concerning the school and its opening, the chairman of the school board, Brother C. H. Jones, writes:—

"The Mountain View school opened on September 14, in their new school building, with an enrollment of 67; three have been added since, making a total of 70 pupils. Ten grades are being taught this year, and three teachers are employed. Brother F. A. Lashier, Jr., is principal, and instructor in grades 9 and 10, with eleven pupils. Mrs. Lashier has grades 5 to 8, with nineteen pupils, and Miss Pearl Smith grades 1 to 4, with forty pupils. This is Brother and Sister Lashier's first year with the Mountain View school. They have taught a very successful school at Healdsburg for the past two or three years. Miss Smith has taught at Mountain View for the past two years.

"The new building has five rooms: three classrooms, two 20 x 27 ft. and one 20 x 33 ft.; a library and experimental room, 8 x 24 ft.; and a domestic science and manual training room, 12 x 24 ft. The latter room will also be used by the ladies of the church as a sewing room in connection with their missionary work. The building is lighted throughout with electricity, and is heated by a hot-air furnace. The building was dedicated free from debt the week before school began. Every pledge had been paid. We pray that the Lord will greatly bless

Do you want to know the high ideals of domestic life set before the teachers and students in our school homes? Do you want to know how the faithful managers of our school homes are endeavoring to put these ideals into practice?

"Christian Education" for December

tells you some of those ideals in its leading article, by Mrs. E. G. White.

In this number the preceptress of Emmanuel Missionary College reveals how the spiritual interests of student life are cultivated in their school homes.

Associate Editor Shaw gives his estimate of the influence of the home life upon the work of the entire school, and upon the afterlife of the student in the mission field and elsewhere in the work.

The editor points out some of the



MOUNTAIN VIEW (CAL.) CHURCH SCHOOL BUILDING

merits of the daily program in our school homes in its bearing on the mental and physical vigor of students, giving a suggestive typical program.

In the Home Education department of the magazine, Mrs. Allen, a former student of Battle Creek College, tells of the successful home school she has carried on for three years in their country home. Mrs. Washburn relates in her sunny way how the home school has turned "Blue Monday" into "Sunny Monday" at their house on wash day. Mrs. White gives valuable instruction on teaching children to be useful.

The Normal department contains good suggestions on the homely but essential duties of caring for the teeth, sewing, and teaching the Bible to children.

Members of the Ministerial Reading Course will be much interested in, and profited by, a full-page cut of the tablet recently discovered near old Babylon, containing an account of Paradise, the fall of man, and the flood; together with a synopsis of the account, and important notes on the fall of Babylon, the River Chebar, Darius the Mede, and other points of interest in the course.

Every issue of *Christian Education* is full of helpful information for all its readers. It is a very practical educator, visiting our homes each month for only \$1 a year.

TRUE courage will keep away from danger, true courage will only incur risk and peril when duty demands. Let us learn this lesson.—J. D. Jones.

"In all thy ways acknowledge Him, and he shall direct thy paths."

—It is reported that night riders are again active in Kentucky, and the situation is so serious that State troops may be ordered out.

—It is reported from Madrid that the council of ministers has fixed the strength of the Spanish army for 1915 at 140,763 men. This is an increase of 18,000 over the present peace footing. The naval strength for 1915 was fixed at 15,000 men.

—Mr. F. E. Smith, who since the outbreak of the war has been censor for the British Press Bureau, has resigned his office and gone to the front. His successor as censor is Sir Stanley Owen Buckmaster, who, like his predecessor, is one of the foremost lawyers of England.

—On November 7 it was officially announced that the German fortress of Tsingtau had surrendered to the Japanese and British forces. The capture of Tsingtau loses to Germany her last foot of possessions on the Asiatic mainland, as well as her last strategic position outside of the German Empire in Europe.

—The United States Treasury Department reports that the customs receipts for the month of October were \$14,000,000 less than for the same month a year ago, and the internal revenue was \$6,000,000 less, making a total falling off of \$20,000,000 in the revenue of the government for that month. This decline is attributed to the conditions brought on by the outbreak of the war in Europe.

—Battles of the Panama Canal builders against the earth slides, and the construction of fortifications to guard the great waterway, are described in the report of Col. George W. Goethals, U. S. A., governor of the Canal Zone, to the Secretary of War, made public recently. The report shows that the canal's cost so far has been \$353,559,049.69. Of this amount more than \$12,000,000 has been appropriated for fortifications.

—Westminster Abbey has been insured against air craft risks for about \$750,000 by the famous Lloyd's. No amount of money can be made to represent the real value of this historic shrine. There would be no possibility of restoring its treasures, if they were once destroyed. London is on the constant watch for a Zeppelin raid, a peril which has long been threatening.

—The English ship "Discovery" is preparing for a long search for uncharted rocks and a new and special study of the perils of the sea. Foster Slackhouse, who will command the expedition, will chart the islands and rocks in every sea and ocean, and give the exact location of each which is now in doubt. The ship "Discovery" was built by the British admiralty. The project is commanding world-wide interest, and it is said that some of our American scientific societies will offer to share in the expense of the seven-year cruise. The expedition is regarded as one of the most important ever undertaken.

Publishing Department

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

The Summary

It will be noticed that quite a falling off is shown in our summary for October as compared with the corresponding month of last year. However, when it is remembered that last year our report was for five weeks, while this year it is for only four, at least a portion of the loss is accounted for. But even though we add another week to our report, still we are behind our last year's record, a fact which we very much regret. Let us hope to make a better showing for November and December, and work to that end. w. w. e.

Comparative Summary of Foreign Periodicals

JANUARY, 1913, 402,908 copies, value \$10,301.63; 1914, 485,968 copies, value \$19,795.36.
 February, 1913, 394,257 copies, value \$12,342.06; 1914, 372,235 copies, value \$10,739.70.
 March, 1913, 395,933 copies, value \$12,987.49; 1914, 381,017 copies, value \$11,168.35.
 April, 1913, 630,998 copies, value \$17,795.92; 1914, 375,140 copies, value \$11,686.31.
 May, 1913, 481,712 copies, value \$15,547.70; 1914, 297,877 copies, value \$8,749.90.
 June, 1913, 331,775 copies, value \$13,610.33; 1914, 301,582 copies, value \$9,509.79.
 July, 1913, 335,770 copies, value \$10,330.02; 1914, 380,246 copies, value \$10,455.83.
 August, 1913, 313,746 copies, value \$9,999.28; 1914, 196,328 copies, value \$5,502.00.
 September, 1913, 285,257 copies, value \$9,537.95; 1914, 300,761 copies, value \$8,336.88.
 October, 1913, 303,818 copies, value \$9,824.08; 1914, 445,629 copies, value \$11,703.18.

How God Works in War Time

IN the time of Elisha the prophet, when Ben-hadad, king of Syria, besieged Samaria, the famine became so great that "an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." It was even worse than that. One day, "as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. . . . And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son tomorrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son."

But throughout this dire extremity the faith of Elisha in God's resources remained firm. When the king of Israel sent to slay him, believing him to be the

Colporteurs' Summary for October, 1914

UNIONS	AGTS.	HRS.	Books		NO. COP.	Periodicals		
			VALUE 1914	VALUE 1913		VALUE 1914	VALUE 1913	
ATLANTIC								
Maine	1	17	\$ 53.40	\$ 150.75	430	\$ 43.00	\$ 116.10	
N. New England	3	268	238.70	462.70	1158	115.80	89.30	
Massachusetts	7	458	544.75	604.85	1912	191.20	309.20	
S. New England	7	253	287.80	772.45	517	51.70	111.80	
New York	3	378	563.15	865.30	1135	113.50	134.00	
W. New York	4	296	273.30	854.35	2762	276.20	158.00	
Gr. New York	6	483	414.15	853.85	2615	261.50	696.10	
Totals	31	2153	2375.25	4564.25	10529	1052.90	1614.50	
COLUMBIA								
Ohio	25	2312	2034.75	2488.64	9670	967.00	284.10	
West Virginia	5	497	703.80	560.25	80	8.00	17.50	
Virginia	18	887	537.70	396.05	1550	155.00	94.50	
Chesapeake	12	757	886.25	625.70	451	45.10	55.00	
E. Pennsylvania	10	856	859.50	518.55	3185	318.50	139.70	
W. Pennsylvania	14	906	782.87	1032.70	863	86.30	79.10	
New Jersey	6	362	303.85	409.60	2440	244.00	75.60	
Dist. of Columbia	..	....	.....	713.05	891	89.10	65.20
Totals	90	6577	6108.72	6744.54	19130	1913.00	810.70	
LAKE								
E. Michigan	9	436	251.90	507.08	3555	355.50	392.40	
W. Michigan	4	322	208.20	341.90	1050	105.00	52.50	
N. Michigan	3	161	47.90	269.05	85	8.50	38.40	
Wisconsin	5	389	354.25	54.00	1350	135.00	113.20	
S. Illinois	13	1390	1417.85	1611.05	1879	187.90	24.30	
N. Illinois	5	231	181.85	308.74	3305	330.50	309.60	
Indiana	11	950	840.80	1534.60	1533	153.30	12.00	
Totals	50	3879	3302.75	4626.42	12757	1275.70	942.40	
EAST CANADIAN								
Ontario	4	....	724.61	317.45	3666	366.60	195.70
Quebec	2	....	62.20	32.80	370	37.00	....
Maritime	1	....	3.00	204.30	225	22.50	29.50
Newfoundland	..	....	.....	.....	80	8.00	10.00
Totals	7	....	789.81	554.55	4341	434.10	235.20
SOUTHERN								
Louisiana	11	613	184.85	1146.55	1450	145.00	7.00	
Alabama	24	1336	209.10	1124.00	1245	124.50	33.10	
Kentucky	14	1018	764.10	1298.55	1035	103.50	65.00	
Mississippi	13	2120	725.05	1421.00	1210	121.00	20.40	
Tennessee River	10	980	638.35	909.30	3477	347.70	77.50	
Totals	72	6067	2521.45	5899.40	8417	841.70	203.00	
SOUTHEASTERN								
Cumberland	9	1472	1449.80	975.10	595	59.50	51.00	
Georgia	18	1821	875.75	641.50	681	68.10	108.60	
North Carolina	14	1452	958.50	1018.55	685	68.50	58.00	
South Carolina	11	1163	257.95	943.75	1755	175.50	70.00	
Florida	14	922	810.55	318.20	1859	185.90	67.50	
Totals	66	6830	4352.55	3897.10	5575	557.50	355.10	
SOUTHWESTERN								
Arkansas	14	1551	783.17	1443.50	221	22.10	26.70	
Oklahoma	21	1867	470.80	1238.16	1202	120.20	70.30	
W. Texas	11	640	488.56	36.00	128	12.80	....
S. Texas	16	1215	276.00	559.40	2303	230.30	26.30	
N. Texas	43	2109	205.10	254.00	2415	241.50	83.80	
New Mexico	4	265	315.00	653.30	10	1.00	49.00	
Totals	109	7647	2538.63	4184.36	6279	627.90	256.10	
CENTRAL								
Missouri	8	1492	1750.30	2304.76	575	57.50	50.90	
E. Colorado	3	148	205.85	188.95	975	97.50	40.60	
W. Colorado	2	200	221.20	.....	320	32.00	102.50
Nebraska	1	8	9.50	199.70	1678	167.80	128.50	
Wyoming	4	359	462.25	67.60	135	13.50	60.00	
Kansas	5	346	481.10	405.00	1605	160.50	122.00	
Total	23	2553	3130.20	3226.01	5288	528.80	502.50	
NORTHERN								
Iowa	6	209	264.15	.....	5365	536.50	405.40
Minnesota	3	120	81.95	203.35	4032	403.20	195.30	
North Dakota	5	288	213.20	.....	672	67.20	104.00
South Dakota	5	....	160.25	.....	595	59.50	176.90
Totals	19	617	719.55	203.35	10664	1066.40	881.60	

PACIFIC							
California	1	72	\$ 254.50	\$ 469.90	4900	\$ 490.00	\$ 391.60
N. California	5	494	391.65	1119.60	1890	189.00	20.50
Gen. California	3	241	334.25	248.90	670	67.00	60.50
S. California	7	601	685.60	979.50	2677	267.70	162.40
Arizona	1	34	46.50	698.75	55	5.50	16.70
Utah	..	....	.....	1617.50	150	15.00	16.00
Totals	17	1442	1712.50	5134.15	10342	1034.20	667.70
NORTH PACIFIC							
W. Washington	..	....	.....	484.95	1210	121.00	182.00
Upper Columbia	4	130	239.50	.....	1750	175.00	90.00
W. Oregon	8	351	527.50	201.00	1610	161.00	134.00
S. Oregon	5	213	227.95	71.50	575	57.50	96.00
S. Idaho	2	67	147.25	.....	584	58.40	80.30
Montana	..	....	.....	.....	1986	198.60	43.00
Totals	19	761	1142.20	757.45	7715	771.50	625.30
WESTERN CANADIAN							
Alberta	..	....	.....	240.50	1100	110.00	88.70
Manitoba	..	....	.....	202.50	637	63.70	67.50
British Columbia	..	....	.....	278.95	6785	678.50	276.00
Saskatchewan	..	....	.....	.....	812	81.20	52.30
Totals	..	....	.....	721.95	9334	933.40	484.50
Foreign and miscellaneous	.....	.....	.....	.....	22367	2236.70	1019.30
Subscription list	.....	.....	.....	.....	41444	4144.40	4057.80
FOREIGN UNION CONFERENCES AND MISSIONS							
British	33	2561	892.71	1696.89	203410	4124.89	3093.51
Australasian	86	5601	10193.99	11207.81	52325	1974.88	1917.72
South African	7	447	573.90	882.48	.....	.....	59.66
Indian	29	4822	675.27	840.17	.....	.....	.....
Scandinavian	104	15609	7311.88	10318.31	4027	226.67	210.62
E. German	46	5232	1546.35	2376.08	65706	1711.11	1228.69
W. German	96	9160	2215.57	2596.97	86759	2257.42	1692.60
Danube	2	254	14.68	890.53	.....	.....	.....
Gen. European	49	6070	2120.42	3159.18	16129	429.18	536.92
Russian	..	....	.....	1620.66	.....	.....	2.64
Latin	9	1578	765.70	685.83	9911	230.89	130.48
Mexican	..	....	.....	60.00	.....	.....	257.33
Porto Rico*	5	.....	993.41	13.24	.....	50.00	174.60
Cuba	6	553	570.25	691.34	81	65.25	39.20
W. Caribbean	6	303	485.00	879.22	.....	239.55	179.10
Levant	9	552	75.15	31.18	.....	.....	.....
Korean	..	....	16.04	7.85	6324	158.10	63.85
South American	23	1449	1903.61	3013.34	.....	202.59	196.20
Brazil	35	1774	1052.40	1710.20	.....	.....	.....
Philippine Is.	..	....	.....	809.42	.....	.....	6.30
Canary Islands	1	68	49.12	.....	.....	2.16	.....
Japan	7	987	12.29	11.67	855	30.49	34.66
S. Caribbean	1	.....	195.90	.....	.....	.....	.....
Totals, foreign	554	117020	31663.64	43502.37	445629	11703.18	9824.08
Totals, N. Am.	503	38526	28693.61	40513.53	174182	17418.20	12655.70
Grand totals	1057	155546	\$60357.25	\$84015.90	619811	\$29121.38	\$22479.78

Comparative Book Summary

	1909	1910	1911	1912	1913	1914
Jan.	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52
Feb.	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45
March ..	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31
April ...	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35
May	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10
June ...	124,412.34	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96
July	95,445.21	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62
Aug. ...	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65
Sept. ...	55,625.41	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96
Oct. ...	52,669.93	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25
Nov. ...	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68	.....
Dec.	45,759.73	54,663.93	58,386.24	57,291.91	59,739.92	.....
Totals	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,051,766.94	.....

Comparative Summary of American Periodicals

	1911	1912	1913	1914	1911	1912	1913	1914	
Jan.†	122202	121666	177080	152971	July	197582	191937	176772	211040
Feb.	99234	144257	201659	242627	Aug.	215773	183119	153849	171451
March	244003	207529	166499	224757	Sept.	135179	173077	127017	164860
April	192757	189498	152088	162027	Oct.	164537	587830	126557	174182
May	141204	162220	166465	168934	Nov.	110326	108755	100351	.....
June	145025	163120	156550	180897	Dec.	98541	111199	99504	.....
Totals	.....	.....	.....	.....	.....	1866363	2344207	1804396	.....

* Report for two months.

† Multiply number of magazines in any month by ten cents to get value.

cause of all the trouble, Elisha in his confidence replied to the messenger from the king: "Hear ye the word of the Lord; . . . Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." To this "the captain on whose hand the king leaned answered, . . . Behold, if the Lord would make windows in heaven, might this thing be?" For a man unacquainted with God, this doubtful questioning of the captain was logical and reasonable. From all human standpoints such a thing as Elisha had declared would take place was impossible, but Elisha entered into no argument to try to convince this doubter how the thing would be done. He simply replied, "Behold thou shalt see it with thine eyes, but shalt not eat thereof."

As the twilight of the evening came on, the Lord began to work out in his own way the prediction given through Elisha. In the gate of Samaria were four lepers. The famine was so great that they could get nothing from begging. They therefore decided to throw themselves upon the mercy of the Syrians. But when they arrived at the camp, "there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host. . . . Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life." The lepers returned and reported to the king what they had found, and the king sent his servants to see whether the Syrians had really fled or had set a trap for the Israelites. "And they went after them unto Jordan; and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste." The large quantities of food supplies which the Syrian army left were just what the people of Samaria sorely needed, and arrangements were at once made for distributing these supplies among the people. The king appointed the unbelieving captain to make the distribution. And "it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria." But the doubting captain received the reward for his unbelief. The people in their hunger and haste trod upon him "in the gate, and he died," as the man of God had said.

The reports from our colporteurs who are working in the countries that are especially afflicted by the European war remind one of this experience of Elisha. Nearly every mail brings new evidence of how God is manifesting his power in behalf of his people in this time of crisis.

Germany

Through the newspapers we have become familiar with the regions along the Vistula and Warthe Rivers in East Prussia and Poland. Along these rivers the contending forces have fought some of the very fiercest battles. But now our hearts are cheered to see by the reports from the East German Union that our colporteurs are selling hundreds of dollars' worth of literature in the Vistula and Warthe Conferences as well as in other parts of the union. Believing

Mr. E. had heard that because of prejudice he was not going to take his book. He told me on the way that he thought he could deliver it for me, so on arriving at the house he jumped out, and in a few minutes succeeded. The next place they did not have the money, so Mr. E. borrowed the money for them; and it went on that way all day. When we found the people did not have the money, Mr. E. would either pay for the book or make arrangements for them to get the money. That evening we came in with orders from different ones amounting to \$25 on a Mr. W., the storekeeper. Mr. E. made arrangements with him, and we got the money without any trouble. We failed to deliver just one book that day." The worker adds, "I believe the Lord impressed that man to help me place the books in the homes of the people in that neighborhood;" and who would say he did not? We have been told that "humble, fervent prayer would do more in behalf of the circulation of our books than all human embellishments in the world."

The following from one of our colored colporteurs in the Southland illustrates how prayer does sell our books: "The Lord is good to all, but it seems to me that he is especially kind to the colporteur. He goes to the dwellings of the people and prepares their hearts. One very striking example occurred this week. Thursday I was feeling uncertain about my work, but I fell on my knees before God. After going a few miles I came to a large plantation. Seventeen men were out in the field together, working near the road. The one nearest me was singing, 'What is the soul of man?' I walked up, smiling, and said, 'All right, I will tell you.' We all had a hearty handshake. I spoke of the work I was doing before I showed them the book. They were anxious to see it, and clustered around me while I showed the book 'Daniel and the Revelation,' and I got eight orders for the book.

"I stopped overnight with one of these men, and he told me the following experience: 'We have had a very wicked white man as overseer. He came into the field yesterday where we were, and cursed us shamefully, and while he was doing this I stepped aside and prayed for him. In a little while he went away in a rage, but soon returned, riding slowly. Some of the men said, "He is coming again, boys." I said, "Yes, but he is coming differently this time;" for I knew the Lord had already answered my prayer. On coming up to us he asked which of the boys he had cursed. The boy answered. Then the boss said, "I have done wrong, boys, and if you will pray for me I will give you all an hour to go to church." We all went to church for the one hour of prayer. It was so striking and very strange, but our overseer came to church also, and after a few earnest prayers he asked the pardon of those whom he had cursed. Many of us were moved to tears. Then he said we might have a meeting every day if we wished.'"

The colporteur adds: "I met the overseer the next morning, and he was quite pleasant. Had I come two days before this, probably I should not have been allowed to stop these men from work to show my book, but the Lord went before and prepared the way."

Such work as these colporteurs are do-

ing, is being carried on throughout the world, and the object and results are illustrated in the following paragraph taken from a letter of one who spent the past summer in evangelistic canvassing:—

"As a result of the books sold, tracts distributed, readings given, and prayers offered, all of one family, except one daughter, are keeping the Sabbath. This sounds better to me than the rattle of silver; and if I do not get another dollar, I am well paid for my summer's work."

This is how and why it is done.

W. W. E.

Our Home Missionary Campaign

Sold a Thousand Magazines a Month

"Just a line to let you know I am in Calgary. I should like some papers sent here. I sold only 200 papers in Spokane in three weeks. Since coming here I am selling from 100 to 160 a day. I sell them in the business places, and work only three or four hours a day. I am using *Life and Health*, *Watchman*, and *Signs*. Last summer I sold 1,000 *Signs* a month. The first day I was in Victoria I sold nearly 300 papers from eleven to five o'clock. The Lord surely blessed me in the work. I sold 100 on Saturday night. Altogether I sold 750 in three days. Have also sold over 200 Chinese papers on Saturday nights, also Japanese and other papers, in two hours. I like the work. The people get interested in the truth, and I give Bible readings occasionally. I am not the best of scholars, but do the best I can."

Does Home Missionary Work Pay?

"One of our sisters in Nebraska has recently learned that as a result of sending the *Signs* weekly to a friend and writing to him, he has been keeping the Sabbath for some time. He is subscribing for our papers, and has quite a number of our books, all of which he reads, then lends to others that they may learn the truth which has come to him. She began six years ago. Did it pay? She has other friends to whom she has sent this splendid missionary paper for two years, and with whom she corresponds, but not until the two years had elapsed did she learn the encouraging news that two had begun the observance of the Sabbath. Did it pay?"

E. M. GRAHAM.

From the Southland

BROTHER O. MONTGOMERY, of Atlanta, Ga., writes regarding the Harvest Gathering prospects in the South:—

"We are facing a desperate situation. Undoubtedly no other part of the United States is suffering so fearfully from the effect of the war upon its finances as is the Southland. Things are absolutely at a standstill. Hundreds and thousands are living on half rations. Yet in the face of this condition, our tithes and offerings are keeping up remarkably. Surely God is with his people. Mrs. Montgomery and I took some papers with us down town on a business trip this morning. She gave out four and received \$10.60; I, three, and was given fifty cents. We are all of good courage."

These are cheering words from the

South, and should encourage others to perseverance and faithfulness in more favorable sections.

—Orders were issued recently by the Comptroller of the Currency for the printing of \$250,000,000 of federal reserve notes for the use of the twelve federal reserve banks. They will be in denominations of 5's, 10's, 20's, 50's, and 100's. The designs are all new, and are thought to be the most artistic notes yet issued by the government.

—The twelve federal reserve banks opened for business November 16. The opening date is two weeks earlier than first planned, but in announcing his decision Secretary of the Treasury McAdoo stated that this step was taken because of emergency conditions in the South, in the belief that the opening of the banks will be helpful there and benefit business in all sections of the country.

—The National Safety Council, recently in session, passed the following resolution by a unanimous vote: "Whereas, It is recognized that drinking alcoholic stimulants is productive of a heavy per cent of the accidents and diseases affecting the safety and efficiency of workingmen, be it Resolved, That it is the sense of this organization to go on record in favor of eliminating the use of intoxicants in the industries of the nation." The members of this council, it is said, employ more than 1,000,000 men.

—Unless the experts who figured out the "taxables" when Congress was working on the income tax law were far at sea in their calculations, there are 140,000 income tax dodgers who have evaded the internal revenue collector and failed to pay their share of the toll. According to figures made public by the Secretary of the Treasury, 357,598 returns were made under the income tax law during the fiscal year just ended. The estimates on which Congress did much of its work on the act gave a total of 425,000 taxable incomes. These estimates did not include incomes between \$3,000 and \$4,000.

—The longest sitting of Congress in the history of the nation came to an end October 24, having been in uninterrupted session for nineteen months, or since the inauguration of President Wilson. Tariff reform, the income tax, the new currency law, antitrust legislation, the repeal of the toll exemption provision for American coastwise ships in the Panama Canal, and the provision to build a government railroad in Alaska are its chief items of legislation. This Congress has also been remarkable in that it has had to deal with conditions arising from two foreign wars — the revolution in Mexico and the European conflict. Congress has also devoted much attention to foreign relations, general arbitration treaties with twelve nations having been ratified by the Senate, while new treaties providing for peace commissions of investigation in international disputes have been ratified with twenty-three nations. One of the important items of legislation passed, growing out of the European war, is the war revenue law imposing special internal revenue taxes which will aggregate about \$90,000,000. The next session of Congress will convene December 7.

Our Special Literature

Meeting "The Prediction" and Having "an Attentive and Even Anxious Hearing"

THE accompanying facsimile copy, taken from the *Literary Digest* soon after the beginning of the European war, announces the presence of the time when the public mind is prepared for literature giving light on the great fundamental problems of the race, and dealing with the destiny of nations.

pressed in the following quotation:—

"We received the sample copy of the REVIEW Extra No. 2 in time for our Sabbath meeting. We are ordering 20,000 copies for distribution in Reading, Pa. Our plan is to put a copy in every house. I believe that if the publishers continue to supply good, cheap literature on subjects which are up-to-date, our missionary societies and churches will use it in large quantities."

REVIEW Extra No. 2 has been translated and printed in the Bohemian lan-

The Springfield *Republican* predicts the immediate changes in the character of our reading matter:

"A world event of such transcendent importance will not only create a demand for a special literature, if a literature devoted to so enormous a subject can be called special, but it is likely, also, to have a marked effect upon literary taste. Some subjects which have grown to immense dimensions in a time of prolonged peace will be obscured by the clash of arms. For example, the literature of feminism, too swollen and too widely theoretical to be entirely wholesome, is likely to have a check; woman's world in general will shrink temporarily while battles rage. There will be less attention for the exploitation of vice or the discussion of sex, or for most kinds of problem literature, and perhaps some surcease of miscellaneous agitation will do no harm. But writers who can tell a stupefied world what this fearful portent means, who can throw light on the great fundamental problems of the race, and give some hint as to its destiny, will have an attentive and even anxious hearing. War books, of course, will be in demand."

This prediction of the Springfield *Republican* is proving to be true. The editors of the REVIEW, sensing the need of the hour, got out the first War Extra of the REVIEW, and within a few weeks a million and a half copies were ordered. Soon a second Extra was issued, on the Eastern Question, and in ten days over one-half million copies were ordered, and orders for from 50,000 to 90,000 copies a day were coming in when this report was made.

The demand for this special literature is not confined to the English language, for all nationalities want it. The following facsimile telegram reveals the intense desire, and the spirit of haste in getting the contents of the REVIEW Extra No. 2 translated into other languages:—

The president of the New Jersey Con-

ference, and can be secured of the Review and Herald, 32 Union Square East, New York City, N. Y., at 75 cents a hundred.
D. W. REAVIS.

NOTICES AND APPOINTMENTS

The British Columbia Conference

THE thirteenth annual session of the British Columbia Conference of Seventh-day Adventists will be held at Pitt Meadows, British Columbia, Dec. 25-30, 1914. The purpose of the meeting is the election of officers for the ensuing year, and the transaction of such other business as properly belongs to the conference. Services are to be held in the church on Friday, at 7:30 P. M.; and the first meeting for

British Columbia Association of Seventh-Day Adventists

THE British Columbia Association of Seventh-day Adventists will hold its annual meeting in the church at Pitt Meadows, British Columbia, in conjunction with the regular meeting of the conference, announced for Dec. 25-30, 1914. The first meeting of the association will convene Monday, Dec. 28, 1914, at 11 A. M. Officers for the ensuing year should be elected, and other business transacted that properly belongs to the association.

J. G. WALKER, *President*;
J. B. GIDDINGS, *Secretary*.

Requests for Prayer

AN isolated sister in Maine desires that earnest prayer be offered for the conversion of her family.

Two California sisters who have sustained serious injuries from a fall desire prayer for restoration to health.

Nashville Food Factory

THE patrons of the Nashville Food Factory will be pleased to hear that this institution is to be continued. The Southern Union Conference has sold its interest to Mr. Jethro Kloss. Brother Kloss employs the same baker and help throughout that were employed by the Southern Union Conference, and will continue the business on the same plan. The institution will continue to be a factor in the building up of the work in the South, and we request for the factory the hearty cooperation of all our people.
S. E. WIGHT.

Publications Wanted

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

Mrs. L. V. Laurents, Cossinade, La.
Mrs. A. Alderman, R. F. D. 3, Box 154, Youngstown, Ohio.
J. H. Downes, Care of Y. M. C. A., Cornhill, London, E. C. Continuous supply of periodicals, tracts, and books.

Mrs. Addie Carroll, Afton, Okla. Especially *Signs* (weekly and monthly), *Watchman, Instructor, Little Friend*, and tracts.

Mrs. W. A. Webb, Kingsdale, Pine Co., Minn. *Signs* (weekly and monthly), *Watchman, Instructor, Liberty, Life and Health*.

A MAN and his wife who have recently accepted present truth desire work. Ranch work preferred, but will be glad for any employment. Address W. J. Camp, 1037 West Sixteenth St., Los Angeles, Cal.

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[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.]

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D W REAVIS

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ference, from whom this message was received, sent telegrams to his churches announcing the second Extra, and they immediately sent in orders for 65,000 copies, and are still ordering.

The general spirit and sentiments of those ordering the REVIEW Extra are ex-

organization, appointment of committees, etc., will be held the following evening, at seven-thirty. Each church in the conference is entitled to one delegate and to an additional delegate for every ten members. A full delegation is required from all our churches.

J. G. WALKER, *President*;
J. B. GIDDINGS, *Secretary*.

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.

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Paper Cover, Berean Library No. 11 - - - .35

THE HAND OF GOD IN HISTORY

By W. A. Spicer

In this age of research, history and the Bible should be found side by side on the table of every student of the times.

We are not only "making history," but discovering it. The translations made from tablets, rolls, and statues exhumed from mounds, tombs, and buried cities, corroborate and supplement the records found in the Holy Scriptures. In "The Hand of God in History" the discoveries of the archeologist are made to emphasize the statements of Holy Writ; history is shown to have fulfilled the predictions of the prophet; and the testimony of astronomy is given on the side of history and prophecy. Much historical information is given in connection with the description of the prophetic periods of the Scriptures; the development of Christianity by eras is outlined; and the advent message is described as the finale of earth's history, and the means of disseminating it as providential. The book has about 250 pages, and is bound in two styles.

Cloth, 50c

Paper, 25c

GOOD FORM AND SOCIAL ETHICS

By Fannie Dickerson Chase

"Good manners are best conserved by every-day usage."

If you are preparing for a life of usefulness; if you are endeavoring to make your influence count for most in good society, then you should study the new book "Good Form and Social Ethics."

Whatever his educational advantages have been, the pastor will appreciate the chapter entitled "The Minister." To the one whose preliminary training has been limited, or whose early environment was unfavorable, "Good Form" is invaluable.

Over thirty pages of the book are devoted to a chapter to "The Gentleman," the contents of which are indicated by the subheads:—

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WASHINGTON, D. C., DECEMBER 3, 1914

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ANY one having a copy of "Lessons in Old Testament History" (out of print for years), by Prof. E. B. Miller, that he wishes to dispose of, is kindly requested to correspond with Frederick Griggs, Takoma Park Station, Washington, D. C.

IN October, by appointment of the South African Union Committee, Brother A. P. and Mrs. Tarr, of the Cape Province, left for Rhodesia, to join the staff of the Tsungwesi Mission. Brother Tarr knows the Kafir language and people, and has had long experience in South African farming.

PASSING through Washington on his way westward, last week, Elder S. Mortenson, superintendent of the Swedish department, gave us an encouraging report of progress in the work among the Swedish people. Fruitage of evangelistic effort appears wherever the message is preached.

OUR attention is called to the fact that already a good company of believers has been raised up on the island of Mauritius, east of Madagascar, in the Indian Ocean. Only a few months ago Elder Paul Badaut, of France, was appointed to that field, at the call of one believer there, who had accepted the message in Switzerland. Now he reports the baptism of twenty-four believers.

WE learn that the last of October, Brother E. W. H. Jeffrey, formerly secretary of the South African Union Conference, left Cape Town for Kafirland, in the northeastern part of the Cape Province, of which field he has been appointed superintendent. As a youth, we understand, Brother Jeffrey gained a fluent use of the Kafir tongue, so that he will be able to do efficient work at once among that people. The Maranatha Mission is our main station in this region. The last report shows twenty-six new Kafir converts recently baptized.

It is important that our readers bear in mind that our club prices apply only on papers ordered at one time. Papers cannot be added to previous orders, unless the subscription is continued one full year from the date of the expiration of the former order. Neither can clubs be changed after orders have been entered. It should be remembered that the club prices apply only between Dec. 1, 1914, and Feb. 1, 1915.

SOME time ago a rumor appeared in the press that the funds of private depositors in the banks in Germany had been requisitioned by the government. Such a rumor carried its own refutation, but we learn that some have made inquiry of our brethren in Hamburg regarding conference and mission funds on deposit there. Elder Conradi wishes us to inform our brethren that there has been no difficulty in drawing on deposits. The publishing house is busy issuing a large volume of publications. Our brethren are doing their best to keep up the tithe and offerings, and to push on the evangelistic work amid troublous times. This is the word that comes from all the countries involved in the war.

BECAUSE they have done their work silently and without show or ostentation, but few appreciate the great good which has been accomplished by the various Bible societies in the distribution of the Good Book during the last one hundred years. According to the *New York Times*, the Bible is now issued in whole and in part in no less than 600 languages, and every year adds from eight to ten languages to the list. For the year 1913 the British and Foreign Bible Society issued 1,006,281 complete Bibles, 1,275,040 New Testaments, and 6,676,912 portions of the Bible. The issues of this society increased from 5,934,711 Bibles or portions of Bibles in 1909, to 8,958,233 in 1914. Last year 2,183,000 Bibles, New Testaments, and Scripture portions were issued in China by the British and Foreign Bible Society, and 1,168,965 by the American Bible Society.

IN a recent note to the editor of the *Review*, Prof. C. C. Lewis, president of the Fireside Correspondence School, gives these interesting figures regarding the work of the school: "During the five years of the school's existence it has enrolled 856 students; 165 from Jan. 1 to Oct. 15, 1914. Certificates have been issued for subjects completed: in 1910, 3; in 1911, 24; in 1912, 34; in 1913, 46; in 1914 (10 months), 48. Cash receipts from the beginning have been \$10,822.83; expenses, \$13,064.06. The difference, \$2,241.13, is locked up in lessons (30 subjects) awaiting students. Receipts to October 15 of this year were \$1,877.59; expenses, \$1,852.48; balance, \$25.11. Thus, you see, we are running on a very slender margin. Besides our own country, we have students in England, Scotland, South Africa, Egypt, China, Korea, Hawaii, the Friendly Islands, Argentina, and Brazil. We have one student in prison; he has been converted, and is studying that he may advance this cause when his term is over. His letters show him to be very intelligent and consecrated."

WE are glad to learn of the arrival in New York of Elder and Mrs. A. F. Prieger, of the Haitian Mission. They were released for a very much needed furlough in northern climes by the arrival of Brother E. A. Curdy in Haiti. After a few months devoted to getting free from the malaria, these workers will return to their island field.

Executive Board of the Province of Nova Scotia

THE second annual meeting of the Executive Board of the Province of Nova Scotia in connection with the Seventh-day Adventist Church of the Maritime Provinces will be held in the Seventh-day Adventist church at Tantallon, Halifax Co., Nova Scotia, at 4:30 P. M., Dec. 12, 1914.

CHARLES COVEY, *Secretary.*

The Missions Campaign

OUR Harvest Ingathering Honor Roll still stands:—

Newfoundland, October 14.

Maritime, October 22.

Quebec, November 11.

Others are working hard. Shall not this list grow before another week goes by?

A. J. Clark, president of Southern Illinois Conference, sends in an encouraging report. He received \$108.50 as the result of sixteen papers put out. This is certainly excellent, and is the best that we have heard so far — an average of \$6.78 for each paper.

An aged couple in Quebec, Canada, had been successful in gathering \$57 in their Ingathering work up to last week. They were still at work.

So far, or up to November 20, 695,616 papers have been sent out. This is 89,051 more than were used in our entire effort last year. We shall soon turn a new corner — 700,000.

Let each church, each conference, keep an eye on its goal. T. E. BOWEN.

"Signs of the Times" Weekly

EVERY lover of this great cause will appreciate the success that is attending our united efforts in increasing the circulation of the *Signs of the Times* weekly. When the campaign opened, the subscription list stood at about 15,000. It has now passed the 30,000 mark, and the orders are coming in daily.

Brother Hoskin, who has been with the *Signs* for years as circulating manager, says that they have never before seen anything like the flood of orders that is pouring in. Praise the Lord for this.

Have you, dear reader, ordered your two copies? Is this great increase due to your sympathy? If every believer in the North American Division Conference were doing as well as you are, where would the list stand? We suggest that you make an effort to secure subscriptions from your friends and neighbors. This is a good time. We want to see the list rise till we reach the 100,000 mark. Will you help us? We should be glad to hear from you regarding your efforts with this soul-winning agency.

F. W. PAAP,
Secretary Home Missionary Department.