

# The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, September 16, 1915

No. 46

THE GOSPEL TO ALL NATIONS

## Cast Thy Burden on the Lord

Christian, when thy way seems darkest  
And thine eyes with tears are dim,  
Straight to God, thy Father, hastening,  
Tell thy sorrows unto Him,  
Not to human ear confiding  
Thy sad tale of grief or care,  
But before thy Father, hastening,  
Pour out all thy sorrows there.

Sympathy of friends may cheer thee  
When the fierce, wild storm has burst,  
But God only can console thee  
When it breaks upon thee first.  
Go with words or tears or silence,  
Only lay them at His feet.  
Thou shalt prove how great His pity,  
And His tenderness how sweet.

Though His wise and loving purpose  
Clearly now thou mayst not see,  
Still believe, with faith unshaken,  
All shall work for good to thee.  
Therefore, when the way seems darkest,  
And thine eyes with tears are dim,  
Straight to God, thy Father, hastening,  
Tell thy sorrows unto Him.

— Selected.

## Note and Comment

### Haiti's New President

THE election of a president in Haiti, to succeed the former president who was dragged from a foreign legation and killed by a mob on July 28, took place on the twelfth of August, with the consent and under the protection of Admiral Caperton, commander of the American forces which now control the capital.

On the day of the election the United States marines guarded the senate and house with field pieces and machine guns. They also erected barricades in the streets. But there was no disorder. General Dartiguenave, president of the senate, was chosen, having 94 votes out of a total of 116. Only three were cast for Dr. Rosalvo Bobo, the leader of the revolutionists who opposed President Sam. The new president publicly expressed his appreciation of the support given by our forces, without which, he said, a free election could not have been held. It is asserted that he could not retain the office for a day if these forces should be withdrawn. America's course has the approval of France. . . .

Word was received during the latter part of August to the effect that the rebel chiefs, Bobo and Zamor, were pressing a large army into service, and an attack against American forces was imminent.— *The Independent*.

### A Short Work

THOSE things which seem impossible to man are easily accomplished by the Lord. It is faith in God's power by which we are fully persuaded that what he has promised he is able also to perform. There is a great work to be done; and looking at it from the human standpoint, we might conclude that it is impossible to complete it in the time allotted; but our confidence is in the Lord's promises and in his power to fulfill them. "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." It only needs the willing instruments through whom the Lord can reveal his mighty power in fulfilling his promise. "And who then is willing to consecrate his service this day unto the Lord?"

### The Theater

A MOST excellent answer has been given by the *Sunday School Times* to a query from one of its subscribers on the question of Christians' attending the theater. We quote:—

The fundamental objection to attending plays lies not in the character of any play witnessed, but in the fact that it is a play at all. The objection rests upon acting as a life work. It is an unworthy

and demoralizing effort to devote one's life to seeming to be another person than oneself. Even though the character simulated is a good character, *acting* is poorer business, always, than *being*. Therefore any play that necessitates the profession of acting, as all professional plays do, is open to this fundamental objection. And to attend such a play is so far to indorse and encourage a profession which is unworthy, and the tendency of which is harmful in its effect upon its own members. From this standpoint, just where any line can fairly be drawn between plays does not appear.

To this answer of the *Sunday School Times* we say, Amen. The Christian's duty is not to discriminate between plays. Our example must tell for more than the nicety of our discrimination between plays given in a theater. Those who take us for an example may not have the fine powers of discernment which we pride ourselves in possessing, and at the first might not be able to discriminate, and at the last might not care to. We are not to draw the line between plays, but between attending them and not attending them. There will then be no difficulty on the part of any in understanding our example.

### The Bible and Evolution

WE are frequently accused of being behind the times because we do not accept the Darwinian theory of evolution; but quite frequently we are finding that noted scientists, those who have had even more opportunity of investigation than did he, are drifting away from the hypotheses which he laid down, and which some—even religious teachers—would have us believe have overthrown the Genesis record of creation. An exchange has the following interesting item, which we consider worthy of reproduction:—

Professor Otto, a German scientist who has been a follower of Darwin in his advocacy of evolution, has written a book in which he makes the candid admission that "the gulf between living and nonliving matter widens with every new investigation."

The old Book stands, and its principles will stand when these human theories have been forever forgotten.

### They Are Waking Up

THE point of efficiency in military preparation in any nation is considered to be that point where the nation is better prepared to defend itself from the attack of any nation than any nation is prepared to attack it. This makes the race for military preparation an endless race, as no nation dares to have its military affairs remain in an inefficient condition. The lessons of the present war are being scanned by all the nations; and no nation feels that it would be safe for it to let its military affairs drift while

the others are straining every nerve to reach military efficiency. Each feels that to do so would be to write its own doom. Thus does Satan drive the nations into harness and armor for the last great battle. President Yuan Shi-kai, in a recent speech to the Chinese cabinet, laid before the Chinese nation the urgent necessity of united action for the defense of China against the aggression of the more military-inclined nations of the world. He said:—

Our suzerainty in southern Manchuria has gradually gone into the hands of foreigners. The foreign aggressor has come to our doors, but our people are still dallying in the midst of calamities. . . . To avert the impending disaster is the sacred duty which lies upon the shoulders of every one of us. . . . Some people say that on account of our vast country and population the destruction of our country by an alien people is an impossibility. Look at Korea, the area of which is not smaller than Japan. . . . Now the condition of our country is comparable to a small boat wandering on a wild sea. It is not time for us to pursue our pleasures and let things drift into the course of destruction. Above all do not forget the national disgrace of May 7 [the acceptance by China on May 7, 1915, of the Japanese ultimatum, under the terms of which Japan obtained extensive political and industrial concessions]. Take off your easy garments and go ahead with all your effort to avert impending disaster.

## The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

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ALL COMMUNICATIONS relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C., and NOT to ANY INDIVIDUAL.

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

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

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

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

[Entered as second-class matter, August 14, 1893, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 16, 1915

No. 46



## EDITORIALS



### Finishing the Work

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In this statement the Lord foretells the extent to which the gospel message will be proclaimed just before his return.

The apostle John likewise declares that the gospel message will go to "every nation, and kindred, and tongue, and people." See Rev. 14: 6, 7. The extent to which this is being fulfilled is one of the encouraging omens of the Lord's soon coming.

The gospel heralds are penetrating earth's darkest regions, and in nearly every nation under heaven the banner of the cross has been unfurled. Many and wonderful providences have attended this propaganda. God has broken down adamant walls, and opened iron gates. In many lands an excellent beginning has been made; and what has been done can be regarded only as a beginning. Only the outer fringes of the great heathen world have been touched. Millions upon millions on every continent, in nearly every nation, and in some cities, know naught of the coming Saviour.

We felt impressed with this stupendous fact recently as we visited some of the great cities on the Atlantic seaboard. In Baltimore, Philadelphia, New York, Boston, Pittsburgh, and other great centers of population, how many are still unwarned. Considering the problem of their evangelization from a human standpoint, the task would seem most difficult, and well-nigh if not quite impossible; but "with God all things are possible."

It is not by might, nor by power, but by his Spirit that his work is accomplished in the earth. He could take the single sermon of the humble fisherman on the day of Pentecost and carry it very shortly to earth's remotest bounds. In the fullness of time he can as easily and rapidly and widely diffuse the message of the kingdom.

How mightily could God manifest his power in the spread of this message if he so willed! The agencies of communication are prepared. The fast mail, the

newspaper, the express train, the ocean steamer, the telephone, the telegraph, the airship, will become his messengers when his wisdom determines, to do a speedy work in the earth. A Spirit-filled and spoken message uttered by a humble messenger of the cross could be sent with convicting and convincing power to every corner of the earth in an incredibly short space of time.

And sometime God will employ in behalf of his truth these agencies of rapid transmission. The inventions of the age will do service for the Master. He is ready, we verily believe, to work in this mighty manner today. But his church is not ready. Its members are not prepared to stand the searching test of critical publicity.

We need feel no concern over the triumph of the message of God, nor by mathematical calculation seek to determine the time required to sound it abroad. We need to take careful heed to our personal relationship to heaven, seeing that our hearts are cleansed from sin, and that we stand in that condition where the Master can work through us for the manifestation of his power and glory. When we are prepared for service, prepared to become the agents and agencies through whom God can manifest the wonders of his saving grace, we shall see of the revelation of his power in the speedy triumph of his truth.

F. M. W.

### Some of Our Basutos

At the Durban union conference, Brother H. C. Olmstead had reported of the Basuto converts of the Emmanuel Mission: "Some of them are the most earnest Christians I have ever met—either among white or black."

I can well believe it here in North Basutoland, as I see what God has wrought. Right out of the darkness they have come into the marvelous light.

Would that it did not take so much space to give even a glimpse of these sights and scenes among strange peoples whose hearts beat the same as ours. Look into last Friday night's prayer meeting.

The lamps showed the school room

well filled with members, believers, inquirers, and interested ones from the kraals. These Basutos have strong faces. The headdress of the women is the turban, and the bright colors of these and of the blankets which many, both men and women, wear these cold evenings, lend an Oriental aspect to the scene.

The leading thought in the meeting was the pathway to the city of God. Up stands a tall young Basuto from the kraals. "I want to follow this path," he says, "and to teach my people who are in darkness the truth of God."

Teko, an assistant pupil teacher: "I have learned to cast my burden on the Lord. I will cling fast to the Word of God, not in my own strength, but in the strength of the Lord." Teko is a baptized member. "When I first saw him," Brother J. R. Campbell told me, "I said to myself, 'Oh, but here is a dull-looking boy!'" No dullness now; he is a good student and hopes soon to be in out-school work.

Here a young man in striped blanket stands: "Although I am a sinner, Jesus keeps me, and I want to be with those who enter the holy city." Who are these who talk and pray of the holy city?—Souls straight out of heathen darkness, every one of them; and now they sing the songs of Zion and are pushing along the highway of the Advent people to the city of God.

A chief's son speaks: "I want to be in that city of the New Jerusalem."

Some herd boys—who come only to the night school—not yet Sabbath keepers, tell of their love for Jesus,—little lads wearing only their ragged and abbreviated blankets. Some present are speaking for the first time; one, a girl not in the school but from one of the kraals, says with breaking voice, "I love Jesus and want him to keep me." And how much these souls need his keeping power, in those kraals with the beer drinking and the ever-sounding evening dance drums.

Mantea, a true sister in Christ, who has won freedom to meet with the believers by endurance of bitter persecution, having prayed earnestly in the prayer season, now speaks: "Only because of God's love I am standing here. I am weak, but I want to please him day by

day. He is my strength and my Saviour."

John, the ox-team driver, who had just been held up by the Free State border police because he had lost his "pass," told of his determination not to lose his passport to the heavenly land.

Thus the meeting ran on. All this, I know, is very like the witnesses borne in the week-night prayer meeting everywhere. But that is exactly why it is good to hear these testimonies, borne in tones that thrill the heart, away up here by the Leribe Plateau of Northern Basutoland.

Our missionaries came here foreigners and strangers. They have preached and taught the Word of God. And, lo, one after another, men and women, boys and girls, are breaking away from customs that have held their fathers as in an iron vise for ages, and are resolutely setting their feet in the pathway to the holy city. It is good to see it, brethren and sisters, you who have prayed and given for missions, and angels must rejoice as they write these new Basuto names among those whom the Lord will call when he makes up his jewels. The meeting closed with this thought; and the company sang the Sesuto version of the hymn—

"When he cometh, when he cometh,  
To make up his jewels."

Freely translated, the Sesuto runs,—

"How have you made me the beloved!  
A thing that is precious;  
And like a diamond that is precious."

We went out into the dark night; but in our hearts the light streaming from the gates of the heavenly city seemed nearer than before. The light of the last message is spreading over the dark places of the earth.

W. A. S.

*Emmanuel Mission.*

## Representing or Misrepresenting Christ

If we profess to represent Christ in his closing work for this age, our actions should leave no reasonable doubt in the minds of our neighbors and associates that we are indeed his servants and doing his work. Every experience we pass through gives us an opportunity of exemplifying our Master. Our daily walk should so set him before the world that hearts would be drawn even out of sin to him. Every affliction that comes is an opportunity to preach Christ to an audience that will hear, and that might hear of him in no other way—and there is no hall rent to pay.

But if, when affliction comes, we allow it to cause us to complain, we are misrepresenting him whose name we have taken upon ourselves, and the cause of the adversary wins recruits through us. This preaching by living is a kind of

preaching we can none of us escape. We cannot miss our appointments, but we can misrepresent the One who makes them for us.

A correspondent says: "The devil is reflected in many of our acts, not all of them, but the actions are often so mixed that a casual observer cannot tell whether God or Babel is represented." We must eliminate such teachings from our lives, or we shall one day hear the terrible sentence, "I never knew you: depart from me."

Let us say with Paul: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Not only so, but we glory in tribulations also." "Rejoicing in hope; patient in tribulation."

Do we wish to be among those from whose eyes "God shall wipe away every tear," who "shall hunger no more, neither thirst any more," who are to be shepherded and guided by the Lamb himself, who have "washed their robes, and made them white in the blood of the Lamb," and "stand before the throne of God," serving him "day and night in his temple," over whom he "shall spread his tabernacle"? Of that company it is said, "These are they which come out of the great tribulation." Rev. 7:13-17.

Shall tribulation separate us from the love of Christ? It will unless, in that tribulation, we permit Christ to shine out through our manner of bearing it. Do we expect to reach heaven without trials? It is a false hope, which will ruin us if clung to. Paul says, "Through many tribulations we must enter into the kingdom of God." Acts 14:22. He said that while still bearing the bruises of his stoning at Lystra. Christ said, "In the world ye have tribulation: but be of good cheer; I have overcome the world."

Every tribulation borne as Christ would bear it preaches Christ to the world, and makes you more like Christ than you ever have been before.

C. M. S.

## The Prophecy of Daniel 7

### Part 2. The Fourth Kingdom and the "Little Horn"

It was the fourth great monarchy, Imperial Rome, and the events to follow it, that engaged the anxious inquiry of the prophet. He says:—

"Then would I know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of

days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:19-22.

The prophet wanted to know the truth about it; and the angel told him the truth. First, the angel said:—

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 23.

The fourth kingdom, as we have seen, was Rome. As Cardinal Manning said of the empire, "It was 'exceeding terrible,' according to the prophecies of Daniel; it was as it were of iron, breaking down and subduing the nations."

Of the ten horns that appeared out of this fourth great empire, the angel said:—

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Verse 24.

We look to the history of the Roman Empire, and what do we see?—Just the picture of the prophecy. We see the original Roman Empire of the West divided into lesser kingdoms. We see the barbarian peoples of the North, sweeping down upon the empire, breaking it up, and establishing within its boundaries the various kingdoms that are to this day represented by the kingdoms of western Europe.

And as we watch the history at this point, we surely see "another little horn," another kind of power, rising among the horns representing the kingdoms of divided Rome—a kingdom, yet a kingdom "diverse" from the others. The work of this power riveted the attention of the prophet; and it is of the greatest importance that we also should watch closely to catch the lesson of the divine prophecy.

#### The Prophetic and Historic Pictures of the "Little Horn"

This is plainly the picture presented by the prophet, as we look again, observing details more closely:—

The prophet beheld the division of the Roman Empire into lesser kingdoms. Then, springing up among these kingdoms, he saw the little-horn power, subduing three of the ten kingdoms, speaking great words, and making war with the saints of God. It was to be a religious power, then, ruling among the kings of the earth, and asserting religious dominion over the faith and consciences of men. "The same horn made war with the saints, and prevailed against them."

We look to history, and this is what plainly appears:—

We see, as described in the prophecy, a time when ten contemporaneous kingdoms filled the territory of the original Western Empire. Just there we see an ecclesiastical kingly power rise to religious supremacy—the Roman Papacy.

We see, through its influence, three of the ten kingdoms overthrown, "plucked up by the roots"—three Arian, or heretical kingdoms. And as we watch the history, we find this power making "war with the saints" and prevailing against them through long ages.

A Roman Catholic writer describes it in a paragraph:—

Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of barbarous hordes, Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages.—*Rev. Jas. P. Conroy, in American Catholic Quarterly Review, April, 1911.*

Yet again we look at the picture presented in prophecy. Then we turn to history; and precisely where and when the prophet saw the "little horn" coming up, we see the Roman Papacy rising to supremacy. We see this ecclesiastical power wielding a kingly scepter among the kingdoms of divided Rome, exalting itself above them, with a look "more stout than its fellows." We hear it speaking great words, and we see it carrying on warfare against the saints.

Clearly, there was no other power in history, rising at that time and in that place, which suggests the slightest correspondence to the prophecy. In every detail the Roman Papacy does correspond to it.

The prophetic outline has brought us to the rise of the great apostasy, so fully dealt with in New Testament prophecy. Yet further specifications in this prophecy of the seventh of Daniel demand brief study.

W. A. S.

### Rallying to the Call

A CALL has gone out into the world that is designed to bring out of the world a people that shall stand loyally for God against a program that is designed by the author of evil to deceive and ruin the last generation of men.

For six thousand years good and evil, light and darkness, have been working toward the culmination of a conflict which is to determine who is to be the ruler of this world—God or Satan. In point of numbers, that conflict might have been decided long ago; for the majority of this world seem always to have been opposed to the rule of righteousness in the life, and their actions have been in harmony with their feelings in the matter.

There must come a culmination. This conflict of the ages, with its dower of misery, sin, and death, could not go on forever. The physical strength of the human race could not stand up under it

forever; it is not standing up under it now. The downward tendency of the physical man is easily discernible from generation to generation. Military boards are compelled from time to time to reduce the height limit for army recruits and to make the physical tests less exacting in order to keep the necessary number in the ranks. More than that, the proportion of insane to the entire population is steadily and rapidly increasing. What does it mean? It means that if the race should go on from generation to generation as it is, the physical man would be unable to endure the strain of the conflict, and the race would go to pieces.

The only hope for this world lies in the second coming of Christ; and we can have no legitimate hope of meeting him in peace when he does come unless we enlist in his service in obedience to his last call for faithful bearers of his last message.

It is a hopeful omen that we see so many now laying aside various occupations, and enlisting for this final conflict. A spirit has come among our people such as we have never seen before,—a spirit, a feeling, that the work needs them, and that they must not longer hesitate between the service of the world and the service of Christ.

This spirit to enlist in the closing message is particularly noticeable among the younger generation, and many are taking hold of the work with the energy and freshness of youth. It is an encouragement to the hearts of the veterans in the service to see this movement among the young. There is something striking also in the remarkable success that is attending the work of many of these young recruits, especially in the book and periodical work. Years ago young men and women were told that they should not consider themselves failures in the canvassing work until they had canvassed at least a month without taking a single order. But today many sell several hundreds of dollars' worth of books in that length of time.

In these developments we see evidence that God is setting his hand to the work, to make it a short work, and his Spirit is striving with the hearts of men. They who yield to it will be a power for him. They who refuse now are putting themselves in a place of terrible danger. The times are urgent; the generation is nearing its close; God must have workers, and he cannot wait on those who persist in their uncertainty as to whether they will serve him or not. The powers of evil are mighty at the present time. They who will be his must now come up to the help of the Lord against the mighty.

John says, "I have written unto you, young men, because ye are strong, . . . and ye have overcome the wicked one."

If ever the professed followers of Christ needed strength, they need it now. Against them is focused the accumulated cunning of him who is the chief of deceivers and conspirators. It will take strength to overcome this wicked one; and it will not be the strength of the natural, physical man. It must be a strength that is superior to the human, or defeat is certain. There must be no trusting in our own strength; "for our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6:12. If that admonition was necessary in the days of Paul, much more is it necessary now in our days. There is no strength but God's that can be called strong in comparison with the strength of the principalities of darkness with which we must contend.

Heaven does not send us out unarmed into this struggle. "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Eph. 6:13-17.

There is the armor, and there is the source of strength. Moreover, such provision would never have been made were it not that God foresaw that it would be needed. To go about it in our own strength at such a time is to invite destruction. To go with any less armor than God has provided is to set our wisdom above his, and make many a vital part vulnerable to the shafts of the devil.

While Satan is mobilizing his forces in all the world, it is a grand spectacle to see consecrated young men and women being mustered into the service of God and drilling in his camp. Let us take courage; the conflict will be short, but it will take all there is of us, coupled with all Heaven has promised us, to make us conquerors. The blessed part of it is that the victory is certain and near at hand, and *we* may be victors.

C. M. S.

As Saul disobeyed and displeased God in sparing the sheep and cattle of the Lord's enemies to sacrifice to the Lord, so do they disobey and displease God who profane the Sabbath which he has appointed and commanded, and offer him another day in its stead. "To obey is better than sacrifice, and to hearken than the fat of rams."



## GENERAL ARTICLES

### Foreigners in Our Large Cities, or the Need of the Hour

D. H. KRESS, M. D.

A PROCESSION of over one million people from all lands is pouring into the United States each year. Over twenty thousand immigrants arrive at the New York harbor alone each week of the year. Should we hear of a city of 86,000 people of foreign tongues springing into existence each month, it would be considered phenomenal, and yet this is what is actually taking place before our eyes. The United States is being peopled by foreigners. The cities of America are no longer American. They are made up largely of strange tongues. New York has nearly a million Italians, and over a million Jews. On Manhattan Island every fourth person is a Jew. There are more Germans in New York City than in any city in Germany except Berlin. There are twice as many Irishmen as in Dublin, Ireland. There are more Italians than in Naples or Venice. In thirty-three of our largest cities of America the foreign population is greater than the native.

Men and women have in the past responded to the call to go to foreign fields. Many more would have gone had there been funds in the treasury to send them. God has opened the way for these to engage in foreign mission work in our homeland. There is room for thousands of workers among the foreigners in our large cities. Separated from their native environment and friends, their religious ties weakened if not entirely broken up, these people are in the very best possible condition to respond to acts of kindness and to other influences of the gospel of Christ. We may not be able to do much by talking religion. The gospel of neighborliness must be practiced in order for the gospel of faith to make converts. The best way to win the foreigners on our shores is by manifesting a real, unpretentious interest in their welfare. The heathen at our door will respond to the same efforts which prove successful in winning them in their homeland: in fact, the foreigner on our shores is more easily reached than the foreigner abroad.

No such opportunity has ever before come to any people, to reach so many nationalities with so little expense and sacrifice. We can see why in the providence of God the third angel's message had its origin in the United States.

There was a parallel at Christ's first advent. When the time came for the gospel to go to all lands, representatives from all lands were gathered together in Jerusalem. When the Spirit of God came upon the Christian church, and these representatives heard the wonderful truths proclaimed in their own

tongue, they were amazed. By the converts thus made the truth was carried to all parts of the earth. And means were freely given by others of their number to send out and sustain these missionaries. In a very short time Paul could testify that the commission had been met — the gospel had been preached in all the world.

A similar work will be done in our day. This work will begin in this great cosmopolitan center, — the United States, — and from here it will reach the ends of the earth; and when this gospel of the kingdom shall have been preached in all the world as a witness unto all nations, then shall the end come.

Christ in his efforts for the people gave tangible evidence of his interest in them. He ministered to their physical needs and healed their diseases. This gave him favor with the people, and enabled him to reach the masses.

The first American Baptist missionary to China, after seventeen years' labor, found it necessary, owing to the death of his wife, to return to America. The experience he gained abroad helped him in laboring for the Chinese in America. Sixteen were baptized as the result of his labors. Some of these returned to their own land as missionaries. Among his converts was Wong Wui, a man of piety and power, who became pastor of the first church in Canton, and was termed "the Luther of the Chinese Christians."

Another missionary, who had to return to America owing to the ill health of his wife, began his work among the Chinese of Portland, Oregon. The church he raised up sustained missionaries in their own country and made large individual gifts to the general work for the spread of the gospel. In fact, China is leavened with Chinese missionaries who were converted on American soil by home missionary effort.

In Germany, at the council held at Friedensau, about forty nationalities were represented. Many of the leaders among these nationalities are men who received the truth in America, and then returned to their home fields as missionaries.

It will be seen that by reaching the foreigners in America we greatly simplify the problem of reaching the world. Those who come to America have heard of our liberty and prosperity. In the minds of all who come a favorable impression exists of this country. These people usually come from the rural districts and are unloaded in the city. On account of scarcity of funds they are compelled to secure work at once. This forces them into the worst part of our large cities. The crowded tenements in the slums, with their drunkenness, im-

morality, and crime, become their homes. They are caught in a trap from which there is no escape. In New York City there are 360,000 dark, windowless rooms occupied by this class. Entire families are often crowded together in one or two rooms. These people are disappointed, for all they can see of America is their immediate surroundings.

Unless help is brought to them, hopeless degeneracy, physical and moral, will be the ultimate result. Their great need should appeal to us. Our neighbor has fallen among thieves and has been left wounded by the wayside. Shall we pass him by on the other side and ease our consciences by making donations to foreign fields? By doing so we omit the weightier matters of the law — judgment, mercy, and truth. "These ought ye to have done," said the Saviour, "and not to leave the other undone."

As the foreigners have moved into these crowded districts, Protestant churches have moved out. The people have been left, therefore, without church privileges, or religious influences and instruction. Yet these people respond to the gospel. In one district composed of Italian Roman Catholics, a tent effort was conducted by two consecrated Protestant ministers. From three hundred to six hundred were nightly in attendance. In less than one year two hundred were ready to join the Protestant church. Later a church building was erected by these worshipers at a cost of sixty thousand dollars. Can we not see that God has taken these people from their overcrowded countries and has brought them to our very doors that we may have an opportunity to help them and save them, and through them carry the third angel's message quickly to all the world?

"If you cannot cross the ocean,  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door."

### Saving Our Children — No. 1

B. L. HOWE

"THE church that fails to provide for her children, destroys herself." A woman entered a room where this statement was hanging in bold type on the wall. She read it slowly, and said, with much emphasis, "That is true, and no one knows it better than the Catholic Church." She is a convert to the Sabbath truth from that church. Go where you may, and note the work of the Catholic Church, you find that the oldest monuments of its missionary effort are provisions for its children. In many instances, the Jew, in his home and under the influence of the rabbi, so trains his child that he will hiss at the mere mention of the name of Jesus. The Christ-loving and God-fearing parent may, by the same persistence, so influence his child that the name of Jesus will be to him a shield and a joy forever.

Israel failed to reach the high destiny that God marked out for them, because they did not train their children in the way the Lord directed. For hundreds of

years they were in the land of Egypt, where they were surrounded by superstition, unbelief, and infidelity. The generation that came out of Egypt was weakened mentally and physically by the teachings and practices of the people among whom they dwelt. It seemed impossible for them to believe in and trust God for more than a few hours at a time. After repeated efforts, in which Egyptian education always asserted itself, the Lord shut them up in the wilderness. Here he set himself to work to save the "people of promise" by educating their children. It took forty years to bring these children to a place where they could trust God and do as he said. The older ones, except two, died, and the children, trained under the direction of Jehovah, went into the Promised Land. Of this generation it is written, "Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the Lord, that he had done for Israel." Joshua 24:31; Judges 2:7. Hence we conclude that had Israel continued the training of their children as God ordained in the wilderness, they would have fulfilled the purpose of the Lord, and would not have become a hissing and a byword as it is this day.

Today, the Lord looks upon the children of modern Israel as those upon whom he must depend to finish the preaching of the gospel in this generation. For years he has been sending messages, teaching us how to care for and educate our children. If our faith can grasp it, he has given us, in the Sabbath school, the young people's organization, and the church school, the means of saving all our children.

At a camp meeting in one of our conferences, two hundred and one additions to the church by baptism were reported. More than seventy-five of these were from among the young people. At the same camp meeting there were forty-five youth and young people baptized. During the year the work of winning the young people for Christ was kept constantly before the officers, leaders, and teachers in the departments already mentioned. Another feature that contributed largely to this harvest was a series of institutes, conducted by the president of the conference. These meetings were held in all the principal centers of the conference. At each place, the Sabbath school, Missionary Volunteer, and church school work was given careful and thorough study. This was a means of greatly strengthening these lines of church activity.

Money and time spent in properly caring for our children is an investment that pays large dividends. Experience teaches that one who has been trained in the message from his childhood, other things being equal, makes the strongest missionary. The majority of the men who are moving the world with the third angel's message today, have spent some time in our schools.

From the standpoint of the cross, who will estimate the difference in value be-

tween the mother and the babe in her arms? "What shall a man give in exchange for his soul?" What shall the parent give in exchange for his child?

## Object of Trials

MRS. FLORA E. POST

How often, when in contact with others, are we reminded of the fact that all lives have their Marah, or bitter drafts. Some are more successful than others in disguising them, but, oh, the sadness and grief that sin has brought! We ask ourselves the question, What is its mission, and how can we bear the load? Our Saviour expressed the same thought in the garden when he cried, "If it be possible, let this cup pass;" but no, he suffered on, and well for us that he drank it to the dregs. "Though he were a son, yet learned he obedience by the things which he suffered." It was after they had been tested that we read that Caleb and Joshua wholly followed the Lord. Num. 32:11, 12.

Moses had a forty years' experience, but he became the meekest man upon the earth. Job exclaimed, "When he hath tried me, I shall come forth as gold." Oh, that we, too, might cease struggling, and submit to him who has undertaken our salvation. If we bend to the storm, instead of defying it, we shall not be broken. We must have this experience, to loosen the cords earthward; then welcome the storm that serves to draw us nearer home.

So many lives are wrecked on this wheel of sorrow and trial. In spite of them, take up life's round of duty without complaint or protest, and enter whole-heartedly into the interests of others, not permitting our experience to cast a shadow upon another's joy.

The mission of grief and trial is not to destroy nor stultify life, but illumine and intensify it; not to make the sufferer a useless member of society, but to develop a quickened sympathy and keener insight, to the end that life may become richer and more fruitful. Learn to sing away the pain, and use the comfort given from above to brighten and cheer less fortunate lives. By so doing, we pass on living light rather than drag out a meaningless existence. Sometimes life's greatest lessons are learned while passing through some supreme test or sorrow. At any rate, the lesser griefs lose much of their power to vex or annoy. We speak of being in darkness, or under a cloud, at such times. David says in Ps. 97:2 that God dwells in the midst of clouds; so he is nearer us in trial. He was seen standing by the side of the three in the midst of the fiery furnace. Should not we learn to rejoice in hope, to be patient in tribulation, and to continue instant in prayer? The gardener prunes only those plants which he sees are capable of bearing fruit.

"The fact that we are called upon to endure trial, proves that the Lord Jesus sees in us something very precious, which he desires to develop. If he saw in us nothing whereby he might glorify his

name, he would not spend time in refining us. . . . Christ does not cast worthless stones into his furnace. It is valuable ore that he tests. . . . The Lord allows his chosen ones to be placed in the furnace of affliction, in order that he may see what temper they are of, and whether he can mold and fashion them for his work."

"It may be that much work needs to be done in your character building, that you are a rough stone which must be squared and polished before it can fill a place in God's temple. You need not be surprised if with hammer and chisel God cuts away the sharp corners of your character, until you are prepared to fill the place he has for you. No human being can accomplish this work. Only by God can it be done. And be assured that he will not strike one useless blow. His every blow is struck in love, for your eternal happiness. He knows your infirmities, and works to restore, not to destroy." Nowhere are we promised salvation from trial, but we are promised salvation from defeat. Though severely tried, Paul called his afflictions light, and died a conqueror. 2 Cor. 11:24-27; 4:15. May we, too, with courage bold, let love grow warm, amid the sunshine and the storm, and come a conqueror to our rest.

*Lansing, Mich.*

## Seven Great Triumphs—No. 3

### A Triumphant Resurrection

H. A. ST. JOHN

EARLY in the morning of the third day after the triumphant death of the Lord Jesus, he had a most glorious and triumphant resurrection. Weeping women, bearing spices to anoint the dead body of Jesus, were on their way to the Calvary sepulcher. Suddenly, the early dawn was lighted up by the descent of a mighty, shining angel, right from the presence of the loving Father above. This mighty angel alighted at the sepulcher of Jesus, while the earth trembled at his presence, and the Roman soldiers that were guarding the sepulcher fell to the earth like dead men.

The angel rolled away the stone from the mouth of the sepulcher, and sat upon it. He then awakened Jesus from the sleep of death, and delivered his loving message from the heavenly throne, "Jesus, thy Father calls thee; come forth." Jesus came forth to die no more, having the keys of death and the grave. He came forth from the sepulcher a mighty conqueror. This was indeed a triumphant resurrection. This triumphant resurrection of Jesus makes possible the resurrection of all the dead. By one man, Adam, came death, and by one man, the man Christ Jesus, came the resurrection of the dead. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order."

There are only two orders: The righteous, who died in the Lord a triumphant death; and the wicked, who died a wretched death, in their sins. The wicked do not have a triumphant resur-

rection. They recognize Jesus, and wail because of him, and cry for the rocks and the mountains to fall on them and hide them from his wrath. After beholding the glory and righteousness of God, and the glory and reward of the saints, they will meet their just and eternal doom in the lake of fire, which is the second death.

The righteous will hear Jesus calling them to arise. As they awaken, they look up and see the lovely Jesus, accompanied by all the holy angels, and they will exclaim with ecstatic joy, "Lo, this is our God; we have waited for him, and he will save us." They can say with Jesus, We *were* dead, but now we are alive forevermore. And they will say triumphantly, "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Surely this is a triumphant resurrection.

*Sanitarium, Cal.*

## A Particular God

O. J. CALKINS

Is God particular which day one observes as the Sabbath? That it "makes no difference which day of the week one observes as the Sabbath" is the assurance so frequently given by both clergy and laity. Probably many honest people advance this as a reason for Sunday keeping, and many more advance it as an excuse for not observing the Sabbath of the Lord. When other excuses fail to satisfy the quickened conscience, this man-invented theory seems to act like a hypnotic, and lulls again the awakened soul into carnal security. In other words, they claim God is not particular and exacting in his demands, and that he overlooks implicit obedience to his commands, giving man a little leeway in the matter of following the plan his Omniscience has adopted for his creatures.

Some have supposed that God overlooks a slight deviation of his commands, providing some imaginary good could be accomplished. That may have been Saul's motive in not obeying the command of the Lord to destroy the Amalekites, their flocks and herds, and spare none. The record says that he "spared the best of the sheep and of the oxen, to sacrifice unto the Lord." 1 Samuel 15. He was told, however, that "to obey is better than sacrifice, and to hearken than the fat of rams," and "because thou rejected the word of the Lord, he hath also rejected thee from being king." A similar motive may have actuated Uzzah when he put forth his hand to hold the ark when the oxen stumbled on the threshing floor of Chidon (1 Chron. 13:9) although all Israel well knew that the ark of the Lord was sacred and that none but the priests were permitted to touch it. Yes, God is particular, and by that act, Uzzah, regardless of a possible motive of doing good, forfeited his life.

Thousands are excusing themselves from observing the seventh-day Sabbath because it is not customary and con-

venient, so they have accepted a substitute, congratulating themselves that it answers the purpose, and that "it makes no difference;" yet Protestants assert that among the great spiritual crimes of the Papacy, the most pronounced are her flagrant acts of substitution. For instance, justification by works for justification by faith; forms and ceremonies for the graces of the Spirit; and above all, mortal man is substituted in the place of God. 2 Thess. 2:4. The first recorded attempt at substitution is that of Cain, when he, being a tiller of the ground, found it convenient to bring the fruit of the ground as an offering unto the Lord; but the record says that God had not respect unto Cain's offering. Undoubtedly the Creator had instructed man after the fall what offering was acceptable to him, but Cain may have reasoned that God is not particular, and "it makes no difference." There was nothing in the offering of the vegetable kingdom to typify the offering of the blood of Christ on Calvary, neither is there anything in Sunday observance to memorialize a completed creation.

Suppose Eve had suggested to Adam that, because the tree of knowledge of good and evil was more convenient of access, God would permit them to substitute another tree that resembled it. If the Creator would have justified them in such an act, then I can see how he could justify those who substitute for the Sabbath another day that he never blessed, sanctified, nor hallowed. So-called Sunday sacredness was not brought about by mere chance. It is the legitimate child of paganism, and came into the Christian world by adoption; and, like sin, it has no excuse for existence. Its legitimate ancestor, paganism, and foster parent, the Papacy, have both a very questionable spiritual reputation. Paganism is the hugest false system of theology Satan ever devised, and the Word of the Lord designates the Papacy as "the man of sin, . . . the son of perdition," and its unwarranted power as presumptuous, blasphemous, and the abomination of the earth. One prominent form of paganism devoted Sunday to the honor and worship of the sun. The Papacy, because of its hatred of Judaism and its solicitation of the heathen world, soon found it convenient to adopt it and finally enforced it by law.

In view of this "authority" for Sunday sacredness, let us notice another historical fact as recorded in Scripture. The Lord directed that the tent of the tabernacle should be placed at the west end of the court inclosure, so that when Israel worshiped before the sanctuary they would face the west instead of the east, as the idolatrous heathen did when worshiping the rising sun. If God was then so particular that his people should not even simulate the heathen in their worship, is it a great stretch of logic to suppose that he is not now pleased to have his professed followers substitute another day for the only day that truly commemorates his power to create and his power to save?

It is said that any day of the week is the seventh day; that it depends upon where one begins to count. A true child of God will count as his great Teacher directs, and there is no question as to the method the Author outlined in his Book. Suppose you hold an interest-bearing note for ten thousand dollars due the thirtieth of the month. Would it make any difference to you if the maker of the note called any day the thirtieth? But, it is argued, the Lord specifies only a seventh part of time as holy. Very well, then I could find it possible to observe a different day each week, according to my personal convenience. No, you say, the rest days must come in their regular order; and so they must, for the weekly Sabbath is not a question of the seventh part of time but of the order of days, and in that way only can the finality of creation be memorialized; for God began his work on the first day and ended it on the seventh. The completed creation cannot be celebrated the day it was begun.

If in your business dealings with a very dear friend there arose some doubt as to the exact amount of your indebtedness to him, would you not cheerfully give him the benefit of the doubt? Now if after what you have read there is still a shadow of a doubt as to your obligation to your Creator in this matter, as one professing love for God, to whom will you give the benefit of the doubt? "If ye love me, ye will keep my commandments." "In vain do they worship me, teaching for doctrines the commandments of men."

*Moore, Mont.*

## Is It a Sin to Dance?

C. P. WHITFORD

IN answer to the question, "Is it a sin to dance?" listen to the following scriptures: "Praise ye the Lord. . . . Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people." Ps. 149:1-4. "Praise ye the Lord. Praise God in his sanctuary. . . . Praise him with the psalter and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs." Ps. 150:1-4.

In these scriptures we are exhorted to praise the Lord with the dance. In the time of David, dancing was a form of religious worship. The question is frequently asked, Cannot we dance to the praise of the Lord now? I would answer, Certainly. But is it not a fact that but very few people who are anxious to dance, and who do dance, are found at the weekly prayer meeting? I read in 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." In our day do those who dance engage in the exercise in a way that will glorify God? Before going to the dance hall, do they bow down and reverently ask God to send the holy angels with them, and bless them in all that they do during the time they



are engaged in dancing? Are they dancing to the praise of the name of the Lord, or for their own amusement? Can one dance for his own amusement or for the entertainment of the public, and thereby praise the Lord? When David danced to the praise of the Lord, his worldly-minded wife looked through a window and saw him as he danced before the ark of God, and the Bible says that "she despised him in her heart." 2 Sam. 6: 12-16. One cannot dance in a manner that is pleasing to the Lord and thereby please worldly-minded people; neither can one dance in a manner that is pleasing to the world, and thereby please the Lord.

But to return to the question, "Is it a sin to dance?" From what we have learned we conclude that the sin of dancing depends upon where one dances. Anciently the people danced in the sanctuary, or the house of God. The sin of dancing depends also upon how one dances, and the object had in view in dancing. In olden times the sexes danced separately. Ex. 15: 20. They danced at proper seasons. They danced in moderation, instead of excess. They danced to the glory of God. If you want to dance to the glory of God, be sure that you do not rather gratify the flesh, and thus please the adversary of all righteousness.



## All Things Possible With God

T. E. BOWEN

Down at the end of Jesus' life, when from a human viewpoint his work on earth had almost proved a failure, as he prayed in the garden, he said: "My soul is exceeding sorrowful unto death." "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Mark 14: 34-36.

### God's Infinite Power Our Basis for Faith

"All things are possible unto thee." Here is the very foundation stone of faith. That which to us, from our human standpoint, appears an impossibility, is quite possible with God. That which to us may seem as loss and failure, may be the very means by which God is working out his great design. Christ's work was wholly successful, yet it did not have that appearance, as the Jewish nation rejected him, his closest disciples forsook him, and even his own mother counted it that his mission as Messiah had failed, as she sorrowfully followed her son to Calvary. Yet these disappointing experiences were the very means by which Christ's mission gloriously triumphed.

### The Apparent Failure of Noah's Work

No doubt as Noah neared the end of his work in warning his generation of the approaching flood, it was quite a query in his mind as to whether his work had proved a success. Possibly, as he viewed it, there were yet many whose attention had not been called to the deluge that was coming. No doubt in his earnest desire that others should be saved his heart yearned to rescue these. A

generation or two had arisen since he began his work. Many who first believed had either died, or given up their faith in a coming flood, so that it must have seemed to this aged servant of God, who had put his life and his all into the ark, that his efforts had about the same as come to naught. He certainly could see but little effect upon the people. A scoffing world was arrayed against him. And the very fact that the people scoffed, showed that they had had ample warning. At last the hour came when God sent his messenger to Noah with this word: "Come thou and all thy house into the ark."

### Israel Facing a Sea

To Israel, as they came to the Red Sea, it appeared from their viewpoint an utter impossibility for them to go up into the goodly Promised Land. But the sea opened, and that which to them was impossible, became quite possible to God.

### The Great Work Confronting the Apostles

A band of followers faced a world with the unpopular doctrine that Jesus of Nazareth, who had taught throughout Galilee and Judea, healing the sick, forgiving sin, and uttering words of hope and cheer to sin-sick souls, who had been rejected, condemned by the chief priests and Pharisees as a blasphemer and disturber of the people, and crucified, had been brought back to life again on the third day, and that it was through faith in that name that they must be saved. "Neither is there salvation in any other," Peter exhorted, "for there is none other name under heaven given among men, whereby we must be saved."

It seemed an impossibility to impress a world with such a message as this. They were despised, talked about, talked against, driven through persecution from one city to another, everywhere the sect being spoken against. But they preached on, loved on, believed on. They had faith in their message, and taught it publicly and privately from house to house until they not only filled Jerusalem with "their doctrine"—God's message for that hour—but the sound in a few brief years went out into "all the world" for a witness to that generation.

Again it comes to pass that that which to human understanding appeared an impossibility, verily becomes true. God was with them, working for them, and manifesting his power through them.

### Another Impossibility Confronting the Last Generation

Down near the end another seemingly impossible task is undertaken by God. A world is to hear about the near advent of Jesus. Coupled with that, the law of God, so long trampled underfoot, is to be restored to its proper place. The Sabbath, rejected and downtrodden by men, is to be preached as still binding upon believers—apparently a hopeless undertaking. But the message is of God. He is in it. He begins it. A few believers espouse the heaven-sent message; only a few at first, and they poor, without worldly honor or distinction. But they begin preaching the unpopular truth, by

voice and by pen. Believers multiply. The tidings at last break the bounds of native shores, and lights are kindled in another land. Soon other shores are reached, and the message speeds on. After four or five decades go by, the message, which was at first small and apparently obscure, becomes a world-wide one, gathering greater momentum in its onward progress.

### Shall It Be Fulfilled in This Generation?

This is indeed a vital question. From our human viewpoint it seems to be an utter impossibility. But shall we leave God out of our reckoning? Shall we forget that that which is wholly impossible with men, is quite possible with the Infinite? Is it an opportune time to yield our faith in the ultimate triumph of this message when almost every mail is burdened with tidings of its progress in nearly every land upon the globe, and that, too, at a time when world conditions are unfavorable for its advancement? War cannot stop it. Hard times do not stop it. Opposition retards not its progress. Although everywhere spoken against and unpopular, a disturber of the peace, generally unwelcome as requiring people to give up too much, since it is founded upon the Word of God, it reaches hearts seeking for the light, everywhere, in every nation, bringing peace and joy and comfort and soul rest to those who receive it.



## Christ Within

MRS. S. L. STOUT

WHAT means this longing to be free  
From sin and death and infamy,  
From lust of eye and pride of life  
And fleshly idols' daily strife?

I turn to wisdom's lore in vain;  
I struggle, moan, and try again:  
Can aught release and give me peace,  
And bid my bosom's strife to cease?

Amazing thought! and can it be  
That Christ will deign to dwell in me,  
Nay, ask to come and make his home  
If I will only give him room?

My heart is faint, my soul is still,  
At such revealings of his will.  
Shall I now turn from hopes that  
yearn,  
And crush desires that in me burn?

Yet like a wall I bar the way;  
More fierce the battle day by day.  
O friends that call, 'tis life, 'tis all;  
And yet with his, the gift how small!

How can I feel, or see, or know?  
I simply yield and find it so.  
Myself bequeath, and find relief  
In him who seems a rock beneath.

My Saviour makes a holy shrine  
Within this lowly heart of mine.  
The deed is done: the victory won.  
Amazing grace! sin's load is gone.  
*Mackinaw, Ill.*



"A WISE man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen."



## THE WORLD-WIDE FIELD



### Blessedness of Christian Service

WORTHIE HARRIS HOLDEN

Rejoice in thy salvation.

\* Declare both far and near  
The world-wide proclamation,  
That every soul may hear.

Redeemed to tell the story  
Of God's amazing love!  
Redeemed to share the glory  
That circles him above!

A voice, and echoes waken  
That pierce the vales of night;  
A word, and doubt is shaken  
Till faith illumines the sight.

Be glad to thee 'tis given  
To live and work and pray;  
A crown awaits in heaven,  
And joy through endless day.



### The Tanganyika Mission, Africa

J. C. ROGERS

WE returned Oct. 29, 1914, from an eight days' trip among the villages where we intend to locate our mission station. On this tour we traveled one hundred and fifty miles by bicycle and on foot. In some places we found the paths too rough and crooked for the bicycle; but for seventy-five miles on the Boma road, we found the going good. We hope to secure a site on or near this road, so that it will not be necessary for the mission to build its own roads. I was glad to find cattle in some of the villages, indicating that the locality is free from tsetse.

The district is well watered. There have been no rains for five or six months, yet we crossed many fine streams. In one place, which is the best site I have yet seen, there is a splendid little stream rising in the midst of a fine clump of trees two or three acres in extent. A little waterfall from this stream could be heard for a half mile in the still morning as we passed. In July I spent several days in this neighborhood, examining this site. East of the spring an open, rolling plain extends for two miles, where we saw plenty of game grazing. It is a fine place for cattle. North and south are large belts of timber, where the soil is good for cultivation. The timber is small and easily cleared.

The only objection we could find to this place is that the population is not as large as we should like to see. There are ten or twelve villages within a radius of seven miles, but they are not large villages, averaging only about one hundred and twenty-five persons each. Twelve miles north is a village of six hundred, and another of five hundred ten miles away. The two chiefs of the dis-

tricts were friendly, and would favor our locating near them. We spent one night in each of their villages. The people of the village nearest the site just described begged my wife to locate there. The women of this village had never seen a white woman, and were at first afraid to come to our tent. Next morning they all came and asked for a school.

The first heavy rain of the season fell on the day of our return. We found the temporary house we had been occupying flooded; but we are now putting on new thatch, which we hope will keep out the next rain. We are making some gardens for vegetables and corn. Some seeds that we planted before starting on our trip are now growing nicely. While out this time we found a kind of wild fruit like a plum that is quite good eaten from the tree, and its juice makes good jelly. But sugar at a shilling a pound forbids much jelly making.

I intend making one more trip alone during November, probably traveling about three hundred miles. On this trip I shall find whether there is any suitable site where the population is more numerous. We believe that many of our people are praying that God will direct us to the proper site, and we believe that their prayers with ours will bring the desired help in this important matter.

*Mporokoso, North Rhodesia.*



### Fifteen Hundred Miles Through Venezuela With the Scriptures

[The introduction of the Bible into the spiritually dark countries is a very important part of God's work on earth. We feel sure the readers of the REVIEW will follow with deep interest the experiences of Stephen B. Adams, a colporteur of the British and Foreign Bible Society, on a recent tour into the interior of Venezuela, as published in the *Bible in the World*, from the leaves of his diary.]

ON a July morning I set out from Caracas on a long tour down into the valley of the great Orinoco River. I was fortunate in having as my companion Mr. Williams, of Valencia, a much-traveled missionary, whose experience was invaluable. A young Brazilian also accompanied us part of the way. We started on horseback upon the long journey to San Fernando de Apure, which lies right in the heart of the republic. Descending from Caracas, we found our first stopping place at Cagus. With as little loss of time as possible we offered our books from door to door; but the priest warned the people not to buy. His presence hindered our sales, but we sold a few copies. Leaving Cagus, after much

trouble with our pack horse we reached Villa de Cura. Here the people were very poor and under the power of the priest; nevertheless our sales were good. One young woman assured me that of all men I was "the most wicked," because I had sold a New Testament to her mother.

#### The Fever-Haunted Llanos

Near a village called Para-para, we encountered a melancholy sight—a poor native being carried to his last resting place; the corpse was wound in a sheet, with the head and feet uncovered. There was neither coffin, nor priest, nor funeral ceremony for him; he was just dumped into a hole like a dead animal. We were astonished at the number of empty houses, but these and the telltale faces of the inhabitants, reminded us that we were on the border of the great fever-haunted plains, the much-dreaded llanos. Para-para we found half deserted and in ruins, with a sick person in every house. Considering the circumstances, our sales were good in this stricken village.

At another place, which merited its name of "Deserted Village," war and malaria had done their deadly work, and what was once a thriving town with 12,000 citizens had been reduced to less than 4,000 inhabitants. We found the streets overgrown with grass, up to the very church door. We made good sales here, better than we had expected.

#### Fording Rivers

The river Guanico was reached one evening, and we saw the cattle taking their evening bath. We did not feel overconfident of getting across without a wetting. I was riding the pack horse; and by carefully following the ripple on the water, we avoided the deep parts, and got safely across before dark. In a few moments we left behind the beautiful foliage that grows on either bank, and found ourselves again in the open plain, where more than ever we needed to use our eyes to discover the path among the long grass, where a false step might lead us miles out of our way. The hosts of mosquitoes that attacked us were beyond description; to draw one's hand over his horse's neck meant to get it covered with blood. When the welcome moon made its appearance, and the track grew more visible, we rode forward singing. At 10 P. M. we reached a hut, where we tethered our horses, slung our hammocks, and in a few moments gained respite from the mosquitoes under our mosquito nets. We rose refreshed next morning, and the good man of the hut gave us a cup of coffee and milk, all he had to offer us; on the strength of that we had to ride three miles.

At another lonely hut where we stayed all night we preached to some cowboys, and our host bought three New Testaments. Next morning we came to another river. This had to be crossed by canoe, the horses swimming alongside, while a dusky native paddled us over. It was an ideal day for traveling, so we pushed on to catch the ferry for Camaguan, on the Portuguesa River; but we

missed it by a few minutes. There was nothing left but to wait under a broiling sun for three hours, without shelter of any description. We had had nothing to eat since the previous evening, and our thirst was terrible; at last we gave in, and drank from a muddy water hole. All our strong resolutions to drink nothing but boiled water failed before that unbearable thirst. Finally there arrived the ferryboat, a long, narrow canoe dug out of a tree trunk, and in this we crossed, while the poor tired horses had to swim for over a mile. We spent that night at Camaguan, a quaint little town by the river, composed chiefly of huts built of mud and wood and thatched with palm leaves. The streets were merely deep sand, where pigs, donkeys, chickens, and children could all enjoy a good sand bath.

#### Alligators

The sound of war was in the air; a strong detachment of government troops had passed the day before and had commandeered all the canoes, so we had difficulty in hiring one. Finally we made arrangements with an old man who had a canoe hidden away; but he could find no one to help him, so his wife and little son had to be the "seamen." It was very pleasant to glide down this river after a hard month in the saddle. The boatman sat at the stern and steered with a big flat paddle, while his wife and son took turns at paddling with a smaller one. These boat people are perfectly at home on the water, and it was amusing to watch the woman wash a garment over the side, and then dry it on the large brim of her hat, at the same time enjoying one of the usual long native cigars. We were now in the home of the alligator, and anxious to see a real, live specimen in his native element. We had not long to wait, for a large brute lay sunning himself on the bank, with his head under water. As we drew nearer, he quietly slid into the stream. Alligators soon ceased to be a novelty, however, for all down the river they lay basking until dusk, sometimes with their huge mouths gaping wide open. The boatman told us some weird stories about alligators and the people they had killed. He said that their great enemy was the tiger, which caught them asleep on the bank. We passed hour after hour admiring the rich vegetation, the beautiful birds, and the strange, singing monkeys, one species of which makes a noise like the howling of the November wind in Scotland. At 5 P. M. we drew to the bank for a meal of black coffee, with a piece of new maize bread and two sugar canes.

#### San Fernando

In the evening we reached San Fernando, the end of the first stage of our journey—360 miles from Caracas. San Fernando is a big town for Venezuela, and a very good business center; but on this occasion it was all unrest, and every second man seemed to be a soldier. It lies on the bank of the Apure River, and is perfectly flat. I cannot describe the very unsanitary condition of this place. The sewage from the houses runs in

cement drains into the open street, where it lies and forms a wallowing pool for the pigs, a home for the croaking frogs, and a breeding place for mosquitoes, while the odor is unbearable. Nor shall we soon forget the first night in our lodgings; the fleas and mosquitoes made our bodies one mass of blisters. The following night, before going to bed we bathed ourselves with creolin, and flooded the floor with a strong sheep wash, which had good results. Staying four days here, we had excellent sales. Among the people who came to buy was an Arab visitor to the town, who said he wanted to make his wife a present of the novel entitled "The Love of the Devil." We spoke to him, however, of the love of God, and he left us with a copy of the Book which proclaims that love.

(Concluded next week)

### Porto Rico

MRS. MARY A. FITCH

THE superintendent of the field and five of our faithful canvassers came to Santurce, Sabbath, July 24, because of the colporteurs' institute and the general meeting of the workers on the island during the visit of Brother N. Z. Town. The time of the Spanish service in the morning and of the English in the afternoon was given to these brethren. I wish words could be made to convey a proper conception of the earnestness and consecration that were expressed by their faces and remarks as they spoke of their experiences in traveling over land and sea, mountain and valley, to place the message-filled literature in the homes of the people.

One brother spoke of the famine for the Word of God that he knew was just before us, as an inspiration to him to sow beside all waters.

One told of approaching a druggist to obtain a subscription for one of our periodicals. Before leaving he obtained the subscription of a passer-by whom the druggist had called in, and to whom he explained the significance of the present war. In Porto Rico the drug store is a place for men to congregate in the evening. Our worker had occasion to pass this place again in the evening, and was halted by the druggist, who announced to the men that this man could tell them all about the present war, what it meant and what was going to take place in the future. You may be sure he improved the opportunity. This same worker spoke of spending three hours in getting a three-dollar order, and immediately afterwards secured nineteen dollars' worth in fifteen minutes.

Another told of an interesting experience with a Catholic priest, who, after examining the prospectus and accusing the colporteur of trying to evade him, threatened to have him arrested.

One who is canvassing in the rural sections, traveling on horseback, referred to his difficulty in getting a desirable place to spend the Sabbath. On one occasion, after repeated failures to

find a place where he and his horse could be cared for, he came to a place where only the son was at home, and he about to leave. The colporteur was given permission, however, to remain as long as he wished. He was greatly rejoiced to find upon the man's table a recent copy of the REVIEW Extra. With this he spent the Sabbath quietly, reading the articles several times.

Our workers out in the hills and mountains of these remote districts appreciate more than they can express some of our good papers, which are as welcome as a letter from home. Will not some of our people who are using these for waste paper, or in other ways allowing them to do no good, send them to a field where they will be appreciated and read with delight?

It is a great privilege and inspiration, to be coworkers with this faithful band of colporteurs. The seeds of truth sown by them are already springing up and bearing fruit, and eternity alone will reveal and reward their untiring devotion. Let us remember them daily in our prayers.

### As to You

Did you give him a lift? He's a brother of man,  
And bearing about all the burden he can.  
Did you give him a smile? He was downcast and blue,  
And the smile would have helped him to battle it through.  
Did you give him your hand? He was slipping downhill,  
And the world, so I fancied, was using him ill.  
Did you give him a word? Did you show him the road?  
Or did you just let him go on with his load?  
Did you help him along? He's a sinner like you,  
But the clasp of your hand might have carried him through.  
Did you bid him good cheer? Just a word and a smile  
Were what he most needed that last weary mile.  
Did you know what he bore in that burden of cares  
That is every man's load and that sympathy shares?  
Did you try to find out what he needed from you?  
Or did you just leave him to battle it through?  
Do you know what it means to be losing the fight,  
When a lift just in time might set everything right?  
Do you know what it means, just the clasp of the hand,  
When a man has been bearing just all he can stand?  
Did you stop when he asked you to give him a lift?  
Or were you so busy you left him to drift?  
O, I know what you meant! What you say may be true,  
But the test of your manhood is, What did you do?  
Did you reach out a hand? Did you find him the road?  
Or did you just let him go by with his load?

—Selected.



Conducted by Mrs. I. H. Evans, Takoma Park, Washington D. C.

Assisted by Miss Lora E. Clement

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.

### A Prayer for Remembrance

God of the heart and hand,  
Teach me to understand.  
I have forgotten in the long, long years  
All of my little childish hopes and fears.  
It is so very, very long ago  
Since I was in the world the children  
know;  
I have forgotten what I used to play  
And dream and do in that far yesterday,—  
All the wide wonder of my childish eyes  
Since I have grown so old and worldly  
wise.  
Yet now there come, with faces raised to  
mine,  
These little ones. Dear Father, they are  
thine.  
Teach me to lead them to thine own pure  
light;  
Help me to guide their little feet aright.

God of the heart and hand,  
Help me to understand.  
I know so little of the thought that lies  
Back of the shining of those childish  
eyes;  
I guess so little of the wonder there  
Under the curling of the sunny hair.  
It is so very, very long ago  
Since I, too, knew the things that chil-  
dren know;  
Yet hast thou given them to me to lead.  
Out of thy wisdom grant me all I need,—  
Patience of purpose, faith, and tender-  
ness,  
Trusting thy perfect love to lead and  
bless.  
Help me remember,—ah! for this I pray,  
Make me again the child of yesterday.  
God of the heart and hand,  
Help me to understand.

—Marion B. Craig.

### The Home Study Hour

It seems to be a part of the accepted order of things that children of school age shall have a certain amount of home work to do,—not work of the home, or for the home, but school work to do at home. At least this is the condition that exists at the present time. There are some child culturists who contend that six hours a day—and even a much shorter period—under proper conditions, with absence of frills and due attention to essentials, is enough for growing boys and girls to spend in getting lessons and reciting them, and that what is more than this is loss rather than gain in the long run. Children need time for play, to build up sturdy bodies, and time for a little home work of the kind that

will help them to feel themselves an integral part of that institution because of their small responsibilities toward the happiness and well-being of its members.

The brief interval between getting home from school and the evening meal should be spent out of doors if possible; for there is nothing like fresh air and exercise to clear the brain and rest the nerves. Then, when the supper work is over, the study hour most often has its place. Whatever the hour decided upon, it should be understood that no ordinary happening is to be allowed to interrupt it. Careful planning, and often a good deal of patience and firmness of resolution, will be required to secure the study hour, and preserve it for its purpose; but the results are well worth striving for.

The ideal place for the home study hour is a library, where books of reference are easy of access, and there is room for both parents and children. One advantage of such a room is that the children need not be disturbed by evening callers.

However, few of our homes possess a separate room for this purpose. I recall one home in which the generous dining table, with its shaded light, furnished ample room for the books and pads and pencils and ink of the three church-school children who gathered around it, mother with her sewing or book close at hand. Besides the lessons learned in those pleasant evening hours, their memory will follow the members of that little group as long as they live.

In another home the wide landing of the broad stairway was fitted up for the children's study. A low, substantial table, a green-shaded lamp, small, well-made chairs, a dictionary stand, and a bookcase with the needed books supplied the equipment. Here, every evening, the four children of the family spent the home work hour, undisturbed by the usual household distractions, yet near enough to call on father or mother for help or advice whenever some particularly knotty problem presented itself. All these children, it may be added, have made an excellent record in school.

The advantages of such a plan are obvious. Habits of regularity, order, and neatness are formed; the studious habit becomes fixed almost unconsciously; the eyes of the young students are guarded against strain; and table and chairs of

the right height will do much to prevent the stooped shoulders that are the particular curse of school children. One little girl in short dresses, who insisted on "doing" her algebra and general history and Latin in her lap, was becoming seriously round-shouldered. A change in her methods of home study worked remarkable improvement.

But perhaps the greatest advantage of the home study hour is the insight that observant parents may gain into their children's methods of study. The lovable, inattentive, arm-waving lad, whose hard-hearted teacher persistently gives him marks below his due, comes in this little home school under the eye of father and mother, who by wisely correcting his faults will greatly further his progress at school. The careless, giggling girl is here helped to better things; her too studious sister's interest is directed to the great world outside of books; and the child of the "Emmy Lou" type, always a day or two behind the others because of a natural slowness—not dullness—of comprehension, is enabled to "keep up."

If it is possible, provide for your children a place to study. The essentials are few,—a solid table, not given to easy joggling, where more than one child is to use it; a good lamp, preferably with a green shade, to save the young eyes; comfortable chairs; fresh air; and, best of all, father and mother, interested and not too far away. Under such conditions the dreaded home work becomes a pleasure because of more perfect lessons, and its influence for good will be felt in all the days to come.

MRS. I. H. E.

### Are You Interested?

AMMY W. WELCH

ARE you interested? Do you ask in what? Why, in our boys and girls, and in our church schools. Perhaps some one says, "I have no boys and girls;" or, "My children are all grown and away from home, so why should I be interested in church schools?" Let me tell you something that will perhaps help to interest you in them.

A young man and his wife recently moved into our neighborhood. As their household goods had not arrived, and they were still unsettled when Sabbath came, I asked them to spend the day with me. The young wife had told me the day before that they had just been baptized, although her husband had been reared in the Seventh-day Adventist faith. So, as we visited, I drew him out to tell me about his experience.

Like many others, he had grown up believing the theory of the truth, but was not converted, and finally gave up keeping the Sabbath. After his marriage he began to talk the truth to his wife without, at first, a thought of obeying it himself. But as he studied it with her, the Spirit of God convicted and converted him; and they are now rejoicing in the Lord together. I noticed that he seemed quite well acquainted with the

Bible, and remarked that he had probably studied it considerably when a boy. "No," he said, "I didn't study so much, but I just had it drilled into me at home and in church school." He meant, of course, that he had not studied it willingly, and because of his own personal interest, in those days.

After they returned home, I thought again and again of his story. His intellectual knowledge of Bible truth, gained when a thoughtless boy, had been used of God in later life to convert his heart, and also to bring his wife to a knowledge of the third angel's message.

#### "I Still Believe"

The conversion, a few months ago, of another family living near by, also illustrates the power of God's Word studied in childhood at home, in the Sabbath school, and in church school. These young people were living, seemingly, without a thought of God, finding their pleasure wholly in the things of this life.

Then the man was ill for a month. During this time he and his wife were often remembered in prayer, and a neighborly interest was shown in them. When he recovered, they attended a union revival service, and one Friday morning he came to tell me that he had made a start in the Christian life at the meeting the night before.

"Now," he said, "I don't know anything to do but to go by the Bible. According to it, the seventh day is the Sabbath; so I have told my boss that I can't work any more on that day. Perhaps you do not know it, but I was reared to keep the Sabbath, and I still believe the Adventist doctrine, although I have forgotten even where to find the fourth commandment in the Bible. Will you please tell me where it is, and some other texts on that subject also, which I could show to my wife?" The next day they were at church together, and a few weeks later went forward in baptism. Their little daughter also united with the church, and I trust they will continue to grow in grace and finally have a home in the kingdom of God.

Shortly after this family made a start, they received letters from his parents, residing in a distant State, saying that both father and mother had just given up the Sabbath, feeling that they had been in bondage, and were rejoicing in the liberty of Christ. They advised him against the acceptance of the Sabbath truth; but he remained true to his convictions of duty.

#### Teach the Children

Shall we not improve every opportunity, as parents, Sabbath-school teachers, and church-school teachers, to drill the Bible truths into the minds of the children? And even if we are not parents, Sabbath-school teachers, or church-school teachers, we can show a friendly interest in all children, especially those belonging to the household of faith, and remember them and the schools they attend in our daily prayers. Also, we can and should support the school with our means. In nearly all our churches there are families who cannot afford to send

their children to church school. Would it not be a blessing to many who have no little ones of their own, to bear the expense each year of books and tuition for one or more such poor children?

Perhaps some hold that if the parents were thrifty and saving they could send their own children. In some cases, this is probably true; sometimes, too, parents lack consecration, and do not sense the importance of the work done in the church school in the salvation of their children. But is it a Christian spirit on our part to show no interest in the children because they are not ours, and their parents do not deserve our help?

When the question of church schools began to be agitated among us, it was hard for me to see light in it. I had received all my education in the public schools, and had taught in them. But because the Testimonies advised their establishment, I accepted the idea by faith, and as a Bible worker, talked and worked for their advancement. It is needless to say that I was soon a zealous convert, and it has long seemed to me that it would need nothing save a comparison of the readers used in our schools with those used in the public school, to convince any Adventist of the advantage of such instruction in the development of child character.

In spite of the many perplexing problems and discouragements connected with our church school work, shall we not walk by faith, and take an interest in the children of our friends and neighbors, as well as in our own, helping them as we can to prepare for the service of our Lord and King?

*Boulder, Colo.*

#### The Pansies' Mission

MRS. M. E. BODWELL

A YOUNG woman lay in a hospital ward, making a slow and painful recovery from a serious illness. Hundreds of miles from home, with not a loved one near, the outlook to her seemed peculiarly dark. But one day a lady came into her room, and gave her a tiny bouquet of exquisite pansies. "These are from Mrs. Pearce," she said, naming a woman who was an entire stranger to the girl. "They are the very last of the season, and she thought perhaps you would enjoy them."

Tears of gratitude replaced those of discouragement in the sufferer's eyes as she tried to express her thanks for the thoughtfulness of this unknown friend. The flowers were placed on a stand near her bed, and the visitor went away. Nearly twenty years have passed since that day, but the uplift and uplook that came through those dainty blossoms can never be forgotten, and the perfume of that kindly deed lingers yet.

You may not have even pansies to give; but do not be afraid to show kindness to those in distress and sorrow, and give what you have. It may be God's time to speak to the sorrowing one, and he may use you and your ministry as his messenger.

#### Home Love for Children

"How can parents best make their children care more to be at home than to be anywhere else?"

This is a big question, a hundred-sided question, a volume, were it fully answered. Make the home interesting by giving the children plenty to do in it and about it. Children need work, regular, important, purposeful work, more work than play. They need play, but they need work—tasks, chores, duties that give zest to play when playtime comes—that keeps time stepping lively and crowds the day. Move into the country with your boys. Give one the chickens; another, the calf; another, the yard and woodpile. There is virtue in kindling. If your boys are girls, dismiss the maid and let the daughters cook, set table, sweep, dust, anything, so long as they work. "Why, father," said one of my boys the other night, "most of the boys don't go home after school till supper time. They haven't anything to go home to, nothing to do, no place to go except the street."

The day isn't long enough for my boys. Home is the most fascinating spot on the globe, with all their chores, the live creatures to be fed and loved, the out-loud reading, the range of the fields and woods, and the endless work in the garden. A child has a moral right to be born and set free in the country, where home is not a flat, nor a number, nor a sidewalk. Give the child a home.—*Home Progress.*

◆ ◆ ◆

DEAR little arms that round me twine,  
Dear little heart that leans on mine,  
You are so small—the world goes by  
And never sees us, you and me,  
Who sit in some sweet, sheltered place  
And whisper in a close embrace.  
But oh, if all the trumpet flare  
Of all the pageant passing there,  
If all the beauty of the earth,  
All treasures of whatever worth,  
The glory of triumphal things,  
The gift of fame, the wealth of kings—  
If these and more were offered me,  
For you, my child, in barter free,  
I'd give my answer in a smile,  
And hug you to my soul the while.

—*Louise Morgan Sill.*

◆ ◆ ◆

#### Good-Intentioned Pests

LET the mother be very wary of allowing her child to be a plaything for every chance friend; let her sedulously guard it from being tickled and trotted and handled by affectionate but inconsiderate admirers. People often pet and caress a baby out of selfish impulse rather than out of any thought for the baby's pleasure or good. But let not the mother disobey those promptings of her heart which lead her, the baby's heaven-appointed minister, to play often with her baby, adding to the worth of what she does instinctively by doing it intelligently. Insight into what play can do will help her to defend her babe's developing life from influences which would unduly hasten that development or thwart it on any side.—*Emilie Poulsen.*



## Front Porch Visits — No. 3

### The Help of Prayer

MARTHA E. WARNER

"I've come today," said Mrs. Bowen, "to have you tell me how Melvin came to ask you to pray for him. I can't understand it. Was he a goody-goody boy?"

"No, indeed," I replied; "he was just a normal child. You see, we had prayers every morning. The children were taught to ask for strength to gain the victory over the temptations they would meet through the day. Then at the evening quiet hour we would talk over the victories gained and lost, and have a few short prayers.

"Melvin was a human bromoseltzer: at the slightest occasion he would effervesce. But he did try hard to overcome his temper. In talking with me one day he said, 'Mamma, I pray, and try hard, but the next thing I know, over I go.'

"Well," I replied, 'the next time you feel your temper is going to get the best of you, just shut your mouth tightly, and run to mother, and we will both pray.' Many a time he has come to me, saying, 'Hold me tight, mamma.' And I would put my arms around him tightly, and silently pray, until his body would relax, and he would say, 'It's all right now, mother,' and run away to play. Prayer is a part of our life."

"I believe in prayer," remarked Mrs. Bowen, "if one is in great trouble; but some way I never think of praying about little things. Did the children ever pray for anything they really wanted, and get it?"

"Yes, often. I remember Laurence lost his knife, which was the dearest of all his treasures. When asked to explain why he did not hunt for it, he said, 'Why, I've told the Lord all about it, and he will find it for me.'

"At our quiet hour that night he said, 'Mamma, I've prayed and *prayed* to find that knife, but I don't find it. What is the trouble? Why doesn't the Lord find it?'

"Well, Laurence," I replied, 'it is like this: This noon I was very, very tired. Suppose I had prayed, 'Lord, please get the dinner today,' and then had just rested till father and you boys came for dinner. You know God has promised that all things that we ask in prayer, believing, we shall receive. Dinner is one of the all things. Now tell me just what would you have had for dinner?'

"Nothing," the children answered in chorus. Then Laurence remarked: 'I see; when you pray, you must say, "*Help* me do this or that," and then pitch right in and do your part, and the Lord will do his.'

"Exactly," I answered. 'Ask the Lord to help you remember where you had your knife, to make your eyes bright to see it, then hunt and hunt, and the knife will be found.'

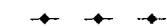
"That's just what I will do the very first thing in the morning, after my work

is done,' said Laurence. And sure enough, when morning came, the children hadn't been out of doors ten minutes before I heard a shout, and they came running to the house, crying, 'The knife is found! The knife is found!'

"You see, I pray over everything. I don't remember ever even putting a cake into the oven, without asking the Lord to take charge of the baking. It is the same about all my work. If I go to ride, I ask the Lord to go with me. Even when an automobile hit our wagon, I said, 'Lord, take care of us,' and no damage was done."

"I know," said Mrs. Bowen, rising to go, "it is like a miracle. I wonder if things in my home would go smoother if I prayed more."

Clintonville, Conn.



### Don't Worry

ANXIETY mars one's work. No one can do his best when fevered by worry. One may rush and always be in great haste, and may talk about being busy, fuming as if he were doing twelve men's duties; and yet some quiet person alongside, who is moving leisurely and without anxious haste, is probably accomplishing twice as much and doing it better.

Fluster unfits one for good work.

Nervous prostration is seldom the result of present trouble and work, but of work and trouble anticipated. Mental exhaustion comes to those who look ahead, and climb mountains before they arrive at them. A day of worry is more exhausting than a week of work. Worry upsets our whole system. Work keeps it in health and order.

The bright, cheerful woman makes a cheerful world around her.

The melancholy, morose, fretful, disjointed, sarcastic, critical, dyspeptic, bilious, gloomy woman creates a world about her which is a reflection of her own mood.— *Selected.*



### How to Manage Ear Trouble

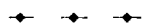
THE ears are subject to infection and injury both from within and from without, but they are generally invaded through the nasal passages. Sometimes inflammation spreads from those passages to the ears, and sometimes it is carried or forced there by improper treatment. For example, most persons, when attacked by a cold in the head, blow the nose with quite unnecessary violence. That often drives the germs that are causing the trouble back into the tubes that lead to the ears. In fact, blowing the nose violently during the acute stages of a cold only serves to increase the congestion already present, without by any means giving the relief it seems to promise.

Much harm can also be done by a wrong use of the nasal douche. It is true that the nasal passages must be kept clean, but that can be done by very gentle methods. People who suffer from "recurring" colds should remember that too energetic attacks upon the local

trouble may only drive it back to the ears through the Eustachian tubes.

Sometimes the ears of children are attacked from the outside by conscientious and well-meaning mothers. It is astonishing to learn what an apparently sensible woman will do by way of cleaning the inside of a child's ear, and what preposterous instruments she will use. Healthy ears do not need syringing, and only persons who are expert in the operation should perform it on ears that are not in good condition. Hard instruments for cleaning out the ear should never be used. There are little spoons contrived for this purpose in the shops, but no one should buy them; neither should mothers or nurses think of twisting a towel into a spike, or wrapping it round a match, and therewith exploring a child's ear. Earwax is a normal secretion; it is found in all healthy ears, and is not something to be pursued as if it were a disgrace. You can always keep the ears properly clean by using a towel dipped in warm water and wrapped round a finger.

When a small child gets a foreign body into the ear, gentle syringing with warm water will often remove it, and that should always be tried before any other method, unless the object in the ear is something that the water will cause to swell. The attempt to extract the object forcibly may do much injury. No one except an experienced physician or nurse should think of doing that.— *Selected.*



### The Curtains at Night

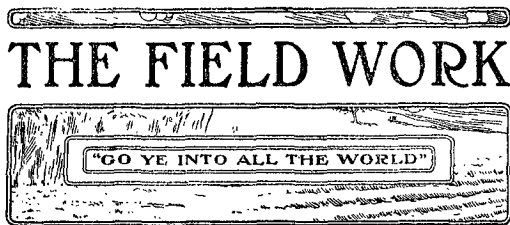
No doubt many women feel as one has expressed it, that "the pinning up of the curtains before opening the windows at night is the last straw that breaks the tired housekeeper's back." The nightly protest of tired arms and back led this woman to think out an easier way than pinning them up, draping them over a picture, or even leaving them to swing back and forth against the screens in the damp night air. A white bone ring (costing from five to ten cents a dozen) was sewed in the middle of each curtain hem, on the wrong side. Brass hooks were placed on each side of the window frame, rather high up; and when bedtime came, it took but a moment to hook the curtains over these, and protect them from the breezes that would otherwise soon make them limp and unsightly.

MRS. I. H. E.



### A Sure Rat Exterminator

WE had rid our yard of moles by using carbon bisulphide; and as our chicken houses were overrun with rats, I thought of trying it for exterminating them. We soaked cloths with it and poked them into the rat holes as far as possible, so that the chickens could not pull them out. The rats left and have never come back, although it is over two years since we tried it. We felt this a great victory, for we had tried everything else we ever heard of without success. Care should be taken, however, to keep all fire away from the sulphide fumes, as they are highly inflammable.— *Selected.*



## Does the Third Angel's Message Influence the Press?

WHEN I came to Buffalo to hold a series of special meetings, I felt that something ought to be done to get our message into the newspapers. I had previously learned that this is difficult in Buffalo, on account of the size of the city, and the non-Protestant influences which are at work. It should be remembered that Buffalo is one of the strong Catholic centers of this country. It has a cathedral which cost two million dollars; and the property of the church in this city amounts to many millions. Several of the newspapers are wholly Catholic, some of the others are partisan, and some of the rest are subsidized.

I called on one of the city editors and told him that I had come to conduct a series of evangelistic services, but entirely different from what such services usually are. This editor is on the staff of one of the strong Protestant papers of the city. He wanted to know if it was to be along the line of the "Sunday" movement, and I assured him to the contrary. He evidently had made up his mind that he did not want anything of that kind in his paper.

I told him that we planned to give the citizens much up-to-date information from the Bible, and that we would present him with copy that the people of Buffalo would want to read. He accepted an article, and promised to give us space if he could. After a day or two we noticed the first article in the paper, and the write-up was very fair and frank. I then visited several of the city editors, and was promised space.

First two papers gave us space, then three papers, and part of the time four papers a day accepted the sermons, and gave us very fair reports of the meetings. We placed in the hands of these editors from three to five articles a week, mostly on prophecy. The papers gave us splendid reports of my four Monday night lectures on the war. One of the papers published an article on the "Return of the Jews," with a picture of the writer.

The city editor of one of the leading papers in whose hands a number of these prophetic articles had been placed wrote an editorial, the first three paragraphs of which we quote:—

### "The Day's News"

"The day's news has become a record to ponder, to wonder at and then file away as past human understanding.

"From a world of peace-loving people, charged with industry and dominated by a spirit of good will, we have become a world of slayers, charged with blood lust and ruled by a spirit of hate.

"People do not have to be religiously fanatical to see in all the terrible things that are happening about us the fulfillment of Biblical prophecies. Few individuals indeed, however practical and

well poised they may be, who do not, when they are alone with their own thoughts, wonder if all this is not a visitation of Providence."

We believe that with the blessing of God and discretion, we can get much of present truth in the newspapers, and as a result there will be a molding influence even upon the newspaper editors. In this way many persons will not only be warned of present and coming dangers, but will also be led to accept the truth.

F. C. GILBERT.

## The Educational Convention at Washington

THE work in the East has been greatly blessed by the convention of educational and Missionary Volunteer workers recently held at Washington, D. C. There was a good attendance from the Columbia and Atlantic Unions, larger than was expected, as it was the first time in the history of the work in the East that such a convention has been held. The enrollment at the convention was almost one hundred.

The convention was conducted with earnest Christian zeal. Efforts were made to discover the best ways and means to build up the spirit of enthusiasm in the hearts of the workers already here, and to enlarge both the field and the circle of workers. The Spirit of God was present from the very beginning, and was manifested by the response of deep consecration on the part of all.

B. G. WILKINSON.

## The North Carolina Camp Meeting

THIS camp meeting has just closed, and was a success in many ways. From first to last about two hundred brethren were present, most of whom testified to having received lasting benefit from the occasion. At nearly every night service, as well as the day services on Sunday, several hundred from the city of High Point attended, and many expressed themselves as being deeply interested in what they heard.

The city of High Point, wherein the camp was located, is a city of nearly 13,000 inhabitants, and is one of the most enterprising little places to be found in the South.

The reports rendered at the camp meeting showed that the twenty-one churches of the conference are located in twelve counties only, while eighty-eight counties of the commonwealth, many of these constituting the richest part of the State agriculturally, have no organized representatives of our work. There are said to be 5,000 towns, villages, and cities in this State, only a fraction of which have been entered even by our colporteurs.

It seems almost a Herculean task to cover so vast a territory with so small a force of workers, and yet three new churches were received into fellowship at this conference, making the present membership 659. If all these would but faithfully render to God that which belongs to him of the substance in their keeping, not only would no deficit appear in the conference annual reports, but means enough would be in hand to carry forward aggressive work.

A very good showing was made in Sabbath school offerings for the two Sabbaths of the meeting, the amount being \$104.45. Besides this, \$576 was raised in special contributions for missions. Near the close of the last Sabbath, Brother W. L. Adkins was set apart to the gospel ministry by the laying on of hands, which was one of the precious occasions not only of that day, but of all the days of the camp. On the last Sunday thirteen followed their Lord in baptism.

Some changes were made in administrative offices for the coming year. Elder J. H. Behrens, who had faithfully served as conference president, did not feel that his physical condition would warrant him in continuing longer in the position, so Elder J. B. Locken, of the Cumberland Conference, was called to assume the duties of president.

Besides the local laborers there were present during a part or all of the time, Prof. J. L. Shaw, of Washington, D. C.; Elders O. Montgomery, of Atlanta, Ga.; Charles Thompson, of Minneapolis, Minn.; W. H. Williams, C. B. Haynes, and Prof. Leo Thiel, all of Atlanta, Ga., and the writer.

The camp broke up Monday morning, August 23, with a prayer service, and all the people left with apparent joyful courage that victory will crown their lives for the coming year.

J. O. CORLISS.

## First Foreign Mission Band at Union College

EARLY in the fall of 1892 I entered Union College (Nebraska), a stranger to all except one young woman who had attended Battle Creek College while I was there.

It was my good fortune to have a room on the third floor of South Hall, the ladies' dormitory, opposite the room of Miss Anna Jeffries (now Mrs. Guy Dail) and Miss Bertha Shanks (now Mrs. F. L. Chaney, of the Australasian Union Conference).

A strong friendship developed between Miss Jeffries and me, and often in our spare moments we exchanged our ideas and plans for future work. Having felt a burden for the Spanish-speaking people since a child of twelve years of age, and having this interest increased through the field studies of Mexico in our Foreign Mission Band at Battle Creek College, I often talked with Miss Jeffries of the foreign work.

As the result of our talks Miss Jeffries and I decided to meet every Sabbath morning after preaching service and before dinner, and spend that hour in seeking God, that he would lay the burden upon some in that school for the foreign fields, and if he could use us, to give us a thorough preparation for our work. Little by little we invited others to join us, restricting the number to those who

were especially interested and who looked forward, should the call come, to work in the foreign fields.

In a little while our rooms would not hold those who joined us. We then requested permission of the preceptress to use the ladies' parlor. This was gladly given us. By this time the work and interest had grown so that we were forced to band ourselves together in a society. Officers were elected, and a pledge was drawn up. Those who applied for admittance into the band were not young women who were moved by sudden impulse or by the excitement of the hour. They were stanch, loyal Christians, who seemed to sense what such a call would mean should it come to them. In the pledge there was no reserve; it was a giving up of all.

As I look back over that faithful little band, some of whom have been on the frontier for years, I believe the sacrifice was made then and there, and they knew what it meant when their names were attached to the pledge, "To go when and where God would call them."

After the ladies' band was fully organized the gentlemen students organized their band, with Mr. C. H. Parker, who has spent so many years in the Fiji Islands, as its first president.

These bands continued to meet in separate halls, with an occasional joint meeting by permission of the president of the school. The meetings were not public meetings. In fact, one of the principal objects of these separate sessions was to exclude the element that would hinder the free intercourse of the Spirit of God. Then, too, it was a home mission band. The cases of non-Christians, backsliders, and any one that needed help were taken up, talked over, and the best methods discussed of working with such to bring them to Christ. Often some one would volunteer to take such a one under her special care, and do personal work with her. The members were active, and needy cases were reported every week.

The work went on, and soon its influence began to be felt in the school. Backsliders were reclaimed, and others who never had been converted took their stand. Some who were indifferent began to examine themselves and to seek a closer walk with God.

A few of the consecrated students outside of the homes began to seek admission. This was done by giving their names to a member of the society. These names were carefully and prayerfully considered by the committee, which, after earnestly seeking God, passed upon them. The committee reported to the band, and before the vote was taken, we earnestly sought God for wisdom in deciding whether to admit them. In a few cases it seemed best not to do so.

In the outline studies of the different fields, every member, no matter how busy, not only felt it a duty but a privilege to be prepared to take part from week to week.

One of the prominent features of the work of these bands was the doing of the work at our doors. We all felt that if we could not save the souls right around us, we were mistaken in our call to regions beyond. At first this work was considered and looked upon with suspicion, but from time to time, as different members of the faculty entered the room and watched the results, they, too, felt that it was born of God.

It was only a few prayers of two consecrated young women in their room during the hour which is often called an off hour, but the results have been felt, and are being felt, in some of the most distant parts of the world. Earnest men and women are now on the firing line, and are as loyal and true to this message still as the day they pledged themselves to the work which has become a very part of their being, their life, their all.

Personally, as I review the past,—the experience gained during those years of association with the loyal members of the Union College Foreign Mission Band and the work done,—I feel that it was God's means of awakening and preparing the young people for the work which is now closing so rapidly.

The definite aim of its members, and the realization that they had laid all upon the altar, and were ready, at God's call, to go forth as an army in his service, helped each one of us in our daily life and in school work, and gave us prevailing power with God in seeking a preparation from above for service for all mankind.

MRS. IDA FISCHER CARNAHAN.



### Missouri Camp Meeting

THE Missouri Conference has just enjoyed the blessings of another camp meeting, for which we feel very grateful to the Lord.

For three years we had very dry weather in Missouri, with not enough rainfall to mature the crops, and the past year has been one of storm and flood; but through it all God has blessed his people. The first ten months of this year show \$2,000 more tithe paid in than was paid during the twelve months of last year. We have had eight tent companies in the field, and 150 have been added to our membership. Our brethren are of good courage. They are putting their trust in God, and are looking for a still greater work to be done next year.

The Spirit of the Lord was present in a marked manner at the camp meeting. At the very beginning of the meeting, a spirit of confession showed itself, and almost all were led by the Spirit of God to reconsecrate themselves to the Lord and his service. The last Sabbath of the meeting ten were baptized. We ask an interest in the prayers of all God's people, that we may have wisdom to carry on his work in a way that he can approve and bless.

J. S. ROUSE.



### Visiting Churches in Jamaica, British West Indies

JULY 14 Mrs. Haysmer and I started with Elder E. C. Boger, president of the Jamaica Conference, and his wife on a two weeks' tour of visiting churches in the west end of the island.

It had been about seventeen years since I had been in that part of the island, and it was a real pleasure to me to visit not only the old places, but the new ones also.

Our first stop was at Devon. There were a number of the old members there, and, as I stood before them, I could hardly realize that it had been so many years since I had been there; but the gray hairs, not only theirs but mine,

show that time has been busy since we met them last. Those who were little children then are young men and women now. Many are still loyal to the truth, but, sad to say, some have gone astray and are out in the world.

From there we went to Montego Bay. We visited the grave of our dear Sister Webster, Elder E. W. Webster's first wife, who died of yellow fever while attending a meeting here nearly eighteen years ago. It brought back the sad experiences we went through in the time of that epidemic.

We had only one meeting at Montego Bay, as Elder and Mrs. W. M. Crothers are living there and helping the church along all lines. From there we went to Mt. Carey, where we remained over Sabbath and Sunday. Our next stop was at Marchtown. Here, again, I had the pleasure of meeting old friends who were still faithful. We held meetings at Sheffield, Big Woods, Contented Hall, Canaan, and Beverly, and called at four other places where we have churches.

At our first stop the people began to inquire, "Has Elder brought his forceps?" When they learned that I had, I had work to do. I relieved the people of more than fifty aching teeth during the trip.

At nearly all the places I found those whom I had baptized when I labored here years ago. It was a joy to me to see how the work has prospered. We had a very pleasant time. All was done for our comfort that it was possible for the people to do.

The scenery of Jamaica is very beautiful, and as we glided over the nice roads in an automobile, we felt that this is one of the inventions to assist in quickly finishing the work. Most of the churches are some distance from the railroad, and it is very slow and tiresome traveling over the mountain roads by horse or bicycle, as I used to do.

We held more than two dozen meetings, and traveled a little more than four hundred miles. These trips among the churches are very profitable. The ordinances were celebrated at nearly all the places we visited, and baptism was administered at one place.

The preaching was designed to encourage the people to greater consecration themselves, and to do missionary work in their community. All partook of the missionary spirit, and promised to uphold the banner of truth by life and deed. Now is the time to work for our neighbors. While all over the world is unrest, now is the time to point them to the only place of rest.

We enjoyed this trip with Elder and Mrs. Boger very much. They are working hard to build up all lines of the work in their conference. We are at home for a week getting writing done, but expect to start August 10 with them on another trip in the eastern part of the island.

A. J. HAYSMER.



### The Oklahoma Camp Meeting

THE Oklahoma camp meeting was held this year in Oklahoma City, on the same spot where the camp was pitched three years ago. There were approximately twelve hundred of our own people in attendance, and the average audience at the evening services numbered about fifteen or twenty hundred.

Our work in Oklahoma City is quite well known on account of the active work of our church there, and the further fact that our annual encampment has been held there several times.

We were especially pleased to meet so many excellent young people. At every service the young people's tent was crowded to overflowing. At a consecration service conducted by Elder F. W. Paap in the large tent on the last Sabbath, when he asked how many of the young people would signify, by standing, their willingness to go anywhere the Lord would have them go, or do anything the Lord would have them do, nearly two hundred arose, and were asked to take their places on the platform and face the congregation. Elder Paap then addressed some very well-chosen remarks to them and to the parents, and pointed out their duty to take advantage of every opportunity to make themselves efficient workers in the cause of the Master. At the close of the meeting, about thirty-eight were baptized. Many of these young people will enroll as students in Keene Academy the coming year.

The labors of Dr. P. T. Magan, and Elders F. W. Paap, G. F. Watson, J. H. Schilling, G. P. Gaede, H. Shultz, and G. F. Haffner, were greatly appreciated. These brethren were ably assisted by the local and union conference laborers.

Four newspapers of the city carried advertisements of the services, and also contributed liberal space for synopses of the sermons.

The reports of the secretaries showed that the conference is in good financial and spiritual condition. About six thousand dollars was raised for the Twenty-cent-a-week Fund. At the close of one of the meetings 1,700 copies of "The World's Crisis," 1,755 of "The Vatican and the War," and \$250 worth of tracts were sold.

Visitors from the city manifested great interest in the evening services, and our large pavilion was filled, and the space around it taken up by people in automobiles and carriages. Every one seemed desirous of hearing the opinions of Seventh-day Adventists concerning the European war in the light of prophecy. We hope for much good as a result of this great meeting.

H. H. HAMILTON.

### Arkansas Camp Meeting

ANOTHER annual feast of tabernacles for this interesting and fruitful field is in the past. The camp meeting and conference were held at Hot Springs this year. The location was good—quite central and of very easy access to the public. Everything was in readiness in good time, and the weather was excellent throughout.

The attendance of our people was small, but the blessings of the Lord were enjoyed to the full. From the very beginning there was manifest an earnest spirit on the part of all, and from day to day there was a continual drawing nearer to God. The response to the call for greater activity on the part of every member in soul-winning activities was very encouraging. For the size of the meeting the sales of literature were excellent.

We not only received instructions on practical home missionary work, but we had some actual field work. Careful

plans were laid, and with invitations in one hand and tracts in the other, nearly every home was visited. This resulted in greatly increasing our congregations. The large tent was full to overflowing every night. Many of the residents of Hot Springs came forward at the close of the last service, and gave their names and addresses with the request for more of our literature. It was the plan of the conference to supply these with the weekly *Signs*.

The reports from the different departments showed growth. We believe that the coming year will see great things accomplished in Arkansas for God.

During the camp meeting the conference shortage on the Twenty-cent-a-week Fund was made up by the offerings taken for foreign missions.

Elder W. E. Baxter was reelected president, and C. J. Dart was chosen conference home missionary secretary. The meeting closed with all of good courage, and with a determination to do more than ever before in the winning of precious souls.

F. W. PAAP.

### Power of Newspapers Demonstrated

SEVERAL more interesting testimonials on the newspaper work have recently been received, indicating that our workers are seeing the benefits of using this agency for the heralding of the truth.

Elder A. S. Booth, who closed a long series of meetings in Ogden, Utah, the latter part of August, has had a remarkable experience in that city. In a letter sent August 26, he tells of his success, which is unusual when one considers the fact that the town is dominated by the Mormon Church. He says:—

"The two papers have printed for us during the time of the meetings 117 articles, averaging eleven and one-half inches each. The amount of free space has been 1,420 inches. The influence of the newspaper work has been more than we can know. The editor of the *Standard* told Mrs. Booth yesterday that the newspaper articles had done a wonderful amount of good. He also commended us for not attacking the people, but saying what we had to say in a positive way. Another editor of the same paper said that it was the first time in the history of the paper that they have given any evangelistic effort so much publicity.

"One of our sisters, who went to the office of the *Examiner*, told those in charge that she wished the paper because of the sermons from the tent that appeared in it. She was told that the paper would print the reports as long as we would send them. This paper, which is controlled by Mormons, was the one that I had a little difficulty with at first, but it has done the best by us, some of the articles running over a column in length.

"So far thirty-three have signed the covenant to keep the Sabbath. Some have been baptized, and added to the church. Others will follow later."

A worker in Alabama has done well through his newspaper efforts, which he describes as follows:—

"It may interest you to know that I have just closed a very successful series of meetings in the city of Mobile, and the public press was of much help in securing the success.

"I had no trouble in getting the daily papers to publish synopses of my sermons and announcements of a general nature, the reading of which was one of the causes of such large crowds attending my meetings this summer.

"It has pleased the Lord to place the public press at our disposal. Let us use it in the proclamation of this great message."

A worker in Colorado has recently run a three months' series of articles through one of the papers in his city. Concerning the value of their publication he says: "From these we received many inquiries, and heard many favorable expressions on the war question and the coming of the Lord. Many persons who follow these articles admit that we have the truth. Eternity alone will reveal what the result of our efforts will be."

An enthusiastic word has come from a worker in Florida, as follows: "I am having great success in my tent effort here, and attribute it to newspaper publicity. I do not sermonize in the newspaper columns, but give plain news. We have gathered out a nice band of believers, and are now negotiating for the purchase of a building."

The two brethren who remained in Charlottesville, Va., to bind off the interest that developed during the camp meeting of the Virginia Conference, are meeting with success in proclaiming the message through the daily newspaper of that university town. During the camp meeting the editor gave a liberal amount of space for the reports, and in consequence scores of strangers attended the evening meetings. The interest was so pronounced that the two brethren who remained there planned to hold a series of meetings lasting several weeks. A letter from one of these workers says: "The paper prints all we take to it, and seems glad to get the reports. The interest is good and prospects bright. There are more in attendance Sunday nights than the tent will hold, and the other nights from one hundred to three hundred attend. Some of the best people in town are interested. We hold Sunday afternoon meetings with good interest. The preachers are doing their part against us. We feel something like Paul when he wrote 1 Cor. 16:9: 'For a great door and effectual is opened unto me, and there are many adversaries.'"

One of our ministers in Minnesota says: "Our Sunday night sermons are regularly reported, and we get very good treatment. When I held a few special services at Superior, Wis., I first saw the newspaper men, then put an 'ad.' in the paper, and got everything I wanted in the news line. When I spoke at Moose Lake and Cloquet, Minn., I received the same treatment, although I never advertised in their papers. I find there is a way to get results.

"Several of our new converts were first attracted to us through reading the daily reports. Other outside people who come in to special services, say, 'Every word of that ought to be in the paper.' Of course I do not make my reports too lengthy, for when they are 'cut' some of the pithy part is sometimes left out. So I just put in the gist. Since I have been advertising in the daily, the Catholic Church has recently used a two-column, five-inch display 'ad.' for noon lectures at Lyceum Theater. I never fail to report my sermons wherever I deliver an address. It certainly pays,

and I as an aggressive city evangelist have come to consider the reporting to the press in these days as a necessary part of my work."

We hope that others who have been backward in using the newspapers will take courage, and help to spread the message through this agency.

W. L. BURGAN.

### The "Signs" Does Bring People Into the Truth

"A BROTHER who was selling 'Great Controversy' stopped at my place last spring. As we are in poor circumstances, we did not feel that we could buy the book, but he ordered the *Signs of the Times* for us. Now, he did just what was necessary to put us on the way of truth. We found in the columns of the *Signs* that the seventh day is the only day sanctified and blessed and commanded to be kept."

"A brother writes that one family to whom he has been sending the *Signs* has begun to keep the Sabbath. This is one of three missionary subscriptions he has been sending, and he feels much encouraged."

"Last fall, at the close of a tent effort, I solicited subscriptions, and in a very short time took seventeen six months' subscriptions at Holyoke, Colo., and have had the pleasure of hearing that some of the readers are now living the truth."

"At the Weston (Oregon) camp meeting recently held, a minister arose in one of the meetings, and said that he had been called over to the coast to a small place to baptize some people, and when he got there he found that an old lady had been using five copies of the *Signs* and had won five souls to the truth. Then she kept on working with her *Signs*, and now she has five more ready."

If every Seventh-day Adventist had used two *Signs* a week in missionary work, I wonder how many more souls might have been saved. The experiences given are only a very few of those that might be related. The Lord very evidently does use the *Signs* to bring people to a knowledge of the truth, but his power to do this depends upon the co-operation of his people in circulating the paper. He does his part, but he needs people to be laborers together with him to do the part he has given into the hands of human beings.

At the end of September many subscriptions for the *Signs* weekly will expire, so now is the time to renew them. Have your papers brought souls to the truth? Then I am sure you will want to continue your work to get other souls. Have you heard of no definite results from your past six months' work with the *Signs*? Then I am sure you will want to go on for another six months and try again for definite results. The message is, "Hasten, hasten, hasten. Press the battle to the gates." Therefore every effort that has been begun should be pressed forward until the work is done.

Not only should subscriptions be renewed, but thousands of new subscriptions should go in. Only a very few of the members in the North American Division are using this paper in soul-winning efforts. At the end of June, 1915, we had 75,436 church members, and they were taking 20,000 weekly *Signs*. As a

number of people take several copies, it is evident that considerably less than one fourth of our members are laborers together with God in the circulation of this paper. Are there not many others who have not realized that their backwardness in distributing this paper is hampering the Lord in his efforts to reach souls, who will now send in their subscriptions for this soul-winning agency? It is a great privilege to labor with God for souls, and soon it will be too late to share in this blessed work.

E. M. GRAHAM.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### The Oklahoma Trial

DURING the first week in August four of our brethren in Hitchcock, Okla., were tried by the court at Watonga, Okla., on the charge that they had violated the Oklahoma Sunday laws. These brethren are engaged in mercantile business. The prosecuting attorney of the county indicted and prosecuted them. Although the State of Oklahoma grants an exemption to those who observe another day than Sunday, yet in the face of this exemption the court convicted our brethren even after it was demonstrated that they had conscientiously observed the seventh day as the Sabbath.

This clearly shows that our enemies do not intend to grant us any of the rights and immunities which are supposed to be guaranteed to us. They are determined to bring us under the control of their own religious prejudices when they get into office, no matter what rights and immunities the federal Constitution or State constitutions grant us.

It appears that the religious organizations which were assembled recently in Baltimore in national convention are determined to make good their threat concerning Seventh-day Adventists. The president of the Lord's Day Alliance hammered the table with his fist and said, "The Seventh-day Adventists must be brought under subjection to the Sunday laws in this country." A proposition was laid before the convention, and passed, that the exemption clauses for those who observed another day than Sunday should be stricken from the statute books. Over one hundred attempts have already been made in the various State legislatures this year to have this done, but the efforts in practically every case have ended in failure, the legislatures refusing to act favorably upon these bills. It now appears that they are going to have their own way in spite of this, and if they cannot get the legislatures to act, they will influence the officers of the law to violate the spirit of the law to secure conviction.

We have always held that our natural and God-given rights are not granted us by the government. The only office of the government is to protect us in the exercise of these rights. If it has the right to grant, it also has the right to withhold as it sees fit. But American principles of government recognize no such right. Yet plans have already been laid by powerful religious organizations

which call themselves Protestant, not only to override our rights as citizens, but also to confiscate our property unless we submit to the requirements of the Sunday laws. The things that we used to preach and teach by faith as prophetic, are rapidly being written in history as fulfilled prophecies. Our enemies are working in disguise now, but soon we shall see them work openly, and the great conflict will be on. Then it will be too late to give to God and his work what may have been saved for the troublous times before us.

Let us not permit the enemy to deceive us on the point of covetousness and idolatry. God will have the first place in our hearts or none. Now is the time to put our trust in God and to place our means in his hands for use as he directs according to the needs of his cause. Whatever we possess when the time of trouble begins, will all fall into the hands of our enemies, and they will use it to aid their cause and secure weapons to be used against us. In that day your gold and silver "shall be a witness against you, and shall eat your flesh as it were fire."

The current issue of the *Liberty Magazine*, just off the press, contains an editorial article on the trial of our brethren in Oklahoma, and should be placed in the hands of every judge and lawyer and newspaper editor in every State in the Union. If our home missionary societies and Young People's Missionary Volunteer Societies each would become responsible for a club of ten subscriptions, it would enable us to send *Liberty* to all these men for a whole year. The current issue also contains an invaluable article from the pen of Dr. P. T. Magan on the striking subject, "The Pope, the Powers, and Peace." It will be a revelation to many Americans, and this issue will show in unmistakable terms the most striking fulfillment of God's prophetic Word concerning the coming crisis and the impending conflict between truth and error, right and wrong, liberty and bondage, and Christ and Satan.

C. S. LONGACRE.

## Medical Missionary Department

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

### Uniformity in Sanitarium Work

OUR Medical Department is now working out some plans for standardizing various phases of sanitarium work. The matter has been under consideration for some time by correspondence. It received attention at our last medical conventions in a way to give it definite recognition. Reference to its presentation at that time will serve to present the question and to indicate the reception it received from our workers in council.

Dr. H. W. Miller called attention to the five-and-ten-cent store syndicates and the Child's restaurant system as examples in uniform methods of operating. He spoke of the cooperation in certain lines seen in our own educational and publishing work, and spoke for a closer affiliation of our sanitarium interests. Many



advantages were pointed out as possible through an organized system of sanitariums. Greater satisfaction to patients would result from having similar methods in service. Economy could be secured.

Some things pointed out as subject to uniform treatment were the reception of patients, rates, discounts, history taking, prescriptions, number of treatments given daily and their general nature, technique of treatments, dining room service, menus, uniforms for waiters, the keeping of records, training school regulations and requirements, and advertising.

Dr. Miller stated that our sanitariums have a distinctive field of work, and get their patronage because of this. He said we should so shape their work that as a system of health institutions their distinction will be all the more marked, and their work so carried on that patients going from one sanitarium to another would feel at home and know just what to expect.

The adoption of uniform methods would permit in a large measure of the use of similar stationery—menus, history blanks, labor reports, etc. These could be printed in quantities and furnished from a general source of supply, effecting a saving of time and money.

Dr. W. E. Bliss agreed with the suggestions, adding that it was essential to have systematic instruction in hydrotherapy and massage, so that patients would have the same kind of treatment given similarly by different nurses. The same kind of textbooks should be used.

Dr. F. A. Loop suggested that if one person owned all our sanitariums, they would be run alike. He favored uniformity, and believed that patients should expect the same plan in one institution as in another. He believed such a thing would be the best kind of advertising.

Dr. W. T. Lindsey was in harmony with the idea, and believed we should have uniform uniforms for all the different classes of workers in sanitariums, and uniform ways of wearing uniforms, nurse caps, etc.

Dr. F. J. Otis said this would put "class" in our work. He suggested that, like the Pullman Company, which has "Pullman" woven in its linen, we should have a name representing our system of sanitariums woven in tablecloths, napkins, towels, bedspreads, curtains, and other things as might be practicable.

L. A. Hansen stated that this brought up another matter that had been under consideration by the department for some time,—the establishment of a central purchasing bureau, for securing quotations on all such supplies as could be bought in quantities, and arranging for cooperative purchasing. This would enable our sanitariums to secure the best quality and uniformity in goods and quantity prices. By cooperation of all our buyers, information could be secured and exchanged regarding favorable sources of supply and prices. Strength would be given to all our purchasing, resulting in economy of time and money as well as insuring the best grade of supplies.

W. T. Knox felt that the plans for uniformity in methods and cooperation were of great interest. He believed that the cooperative buying should be taken hold of at once by such institutions as were ready to take it up, and that it should be carried into other lines of work where it could be effective. He thought that an insurance business for all our insti-

tutions might be carried in this way. C. E. Rice was heartily in favor of the plan. He stated that already something in this direction was being done on the Coast,—on insurance, for example,—and spoke of savings that were already being effected. He believed our industrial schools could be helped by our using their products.

J. A. Burden believed the plan could be worked to advantage, and expressed himself as ready to cooperate.

G. B. Starr thought it a good idea to use a uniform monogram or stamp on all dining room dishes, and referred to such use already by one sanitarium.

E. G. Fulton was much interested in the suggestions, and believed that a great saving could be effected.

E. E. Andross was heartily in favor of the plan. He suggested that some of our institutions could do the printing for all the sanitariums, giving a further help to our own work.

E. A. Austin had found from long experience in buying that the best way of purchasing was direct from manufacturers, in large quantities, thus securing at times especially favorable quotations.

Many others spoke to the proposition, expressing hearty favor of it and offering various suggestions of advantage. The following recommendations were passed:—

"We recommend, That the term 'Associated Seventh-day Adventist Sanitariums' be used to designate our system of conference sanitariums.

"Resolved, That the Medical Department begin at once to bring about uniformity in the various lines of our work.

"Resolved, That we approve the general plan of a cooperative purchasing agency for sanitarium and school supplies, and that we pledge ourselves to cooperate just as far as possible in perfecting and carrying out this plan."

The department is developing the plans here outlined. A beginning has been made in providing uniform stationery. Information is being secured on approximate needs in sanitarium supplies and sources of obtaining the same. Syndicate advertising ideas are also being developed.

L. A. H.

## Missionary Volunteer Department

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

### For Ministers, Church Elders, and Workers

1. WHAT special efforts should ministers and workers make at this time?

"The special efforts of ministers and of workers all through our ranks, for this time, should be to turn away the attention of the youth from all exciting stories to the sure word of prophecy."—"Testimonies for the Church," Vol. V, page 519.

2. What peril of the young calls for this special effort?

"The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish

some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence."—*Id.*, Vol. II, page 236.

3. What classes of reading are recommended to the young?

"How precious are the days of youth as a preparation for the life work! Help them to see what treasures there are in the *Word of God*, in the *book of nature*, and in the *records of noble lives*."—"Education," page 248.

4. Aside from the Bible, science, and biography, what other line of reading is very important?

"It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples."—*Id.*, page 269.

5. On what question pertaining to our young people was the mind of Mrs. E. G. White exercised during her last illness?

"In the night season I was selecting and laying aside books that are of no advantage to the young. We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the Word. This has been presented to me in the past, and I thought I would get it before you and make it secure. We cannot afford to give to young people valueless reading. Books that are a blessing to mind and soul are needed. These things are too lightly regarded; therefore our people should become acquainted with what I am saying."—*Mrs. E. G. White, in Review and Herald, April 15, 1915.*

6. The preceding quotation indicates that we are to select books for the young. Is anything being done along this line?

Yes, the Missionary Volunteer Reading Courses have been in successful operation for eight years. The department endeavors to select the very best and most profitable books for our children and youth. Our Missionary Volunteer secretaries do what they can to get all our young people to take one of the courses. But we realize that, in harmony with the first quotation given, all our ministers and workers have a blessed part to act with us in this work.

7. What wrong habit of reading will this Reading Course help to correct?

"Those who have indulged the habit of racing through exciting stories are crippling their mental strength, and disqualifying themselves for vigorous thought and research."—"Christian Education," page 186.

"If you should read with the one object in view, to improve the mind, and should read only as much as the mind can comprehend and digest, and would patiently persevere in such a course of reading, good results would be accomplished."—"Testimonies for the Church," Vol. III, page 465.

8. What are the Reading Course books for 1915-16?

Senior Course No. 9: "Things as They Are," by Amy Wilson Carmichael, a classic of missionary literature; "The Sabbath in History," part 2 of the "History of the Sabbath," by J. N. Andrews and L. R. Conradi, containing truths very essential for our young people to know in this testing time; "History of William

Miller," the life of the pioneer of the advent people, with which our advent youth should be thoroughly familiar.

Junior Course No. 8: "Livingstone the Pathfinder," by Basil Mathews, a book of throbbing interest on the life of that noble man of God who lived and died for Africa; "Friends and Foes in Field and Forest," by Vesta J. Farnsworth, a book of nature which tells many strange stories about many common things; "Sketches of Bible Child Life," by Mary Alicia Steward, a book of peculiar charm to boys and girls, dealing as it does with boys and girls of long ago.

9. What is the cost of these courses? Every one ought to have the *Youth's Instructor*, in which the assignments are made and questions are given to assist in the reading, beginning in the issue of September 28. It costs \$1.25 a year, or less in clubs.

The special Reading Course prices on the books are as follows: Senior Course (in the order mentioned above), 75 cents, \$1, \$1, or the set for \$2.35, postpaid; Junior Course, 60 cents, \$1, 75 cents, or the set for \$1.75, postpaid.

10. While we endeavor to, and do, select books that are especially interesting to the young, should this alone determine our choice, and why not?

"There are books that are of vital importance that are not looked at by our young people. They are neglected because they are not so interesting to them as some lighter reading. We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character."—*Mrs. E. G. White, in the Review and Herald of April 15, 1915.*

## News and Miscellany

Notes and clippings from the daily and weekly press

—Cigarette users as well as drinking men are to be barred from State employment in Kansas under the rules promulgated by the new State civil service commission.

—The United States submarine F-4, which sank outside the harbor of Honolulu, March 26, was refloated August 29. A thorough investigation will be made to determine the cause of the accident, which cost the lives of twenty-two seamen.

—Encouraged by "the definite assurance of a certain measure of increase in giving," the American Baptist Foreign Mission Society has authorized the immediate return to the foreign field of fifty-two missionaries now at home on furlough, and has appointed three new missionary families.

—Great Britain has declared cotton an absolute contraband of war, which means that the Allies will take the same step. This action has been a prospective one for some months, owing to the relation of cotton to the manufacture of ammunition in Germany and Austria. The British and French governments, it is expected, will do everything possible to prevent undue depression in this country; nevertheless, the act must affect very seriously the Southern cotton growers.

—In the United States there is one ordained minister for every 600 persons. In the whole non-Christian world there is only one Protestant missionary for every 300,000 persons.

—The coronation of Emperor Yoshihito, of Japan, on Nov. 10, 1915, is to be a notable event. He is to be the first ruler of this empire, 2,500 years old, to be coronated in the presence of the representatives of his people.

—Korean Christians are not able to contribute large sums in money, but they gladly give largely of their time to carry the gospel of Christ into communities where he is not known. A recent report shows that these native Christians are now contributing more than 100,000 days yearly for systematic evangelization work in their own country.

—Present indications are that the crops of the United States this year will total \$5,300,000,000. The value of the crop of corn is estimated at \$1,750,000,000; of the crop of oats at \$841,000,000; and the hay crop at \$975,000,000; while it is estimated that the wheat harvest alone may be a billion bushels, valued at \$1,135,100,000, of which the farmers will get \$960,000,000.

—The United States coast guard cutter "Bear" has returned to Nome after carrying the mails to Point Barrow, the most northerly point of Alaska. The captain reports no word had been received at Point Barrow or elsewhere along the coast, of Stefansson, the explorer, who, accompanied by two aids, left Martin Point, west of the mouth of the Mackenzie River, on April 7, 1914, going north over the ice in expectation of reaching new land, or, should that quest fail, of turning east and reaching Banks Land.

## NOTICES AND APPOINTMENTS

### Camp Meetings

COLUMBIA UNION CONFERENCE	
Virginia, Newport News (colored)	Sept. 9-19
PACIFIC UNION CONFERENCE	
Arizona	.....Oct. 7-17
SOUTHEASTERN UNION CONFERENCE	
Florida, St. Petersburg...	Sept. 30 to Oct. 10
SOUTHWESTERN UNION CONFERENCE	
South Texas, Corpus Christi (local)	.....Sept. 16-26

### The Florida Medical Missionary Benevolent Association

THE Florida Medical Missionary Benevolent Association will hold its regular meeting in connection with the conference at St. Petersburg, Fla., Sept. 30 to Oct. 10, 1915, to elect necessary members of the board of trustees, and to transact such other business as is deemed necessary. The first meeting will be held at 11 A. M., October 4. All accredited delegates to the conference are delegates to this association.

W. H. HECKMAN, *President*;  
R. S. INGERSOLL, *Secretary*.

### The Florida Conference

THE twenty-second annual meeting of the Florida Conference of Seventh-day Adventists will be held Sept. 30 to Oct. 10, 1915, in connection with the camp meeting at St. Petersburg, Fla. The election of the conference offi-

cers, and various other matters of interest to every loyal Seventh-day Adventist, will come before the meeting. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for every ten members. The first session will be held at 11 A. M., October 1.

W. H. HECKMAN, *President*;  
MRS. R. G. STRINGER, *Secretary*.

### The Florida Conference Association

THE ninth annual session of the Florida Conference Association of Seventh-day Adventists will convene on the camp ground at St. Petersburg, Fla., at 11 A. M., Tuesday, Oct. 5, 1915, to elect officers for the ensuing year, and to transact such other business as may properly come before the association.

W. H. HECKMAN, *President*;  
MRS. R. G. STRINGER, *Secretary*.

### Western New York Conference

THE ninth annual session of the Western New York Conference of Seventh-day Adventists will be held at Rochester, N. Y., at the new Memorial Church, 60 Grand Avenue, October 5-10, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the delegates. Each organized church is entitled to one delegate for the organization and one additional delegate for each ten members. The first meeting of the session will be called promptly at three o'clock Tuesday afternoon, Oct. 5, 1915.

H. C. HARTWELL, *President*;  
J. H. WEAKE, *Secretary*.

### Western New York Conference Association

THE annual session of the Western New York Conference Association of Seventh-day Adventists will be held in connection with the ninth annual session of the Western New York Conference at Rochester, N. Y., in the new Memorial Church, 60 Grand Avenue. The first legal meeting will be called at 5 P. M. Thursday, Oct. 7, 1915. All regularly accredited delegates to the conference compose the constituency of the association.

H. C. HARTWELL, *President*;  
F. H. HICKS, *Clerk*.

### The Boulder-Colorado Sanitarium Training School for Medical Missionary Nurses

Our next nurses' class will begin Jan. 1, 1916, and young men and women who desire a thorough missionary training for nurses will find an excellent opportunity to receive such training here.

We desire to keep the educational standard as high as possible, and will not consider applicants who have not completed at least the ninth grade. Capable young men are especially needed.

Write for our new nurses' calendar. Address Superintendent of Nurses' Training School, Boulder-Colorado Sanitarium, Boulder, Colo.

### Important!

We can accept a few more young people into the fall nurses' class of the Glendale Sanitarium, which began Sept. 1, 1915.

We shall be glad to hear from earnest, consecrated young people who feel a call to service. Opportunities are offered for thorough theoretical and practical training.

Address, Glendale Sanitarium, Glendale, Cal.

### Addresses

THE post-office address of Elder and Mrs. Geo. B. Starr, also of Mrs. Maude S. Boyd, is Loma Linda, Cal., care of Sanitarium.

### Requests for Prayer

A FRIEND asks prayer for the restoration of her mother's sight, and the conversion of her sister and family.

A Kansas sister writes: "Please pray for an aged friend, that she may be truly converted, and that her eyesight may be restored."

This request comes from Porto Rico: "I earnestly desire prayers for my mother, who is afflicted with a serious nervous trouble; also for the conversion of my father."

### Publications Wanted

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

Miss Lucile Hansinger, 2826 Avenue Q, Galveston, Tex.

Mrs. F. R. May, 17A R. F. D. 1, Bartlesville, Okla. Continuous supply.

L. C. Little, Box 85, Whistler, Ala. Continuous supply. Also Greek, Italian, Jewish, and German literature.

### "Questions and Answers" Free

FOR several years the publishers have been offering "Questions and Answers" as a premium with yearly subscriptions to the *Signs of the Times* weekly. But now a more liberal offer is being made, and those who are taking clubs of the *Signs* can secure a copy of the book free. This also applies when the papers are paid for at the established special or club rates, for the subscription rates remain the same. "Questions and Answers" is added as a special inducement, and is given free.

"Questions and Answers" is substantially bound in cloth, and contains almost three hundred pages and over two hundred and fifty answers to the most perplexing and difficult questions on Bible texts and subjects. The puzzling or hard texts are made clear. The seeming contradictions are harmonized. Has table of contents by subjects; also topical and Scriptural indexes. It is an invaluable volume. Its value as a technical work would be about \$2.50; but it is furnished with the *Signs* at the following rates.

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Now is the time to subscribe. The *Signs* is getting better. You need our pioneer missionary paper, and you need "Questions and Answers."

Send your subscription to the tract society.

### October "Signs Magazine"

A RECOGNIZED departure in cover design will be appreciated by all. A most pleasing and attractive scene appropriate for the season and its opportunities.

The contents, however, ring out with the great message in all its fullness, sounding clear, distinct notes of warning, and heralding the coming King. A message number, indeed.

Note this list of articles:—

"Armageddon and the Kings of the East." Japan and China coming into prominence. They will have their place in the coming struggle. By J. E. Fulton.

"A Poetic Prophecy." Sir Alfred Tennyson pens his lines prophetic of aerial warfare. By Ernest Lloyd.

"Awakened." God's call to non-Christian lands. The nations answering the call. Fulfilling the Bible predictions. By John N. Quinn.

"The Great Peace Movement." In a decade,

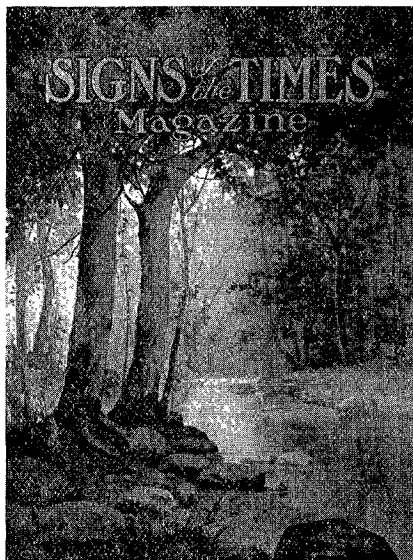
an organization of great magnitude. What does the Bible say about it and its work? What does it indicate? By E. K. Slade.

"Mormonism in the Crucible." The original Egyptian plates submitted to scientific test, result in the complete destruction of the foundations of this organization. By G. W. Reaser.

"Miracle of Modern Missions." Astonishing gospel progress in the Philippine Islands, Korea, China, and other Eastern countries. By A. G. Daniells.

"The Gallipoli Campaign in the Light of Prophecy." A continued study of the ever-absorbing and ever-growing Eastern question. By the editor.

"The Glory of the Heavens." An unusually



interesting study in astronomy, with accompanying chart. By B. F. Wise.

"Which Day Is the Sabbath?" An important subject and much controverted. Perfectly clear, however, to the careful student. By G. B. Thompson.

"How Woman's Vanity Causes Cancer." An alarming increase in this dread disease. The cause and the remedy. By M. Elizabeth Burns-Howell.

"The Path of Glory." A glimpse of the life of the Saviour. By D. H. Kress, M. D.

"The First Great Deception." By the late Mrs. E. G. White.

"The Lord Is My Shepherd."

An unusually good line of current topics by the editor. Appropriate illustrations.

Single copy, ten cents; five to forty copies, each five cents; forty or more copies, each four cents. Orders should go to your tract society.

## Obituaries

ADAMS.—Mary A. Booton was born in Virginia, June 22, 1833, and died Aug. 27, 1915, at Healdsburg, Cal. From Sigourney, Iowa, the family moved to California in 1883. She was known to many of the pioneers in the message, having accepted present truth in the fifties. At the time of her death Sister Adams was a faithful member of the Seventh-day Adventist Church. Four children are left to mourn. Funeral services were conducted by the writer. M. A. HOLLISTER.

RICE.—Lydia Rice, of Millington, Mich., died Aug. 3, 1915, at the advanced age of 83 years, 3 months, and 11 days. She was a widow fifty-three years, assuming at the death of her husband the support and training of their five small children. This duty she bravely discharged in the fear of God. For thirty-five years Sister Rice was an earnest member of the Seventh-day Adventist Church. The last years of her life were spent at the home of her daughter, Mrs. Eugene Leland. L. T. NICOLA.

GARDNER.—Little Dorris Virginia Gardner was born in Richmond, Va., July 28, 1913, and died at Battle Creek, Mich., Aug. 23, 1915. She was loved by all who knew her, and a great vacancy is left in the home of Brother and Sister R. C. Gardner, but they are sustained by "the blessed hope." G. E. LANGDON.

JOHNSON.—Archie Benjamin Johnson was born at St. Edward, Nebr., June 15, 1897, and died at his home, in Armona, Cal., Aug. 24, 1915. At the age of sixteen he united with the Seventh-day Adventist Church. During his last sickness the Lord greatly blessed in special prayer for his healing, and for a time we thought he would be fully restored, but such was not the divine will, and so we laid him to rest, awaiting the call of the Life-giver. B. L. HOWE.

ROWE.—James Rowe was born in England, in the year 1834. He came to the United States in 1852, and died at Academia, Ohio, Aug. 25, 1915, aged 81 years and 4 months. He was married to Sarah L. Pickard in 1865. For more than thirty years Brother Rowe was a faithful member of the Seventh-day Adventist Church, serving as treasurer of the Ohio Conference for some time. His companion and an adopted daughter, the wife of Elder J. E. Shultz, of China, are left to mourn. \* \* \*

HONEYWELL.—Mary Higley was born in Pennsylvania, Oct. 31, 1837, and fell asleep Aug. 19, 1915. She was the oldest of a family of ten children, and is survived by three sisters and four brothers. Her childhood was spent in Ohio and Michigan. She was married to William Honeywell at Harlan, Iowa, in 1877. They made their home on a claim in Oklahoma for years, and there she was left a widow. Four years ago she came to Michigan, and died at the home of her brother in Cambria. She was an earnest Christian, and a faithful member of the Seventh-day Adventist Church. L. F. WESTFALL.

FELSHAW.—Amanda M. Felshaw was born in Essex County, New York, and died at Vassar, Mich., July 7, 1915, aged 81 years, 6 months, and 26 days. She embraced the views held by Seventh-day Adventists with the other members of her father's family, at Bucksbridge, N. Y., in 1852, and remained faithful to the truth to the end of her life. The Bible and the REVIEW were her cherished companions, and she rejoiced in the progress of the cause of God. The closing years of her life were spent with Brother and Sister Charles Clark. Elder Eugene Leland conducted the funeral service. R. H. COGGESHALL.

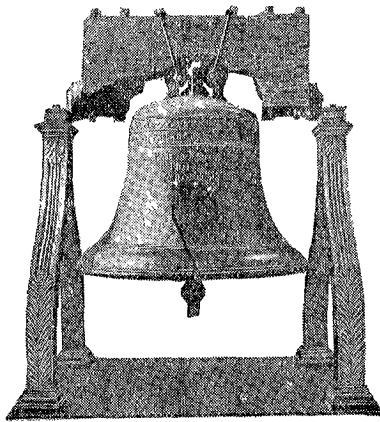
SNOW.—Laura M. Francisco was born March 19, 1862, and died at her home in Nashville, Tenn., Aug. 22, 1915. She was reared in a knowledge of present truth, and remained an active member of the Seventh-day Adventist Church to the time of her death. In 1881 she was united in marriage to Brother M. C. Snow. Three children were born to them, but only one is now living, Karl Snow, who is laboring in Honduras, Central America. Through the long months of suffering Sister Snow looked forward to the resurrection morning, when she hoped to meet her Saviour face to face. E. A. SUTHERLAND.

HUMPHRIES.—Laura A. Martin was born June 1, 1829, and died Aug. 25, 1915. She was married in 1849 to A. E. McCutchen. Her second husband was Benjamin Humphries. Six of her seven children survive. In 1877 mother first heard present truth, through the preaching of Elder R. M. Kilgore, and later united with the Seventh-day Adventist Church at Peoria, Tex., and was loyal to the message to the close of her life. Her devotion to the cause of God seemed to increase with declining years, and she greatly enjoyed our recent camp meeting, although in very feeble health. She passed away with a prayer on her lips, and we know she will awake in a little while. Meanwhile we sorrow, but not as those which have no hope. Funeral services were conducted by Elder E. B. Hopkins. W. A. MCCUTCHEEN.

# LIBERTY IS NOW READY

A MAGAZINE OF RELIGIOUS FREEDOM

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Owing to the demand for the third quarter *Liberty*, that issue has been exhausted and *Liberty* for the fourth quarter has been issued ahead of time.

## Four Seventh-Day Adventists Arrested

in Oklahoma for Sunday work have been tried and convicted. Observations on this trial by the editor will make the fourth quarter *Liberty* a most important number to circulate.

## OTHER IMPORTANT ARTICLES

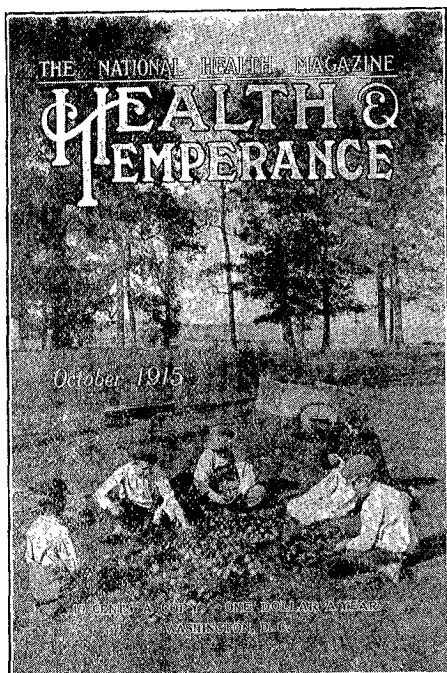
The Pope, the Powers, and Peace—The Fourteenth International Lord's Day Congress—Congress Shall Make No Law Abridging the Freedom of the Press—Compulsory Prayer, Drink With Care, Personal Liberty—The Origin of the State: Civil Government a Divine Institution—The Testimony of an Eminent Attorney—The Greatest Enemy to the Constitution and the Flag—The Martyrdom of Huss.

The above is only a partial list of the good matter that will appear in the fourth quarter *Liberty*. Not a single unimportant subject, and not one prosy article in the lot.

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Begin your subscription with this issue, and you will get the remaining numbers for 1915 free, and all those for the year 1916 for one dollar. An excellent number to sell. 10 cents a copy; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each.

# Health and Temperance

for October

contains articles of interest and value to those who are seeking an education, to those who are in need of medical assistance, to those who are engaged in some industrial occupation, to those wives and mothers who desire to feed the sick ones properly, to those who want first-hand information regarding the effects of alcoholic beverages, to all those who in any way are interested in the progress of the science of right living.

## Partial Table of Contents

### "Going to the Hospital"

Cooperation on the part of the patient to gain the greatest benefit.

### "A School of the By and By"

A dream, by a medical inspector of schools, of an ideal school, showing by contrast some of the shortcomings of our present schools.

### "The Injury Hazard"

A valuable article on how to avoid industrial accidents, by one who has had large experience in accident insurance business.

### "Preparation of Food for the Sick"

Valuable instruction to mothers, by one who has had extensive experience in this kind of cooking.

Other titles, "The Use and Abuse of Cathartics," "The Slaves of Appetite," "Treatment of Heart Affections."

## Fourteen Departments

Something of interest for everybody.

Health and Temperance, Washington, D. C.

## Missionary Volunteer Post Cards, Printed in Colors

Send a Helpful Message to a Friend

These post cards furnish spaces for the address and a message on one side, and give practical quotations in prose and poetry on the other.

In an age like the present, when the attention is absorbed by pleasure and business, but little thought is given to spiritual matters. The possibilities for doing helpful missionary work by distributing these post cards, thus calling attention to the serious side of life, is unlimited.

The last edition is printed in colors, making very neat and attractive post cards.

Some of the titles are:—

Seven Rules for Christian Growth.  
God Cares; Do We?  
Take Life as You Find It, But  
Don't Leave It So.  
Where'er the Path May Lead.  
Blest Be the Tongue That Speaks  
No Ill.  
Character Is the Great Harvest of  
Life.

Price, for dozen .....\$ .10  
Price, for 100 ..... .70  
Price, for set of 17 ..... .15

## Religious Liberty Post Cards, Assorted Colors

Principles of Religious Liberty Illustrated

Cartoons and illustrations are often studied when the principles represented by them would be overlooked if set in type. The cartoon in the daily paper first attracts the attention, and often makes a more lasting impression than the editorial or news item.

Cartoon post cards are especially appropriate in these days of the post card fad, and are carrying their message to many who might otherwise never receive it.

We print herewith the titles of these cards:—

Turning to Caesar.  
Religious Legislation Darkens  
the World.  
Religious Bondage.  
Religious Despotism.  
A Reign of Terror.  
The Modern Church.  
Sunday "Sabbath" Observance.  
The Object of Sunday Legisla-  
tion.  
Territory of Religious Affairs.  
Sapping the Foundations.

Single Set .....\$ .10  
Five or more sets, each ..... .05

## The Struggle for Religious Liberty in Virginia

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"Yours in the blessed hope,  
"Z. G. Baharian."

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WASHINGTON, D. C., SEPTEMBER 16, 1915

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NOTE the special offer made by the publishers of the *Signs of the Times* on page 21 of this issue. Many will doubtless be glad to avail themselves of the opportunity of obtaining copies of the premium book "Questions and Answers," by M. C. Wilcox.

BROTHER J. F. HUENERGARDT, laboring in Hungary, says they are getting along fairly well in their conference work, in spite of war conditions. In the Danube Union he reports about two hundred additions during the present quarter, while their tithe and offerings were never so good as this year.

LEAVING New Orleans on September 11, Brother and Sister J. M. Howell sailed for Peru, South America. Brother Howell is a teacher, and is answering the call for help among the Inca Indians of the Lake Titicaca region. During the summer they have been connected with the city dispensary in Washington, gaining an experience in relieving common ailments, so as to be of greater service on reaching their field.

ELDER ALBERT F. PRIEGER, who is now laboring on the island of Haiti, sends the following cheering news in reference to the work in that war-troubled island: "I am certainly rejoicing to write you that last Sabbath, August 28, the Lord permitted me to baptize eleven dear souls here. These were brought to a knowledge of the truth through the labors of Brethren M. N. Isaac and Jules Baptiste. We organized them into a church, and now have fifteen to represent the last

message of mercy in St. Marc. With the Lord's help, we hope soon to see a church building erected here, and many more interested ones joining this splendid body of believers." Brother Prieger asks our prayers for the work in Haiti.

"THE Vatican and the War" is the title of a new book of 128 pages, in paper covers, just issued by the Southern Publishing Association, Nashville, Tenn. The author is Dr. Percy T. Magan, and the price is 25 cents. The readers of the REVIEW AND HERALD will find this a book that will hold their attention to the end. It is one also that can be circulated with much profit among those not of our faith. It may be ordered through the regular channels.

THE vast sum of \$450,000,000 is what Russia has lost in revenue through the prohibition of the liquor traffic, according to a statement by the Russian minister of finance. But what Russia has lost in revenue from that source she has made up many times over in the bettered condition of her people morally, physically, and financially. The people have sprung up from the bondage of that thralldom, and are banishing poverty as well as intoxication. The tremendous increase in their savings bank deposits at such a time as this speaks volumes for their improved condition; and that which tends to the welfare of the people cannot tend to the detriment of the nation. Whatever may be the outcome of the present war in Europe, Russia has won one victory for her people that means more to them than a victory over their military foes.

REVIEW correspondents often send in reports in which the names of workers are wrongly spelled or wrong initials are given. These errors could easily be avoided if each one would provide himself with a copy of the denominational yearbook. This book is well worth the fifty cents which it costs. It not only has a list of all the conferences throughout the world, with the workers in each, and of the educational institutions, publishing houses, and sanitariums, with the employees in each one, and a ministerial directory, but also a survey of the field, which is revised each year up-to-date. We wish to urge all our people, and especially our workers, to provide themselves with the denominational yearbook.

SEVERAL families of missionaries left for the Orient on the steamship "Persia," sailing from San Francisco on September 15. Going to Malaysia are Mr. and Mrs. J. Rowland Wilson and Mr. and Mrs. I. C. Schmidt, who have been connected with Walla Walla College and engaged in evangelistic work in adjacent conferences. Going to China are Dr. and Mrs. Arthur Donaldson and Dr. and Mrs. D. E. Davenport, who completed their work last spring at the Loma Linda Training School for Medical Evangelists. It is to labor as medical missionaries that these doctors enlist for China. Mr. and Mrs. Chas. F. Glascock, of Pacific Union College, also join the company for China. Brother Geo. Harlow and family, who have been in the States on furlough, are returning to their field

in China with this party of missionaries.

Leaving on the same boat, for India, are Mr. and Mrs. Roland Loasby, who have been in attendance at the Washington Missionary College for several years; also Miss Della Burroway, returning from furlough, having spent the time since the last General Conference in earnest work in behalf of missions.

Surely this is a splendid contribution which the church at home is making to the needy, waiting fields at this time. Yet it must be remembered that the first year must be spent almost entirely by the recruits in language preparation, so that but little help is realized by the field during the first year. Let us pray that these dear ones who have left home and loved ones, to answer the call from the front, may have a safe voyage, and be used by the Lord in the winning of many precious souls.

## The Amusement Craze

UNDER this heading one of our exchanges sounds an earnest note of warning and protest against the frivolity and amusement hunger of our times. It is a warning that needs to be sounded through the whole world, a warning that none can afford to let go by unheeded, a warning that may not be without point even to many who call themselves Seventh-day Adventists:—

"One of the distressing features of present-day civilization is the continual and increasing craze for entertainment. With countless multitudes of our young people the home seems to have lost all attraction. It is merely a place to sleep, change clothing, and flee from. The streets are filled with a reckless throng hastening in pursuit of entertainment. Theaters, shows, dance halls, pleasure parks, and all places of amusement are packed with crowds who wildly cheer the most daring, suggestive, and indecent exhibitions of human depravity that the officials will permit.

"But worst of all, in many instances, preachers and churches increase and encourage the frenzy, and would make the church a place of entertainment instead of a place of religious instruction, soul rest, and prayer; instead of a place of gospel truth and spiritual power, combating the fearful influences of worldliness, pleasure seeking, and sin. If the young people of this generation are to become fathers and mothers, build homes, rear families, and inculcate into their offspring high moral ideals and the practical lessons of industry, economy, and the spirit of self-sacrifice, patriotism, and Bible Christianity, it is high time that the rising generation become a bit more sensible and serious. They must be impressed that there are some things in the world higher than mere fun; there is something better to seek than pastime and excitement; there is useful knowledge to be acquired, work to be done, a living to be made, a home life to be cultivated, and intelligent, well-poised, cheerful character, capable of serious reflection and sober action, to be developed.

"It is high time the pulpit, the religious press, and that part of the secular press that is capable of serious thinking, protest against the craze after entertainment and fun that is sweeping the rising generation into the rapids of reckless and thoughtless living."