

The Advent Review and Sabbath Herald

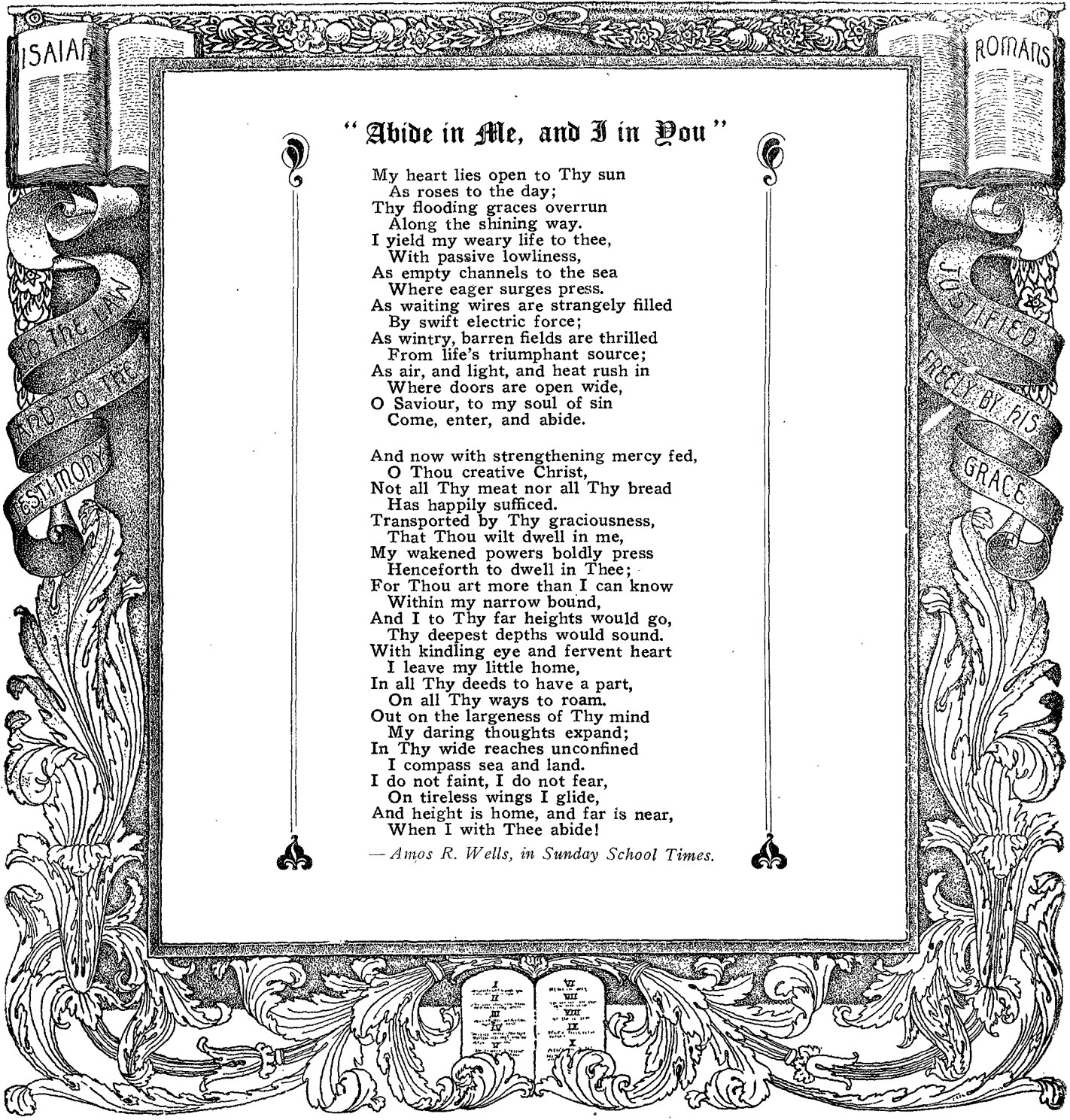


Vol. 92

Takoma Park Station, Washington, D. C., Thursday, October 7, 1915

No. 49

THE GOSPEL TO ALL NATIONS



“Abide in Me, and I in You”

My heart lies open to Thy sun
 As roses to the day;
 Thy flooding graces overrun
 Along the shining way.
 I yield my weary life to thee,
 With passive lowliness,
 As empty channels to the sea
 Where eager surges press.
 As waiting wires are strangely filled
 By swift electric force;
 As wintry, barren fields are thrilled
 From life's triumphant source;
 As air, and light, and heat rush in
 Where doors are open wide,
 O Saviour, to my soul of sin
 Come, enter, and abide.

And now with strengthening mercy fed,
 O Thou creative Christ,
 Not all Thy meat nor all Thy bread
 Has happily sufficed.
 Transported by Thy graciousness,
 That Thou wilt dwell in me,
 My wakened powers boldly press
 Henceforth to dwell in Thee;
 For Thou art more than I can know
 Within my narrow bound,
 And I to Thy far heights would go,
 Thy deepest depths would sound.
 With kindling eye and fervent heart
 I leave my little home,
 In all Thy deeds to have a part,
 On all Thy ways to roam.
 Out on the largeness of Thy mind
 My daring thoughts expand;
 In Thy wide reaches unconfined
 I compass sea and land.
 I do not faint, I do not fear,
 On tireless wings I glide,
 And height is home, and far is near,
 When I with Thee abide!

— Amos R. Wells, in *Sunday School Times*.

Special Mention

The Coming Autumn Council

WHEN the North American Division Conference was organized, at the time of the last General Conference, it was understood that its first session would be held in 1915. But, in reviewing this plan, some of our leading men have felt that this would mean a very large expense, which should be avoided if possible. The question was considered in a joint meeting of the General and North American Division Committees, and it was advised that the North American Division Conference hold its first session in conjunction with the next General Conference.

In organizing the continental division conferences the General Conference has transferred the administrative work in each territory to its division conference. While this enables the General Conference officers to devote more time and attention to the mission fields, it greatly reduces the details of administrative work. For this reason, and also because many of the delegates to the Division Conference would be delegates to the General Conference, it is thought there would be a large saving of expense to hold the sessions of both conferences at the same time and place.

One year ago the attendance at the meeting of the General and North American Division Committees was limited almost exclusively to the members. Last spring no general committee meeting was called for either conference, it being understood that there would be a full meeting of the committees at the time of the fall council, when Elder Daniells would be back from the Far East, Elder Spicer would be in from Africa, and it was hoped that Elder Conradi would be able to come from Europe. It was also expected, at the time of the last General Conference, that a general council of the General Conference Committee would be held either in Europe or America, midway between the sessions of the General Conference. Conditions in Europe prevented the holding of this council there during the past summer. Owing to the growth of the work and the pressing needs in many parts of the field, it has been thought advisable to call a meeting of the General and Division Committees, together with other leading workers, in California, November 5-27.

It was left for the brethren of the Pacific Union Conference to decide where this meeting should be held, and they selected Loma Linda as the place best adapted to it. One reason for holding the council in California is the cheap rates which can be obtained, because of the expositions there. Our ministers gen-

erally travel on half rates, but the fare to California and return at this time is so much lower than clergy rates that it was thought there would be considerable saving in having the meeting in California rather than in the Central West.

The committees have invited the presidents of local conferences and some heads of departments to join them in this important council. It would be a very great pleasure to both committees to have all our leading men in attendance, but this would prevent holding a real committee meeting, and compel us to conduct our work as a conference. Local conference presidents are the men who must foster every interest of the work, supply men for foreign mission fields, and superintend the raising of money; therefore, it was felt that they should come in close touch with the plans laid at the council, in order to cooperate more intelligently in carrying them out.

We cannot say too much concerning the importance of the coming fall council. We surely are living in thrilling times. Since the last session of the General Conference, the European war has broken out, and a situation has developed such as has not been since the beginning of this cause. Some of our leading brethren should come together to consider what can be done to prosecute the work with greater activity, and to secure better results for the labor and means expended.

Our mission fields are calling for recruits, and it is imperative that we secure reinforcements for them. There must be increased appropriations to some of these heathen lands, to enable the workers there to hold the fields we already have entered, and to meet the calls coming from many sections yet unentered.

The work is taking on new phases in the homeland; our conferences and institutions are struggling to wipe out the curse of indebtedness, and the winning of souls is becoming more and more the watchword of our working forces.

We should be glad for many holding very responsible positions who have not been invited, and many others doing invaluable work in field and office, to attend the council, if it were best for so many to leave their work at this time, and if it were possible for our brethren in California to accommodate them. Our California brethren thought they could accommodate from one hundred to one hundred and twenty-five persons. This number has been filled already, and they will find it difficult to care for too large a number of visiting brethren, especially in a rural community like Loma Linda.

We solicit the prayers of our people everywhere in behalf of the council, that

it may bring to the cause of God and the workers engaged in it, strength and courage for the finishing of the work.

I. H. EVANS,

President North American Division Conference.

THE Present Truth Series is successfully accomplishing the work it was designed to do; namely, searching out those susceptible to the truth, and creating an interest for other papers and books. While these papers are excellent in contents, they are so cheap our people can afford literally to sow them, and have results in thousands of places similar to the following instance: "I came in possession of your REVIEW Extras, and I am very glad I did. I am a salesman. I met a woman interested in your work, and we entered into conversation about religion. She showed me one of your Extras, and I have managed to get the first seven from her since. I am pleased with them, and I will heartily tell everybody about your paper, and encourage families to get them regularly. Send me the remaining eight editions of the Extras, or if I am late for these editions, send anything that will benefit me in reading. I was never so intensely interested in religion before. Inclosed you will find stamps for the papers. I feel it my duty to do all I can to circulate this worthy paper, and I surely will. I visit fifty homes daily, and I can do something."

Ira E. Albright.

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EDITOR - FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW · WILLIAM A. SPICER

CONTRIBUTING EDITORS

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L. R. CONRADI

I. H. EVANS

W. T. KNOX

R. C. PORTER

G. B. THOMPSON

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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, OCTOBER 7, 1915

No. 49

EDITORIALS

Transformations Beyond the Zambesi

"WHERE did you get these boys?" asked a European ranchman who saw our Pemba Mission school at work.

"They came from the kraals" (villages), replied Brother W. H. Anderson.

"Not from the kraals about here?"

"Yes."

"Oh, no; you don't mean that! I know the Bataka boys; and these surely are not kraal boys from this part."

But they were; they were gathered out of these very villages about, and came with all the dull and unintelligent look upon their faces that the visitor had always associated with kraal boys. But they are not the same people now. Bright-faced, keen-eyed, ambitious to learn, singing the songs of Zion, and climbing upward every day, they look absolutely of a different tribe from their own villagers who are still in the darkness and degradation of pretty nearly the lowest type of heathenism.

"How different they look?" I exclaimed again and again.

"Yes," said Sister Anderson; "we can see the change coming over their faces often when they have been here but two or three months."

Six tribes were represented in this school, away beyond the Zambesi, nearest of all our South African missions to the untamed wilds. One or two boys were in from regions where their tribesmen chased them with spears, intent on killing them, to keep them from coming to the school. Now in that same region these people are begging for teachers; and one splendid teacher, who five years ago imperiled his life to get to school, is planning to go back and start work for his people.

Brother and Sister Anderson had been down to the union conference, taking a short furlough after long battles with the fever. Brother S. M. Konigsmacher was in charge of the school, and Brother Victor Wilson of the industrial work.

Now the first plea this mission makes is for the permission and the funds necessary to start work in the Lusaka district, a hundred miles north, beyond the Kafue River. At the close of the school

Brother Victor Wilson went up there with twenty or twenty-five schoolboys who had come down from that region. He says:—

At one kraal I found the whole village keeping the Sabbath, and nearly all the married men asked for books. . . . I feel as Joshua did after coming back from spying the land of Canaan. I have never met such a class of natives. I beg more than ever to be allowed to start work among them. I could have found places for at least twenty native teachers, but, oh, where are they?

Brother Wilson is so anxious to get work started there at once that he has proposed to make a start at getting established with five hundred dollars, if no more be available. But experience teaches that we must do better than that in these unhealthy regions in order to start with an equipment that will save the lives of the workers and make for strong, efficient service.

That northern station is really essential to round out the territory of the Barotseland Mission. And the people up there are waiting for us.

W. A. S.

Our Responsibility

UPON every individual who accepts Christ there is laid a certain measure of responsibility for the success of the gospel work in the earth. As sentinels, as message bearers, as monuments of what God's grace can do, we stand before the world. The profession we have made makes us responsible for a share in the great work God has for his servants to do in this generation.

If this mad world had its way, it would rush on to its doom unwarned. It is not looking for God's warnings. It is engrossed in its own plans and pleasures, and the preachers who love to preach smooth things are tickling the ears of their hearers for the salary it brings. Multitudes are forging on to their ruin, while blind "sentinels" are on the walls. Lips that should be sounding God's warning are dumb. Hearts that should be thrilled with the approaching culmination of the work of God are willing captives in the toils of this world's allurements.

Away from these things and out from

these conditions God calls his messengers, calls them to be minutemen in these terribly important times. It means something to be a watchman for God—it means something to be a watchman just now when all the forces and purposes of the age are focusing to a climax. And let it not be supposed that the ordained ministry alone must bear the responsibility of carrying out God's charge to the watchman. Upon every person who has accepted Jesus Christ as his Saviour rests a responsibility for the giving of the last warning message to the people of this generation. We will not—

"Be carried to the skies on flowery beds of ease,
 Whilst others fought to win the prize,
 And sailed through bloody seas."

The command, "Go work today in my vineyard," does not mean to go and rest in the shade and watch the splendid progress of those who are bearing the burden and heat of the day. To those who work is the reward promised; and it is only to those faithful sentinels who give the warning they are charged to give that the "Well done, good and faithful servant," will be spoken. It is a sacred trust; it is a blessed service; and God's rich reward will be given every soul who faithfully performs the duties which it involves.

The sentry who in time of war sleeps at his post forfeits his life. He is the watchman for the camp. On his watchfulness and fidelity depends the safety of hundreds or thousands of lives. He holds their lives in his hands.

God has made his servants his watchmen, and holds them responsible for the faithful discharge of the duty to which he has called them. This is his charge: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 3: 17, 18.

Just so certainly as God had his messages of warning for the people of bygone ages, he has his warnings and messages for the people of this age. As he

held his servants responsible for the giving of his message in those days, and as he is the same yesterday and today and forever, we may know to a certainty that he will hold his servants responsible for the giving of the message committed to them for these days—the days in which his work for man will culminate. The penalty for unfaithfulness in giving the warning then will be the penalty for unfaithfulness in giving the warning message now. That meant the loss of a soul there, and it can mean no less here.

That message-giving watchman must himself watch for the development of God's work, for the opening doors of his providence, and for the approaching calamities that are surely coming upon the world. He says: "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Eze. 33:6. It is not enough that the watchman give the warning message given him; he must be awake to every interest of the kingdom he serves, watching every move, and always ready to warn of every advance of the enemy and of every impending judgment of God. If we are servants of the King of kings, then we are watchmen for God, and charged with a responsibility which we cannot evade and be guiltless.

Christ's personal instruction to his servants is: "Take ye heed, watch and pray: for ye know not when the time is." "Watch ye therefore: for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:33, 35-37. That is Christ's command; and that makes a watchman of every Christian, for the Christian obeys Christ.

This duty of the Christian as a watchman is further emphasized in the last divine admonition to the church: "Be thou watchful. . . . If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:2, 3. The unfaithful watchman then comes under the condemnation of his Lord, and is punished for unfaithfulness. The reward of the righteous is not his. On the other hand, Christ declares through his prophet, "Blessed is he that watcheth." Rev. 16:15. God's obeyed commands are always laden with blessings. It is the obedient who are to "have right to the tree of life," and "enter in through the gates into the city." Rev. 22:14.

The command to watch is one of his commandments. The Christian will obey

it, and at the same time will be giving to the world God's warnings for this time. In that work there is power and blessing and eternal reward.

c. m. s.



The Joy of Christian Service

THE whole church at work! There is inspiration in the contemplation of such activity. There is blessing and power to every one who will take part in such united action. This, indeed, is God's design for his children. He declares: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Heaven has assigned some part of the work to every man. God designs that there shall be no idlers in his vineyard.

The call of heaven at this time and to this people, is to every member of the church to take an active part in garnering the harvest. The one who from selfish interest or from love of ease refuses, does so at his peril. God gave man in the beginning physical work as a panacea for human ills. Spiritual work for the Master will prove a panacea for spiritual ills.

If the entire membership of the church were engaged in active missionary labor, if each one were reaching out to see how he could help his brother or his neighbor or the stranger afar off, what a transformation it would work in many lives! The grumblers and the growlers would cease out of Israel. Murmuring and faultfinding and complaining would give place to prayer and praise and rejoicing. The dull routine of Christian experience would be quickened into living, pulsating activity. There would enter into many lives joy never known before, for there is no joy so great as the joy of devoted Christian service. The miser may rejoice in his hoarded wealth, the man of the world in his position and power, the woman of society in her social triumphs; but these are joys tarnished with envies and jealousies, and clouded with heartaches and regrets.

The joy of soul saving, of Christian service for God, knows no regret. If we can feel at the close of the day that we have encouraged some soul, that we have helped some one who is struggling toward the light, that we have been the means in the hands of God of creating in some heart truer and loftier ideals, that we have been enabled to lead some wanderer to Christ, to drink at the fountain of his love and forgiveness, oh, this is a satisfaction which eclipses all the joys which earth can bring! If we can retire to our rest at the close of a weary day with this reflection, our rest will indeed be sweet, and our dreams pleasant.

Such service may bring with it wearing labor, weariness, and even pain. It may be carried on with tears and with strong crying to God for help; but the joy of Christian service, working for One we love, working for the souls of lost men and lost women for whom God has given us a love, brings a joy and a satisfaction which crowns our tears with smiles, and makes of pain a pleasure.

How greatly we wish that some in our church who are hesitating and doubting in their experience, who stand in a critical attitude toward their brethren, who are led to criticize the plans and methods which others follow, while they attempt to do nothing themselves, who see more in technicalities and forms than they do in heartfelt service, could experience in their lives the joy of unselfish soul-saving work. How it would enlarge their sympathies and broaden their conceptions. It is for this experience that we must seek.

Every Seventh-day Adventist who goes through to the kingdom of God will be a soul saver. He may never see a foreign mission field, he may never have a license to preach, he may never even occupy a position in the church or Sabbath school. His field of operation may be in his own neighborhood and his own home; but in the place where God has put him, there he will represent Christ to his fellows. He will realize that he is a coworker with the Lord Jesus Christ.

Let every one who reads these words ask himself, Am I a worker for God? In my place, wherever it may be, at home or abroad, in the busy city or in some rural district, am I to the extent of my ability and opportunities witnessing for Christ? May God help us to appreciate our great privilege in becoming coworkers with our Lord and Master.

F. M. W.



The Prophecy of Daniel 7

Part 5. The Work of the "Little Horn"

THE prophetic picture of the rise and work of the "little horn" finds its exact counterpart in the history of the Roman Papacy.

1. The place. The little horn was seen by the prophet rising in the field of the Roman Empire. That was the very place where the great kingdom of the Papacy appeared, taking the name of Roman.

2. The time. The rise of the ecclesiastical kingdom of the little-horn power in the prophecy followed the break-up of the Roman Empire into the ten kingdoms. Just so the ecclesiastical kingdom of the Roman Papacy rises to view in history immediately following the division of the empire.

3. The period of supremacy. The prophecy allotted 1260 years to the full

supremacy of this power. History responds that from the setting up of the special papal supremacy, in the days of Justinian, a period of 1260 years brings us into the stirring events of the last decade of the eighteenth century, that gave to the Papacy a deadly wound.

One further set of specifications remains for study:—

4. The work. Of the nature and work of the power represented by the little horn, the prophecy declares:—

“And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Dan. 7: 25.

Do we find in the record that the Church of Rome has fulfilled these specifications also? The Scripture prophecy is absolutely a word-photograph of the workings of the papal church. Look at the main features:—

1. Speaking great words against the Most High.

2. Wearing out the saints of the Most High.

3. Thinking to change the times and the laws of the Most High.

Every count in the indictment may be clearly proved, and that by testimony from Roman Catholic sources.

1. **He Shall Speak Great Words Against the Most High**

As Daniel observed the little-horn power, he heard it speaking “very great things.” The angel declared that these great swelling words were really against the Most High. And what could be more against the honor of the Most High than that to mortal man should be ascribed the titles and attributes of divinity? Here are some of the “great words:”—

All the names which are attributed to Christ in Scripture, implying his supremacy over the church, are also attributed to the Pope.—*Bellarmino's "On the Authority of Councils,"* book 2, chap. 17.

This ruling has been actually applied through the ages. Says Elliott:—

Look at the Sicilian ambassadors prostrated before him [Pope Martin IV] with the cry, “Lamb of God! that takest away the sins of the world!”—*“Hore Apocalyptica,”* part 4, chap. 5, sec. 2.

The Pope is of so great dignity and excellence, that he is not merely man, but as if God, and the vicar of God (*non simplex homo, sed quasi Deus, et Dei vicarius*). The Pope alone is called most holy, . . . divine monarch, and supreme emperor, and king of kings. . . . The Pope is of so great dignity and power that he constitutes one and the same tribunal with Christ (*faciat unum et idem tribunal cum Christo*), so that whatsoever the Pope does seems to proceed from the mouth of God (*ab ore Dei*). . . . The Pope is as God on earth (*papa est quasi Deus in terra*).—*Pope Boniface VIII, quoted in Guinness's*

“Romanism and the Reformation,” page 16.

These are no merely extravagant adulations of the Dark Ages, to be repudiated by the moderns; these terms express the unchanging doctrinal claims of the Roman Church, that put man in the place of God. The modern Pope Leo XIII, in an encyclical letter dated June 20, 1894, repeated the claim:—

We hold upon this earth the place of God Almighty.—*“The Great Encyclical Letters of Leo XIII,”* New York, Benziger Brothers, page 304.

Thus does the Papacy “speak great words against the Most High.”

2. **“And Shall Wear Out the Saints of the Most High”**

All through the Dark Ages we catch glimpses of the ruthless hand of Rome laid upon simple believers in God's Holy Word; but plans for wholesale wearing out of the saints of God were devised as the Waldenses and others rose to a widespread work of witnessing, heralds of the dawn of the coming Reformation,—

“These who gave earliest notice,

As the lark Springs from the ground the morn to gratulate;

Who, rather, rose the day to antedate, By striking out a solitary spark, When all the world with midnight gloom was dark—

The harbingers of good whom bitter hate In vain endeavored to exterminate.”

—*Wordsworth.*

Pope Innocent III gave orders concerning them as follows:—

Therefore by this present apostolical writing, we give you a strict command that, by whatever means you can, you destroy all these heresies and expel from your diocese all who are polluted by them. You shall exercise the rigor of the ecclesiastical power against them, and all those who have made themselves suspected by associating with them. They may not appeal from your judgments, and, if necessary, you may cause the princes and people to suppress them with the sword.—*Quoted from Migne, 214, col. 71, in Thatcher and McNeal's "Source Book for Medieval History,"* page 209.

As the truth spread, so also the papal church redoubled its efforts by sword and flame. The historian Lecky says:—

That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty, that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings.—*“History of the Rise and Influence of the Spirit of Rationalism in Europe,”* Vol. II, page 32.

Motley, in his “Rise of the Dutch Republic,” tells how Philip II, of Spain—who declared “he would never consent to be the sovereign of heretics”—sent

the Duke of Alva to take over the Netherlands:—

Early in the year the most sublime sentence of death was promulgated which has ever been pronounced since the creation of the world. The Roman tyrant [Nero] wished that his enemies' heads were all upon a single neck, that he might strike them off at a blow; the Inquisition assisted Philip to place the heads of all his Netherlands subjects upon a single neck for the same fell purpose. Upon the sixteenth February, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. From this universal doom only a few persons, especially named, were excepted. A proclamation of the king, dated ten days later, confirmed this decree of the Inquisition, and ordered it to be carried into instant execution, without regard to age, sex, or condition. This is probably the most concise death warrant that was ever framed. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines.—*Part 3, chap. 2.*

Roman Catholic writers admit that the papal church has sought to exterminate what it calls heresy by the power of the sword.

The *Western Watchman* (St. Louis) Dec. 24, 1908, says:—

The church has persecuted. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of error. When she thinks it good to use physical force, she will use it.

Prof. Alfred Baudrillart, rector of the Catholic Institute of Paris, says:—

The Catholic Church is a respecter of conscience and of liberty. . . . She has, and she loudly proclaims that she has, a “horror of blood.” Nevertheless, when confronted by heresy, she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition, she calls the laws of the state to her aid, if necessary she encourages a crusade, or a religious war and all her “horror or blood” practically culminates into urging the secular power to shed it, which proceeding is almost more odious—for it is less frank—than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain, the funeral piles of the Inquisition. In France under Francis I and Henry II, in England under Mary Tudor, she tortured the heretics, whilst both in France and Germany during the second half of the sixteenth and the first half of the seventeenth century if she did not actually begin, at any rate she encouraged and actively aided, the religious wars.—

"The Catholic Church, the Renaissance and Protestantism," London, Kegan Paul, Trench, Trubner & Co., Ltd., 1908, pages 182, 183.

She has done it — the Church of Rome has worn out the saints of the Most High. The prophet in vision saw an ecclesiastical kingly power rise among the kingdoms of the divided Roman Empire. Its look was "more stout than its fellows," and the prophet heard it speaking "very great things," and saw it wearing out the saints of the Most High through the long centuries.

"Guilty!" is the clear verdict of history, against the Church of Rome on these two counts of the prophetic indictment.

W. A. S.

(To be concluded)

Disillusionment of the World

THE beginning, during the summer of last year, of the great war now going on was a severe shock to thousands of people throughout the world. Many had been taught, and fondly believed, that we had come to a time when civilization had reached such a high state among the leading nationalities of earth that war was impossible. But those who thought this way, and many others, for that matter, are wiser today than they were fifteen months ago. They have awakened to realize that human nature in the twentieth century is the same, after all, as in all the ages of the past; that pent-up human passions, envy, and animosity will find vent in this age as in the so-called barbaric ages; that the much-vaunted civilization of the present day is largely a gilded mockery, an outward empty emblem, a flaunted insignia of national pride and human righteousness.

It has been charged that in this terrible war which is going forward, Christianity has broken down, and demonstrated its weakness. Such indeed is not the case. Professed Christianity has not stood the test; civilization has failed. These have not had in them the power which keeps and holds in the storm and stress of the hour of darkness. Christianity — the type professed and practiced by the Lord Jesus Christ — has not failed, and its loyal, sterling advocates and representatives may be found in every land.

An editorial in the *Evening Transcript* (Boston), July 28, speaks of the shock which the world has received in the rude shattering of its hopes and ideals caused by the present conflict. The editor says: —

The world has suffered disillusionment. That has been, perhaps, the most striking and significant feature of the first year of "the great war," which began a year ago today (July 28), with Austria's declaration of war against Serbia. Belligerents and neutrals alike have been

surprised and disappointed. On every hand the unexpected has occurred, or the confidently expected has failed to occur. Almost every surprise has been unwelcome. And of such surprises, "the end is not yet."

The whole world has been surprised and disappointed in that there was a great war at all. It had largely been persuaded to accept as convincing three primary reasons why there should and would be none. Armaments had become so gigantic that the nations would not dare to use them; but while they have in fact proved to be greater and more destructive than any one imagined, the nations have not hesitated to set them loose in all their lethal and devastating fury. The money kings of the world would prevent a war by withholding the needed pecuniary means; but they have in fact promoted and encouraged the war, and have made haste to provide its fiscal sinews on a scale never dreamed of before. The great industrial and mercantile nations, Great Britain and Germany, would not engage in nor permit a war which would destroy their commerce; but they are in fact the chief belligerents.

Other illusions also have been cherished and dispelled in the same way. Many have believed that the great powers would never permit any small question of state or differences over some smaller government to affect the balance of Europe. The present outbreak started over a comparatively trivial question. The belief has been cherished that if war did occur it would necessarily be a very brief one; but it has continued now for fifteen months, and apparently is settling down for a long and tedious future. And not only has the world at large been disillusioned over this conflict and over its results, but the belligerents themselves have been surprised and at times confounded over the unexpected failure of their plans and purposes.

And many surprises as well have been occasioned to the noncombatants in the neutral nations, which we cannot discuss in detail. Speaking of new alignments, new codes of ethics which have been followed, etc., the *Telegraph* notes the awakening which has come to the United States: —

The United States has had its own special and peculiar awakening from dreams of peace. It had expected that its remote situation and its benevolent neutrality would assure it exemption from the pains and penalties of whatever war the European powers might wage. But it has discovered that it enjoys no such immunity, but that it cannot escape grave concern, even to the menace of actual embroilment, in the war.

With the desires of the peace societies of the world we are in hearty sympathy. We would, indeed, that their fondest expectations, so far as disarmament is concerned and the settlement of all national differences by courts of arbitration, could be met. Connected with

these movements are many earnest, devoted men and women. Many of these are now hoping that the lessons from this war will be so potent and effective in teaching the evil of warfare that the nations of men will be forever deterred from engaging in bloody and sanguinary combat. These enthusiasts, we feel assured, are destined to further disillusionment in days to come.

The *Telegraph* adds that "the world may never again imagine that man has ceased to become a fighting animal, and that wars have therefore become impossible," and urges that the United States should "abandon the foolish notion that weakness is a source of security," and that, by developing a suitable degree of preparedness, it become an active agent in the preservation of peace. This, after all, is the old-time cry. It has been advocated for many years that the world's peace would be best preserved by the nations being prepared for war; that respect for each other's navies would hold the nations back from entering into mortal conflict. But the present war has long since exploded this theory. The prophet's word indicates that the nations will continue to arm, and that their preparedness, instead of making for peace, will result in the great universal battle of Armageddon of the last day. Joel 3:9-16.

The recent words of King Alfonso of Spain, in talking to a journalist in Paris, express this sentiment: —

Countries, big and little, realize that to exist it is indispensable to work in time of peace and surround themselves with the most positive guaranties.

To these words of the king the editor of the *Washington Times* sagely remarks: —

Nothing more illogical could be imagined than the notion, in some minds, that this war explosion will be the last of its kind. Rather, it will likely be the beginning of a series of wars. New alignments may be effected. But will the Allies, defeated, lie supine under German rule? Or will Germany, defeated, stripped of trade and shipping and colonies, accept her position as inevitable and permanent? It is unthinkable in either case. To make a peace after this war capable of lasting twenty years would be a statesmanly achievement whose equal has not yet been seen in this world. There will be more wars. This war may be a good deal bigger before it ends. There is no nation, no people, that dare regard itself as safe; none that dare go unarmed and unprepared.

What the outcome of the present conflict will be no living man can tell. Some have predicted that this war would be the beginning of the last great conflict, and that there will be no cessation of human strife until the kingdom of peace is ushered in. Others have argued that this war would be followed by an interval of peace preceding the last great con-

flict. Any prediction as to the future must be at best only idle speculation. The Word of God affords us no data by which we may determine just what lies before us in the future. It has told us that certain things will take place, that certain great movements would be carried forward, of the great work which will be done by the beast and his image, and of the warning message that would go to the world to prepare a people for the coming of the Lord. But there is much which has not been revealed; and wherein the Word of God is silent, it is wise for us to be modest in our statements. Leave idle speculation to those who have naught to do but to dream and to build air castles. Let us unto whom has been committed a solemn message for this time, give that message in its great, clear outlines. Where we cannot understand the outcome, let us wait patiently for God's revelation; and where it is dark, let us walk by faith. In this course will be our safety.

F. M. W.

The Blessed Bible

WHEN Sir Walter Scott lay dying, he is reported to have turned to a friend and said, "Lockhart, my dear, reach me the Book." "What book?" said his friend. "Ah," said the great man, "there is but one theme, and one book, for a dying man, and that is Christianity and the Bible." When the death damp gathers, and the relentless tyrant Death, with his icy hands, begins to feel for our heartstrings, and we stand looking into the portals of the tomb, it is then that the tremendous pillars of truth revealed in God's Word stand out in their grandeur and power, bringing hope to the soul.

The old Book stands, notwithstanding the assaults of its enemies. Voltaire boasted that "with one hand he would overthrow the edifice of Christianity, which required the hands of twelve apostles to build up." Voltaire has disappeared, and it is said that the very presses which printed his arrogant blasphemies have been used for years to print Bibles.

Thomas Paine is reported to have said, "I have gone up and down through the Christian garden of Eden, and with my simple ax I have cut down one after another of its trees till I have scarcely left a sapling standing." But Paine is gone, and his ribald calumny and impious vilification have left the Scriptures of Truth unscathed. The Bible still lives. Men have reviled the Bible, but have never been able to refute it. Skeptics have marched around it and examined its foundations. It has had a multitude of vulgar assailants who, in various ways, have endeavored to show that

it was but a book of myth and fable.

Science has tested this Gibraltar of strength by casting against the Bible the husks and hulls of its logic and its conclusions. But the effort has been in vain. Historians have denied some of the Bible's most important statements, only to have the spade of the explorer turn up afterward tablets which established the Word, and caused its enemies to go in search of some new material with which to daub their untempered wall. Geologists have ransacked the bowels of the earth, and as a result have reached certain conclusions, showing that the old Book is mistaken. But, like the witnesses who condemned Jesus, no two agree. Yea, verily, more than eighteen hundred years of research and criticism only serve to establish the Bible as the infallible word of God. Dr. Cummings has truly said:—

The empire of Cæsar is gone; the legions of Rome are moldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind; but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave; Intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it; but the Word of God still endures.

G. B. THOMPSON.

A Great Concerted Effort

WE are now beginning another great missionary campaign in behalf of our foreign missions. Great blessings have resulted from the campaigns of past years. Those who have taken part in the work have experienced a blessing in their own hearts as they have gone out among their friends and neighbors, great blessing has come to our foreign missions in the contributions which have been received, and blessings have been imparted to the givers of these offerings.

We earnestly hope that this year, as never before, there will be a strong, concerted effort on the part of our entire membership. Particularly in the North American Division should earnest effort be put forth by every member of the church in the circulation of the Harvest Ingathering *Signs*. We have never had such a beautiful missionary number to carry to the people. How it thrills one's heart to read of the manner in which God is going out before his people, and the blessed experiences which he is giving to the workers. Our Pacific Press

brethren have done most commendable work in the mechanical make-up and printing of this number of the *Signs*. In the past we have got out some beautiful numbers of both the *REVIEW* and the *Signs*, but this year's missions number is the best of all. We may carry it to our friends and neighbors with confidence and assurance, and we may believe also that the Lord will go before us and impress the hearts of the people to give us a kindly reception.

Already our churches are responding most heartily for this campaign. It would appear now that a larger number of the *Signs* will be circulated than was ever circulated either of the *Signs* or the *REVIEW*. But it is not enough that this work should be done by even a majority of our church membership. The interest of the minority needs to be enlisted. The faltering ones should be encouraged. Those who have never taken part should be induced to take part in the campaign this year. Those who have gone out in the past, and have felt that they made a failure, should be encouraged to go out this year, trusting God to turn the defeat of the past into victory.

Two years ago the writer engaged in the Harvest Ingathering campaign, but had nothing whatever to show in the way of donations for his effort, although he did obtain rich blessings otherwise. Last year he again took up the work, expecting richer blessings and greater material results. Three days were spent in soliciting, with most encouraging results financially and otherwise.

He speaks of this for the encouragement of others who have had a similar experience. Let every one go out again this year, regardless of what the past has brought. Go out with prayer, with faith, with confidence that God will open the way before you and give you a hearing, that you may reach the hearts of the people through the words which his Spirit gives you to speak. He will not leave you to confusion, but will bring to your soul rich blessings.

F. M. W.

THERE are balky horses and balky individuals. Recently in a Western town the driver of a balky horse was arrested for impeding traffic, even though he protested earnestly that he was doing his best to get his horse to move on. In the same way a balky member of the church not only brings disgrace on himself, but upon the church as well. The world looks on and judges the entire membership by his frowardness. As members of the church of God we are representatives of the Father whose children we profess to be, and of the brethren and sisters in the church. Let us be careful that we give a right representation.



GENERAL ARTICLES

The Autumn Hills

LLEWELLYN A. WILCOX

IN the twilight of the year
Nature dons her robes of splendor;
From her high throne, tier on tier,
With gay dryads to attend her,
She stretches out her scepter o'er the
hills,
And, lo, all recreant glory wakes and
thrills.

Clothed in crimson, bound in brown,
Robed in russet, garbed in golden,
From the topmost summit down,—
Hoary ash and maples olden
Bow in the breeze throughout the au-
tumn days,
On distant peaks, through amethystic
haze.

Mellowed grown, the year at end,
From the flowery valleys driven,
In its glory doth ascend
Toward the lambent lights of heaven.
I lift mine eyes unto the holy hills,
And all my soul with loftier feeling fills.
Mountain View, Cal.

Justified, How?

T. GODFREY

"How then can man be justified with God, or how can he be clean that is born of woman?" Job 25:4.

BEFORE the fall of man, man maintained his righteousness by obedience to the law of God, the law witnessing to the same. At that time man was upright, or righteous. Eccl. 7:29. He was perfect in his nature. Gen. 1:26, 31. Then there was no sin in the world. There was no sickness, no sorrow, no crying, no pain, no death. Then man conversed with God face to face. Holy angels were his daily companions and instructors. The effulgence of God's glory and presence flooded the garden of God. Joy and peace reigned supreme. Oh, how we long for the return of those days of innocence, when again we can see him face to face. Rev. 21:1-7; 22:1-4.

But there came a time when man disobeyed the voice of God (the law of God), and fell from that high, holy, and intimate relation with God and holy beings, and was brought under the law (Rom. 6:14); under condemnation (Rom. 5:18); under sentence of death, for God had said, "In the day thou eatest thereof thou shalt surely die" (Gen. 2:17).

The lawlessness of man had separated between him and his God, and his sins had hidden God's face from him. Isa. 59:2. Therefore the law could no longer witness to man's righteousness. The law of God, like its author, is eternal (Deut. 33:27; Ps. 111:7, 8) and unchangeable in its very nature

(Ps. 89:34; Mal. 3:6; Eccl. 3:14). Therefore the law could not be repealed or amended, neither could sentence for its violation be changed or commuted. Man could not be his own deliverer. He could not deliver himself by works. Man was in a lost condition. He was without hope and without God in the world. Eph. 2:11, 12.

But God, through his infinite wisdom, had provided for fallen man a way of escape from sin and death. This plan was laid before the world began (1 Peter 1:18-20), and was put into effect at the fall of man. Concerning this plan of redemption, the Word of God says:—

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:16-18.

God gave his only begotten Son to become a substitute for fallen man, to die in his stead to satisfy the demands of a broken law, for man had transgressed the law that demanded the life of the transgressor. Says the apostle Paul:—

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" ("reconciliation," margin). Rom. 5:8-11.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10.

Since the fall of man, we are justified by faith in the Lord Jesus Christ, the law witnessing to our righteousness. Jesus having died for us, we accept him as our substitute and personal Saviour. We become dead to the law through him. We are no longer under its condemnation. Says the apostle:—

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:19, 20.

"But that no man is justified by the

law in the sight of God, it is evident: for, The just shall live by faith." Gal. 3:11.

"For by the law is the knowledge of sin." Rom. 3:20.

The apostle Paul tells us that he had not known sin or lust except the law had said, "Thou shalt not covet." Rom. 7:7.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:21, 22.

"Do we then make void the law through faith? God forbid: yea, we establish [confirm] the law." Rom. 3:31.

The Towers and Bulwarks of Zion

AMMY W. WELSH

THE heading of this article is the subject of a sermon by French E. Oliver, D. D. (Presbyterian), in the *Christian Herald* of April 14, 1915. The following extract from it contains truth that will be especially appreciated by the readers of the *Review*. His text is Ps. 48:12-14. After naming Zion's towers as being Divine Revelation, Saving Faith, Righteousness, and Personal Service, he says:—

"The towers of Zion are guarded and protected by impregnable bulwarks. The first bulwark for our consideration is that mighty fortress called Creation. Upon it we read, 'In the beginning God created the heavens and the earth.' There is scientific and philosophic security in hiding behind that bulwark. I pity the man who is larger than the rampart behind which he tries to hide. I am sorry for the little professors who are trying to hide behind a 'protoplasmic monad,' or 'spontaneous generation,' or any other paper fort of atheistic evolution.

"The people of the earth who are hunting for a satisfactory explanation of creation can find it in the Bible: 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.' The fallacy of denying God in creation is easily proved. All creation pulsates with life; and it is stupendous folly to claim that life is produced by a pulseless, lifeless, inanimate nonentity.

"The second bulwark which I behold in Zion is God's law. Law or lust rules every life in the world. You are servant to whom you yield yourself servant to

obey. The man who hates and breaks the ten commandments is not fit to be trusted ten seconds.

"Law is necessary to every worthy enterprise. There must be order and system in our thinking and living, or else disorder, chaos, and mental degeneracy will prevail.

"Had God not preached the ten commandments to Moses on Mt. Sinai, Jesus would never have preached the beatitudes on the mount to the assembled multitudes.

"The man who pretends to love the Sermon on the Mount, and who hates the commandments, which are called the law of God, is not the man to trust. Christ came not to destroy the law, but to fulfill it. . . .

"The third bulwark in Zion is God's love. . . . Every child of God can say with Isaiah, 'Thou hast loved my soul from the pit of corruption.' . . .

"When we have the knowledge of his presence and blessing, we can see the wisdom of obeying the next exhortation of the text: 'Tell it to the generation following.'"

It seems a great pity that one holding such sound views on creation and the ten commandments, and who sees so clearly that they, with God's love, are the great bulwarks of Zion, should not also see and teach the relation of the Sabbath to all three, and its important significance. The Sabbath was made for and given to man at creation, as its great memorial by which he should know God as creator. Gen. 2: 1-3. It became, as such, the seal of his power or authority as lawgiver; and so we find it as the fourth commandment of his great moral law given from Mt. Sinai. Ex. 20: 8-11. And now that man had sinned, it became the sign or pledge of God's power and love to redeem or save him; for only the Creator and Lawgiver can save, or recreate, man unto obedience to God. Ex. 31: 13, 17.

When we know that God "created all things by Jesus Christ" (Eph. 3: 19); that "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 17); and that he "so loved the world, that he gave his only begotten Son" to bear the penalty of man's transgression and become his righteousness (John 3: 16), we see clearly that God's great seal of authority and sign of salvation is also Christ's; and that he is indeed "Lord also of the Sabbath day" (Mark 2: 27, 28). When we consider its great importance as the sign between God and his people, that they may know him who only can save, and he them as his peculiar people whom he is sanctifying unto himself (Ex. 31: 13, 17; Eze. 20: 12, 20), we understand why Satan strove to make man forget it in the Old Testament times, and substituted the counterfeit, papal, Sunday sabbath in the New Testament age.

As the closing gospel message of reform on the commandments of God and the faith of Jesus (Rev. 14: 6-16) tests this generation, we find that the cross of Christ in "the time of the end" is in this Sabbath question; so we need not

be surprised that Satan opposes it so bitterly. Like every other great reform-message of the Bible, when the time comes for its proclamation, it becomes a "savor of life" or of "death," according to the way we relate ourselves to it. Shall not we who have experienced some of the promised blessings in its acceptance (Isa. 58: 13, 14; 56), "tell it" to "every nation, and kindred, and tongue, and people?"

Let us take heed lest, like the Jews of old who rested in the outward sign of circumcision, though lacking the righteousness it signified, we be found doing likewise in Sabbath observance at this time when our King is examining the guests for the marriage supper of his Son. Surely we must not be found lacking the furnished wedding garment of Christ's righteousness. Matt. 22: 1-14; Rev. 19: 7-9. Our own, however it may seem to us, is but "filthy rags." Isa. 64: 6.

Boulder, Colo.

The Sabbath Not Changed

Its Identity Not Lost

HENRY BALSBAUGH

THE supposition of so many that the Sabbath has been changed, or that the identity of the day has been lost, is not according to the Scriptures.

The Sabbath is first mentioned at the time of creation as the seventh day and God's rest day. Gen. 2: 2, 3. God blessed and sanctified it, which made it a holy day, and in this respect different from the other six days. Therefore we are commanded to "remember the Sabbath day, to keep it holy." When "God saw everything that he had made, and behold, it was very good" (Gen. 1: 31), the work of the six previous days was included in what he saw as being "very good," but he blessed and sanctified only the seventh day. The seventh day is first called the Sabbath in Ex. 16: 26.

Self-Evident Truth

The word "remember" signifies something already known. Therefore, in this instance, it refers to the time when God made the seventh day a different day from the other days.

"The Sabbath was made for man." Mark 2: 27. The purpose of the Sabbath also furnishes a strong proof that it was never changed nor lost. According to the Sabbath commandment (Ex. 20: 8-11), God's manifest purpose of the Sabbath is to keep alive in man's mind a memorial of God's goodness and wisdom and power as first shown at the creation of the world. Christ's saying the Sabbath was made for man, is renewed assurance that it was made a means for man's constant good, and that this is a fixed purpose as long as there is a man. This being so, it is evident that Christ contemplated no change of the Sabbath day.

True Witnesses All the Way

About twenty-five hundred years after the Sabbath was made, Moses called attention to the exact day by the fact that

on that day God withheld the fall of manna. Ex. 16: 25, 26.

In the time of Christ there was no question about the identity of the day. "As his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16. In this direct testimony of Christ's time there is a twofold witness for the true day, for, besides this being Christ's custom, it was also the Jews' custom to worship on the Sabbath day. As "the Sabbath was made for man," this custom shows how God uses man's natural intelligence to help preserve a knowledge of the day he ordained for man.

Christ and the Jews knew the very day. The Jews, as a race, still live, scattered throughout the world. From generation to generation they have naturally and accurately retained a knowledge of the true Sabbath since Christ's time, as truly as from the time of Moses to Christ's time. The Jews, therefore, have been living witnesses in all these generations up to our time, that the seventh day, now called Saturday, is the original Sabbath day.

Many think that changes of calendars have disarranged the week, so making the very day uncertain. In October, 1582, such a change was made to correct ten days of inaccurate reckoning of time, sometimes called "lost time." The correction was made by calling October 5 October 15. Oct. 5, 1582, was Tuesday, and that Tuesday was then called October 15. Nothing has ever occurred or can occur to change the order of the days of the week. Some months have more days than others, and leap year has a day more than the common year, yet the days of the week always remain the same.

Made for Time and Eternity

In all the prophecies as well as in all the history of the Bible there is not found the least uncertainty regarding the true Sabbath day. In Rev. 14: 12 there is a prophecy that reaches to the end of probationary time. It reads, "Here are they that keep the commandments of God." The commandments of God are the ten commandments. This scripture leaves no room to doubt that all the commandments are meant, the Sabbath commandment as truly as the others.

The fulfillment of this prophecy is just before the second coming of Christ. Read verses 14 and 15. Prophecy being as true as history, this prophecy is another plain proof that until the coming of Christ the Sabbath remains unchanged, and also the knowledge of the exact day.

Another prophecy, Isa. 66: 22, 23, carries us into eternity. This scripture connects both time and the Sabbath with eternity. It is doubtless as clear and fitting a proof as can be found anywhere to persuade and convince us that when God made the seventh day his rest day and Sabbath (Gen. 2: 2; Ex. 16: 26), he made it to continue unchanged and unlost for time and eternity.

These witnesses and proofs, by the providence of God, are full assurance that it is impossible to lose the true Sab-

bath day. Whosoever will sincerely and prayerfully heed them may know which day is the Sabbath, for the Bible teaches us to "prove all things; hold fast that which is good." 1 Thess. 5:21.

Because the Sabbath is an evident, great, everlasting truth, let us be persuaded that just as evidently God's watch care is ever upon it to preserve the selfsame day forever.

Jackson, Miss.

Grace of God

MRS. H. E. SAWYER-HOPKINS

HAVE you ever noticed Paul's statement, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me"? 2 Cor. 12:9. Why does he make this declaration? Let him answer: "For when I am weak, then am I strong." Verse 10.

The manifestation of God's power is here seen, and a realization of his nearness is worth so much to Paul that all the suffering he might be caused to pass through is as nothing in comparison. When buffeted by Satan, Paul sought the Lord thrice for relief. What does the Great Restorer say to him? "My grace is sufficient for thee: for my strength is made perfect in weakness." Blessed assurance!

How many of modern Israel can take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake? What about the little vexations of life that we have to contend with? How we strive for release from these troublous buffetings of the enemy! Is it not time that we learned to trust the Almighty more fully? Is it not time that we should be able to say from the depths of the heart, God's grace is sufficient for all things?

Long Beach, Cal.

The Meek

MRS. H. E. HOPKINS

"Blessed are the meek: for they shall inherit the earth."

It was a spirit of meekness that one of Christ's chosen disciples possessed, willing to be taught. Every word that the Master imparted to the disciples was eagerly received and cherished in the heart of Matthew. Though a man of wealth, he was desirous to make any sacrifice for the advancement of Christ's kingdom. He had a heart full of love for the Saviour, whose teachings had a great attraction for him; and when Jesus said, "Follow me," he willingly did so, although he felt that it was an undeservable honor conferred upon him. To be in his presence was the disciple's delight; he gladly listened to his words of wisdom, and beheld his wonderful works.

Is not this a lesson for the true child of God in this present age, while forming a character for a home in the new earth? He is willing not only to listen to words of wisdom to fit him for the future home, but anxious to treasure

them up in his heart. He follows the divine leading, neither murmuring nor doubting as to whether he should or should not. Like the sweet singer of Israel, he can say, "I delight to do thy will, O my God: yea, thy law is within my heart." May these beautiful words find a ready response in the heart of every humble disciple of the meek and lowly Jesus.

"If we possess the humility of the Master, we will rise above the slights, the rebuffs, the annoyances to which we are daily exposed, and they will cease to cast a gloom over the spirit." "Lowliness of heart is the strength that gives victory to the followers of Christ."

Pomona, Cal.

God Is Not Partial; He Treats All Alike

W. F. CALDWELL

LUCIFER questioned the Son's ability to rule the universe in the manner most beneficial to all his creatures. He claimed that he was better qualified than the Son to stand at the head of God's government, next to the Most High. He declared that because he was his Son, God was partial toward Jesus, and was placing him in the position which rightfully belonged to Lucifer. Therefore he would not submit to the Son's government, but would speedily prove to God that he had made a mistake in making the Son ruler in place of Lucifer. As a first step in this process of setting God right, Lucifer started a rebellion in heaven. Driven from that field by lack of sympathy, he sought and found entrance to the earth. See Isa. 14:12-14.

Adam and Eve were under the direct government of God. He walked and talked with them. "They heard the voice of the Lord God walking in the garden." But Eve entertained a question of his wisdom, and doubted his motive in forbidding them the fruit of the tree of knowledge of good and evil. She concluded that she was better able to decide for herself. She feared the Lord was depriving her of her rights. She rejected the Son's government, and fell under the rule of the only other power.

This is the process by which sin still gains entrance to man's life. When one sins, he rejects the government of the Son. He decides to take matters into his own hands. When one rebels against the Son, the rebel chief immediately takes possession. Man has not sufficient power or wisdom to rule himself in his own best interests.

There are just two ruling powers, the Son of God, and Lucifer, who is also called that old serpent, the devil, and Satan. The Son is God's anointed. Lucifer is the rebel against his government.

The question before men has always been the same that was placed before Adam and Eve: Who shall be your ruler? Will you obey the Son of God and walk with him, or will you deny the holy one of Israel and walk in your own ways, which are ordered by the chief rebel?

"The prince of this world" offers his followers riches, fame, power, and even the kingdoms of this world if they will fall down and worship him. But his promises are vain. He is but a rebel.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." He tells you that, no matter if you have been a rebel, if you will confess your error and yield to his rule, he will blot out your transgression. He will cleanse you from all unrighteousness, and place you where the first Adam stood. This is Christ's offer, and he has power to fulfill his promise. He is King of kings and Lord of lords. He is the great High Priest. "All power" is given into his hands, and very soon he will return to earth and take possession of his dominions, thrusting forth all rebels. Then the falsity of Lucifer's claims and his utter impotence will be manifest.

From the refuse of sin's process, the Saviour gathers a people who, through his grace, so completely overcome sin and the destructive power of its course, that they even triumph over death, and many of them are translated without seeing death.

Through the questioning doubt of Eve, Satan has flooded the earth with sin, sorrow, pain, and death. And through this same channel, woman, God has sent a flood of righteousness to meet and drive back the destructive deluge. Eve doubted God's word, admitting sin. Mary believed his word, and gave birth to his Righteousness. Which example will you follow? We have the same opportunity that Adam had. Jesus, the Son, is "the same yesterday, and today, and forever." With him is "no variable-ness, neither shadow of turning."

Ashland, Oregon.

Dutch Johnny

ALTA B. HARVEY

FOR several years past a familiar figure upon the streets of our city is a vegetable vender who bears the figurative name of "Dutch Johnny." He is known to almost every man, woman, and child in the city, and his bluff good nature and quaint way of calling his wares bring smiles to every face he meets.

One day last spring while passing by our house he was met by one of our brethren, and they stopped just outside of my window to talk, seemingly a continuance of some former conversation. Our brother tried hard to convince him of the Sabbath truth, but without avail, and as they parted to go their separate ways, I heard the vender say, "I am nothing but a dumb Dutchman, but my preacher, he knows all about it."

My heart ached as I thought how many others have made just such a remark, maybe not in the quaint and broken language of poor Dutch Johnny, but still the same in meaning.

How often do we hear these words: "There is the Rev. Mr. So-and-so, who is one of the most intelligent of men, a

fine Bible student and an honest, upright, Christian man. If what you say is true, why, surely he would know it and say so."

Then this thought came to my mind as I pondered these things: If we were passing by a great precipice and our only guide and helper was a rope held out to us by another, would we travel on, trusting blindly to the one who held the rope, or would we examine the rope ourselves and be assured that it was strong and safe to walk by, when a single misstep would mean death on the cruel rocks at the foot of the precipice?

We often read of the wonderful feats accomplished by the Alpine climbers, and also of the many narrow escapes of some of them,—how they were saved from a terrible death on the jagged rocks of some yawning chasm; how but for the soundness and strength of the rope which bound them, their lives would have been dashed out and their mutilated bodies left to decay in some cleft of the mountain.

Think you they made no examination of that rope before they started on their perilous journey? Yes, every inch of the rope was gone over; every strand was tested, and its strength assured ere they trusted their lives to its support.

My brother or sister, yours is a more perilous journey than any of the Alpine climbers. You are walking along a fearful abyss, the abyss of eternal death. Just beyond are the beautiful fields and green valleys of the eternal world.

Have you tested the rope, your religion? Are you sure it will carry you over every steep chasm, or will its strands loosen and fall apart and you be hurled down to eternal destruction? You may have every confidence in the minister whom you love and respect; but, my brother, I implore you to know of yourself what is truth.

Marion, Ind.

Reasons Why I Keep the Seventh Day as the Sabbath

C. F. CAMPBELL

BECAUSE the Creator rested upon the seventh day, and blessed and sanctified it. Gen. 2:2, 3.

Because God says the seventh day is the Sabbath, and commands us to remember to keep it holy. Ex. 20:8-11.

Because the seventh-day Sabbath is based upon the facts of creation, and facts can never be changed. Ex. 20:11; Gen. 2:2, 3.

Because we have the highest authority in the universe for it,—the commandment of the only true God. Ex. 20:8-11.

Because "the law of the Lord is perfect" (Ps. 19:7), and "all his commandments are sure. They stand fast forever and ever" (Ps. 111:7, 8).

Because his "law is the truth." Ps. 119:142, 151, 160.

Because whatsoever God doeth shall be forever. Eccl. 3:14.

Because it is the first duty of man to

fear God and keep his commandments. Eccl. 12:13; 1 Cor. 7:19.

Because "blessed is the man . . . that keepeth the Sabbath from polluting it." Isa. 56:2; 58:13.

Because God says, "I am the Lord, I change not" (Mal. 3:6), and with him "is no variableness, neither shadow of turning" (James 1:17; Num. 23:19).

Because Jesus kept the Sabbath, it was his custom to do so (Luke 4:16); he kept the Father's commandments (John 15:10); and we should walk "even as he walked."

Because the Sabbath was made for man (Mark 2:27), and that means all nations of men (Acts 17:26), and Christ is Lord of the Sabbath (Mark 2:28; John 1:3; Col. 1:16); he made it.

Because our love to God is made manifest by our keeping his commandments. 1 John 5:2; 2:3, 4.

Because it is the Lord's day. Rev. 1:10; Mark 2:28.

Because the last promise in the Bible is, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Perth, Ontario, Canada.

The Two Weavers

As at their work two weavers sat
Beguiling time with friendly chat,
They touched upon the price of meat,
So high a weaver scarce could eat.

"What with my brats and sickly wife,"
Quoth Dick, "I'm almost tired of life;
So hard my work, so poor my fare,
'Tis more than mortal man can bear.

"How glorious is the rich man's state—
His house so fine, his wealth so great.
Heaven is unjust, you must agree;
Why all to him? Why none to me?"

"In spite of what the Scripture teaches,
In spite of what the parson preaches,
This world I've thought, indeed so long,
Is ruled methinks extremely wrong."

Says John, "Our ignorance is the cause
Why thus we blame our Maker's laws:
Parts of his ways alone we know;
'Tis all that man can see below.

"Seest thou that carpet not half done,
Which thou, dear Dick, hast well begun?
Behold the wild confusion there!
So rude the mass it makes one stare.

"A person ignorant of the trade
Would say, 'No meaning's there conveyed;
For where's the middle? where's the
border?
Why! man, thy carpet's all disorder.'"

Says Dick, "My work is yet in bits,
But still in every part it fits;
Beside, you reason like a lout.
Why, man, this carpet's inside out."

Says John, "Thou say'st the thing I
mean,
And now I hope to cure thy spleen:
This world which clouds thy soul with
doubt
Is but a carpet inside out.

"As when we view these shreds and ends,
We know not what the whole intends;
So when on earth things seem but odd,
They're working still some scheme of
God.

"No plan, no pattern, can we trace;
All wants proportion, truth, and grace;
The motley mixture we deride,
Nor see the beautiful upper side.

"But when we reach that world of light
And view the things of God aright,
Then shall we see the whole design,
And own the Workman was divine.

"What here seem random strokes, will
there
All order and design appear;
Then shall we praise what here we
spurned,
For then the carpet will be turned."

"Thou'rt right," quoth Dick, "no more
I'll grumble
That this sad world is such a jumble;
My impious doubts are put to flight,
For my own carpet sets me right."

— Selected.

I Will

MARY BROWN BECKNER

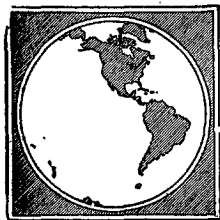
"I WILL." What a short sentence, and yet how full of meaning. How we like to hear some one who we think can help us in time of trouble, say, "I will," to us. These words add new hope. "And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean." What was the answer?—"I will; be thou clean." How these words must have thrilled his very being, and how his heart must have been filled with praise to God, as he went on his way to show himself to the priest; and how thankfully he must have offered his gift.

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of palsy, grievously tormented." Note the answer again: "I will come and heal him." The centurion did not merely tell Jesus, but beseeched him; and it must have been with great joy that he received these words, "I will come and heal him;" but they must also have made him feel his need of the Saviour, for he immediately said he was not worthy that Jesus should come into his house.

With delight we sing that good old song, "I will follow thee, my Saviour." It always seems like a new consecration every time we say, "I will follow thee." Let us as true followers of Jesus ever be ready to say, "I will," when it comes to doing the work of the blessed Master, who has done so much for us.

Huakaine, Society Islands.

"CHARACTER is property. Are you making a wise and careful investment, or are you speculating? Are you daily adding improvements, or is your property deteriorating? These are questions well worth our consideration."



THE WORLD-WIDE FIELD



If I Should Die —

MILTON C. WILCOX

If I should die, as die men do,
Let not my friends make great display
Of funeral train and costly flowers,
But 'mid the violets and rue
Just lay me quietly away,
And lighter make the heavy hours.

Of long orations o'er the dead
Let there be none; it is not meet;
Just say, "He lived and longed to be
A blessing to the souls that tread
Life's weary way with erring feet,
And if he failed, God knows, not
we."

Just say, "The blundering, unskilled
hand
Thrust in the heartstrings of a friend,
Oft discord wrought, but did not
know,
For differently the work he planned;
With him it had another end,
But what was meant for balm
proved blow.

"He erred and failed, yet hoped to reach
The perfect mark of God for man,
To see at last the Master's face,
To practice what he tried to preach,
And be a part of God's great plan,
And trust, trust only, in his grace."

Tell all who come to look away
From man, who has no power to save,
But look to him, the only Friend,
And make not flesh their hope and stay,
Who, saint today, tomorrow knave,
But trust who stays unto the end.

Then leave me there 'mid moss and rue,
And say, "He trusted Christ his Lord;
And if Christ calls to death's dark
shore,
'Tis fitting, for his Lord is true;
But if he calls to life's reward,
The praise is his forevermore."

So not for praise or generous plaud
Walk I the stressful path of strife,
Nor for the flowers or funeral train,
Nor for the things that worldlings laud,
But in the holier joy of life.
To tread the path of love and pain.

Haitien Mission

A. F. PRIEGER

HAITI, the meaning of which in the native Indian language is "high mountainous land," was discovered by Christopher Columbus on Dec. 6, 1492, and was the first place at which he landed on his second voyage in searching for India. Although at a comparatively short distance from its neighboring islands and the United States, it is little known. While the average West Indian traveler is well acquainted with Cuba, Porto Rico, and Jamaica, this island, of which

the republic of San Domingo forms a part, is only known as "mysterious Haiti."

It has an area of 10,294 square miles, and is very mountainous, with plains here and there from fifteen to seventy-five miles long. Across these plains roads which are just wide enough to allow a man and a small horse to walk on, wind amid beautiful scenery, while the traveler is greeted by the occasional sound of the voodoo drum.

We receive our mail from New York twice a month, and once a month from Europe. The Roman Catholic religion predominates, and is supported by the state, but voodooism and fetishism are practiced all through the island, and superstition reigns supreme.

Among Haiti's 1,500,000 inhabitants the Protestant churches have apparently made little headway, but the Wesleyan, the Baptist, and the Anglican have several churches scattered through the island.

Our work was organized here in 1905. Considering the poor facilities of travel and the continual political revolutions, the truth is making good progress. The Lord is with his people and is watching over them.

The language spoken in the interior is Creole; along the coast cities it is mixed with French. We love the dear brethren in Haiti, and we know that the Lord has many more precious souls among them that must hear this message.

Elder W. Jay Tanner was the first superintendent of this field. Because of the illness of his wife, he had to leave after nearly six years of profitable work. After this, Haiti had no superintendent for one year and six months. When we arrived, in November, 1912, we found that our native brethren had done all in their power to keep up the work, and the Lord had blessed their efforts. During the past two years about one hundred and seventy-five have been baptized.

At the end of 1911 we had four churches and fifteen companies, with 187 members (estimated). At the end of 1913 we had eight churches and six companies, with 275 members, or a gain of four churches and one company and eighty-nine members. The tithe for the years 1910 and 1911 amounted to \$933.08 (gold), or \$5.55 a member; for 1912 and 1913 the amount was \$1,719.93, or \$6.88 a member, a gain of \$786.85 in tithe, or an average gain of \$1.33 a member.

We have only two native laborers in the field. At Port de Paix a good church of twenty members was raised up. Brother M. N. Isaac labored in Hinche, a city in the remote interior, where several other Protestant churches tried and

failed. A company of believers has now been brought into the truth. At Fort Liberte we now have a little company started. The other churches have been strengthened, and a healthier condition prevails. But when we look at the map, we see that a great work is yet to be done. The southern part has not heard the living preacher of the third angel's message.

When we arrived and saw the small force in this field, we at once decided to hold a canvassers' institute. Four were trained for colporteur work, and many books and over ten thousand tracts have since been sold throughout three fourths of Haiti. Fourteen of "His Glorious Appearing" were sold in the palace of the president just before the last revolution broke out. There were twelve men and women selling the printed page when the last revolution came on, but since then they have not been able to work. While in 1910 and 1911 nothing could be reported, we have now sold \$785 worth of books and tracts, and trust and pray that much of this gospel seed has fallen into good ground.

A remarkable growth has taken place in our Sabbath school department. In 1911 we had 8 schools, with 184 members, which paid a total contribution to missions of \$10.39. We now have 14 schools, with 302 members, and the offerings amounted to \$118.98. Add to this the sum of \$25.24, the thirteenth Sabbath offering, and we have a total of \$144.22 for missions, or a gain over the two previous years of 6 schools, 118 members, and \$133.83 in offerings.

One young man of twenty-three has gone to our school in Huntsville, Ala., and is preparing for efficient work in the future.

We need more knowledge, more wisdom, more diligence, a more thorough organization, and, last but not least, more of the spirit of Jesus. We feel our weakness, our insufficiencies, and ask our brethren everywhere to pray for us, that the message may be quickly sent throughout Haiti.

Jamaica

H. LOUIE MIGNOTT

ST. MARY.—"The Lord hath done great things for us; whereof we are glad." Of a truth, our hearts were made glad when we realized that the time had come to organize the company of believers in the vicinity of Gayle into a church. On Sabbath morning, August 21, nine believers were buried with their Lord in baptism, and added to the company, while seven others are now awaiting the rite. The ordinances of the Lord's house were for the first time celebrated by these believers.

In the evening we were greatly blessed by the presence of Elder Haysmer and Elder and Mrs. Boger. The brethren each gave a short and inspiring discourse, which was greatly enjoyed. The next day the believers assembled with the object of being organized into a

church. They numbered over forty. After a most salutary talk by Elder Boger on the principles of organization, he and Elder Haysmer proceeded with the organizing of the church. Officers were elected, and other business attended to in an orderly manner. The name of this church is Grantsville.

At 11:30 A. M., the same day, the building was dedicated to the service of Jehovah. The dedicatory sermon was preached by the president of the union conference. The financial statement showed that the building cost \$640.79.

At 7:30 P. M. a very large congregation listened with good attention to a lecture given by Brother Boger on the second advent of Jesus. He used the stereopticon to illustrate his theme. The people went away deeply impressed by the things which they had seen and heard. We hope to see many take their stand on the side of righteousness. "Fear not, . . . be glad and rejoice; for the Lord will do great things."

Visit to Battakland, Sumatra

JOHN S. YATES

It has been my privilege to again visit Battakland. This time four men were baptized, the first Battak believers to be baptized in Sumatra. During this trip I distributed some two hundred papers, and took two orders for periodicals and nine orders for Bibles.

The work in that part of our field is singularly interesting. The government has not yet given us permission to establish a mission, hence we have no regular mission workers there. However, there are two young men, Brother Siregar (Battak) and Brother Shin (Chinese), who are teaching private schools. Both learned of the truth in Padang, and are now members of the Padang church. These brethren are spreading the message, and are entirely self-supporting. Opposers threaten them, and have succeeded in having Brother Siregar called a number of times before the government officials to answer for his faith. I talked to them about being persecuted, and they both said, "We do not fear what man can do to us."

Brother Siregar had a list of twenty candidates for baptism. While perhaps the majority of these were keeping the Sabbath and had given up some of their bad habits, on examination only four seemed ready to unite with us. We promised the others that they might also be baptized when they are fully ready for this ordinance.

In one year the Battakland tithes has amounted to one hundred and seventy-five guilders, or over seventy dollars. This sounds good when we remember that the average wage is only about that much a year. One month Brother Siregar reported spending a little over six dollars on home missionary work.

The journey on the whole was a trying one, as I had to cover a distance of over seven hundred miles, by train, automobile, sado, horseback, and on foot.

All the country here is full of wild animals, and parts are infested with robbers. Though one travels alone in this country, he is not likely to get lonesome, for, besides the lofty mountains, with their smoking volcanoes to fascinate, and the dense jungles, with troops of monkeys to entertain, there are tea, coffee, and rubber plantations, spice groves, dashing mountain streams, waterfalls, lily ponds, curious birds and nests, together with a hundred other attractions.

Padang, Sumatra.

Nazareth, India

A. G. SIKHAMONI

FROM the work done by our school the people around us have found out that we really take pains to give instruction mentally and morally to the little ones intrusted to our care. In consequence, there has been no lack of children to attend our school, though there are many schools round about. Hindu parents from long distances sent their children, hoping that they might get a sound moral education. In course of time the parents found out that their children came home in the evening imbued with the spirit of Christianity, and plied them with questions, to which they were unable to reply satisfactorily. Some children were removed from the school, as the parents feared they would become Christians. When force was used to compel some to worship their household gods, they resisted; and their behavior, and the sound reasons on which they took their stand, made the parents inquire into the truth.

It is not an easy matter for our Christian boys to answer the heathen who bring the questions which have been asked by heathen philosophers, and the questions are often referred to the teacher for solution. Recently one such question referred to me was whether prophecies in the Bible have been fulfilled. Oh, what a look came on their faces when they saw clearly that the predictions in Daniel have been and are being fulfilled.

As we daily teach them from the Book of Life, we watch and pray that the seed may fall on good ground, and bring forth precious fruit in due time.

Nazareth, South India.

East China

O. A. HALL

THE work in east China is making steady growth. In Shanghai twenty were baptized and united with the church in May, and another class is being instructed for baptism in the fall. We were sorry to lose Brother Stafford from our work in Kiang-su. We hope he will regain his health and be able to return to the field again. He has a splendid hold on the language, and if his place is filled in Kiang-su, he could open the work in the Kiang Province, which has not yet been entered. This province is

right at our door, and should be entered. Brother Stafford has labored hard to build up the work in Kiang-su.

At the close of the general meeting, Brother Lillie, who was requiring a change of climate, moved with his family to Chifu, Shan-tung. The leading Chinese teacher from the school is assisting him during the three months' vacation. Three colporteurs were also sent from the Anhwei mission to take up work in Shan-tung. They are all doing excellent service. In the REVIEW of last week, Brother Lillie reported the opening of the work at Shan-tung. As a result of literature sold there last year, quite a number have already decided for the truth, and we hope to see them established in the message soon. Good reports come constantly from the stations in Anhwei. A large number will be ready for baptism there this fall.

During the month of December we plan to call our workers to Nanking for a workers' meeting and convention, and at the same time make a special effort to reach Nanking with the truth. We plan to move the headquarters of our East China Mission to Nanking this fall. We have secured a place that will accommodate our workers and several families that are recommended to attend the language school.

This summer we are spending a few weeks on the mountain. The past two years we remained in the valley, and as a result were not in very good health at the time of our fall meetings which follow the trying heat of summer. The weather on the mountain has been almost perfect, and we are all feeling much improved by the change.

Opening a Mission on the Island of Cebu

CARLOS FATTEBERT, M. D.

WE have been here on the island of Cebu one year. We are able to conduct services of a simple kind in the dialect. About one hundred persons have at different times attended our Sabbath school and preaching services. I have treated 274 patients, giving 1,265 treatments, to the value of \$515 pay work and \$140 charity work.

Our regular communicants are from sixteen to forty-three years of age. The oldest is a fisherman who obtained a Bible about ten years ago. He says: "I was then a bad man—drank, smoked, gambled; but when I began to read the Bible, I left all my vices, and have tried to do right. But I knew little of what the Bible really teaches until I began coming here." He seems willing to do anything that the Bible commands.

Argao.

WHAT the world really needs is men who have news from the land of the ideal, who have God's life within them, who open afresh the springs of living water that quench the thirst of the soul. — J. Brierley.



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.

"I Will Arise"

I WILL arise.

So far my feet have gone astray,
So thick do cares beset my way,
I should be bowed with grief today
Had I not still the power to say,
I will arise.

I will arise.

My spirit cannot know despair,
Nor life engulf me with its care;
For God is with me everywhere,
If I but breathe this simple prayer,
I will arise.

I will arise,

And, looking up, press onward still,
Forever striving to fulfill
God's holy thought of me, until
His perfect strength shall gird my will.
I will arise.

— Selected.

The Children Away at School

WORTHIE HARRIS HOLDEN

It is mail time in one of our academies. The girls are coming by twos and threes to the preceptress's room, some laughing and chatting, some more sober and serious. Jane seems to be more happy with her one letter than Frances with three. But why does Ruth come so hesitatingly, and turn away with tears in her eyes? Slip your arm in hers, and go with her to her room. She will gradually tell you the whole story.

Day after day she has gone for some message from home. Days have lengthened into weeks, until one, two, three have passed. Yes, she knows they love her. Mother is ripping up her old dresses, trying to make new ones out of them, so they can save enough to keep Ruth in school till she obtains a suitable preparation for her life's work. But there is not any news to tell from that quiet, secluded home, just the ordinary routine; so the mother punctuates her thoughts of the absent one with her stitches, and seldom puts them down on paper.

Your John is at college. He has earned his scholarship, is "making his way" through school. Father, you are justly proud of him. You think of him as you turn the furrows, or go about the chores all alone. And at the morning and evening hour of sacrifice, you pray for him,—pray that he may have good success, that he may grow in grace, that he may be kept in the hour of temptation. O, tell him so! You picture him pre-

paring for the work that you yourself always longed to do. Tell him so! Write him the details of the farm life. It will make home nearer and dearer.

Open the secret heart-chamber door once in a while, and let the children know they are still cradled in your affections just as truly as when they were babes, and were cradled in your arms. We live in a time when, physically and morally, man has become weakened through the sins and errors of the centuries; when the youth are sorely tempted and tried, and need as never before the companionship of those who have battled and won.

Let us be comrades of our children from babyhood to full manhood and womanhood, so they will know they have our sympathy, and will naturally turn to us for counsel when perplexed. Let us take time to be all we may to them and for them. Such companionship brings an abundant reward here; and by and by, when we reach the homeland, the parents' crown of rejoicing will be to say, "Behold I and the children which God hath given me."

Portland, Oregon.

A Special Work for Women

EDITH M. GRAHAM

WHEN the work of taking the gospel to heathen lands became well established, it was found that it went very slowly. A man might acknowledge the truth of the new religion, but he was for some reason strangely slow to accept it. After some time it was found that the wife and mother stood in the way. Though in most cases the women were little better than slaves, they had an influence that hindered the men from accepting the gospel message. It was found necessary to enter the homes, and lead the wives and mothers to conversion in order to establish the Christian religion.

This is just as true of so-called Christian countries as it is of heathen lands. What the wives and mothers believe and live will have a great influence upon the lives and beliefs of the husbands and children. Therefore it is important that this message of present truth be taken into the homes. This is a work which women can do better than men. Wives and mothers can get nearer to the hearts of other wives and mothers than any one else can.

The first thing, then, for Seventh-day

Adventist women to do is to live the truth in their own homes. They should make their homes as near like heaven as possible in a land where sin still remains. It will not need fine houses or elegant furniture to do this, but it will need the daily expression of the love of Jesus in every word and act of the wife and mother. It will mean a patience that never fails. It will require a constant dependence on the Lord for overcoming grace.

The next thing is to reach other homes and help them to become places of influence for good on the lives of all connected with them. Many desire to do this work, but do not know how to begin. Would it not be well for the wives and mothers to gather together for a short time each week to study how they can accomplish their special work? They could begin by studying all that has been said by the spirit of prophecy on the subject of the special work of women.

"The work that has been begun in helping our sisters feel their individual responsibility to God is a good and necessary work. Long has it been neglected. The Lord would have us ever urge the worth of the human soul upon those who do not understand its value. And when this work is laid out in clear, simple, definite lines, we may expect that the home duties, instead of being neglected, will be done much more intelligently.

"If we can arrange to have regular, organized companies instructed intelligently in regard to the part they should act as servants of the Master, our churches will have a vitality that they have long needed. The excellence of the soul that Christ died to save will be appreciated. Our sisters generally have a hard time with their increasing families and their unappreciated trials. I have so longed for women who could be educated to help our sisters rise from their discouragement and feel that they could do a work for the Lord. This will bring rays of sunshine into their own lives, which will be reflected into the lives of others. God will bless all who unite in this grand work."—*Testimonies for the Church*, Vol. VI, page 114.

We are living in the days of the finishing of God's work, and to complete it calls for the cooperation of every woman as well as of every man and child. Women worked loyally with Jesus when he was on earth. It was to a woman that he first spoke after his resurrection. May we not, therefore, expect our women to rally unitedly to his work now, when it is so nearly finished? Many are doing so, but all are needed.

"They [women] can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."—*Id.*, page 118.

SELFISHNESS can no longer exist in the heart that is exercising faith in Christ than light and darkness can exist together.—*Mrs. E. G. White.*

Does Your Child Lie?

A NEIGHBOR of mine left her children of seven and nine alone in the house while she did the marketing. When she returned, and began to prepare dinner, she found that the gasoline stove refused to light. She thought the matter over for several minutes, and then, turning to the interested children, she quietly asked, "How much water did you put in?"

"Oh, about two dipperfuls!" they answered, readily.

If she had demanded, "What have you children done to this stove?" they would have answered as readily, "Nothing."

Children should get in the habit of truth telling while young, we all agree. It is infinitely better to let a few childish misdemeanors go unnoticed, and get the truth about them. The children will outgrow mischievous naughtiness, but the habit of lying will cling like a burr to wool.

Somebody had gouged out the eyes of Dorothy's doll. Mother strongly suspected Jan, but he said firmly, too firmly, "No, sir! I wouldn't do such a thing." The matter was dropped, but later in the day mother slipped to the floor by Jan's side and whispered, "Jan, *how* did you do it?"

"Why," said he, "I just took my thumb like this, an' *scrooged* 'em out, easy!" Though it is true he had denied the deed in the first place, yet since he told the truth finally, and apparently of his own accord, it really tended to develop frankness; whereas, if he had been urged to tell the truth, to say right out that he was guilty, he would in all probability never have admitted it, and the imprint of the lie would be registered on his soul. We may sometimes ignore a spur-of-the-moment denial. Don't press a point for your own satisfaction; give the child a chance to reconsider; for he is only learning to live, remember. Then bring things about so that he can tell you the truth easily and naturally.

I remember well one of my childhood's lies. I had found a dollar in mother's workbasket. It looked attractive to me, and I calmly took it. Then suddenly the money was missed. Had I taken it? I was asked. No, no, no, I had never seen it. I did not take it. I did not take it.

I do not know why they were sure I was guilty, but I can still hear my father say: "An untruthful child! What have I done or left undone to deserve this? She must tell us the truth. It is not the loss of the money, but that my daughter, my little daughter, should take what did not belong to her, and then lie about it." My heart melted within me at this, and I could have confessed all if I had been given time and had been handed with tact; but, instead, I was whipped—first for telling the lie and then for taking the dollar. Then I could not tell, even though I had wanted to—my lips seemed glued together. To lie and steal had been bad enough, but to acknowledge it openly, and let them be sure of the depths of my wickedness,

was beyond me. I slipped the money back one day, but I never, never told the truth about it.

A father whose half-grown son is wayward and the cause of much sorrow, said, in speaking of his early training: "When he was six, he told me a lie. I tried to teach him how dreadful a thing that was. I said to him: 'I can see the word *liar* written across your forehead. You are branded with your sin. It will take a long, long time before you can wear it away. If you tell another lie, the brand will sink deeper until you may never lose it. Every one will know you are a liar.'" Although the father was speaking figuratively, the boy took it literally, and it must have struck him as being something of a "whopper" itself, after he grew a few years older. Today, although the lad is truthful, he and his father are far apart in spirit. That one lie was magnified into such a crime that the proportions of life were lost. Truthfulness may be achieved by saner methods. One should never call a child a liar, or bluntly accuse him of lying. The danger is that by doing so he be made one. Children are greatly influenced, as who is not, by what people think they are. Most of us live up, or down, to our reputations. . . .

Truth telling is one of the most essential lessons that the child has to learn. We see parents in every walk of life trying to inculcate a love for the truth, no matter how much they may differ in other things. We recognize that in every one of us it is a fundamental part of character. If a man's word cannot be trusted, he is as nothing. If he is a liar, he becomes an outcast among men; he can hold no responsible position, command no respect. So the child must learn early how much depends on his telling the truth, and not only because lying is bad, as he can see for himself, but because truth telling is so beautiful, and we esteem so highly the person who is to be trusted in every word and deed. —*American Motherhood for September.*

Front Porch Visits—[No. 5]

A Cure for Laziness

MARTHA E. WARNER

"THERE is beginning to be a real home in our house," remarked Mrs. Bowen one day. "Harold is the only one of the children who rebels about helping. Today he positively refused to go to Mr. Showers for a bottle of cream. He is downright lazy."

"He reminds me of Laurence when he first came to stay with us," I said. "He was just an overgrown baby. He did not like to work, and he simply would not work. One morning at prayers we read, 'If any would not work, neither should he eat.' Laurence did not seem anxious to have that verse discussed. After breakfast, I asked him to go to grandpa's and get an extra quart of milk. His excuses were numerous—it was too hot; he was busy; it was of no use for him to go, for he was not strong enough

to bring home the quart of milk; couldn't Paul go? etc. I told him that as Paul had been doing extra work, it would not be fair to ask him to do this errand. 'But,' I added, 'it does not matter. I can get along, but I thought a custard for dinner would be nice.'

"Oh, say, mamma," said Laurence, 'if you are going to make a custard, I guess I can go; but truly I cannot bring home a quart of milk!'

"Very well," I replied, 'get a pint, then. Only remember I should like a quart.'

"When he returned, he said, 'Grandpa gave me a pint of milk, mamma, and I spilled a little when I came across the brook. Oh, but my arms do ache!'

"Fortunately, I had milk left from breakfast to make a small custard, but at dinner time there was no custard for Laurence or me. When he asked me if I had forgotten his, I told him no, but I did not have milk enough to make a custard large enough for us all, so he and I would have to go without.

"Poor Laurence! His eyes filled with tears, but he winked them back. The next day he came to me, saying, 'Mamma, I'm real strong today. Don't you want me to get you some milk?'

"I could use more if I had it," I answered, 'but it tires you so I do not wish to ask you to get any.'

"But I am not tired," he said. 'I want to go, and I wish you would not tell me how much to get.'

"All right," I replied, 'but it takes you so long to go I fear you will not return in time for me to use it this morning.'

"You'll see!" was his answer. And before I realized that he had had time to go and return, he was standing at the door with two quarts.

"There, mamma," he said, proudly, 'never spilled a drop! What are you looking at me like that for, mamma?'

"To see where that lazy boy is who went for milk yesterday. I cannot seem to find him," I said.

"You never will," he replied; 'he was drowned in the brook. Any time you want any help, you call on me.'

"That was the beginning of the awakening of Laurence to the fact that he had a work to do in the house."

"Well," said Mrs. Bowen as she rose to go, "if I should do that, the neighbors would say I starved Harold."

"You may expect some criticism," I replied, "but if we 'die daily,' remarks of that kind will not hurt."

Clintonville, Conn.

My little baby lies along my arm,
And, looking at her there, the glad
tears press,
And, like a tidal wave of tenderness,
The years of love since I lay cradled
so—
Unfathomed love enfolding me from
harm—
Return and flood my life. For now
I know.

—*Ann Devoore.*

The Pace That Kills

How are we to account for the fact that nervous breakdowns have ceased to be exceptional in both sexes? Almost as frequently men are the victims of morbidness and melancholy as women; and when seized upon by the fiend whom old John Bunyan called Giant Despair, it is difficult to get his prey out of his clutches. Into the dungeon's gloom they go, and there, perforce, they remain until health is restored. Neurasthenia is treated by specialists in various ways, though all unite in the endeavor to get the victim out of the individual obsession into the freedom and sunshine of the larger world.

The pace of life today is so rapid, and the demands made upon vitality are so tremendous, that overfatigue and overwork go hand in hand. "You do not wish me to become overtired," said a patient to a physician. "You must avoid being tired," was the physician's reply. "You must stop before fatigue so much as touches you."

Few women, however, are able to obey this prescription. Housekeeping is a complicated affair. Joy and grief alike make demands on our resources. Weariness of body and weariness of mind march with us because we have sometimes too little leisure and sometimes too little variety. A decided change of scene is a panacea for many ills.

If we may not cross the Atlantic, we may perhaps make a visit and rest awhile in a farmhouse twenty miles away. If we have lived too long in one part of the town, it may do us good to remove to another. Few of us sleep as much as we ought to, while we overlook the obvious fact that the quality of sleep is as important as the quantity. Chronic indigestion is the accompaniment and forerunner of nervous breakdown. To eat moderately, bathe daily, drink plenty of pure water, read entertaining books, drive out worry, and spend two hours in outdoor air would transform many a nervous invalid into a specimen of buoyant health.—*Miriam Sharpless.*

Possibilities in a Busy Woman's Life

WE often limit the possibilities of our lives in the belief that we have no time, money, or influence; but seemingly little things, which sometimes clear the air like an electric fan, are well worth while. A few of these "trifles" which we have noticed in the daily life of a busy woman we pass on, that they may prove helpful to others as they have to us. They are not new or remarkable, they do not need a bank account, an extra day, or a host of influential friends; but they are sermons without words:—

She had a nickel ready with which to pay the fare when she entered a crowded trolley.

On her way she picked a few flowers and left them at the door for a member of her Sabbath school class who had no garden.

She greeted her family at breakfast with a glad, "Good morning."

She answered courteously the trying agent at her door, even if she did not care for his wares.

She lent the helpful book she had finished reading, with the expressed wish that it might help her friend also.

The sermon was an inspiration to her last Sabbath. She told her pastor of it, and her neighbor about it.

She invited to her home the stranger who had recently left home and come into her neighborhood.

She had a dainty and tasty dessert; she sent a little of it to an invalid.

She mailed the weekly religious paper to a lonely woman on a farm, first giving it a personal touch by marking certain articles.

She had a friend starting on a long journey, and she did not forget to send a steamer letter.

Her birthday book presented frequent opportunities for service.

A caller, criticizing adversely an acquaintance, was always met tactfully with a good point she had noticed.

She never failed to tell her friends the good words she had heard about them.

She planned a special dish as a surprise for any member of the family who was discouraged or overworked.

She was never so strenuous a housekeeper that she had no time to be a home maker.

Was she not indeed a follower of Him who "went about doing good"?—*Selected.*

Children's Care of Books

How can children best be taught to take good care of their books; that is, not to tear them, mark them unnecessarily, or in other ways maltreat them?

Surely one thing essential in teaching children to take proper care of books is to let them see, while they are still very little, that we love books well enough to treat them gently. The lesson isn't so thoroughly learned later.

Don't pick up the tossed-aside picture book at the end of the afternoon. Even if the bowl of bread and milk stands temptingly waiting, be sure to have Hilda herself smooth the ruffled leaves and put the book — not just anywhere, but in its own appointed niche.

I knew a little girl who was very careless about her own books until she became interested in making a small catalogue of them. She printed the names neatly (and alphabetically) in a pretty blank book with a fascinating Scotch plaid cover.

After the titles of the books were duly arranged, it was a glad task to get out one's crayons, or, if these weren't forthcoming, to beseech big sister for a few dabs at her paints. Then the names grew beautiful indeed! It followed quite as a matter of course that, having a catalogue as good as papa's (or probably better), the chubby volumes received the same care as his.—*Caroline Stetson Allen, in Home Progress.*

Headaches

FIRST, it should be thoroughly understood that headache is a symptom, never a disease. It may be necessary to treat the headache itself, but it is always far more necessary to treat some other part of the system. Also bear in mind that headache is perhaps the most universal symptom we have to deal with; that is, some form of it is to be found with virtually all acute diseases and a great many of the chronic ones.

The most common cause of headache is eyestrain. Medicinal treatment may relieve such a headache, but nothing will cure it except intelligent attention to the eyes, which usually means properly fitted glasses.

Autotoxemia is the next most common cause. This may mean indiscretions in diet, too much food, or the wrong kinds of food; intestinal indigestion or fermentation, or both; or insufficient action of the liver or kidneys. "Sick headaches," so-called, always belong in this class. These are often called bilious attacks. A better term is acidosis, since the system is filled with toxic acids, which cause the headache as well as many other symptoms. Cases in this class will usually be cured for the time being by a fast of from twenty-four to thirty-six hours, during which a thorough clearing of the bowels should take place. After that, it is exceedingly probable that the liver and the digestion, also the diet, will need attention.

Anemic headaches are caused by poor blood; blood which contains too little nutrition, too little iron, or the like. These are more pressure symptoms than real headaches. Arteriosclerosis, hardening of the arteries, is a common cause of headaches. One form of headache comes when the circulation is too weak, and still another form when it is too strong.

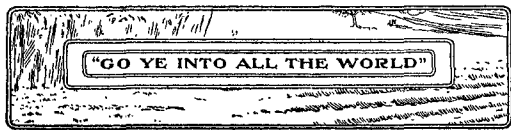
Stomach headaches are reflex headaches, caused by the irritation in the stomach. Here the best treatment would be an emetic, followed by an antacid and perhaps by a laxative.

Catarrh in the nose is often a cause of headache, especially of headache over the eyes. Heavy hats or a heavy head of hair may tend to cause headache.

It will be seen from this brief sketch that each headache is apt to be a different problem to deal with. Above all, let me warn readers, as I have so often before, not to use headache powders and pills except on the direct advice of a physician. They have their place in treatment, but they are distinctly dangerous remedies, more dangerous in some ways than the narcotics we make so many laws against. Virtually all such remedies contain either acetanilide or one of the preparations of salicylic acid; and while both of these drugs are very useful, they are both dangerous unless one knows thoroughly what to expect and how and when to give them. Besides this, the use of such remedies is very apt to lead to the neglect of the real causes of the headache.—*Ernest F. Robinson, M. D.*



THE FIELD WORK



Camp Meetings of the Colored People in the South

THE annual camp meeting of the Negro mission was held in Jackson, Miss., the capital of the State, August 20-30. This was perhaps the largest gathering of our colored people in the history of the mission work. The camp was centrally located, and very nicely arranged. The large pavilion tent would not accommodate all who attended the night meetings, some nights above eight hundred, among whom were the best class of people, including professors, doctors, and other professional men.

Two days were devoted to practical missionary work. The entire camp was organized into missionary bands, and went out into the city, to distribute literature and visit as far as consistent, inviting the people to attend the meetings. This was a very interesting feature of the meeting. Upon return, the bands reported on regular report blanks. About twelve hundred calls and visits were made.

The statistical report showed quite a substantial growth in the mission. The camp meeting Sabbath school offerings were a little in excess of fifteen cents per capita for each Sabbath during the meeting. The brethren are all of good courage, and hope to reach the financial standard this year. Besides the conference laborers, Elders Sydney Scott and T. H. Jeys and the writer assisted in these meetings.

I next attended the latter part of the camp meeting in Sumter, S. C., which was held at the same time. I understand this was the largest meeting ever held in that mission. Three new churches were added to the conference. The work in South Carolina for the colored people is developing very satisfactorily. Their Sabbath school donations were a little in advance of fifteen cents a member. Quite a number were baptized. Elder G. E. Peters was also present at this meeting.

The Georgia mission camp meeting was held in Atlanta, September 3-10. A choice location was secured near the educational center. This meeting was well attended, both by our people and by outsiders. The congregation in the evening was much larger than could be seated in the tent, making it necessary to place temporary seats on the outside. The outlook is very encouraging for many additions to the Atlanta church as a result of this meeting. The financial report showed improvement in the finances. The brethren are working hard to reach the standard for missions. Valuable service was rendered by Elders Corliss, Haynes, and Branson, who divided their time between the white and the colored meetings. There were no visiting colored ministers.

From Atlanta I went to Birmingham, Ala., and was there during the last two days of the meeting, which was held September 3-10, in Bessemer, a suburb

of Birmingham. There were over one hundred in attendance at the Sabbath school. The donations for the day amounted to about sixteen cents a member. The services were well attended by outside people. A number came forward in the consecration meeting and gave themselves to God for the first time; others reconsecrated themselves for service. Altogether, this was a good meeting.

In all of the camp meetings the blessing of God rested upon his people in a very marked manner. The spirit of earnestness and seeking God characterized every service. Truly, the Lord's hand is extended to help this people. Harmony and brotherly love prevailed throughout.

C. B. STEPHENSON.

New Mexico Camp Meeting

THE New Mexico Conference and camp meeting convened September 2. Elder G. F. Watson, the president of the Southwestern Union Conference, Elder F. W. Paap, A. F. Harrison, and W. L. Adams were in attendance from outside the conference, and practically all the workers of the local conference were on the ground.

This being a small conference, less than one hundred were camped on the grounds, but a very good interest was evidenced from the first. Many from the town attended the night services regularly, and not a little interest was manifest. Quite a number are deeply stirred. The tent had been erected some time before the camp meeting was to convene, and the straight preaching of the Word had its effect.

Our regular work was conducted promptly, and a good response was made to the appeals for means with which to conduct our mission work. The Sabbath school offerings were about the same as they were last year, although fewer were in attendance this year. A number of pledges to the foreign mission work were made, and these with the offerings in the Sabbath school, just about cleared the \$666 which they were behind on the Twenty-cent-a-week Fund. Much interest was shown in the missionary work in the churches, and the young people seemed more determined than ever before to do their part in this closing work.

On the last Sabbath of the meeting, twenty-three followed their Lord in baptism, some of whom lived in the town of Clovis, where the camp meeting was held. Many others are much interested, and we believe that a great harvest of souls must result from the work in that place. Elder R. B. Coberly was re-elected president, and we believe that a good work is going to be done during the coming year. The other officers are about the same, with the exception of the secretary and treasurer of the conference, Brother L. J. Black being elected to fill this place.

W. L. ADAMS.

Southeastern California Camp Meeting

THE Southeastern California Conference camp meeting was held at Huntington Beach, August 26 to September 5. The grounds were very beautiful indeed. They belong to the Methodist denomination, and were arranged for the annual camp meetings of this society in Southern California.

Throughout the summer season various denominations hold their meetings on these grounds. Being located near the beach insures an equable climate. The tents were pitched beneath beautiful trees that cast a shade practically over the entire grounds, which are laid off in beautiful walks. Everything was very convenient and pleasant for the campers. The large wooden pavilion was used for the general gatherings during the encampment. From the beginning a splendid spirit prevailed. It seemed as if the people had come prepared for an outpouring of the Spirit of the Lord, and were anxious to place themselves in proper relation to God that they might individually share in this blessing. About two hundred and fifty tents were occupied during the meetings.

The conference business having been attended to last February, the entire time was left free for the consideration of spiritual interests, and all seemed to greatly appreciate this. Among those assisting in the meetings, in addition to local conference workers, were Brethren E. W. Farnsworth; J. E. Fulton, president of the Australasian Union Conference; Luther Warren; Francis Stafford, of China; Meade MacGuire; M. E. Cady; F. E. Painter; G. B. Starr; E. J. Hibbard; Sister Petra Tunheim, of Java; and the writer.

Deep interest was taken in the presentation of the needs of the foreign fields by Brethren Fulton and Stafford and Sister Tunheim. We were very much disappointed in not having Elder R. F. Cottrell, of China, with us. He was expecting to be in attendance the latter half of the meeting, but on account of serious illness and an operation at our Glendale Sanitarium, he was unable to be present. I am glad to say, however, that he has now almost wholly recovered from this condition. We took his case to the Great Physician, who heard our prayers, and sent relief to his servant.

At different times during the meetings revival services were conducted, and each time quite a number responded. The last Sabbath of the meeting was especially blessed of the Lord. A large number went forward; some gave their hearts to God for the first time, and many sought more perfect consecration and surrender to the service of the Master, preparatory for the baptism of the Holy Spirit in the latter rain.

About thirty-six were baptized near the close of the meeting. The last Sunday morning a beautiful baptismal service was conducted in a large swimming pool on the beach in the presence of a very large congregation. Twenty-nine were baptized at this time. Elder F. M. Burg, Bible teacher at the College of Medical Evangelists at Loma Linda, administered the ordinance.

We are confident that this camp meeting will prove to be a great blessing to the work in the Southeastern California Conference.

E. E. ANDROSS.

Pennsylvania

PHILADELPHIA.—As our camp meeting did not close till the latter part of June, and we found difficulty in securing a location for the tent, it was impossible to begin our tent meetings until July 25. Our tent is pitched this year in a part of West Philadelphia, some distance from our church building and from the homes of the larger part of our membership, so our people have not been able to attend the meetings as regularly as last year. Yet I am certain that the attendance of those who are not members of the church is fully as large as ever before. Our large pavilion is full every Sunday night, and the attendance through the week is very encouraging.

Sunday night, September 5, I spoke to a very large congregation on the subject of the unpardonable sin, and there was a deep interest. About \$36 was given in donations toward the expenses of the meeting. We have presented the subjects of the Sabbath and immortality, and the interest seems deeper than ever.

A prominent physician has become very much interested in the meetings. He has bought "Steps to Christ" and "The Great Controversy." He stated to me that if he could not secure another copy, he would not take a large sum for "The Great Controversy." Recently he sent me a check for \$25 for the expenses of the meetings. He has just begun to keep the Sabbath, and seems to be thoroughly converted to the truth. He employs an assistant physician, and has a dispensary of his own, and a large office practice. We feel encouraged to believe that he will be a real help to the work in this great city. Two other doctors are greatly interested. A motorman on one of the principal lines of the city, who is a Catholic, has been keeping the Sabbath to the best of his ability for over a year. He is hungering for the truth, though he has not yet dared to have a Bible of his own, but he is breaking away from the bondage under which he has been groaning for years, seeking rest and finding none. Last night he was willing for the first time to take home with him two small copies of the Gospels. He has feared to do so before. As he took them he very pathetically asked us to teach him how to pray. We pray that God will set this honest Catholic free. I am sure that the time has come when we may expect to see many honest Catholics accept the message that breaks every bond with which sin has bound its captives.

In the work in the large cities, it is sometimes difficult to get the names and addresses of those who attend the meetings, yet this year we have secured the names and addresses of nearly two hundred interested families. At our Sunday night meetings we ask how many would be glad to receive the twenty-eight numbers of the Family Bible Teacher, free. We distribute pencils and slips of paper to all who will give us their names and addresses. We then mail to each one these four-page leaflets in installments of about seven numbers at a time. This accomplishes two objects: the interested ones appreciate and study these valuable condensed Bible readings, and, second, we secure in this way the names of those who are already truly interested. These names are all filed in order, and when literature is sent or visits made, this too is recorded. We have found

this system an excellent one, enabling us to get into close touch with the people.

For many years I have wished that we might be able to get the people to bring their Bibles with them to the meetings. But as all of us must sadly admit, many even of our own people seem to have given up the good, old-fashioned way of taking their Bibles with them to meetings. At this tent meeting we are following the plan of holding a short responsive Bible reading at the beginning of each meeting. We select a passage of scripture appropriate to the subject, and tell the people that our text for the sermon will be found in the scripture which they are reading responsively. At the end of the reading, we ask them to state what in their judgment would be an appropriate text for the subject announced. In nearly every instance the correct text will be selected by some one in the congregation. By this plan we have been able to get many of the people to bring their Bibles, and thus to look up many of the texts when read. This is a help in making the truth plain to the people and in starting them to study the Bible for themselves.

As never before we are seeking to tell of the love of Jesus in every sermon, and we tell the people the simple, plain way of confessing and giving up sin, and receiving forgiveness—the blessed truths which we so often take for granted that every one understands, and yet which ought to be kept before us always, for we forget them so soon. The truth seems more fresh than ever before, and after thirty-one years of preaching the message, it seems to me that I am just beginning to learn how to hold tent meetings and to teach the people this wonderful saving truth. The end hastens. Soon we shall hold our last tent meeting. "Surely I come quickly. . . . Even so, come, Lord Jesus."

J. S. WASHBURN.

Good Opportunity to Use Newspapers Lost

In a recent agitation over the question of forcing the Sunday blue laws on winter tourists in one of the popular cities of the South, considerable space was given in the newspapers of that and many other places in the State for the expression of views on both sides of the question. The sad feature of this discussion was that practically nothing appeared in print in which opposition was made to the plan, from the Biblical and religious liberty standpoints as taught and held by the Seventh-day Adventists. The agitation continued several days, and the editors permitted their contributors much freedom in saying whether or not they wanted the drug stores closed, and also the ice-cream soda fountains, garages, and other places of pleasure and livelihood.

The campaign waxed so warm that a number of the business concerns of the city in question banded together and closed, giving as their reasons, "While we are not in sympathy with the present agitation to have a tight-closed town, rather than appear obstinate, we are going to close our respective places of business Sundays, until some sane understanding has been determined upon." Even after making this decision, these business men said they were "almost

dependent upon the tourist and the traveling public," and that "it would be easy to make a very grave mistake at this time by a too-drastring enforcement of an obsolete law."

A study of a number of the reasons given both pro and con revealed the fact that the majority of the writers treated the question purely from the business and pleasure standpoints, while one minister of a popular church preached a sermon on why Sunday should be observed as the Sabbath.

Here was an excellent opportunity for our brethren and sisters to give the correct views on Sabbath observance, not only in the particular city where this agitation was on, but it is quite probable that letters from other places in the State would have been published as well. Our brethren and sisters should realize that when such agitations are being carried on through the newspapers, the editors are generally more than glad to publish our religious liberty principles. The world at large most always dwell on the pleasure and business sides of the question when opposing Sunday laws, and their arguments do not have much force, but arguments based on the Bible concerning Sunday as the Sabbath give readers of these papers something to think about, and also arouse in the minds of many, inquiries that lead them to make further investigation of the matter. Instances are known where men have been convinced of the true principles of religious liberty by having first read of the message in newspaper reports. Our opportunities are unlimited in giving various phases of the message through the secular press.

WALTER L. BURGAN.

Whom Does the Lord Call to Service?

Is the Lord particular in setting aside individuals for service? David answers the question in these words: "But know that the Lord has set aside him that is godly for himself." Ps. 4:3.

We may feel ourselves very unworthy, but when an individual surrenders himself to God for service, the Lord sees in that person something that is godly, and he sets him aside for himself. Can heaven or earth bestow upon that individual a greater honor than that of becoming a humble servant for the Master? Then, instead of dreading the Lord's call to service, should it not be greatly desired, and should we not be greatly alarmed about our condition if we have not heard the call?

When Isaiah saw the Lord, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips." The Lord heard his cry, and said, "Thine iniquity is taken away, and thy sin purged." Then, as soon as his sin was taken away, he heard the call of the Lord to service. The only thing that keeps us from hearing the call of God to service is sin; for as soon as Isaiah's sin was purged, he heard the call, and answered, "Here am I; send me."

But says one, "I know that the Lord calls ministers to their work, but do you really think that he calls colporteurs?" The servant of the Lord has said: "The canvasser is engaged in an honorable business, and he should not act as if he were ashamed of it. . . . He who

is called of God to so sacred a work should feel that its accomplishment demands all his energies. . . . God calls the canvassers back to their work. He calls for volunteers who will put all their energies and enlightenment into their work."

If, then, the colporteur really gets his call from God the same as the minister, is it safe to change his work as he would his raiment? Should he not plan to engage in the work twelve months in the year, and thus make it an occupation for life, or until the Lord plainly indicates a change?

Another may say, "Sometimes obstacles hinder us, and so we have to give up, at least for a time." Let us see whether or not this is a safe policy.

Question.—Who is it that causes these obstacles?

Answer.—The enemy.

Ques.—Who gave the call to service?

Ans.—The Lord.

Then when the Lord calls to service, and we allow obstacles or difficulties to call us out, we then march out under the enemy's banner, and place ourselves on his ground.

I know from personal experience that there is no stronger stay to one in times of difficulty than to know that the Lord has called to his service, for it serves as an anchor, and holds him through every difficulty. So, then, by his help, let us settle this one thing, that, after receiving a call from God to enter his work, we cannot afford to heed a call from the enemy to surrender our weapons, and cease the great warfare for souls.

May each colporteur sense the importance of continuing to march under the right banner. V. O. COLE.

News and Miscellany

Notes and clippings from the daily and weekly press

— Gen. George W. Goethals, who had charge of the building of the Panama Canal and who has been since the canal was completed governor of the Panama Canal Zone, recently announced his resignation. He will retire on November 1. General Goethals is surrendering his office because he believes his work at Panama is done. The canal is operating satisfactorily at the present time. He has spent seven years in Panama.

— At Oxford, England, in the closing days of July, there passed away a man who had attained the first place among the lexicographers of the time, Sir James A. H. Murray. His age was 78 years. He was born at Denholm, a town on the Scotch borderland. Becoming a teacher, he developed a *penchant* for dialect, natural history, and antiquities, finally devoting himself to languages. In 1872 he began the work in which he has been engaged ever since and which he left uncompleted, the compilation of "The Oxford English Dictionary: A New English Dictionary on Historical Principles." Nine large volumes have been published. It will be unrivaled anywhere as a thesaurus of philological learning. The work will be completed by those who had collaborated with Dr. Murray.

— New York State and its subdivisions, exclusive of the city of New York, owe \$75 for every man, woman, and child. Including the city, the per capita debt is \$125. The average debt for each acre exclusive of the city is \$13.10. Inclusive of the city, the average debt per acre is \$47.80.

— Nothing could more forcefully bring out the unsettling of established conditions of things by the war than the announcement that the pound sterling of England has gone down below par and that the American dollar has become the standard in the financial world. In fact, all money exchanges of Europe have gone down. This is due to the strain of the war and to the fact that American manufacturers have been pouring into the markets large amounts of foreign paper received in payment of big war contracts.

— Under the eyes of Lieutenant McIlwain, of the United States flying corps, and three members of the British royal flying corps, aeroplane records were broken at Buffalo, N. Y., on August 10, by the latest model of the Curtiss machine. The tests disclosed that the plane is capable of carrying two men and 900 pounds of explosive. With 1,200 pounds aboard, it sped at eighty-five miles an hour and broke the world's altitude record. The new machine is a 160-horsepower tractor.

— General attention has been drawn for some weeks to the work of Thomas Mott Osborne as warden of Sing Sing Prison. Mr. Osborne some time ago, as a member of the prison commission, had himself incarcerated at Sing Sing, that he might study conditions from the inside. He has been introducing new ideas in connection with the management of the institution since his appointment as warden, and it has been feared by some that he was breaking down the discipline of the place. Mr. Osborne's system, in a word, is an attempt to work out a restoration of character in the criminals who are confined at Sing Sing, by trying to awaken within them the best of which their nature is capable.

Missionary Volunteer Department

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

Missionary Volunteer Organization

A CHURCH elder writes: "Are there rules prepared by which the society should be conducted? Should the older people be members of the young people's society? What rights or duties has the church elder in the society? Have all young people who are church members and say they are trying to do right the privilege of belonging?"

Missionary Volunteer Leaflet No. 4, on "Organization," sets forth the principles and detailed plans of organization of our Missionary Volunteer work. A few things have been added since this was printed, but not to change any plan laid down there. This, and twenty-nine other valuable leaflets on Missionary Volunteer work, can be obtained from

your tract society or publishing house. No. 4 sells for three cents.

There is a distinct benefit to be gained from a separate young people's society. It brings out the best there is in the young people, as they feel the burden of responsibility laid upon them. They have the privilege of planning as well as executing,—of doing things on their own initiative. The Missionary Volunteer Society is a training school for the younger members of the church, where they learn to do by doing. Ordinarily, then, the older people should not become members, but should give the young people a chance to develop. Older members are always welcome at the Missionary Volunteer meetings, and should show their interest by visiting the society.

This does not mean that no older person should ever become a member or be a leader. It often happens that the one best qualified to lead out and help the young people in the beginning of their Christian work is no longer young. It is also sometimes true that young married people or older unmarried people feel more at home among the young people, and are considered by the young people as belonging with them. Such should not be dropped merely because they may have passed a certain age limit.

On the other hand, older persons, because of the flexibility of our arrangement, should not take license to stay in the Missionary Volunteer Society merely because it may seem more congenial there. The younger ones coming on need to have responsibilities thrust upon them, and the church missionary society needs the fresh enthusiasm of the younger adult members.

The Educational and Missionary Volunteer Council at St. Helena, Cal., this summer passed the following:—

"1. *We recommend* the following plans for the local Missionary Volunteer Society:—

"a. No definite age limit can be drawn between old and young. Those who are considered and count themselves as belonging to the young people, may unite with the Missionary Volunteer Society; also persons who may be no longer young, but who are chosen to lead. In general, we think of twenty-five to thirty as the approximate dividing line, but local conditions and individual feelings should determine this matter."

The church elder is the leader of the church of which the Missionary Volunteer Society is a part. The Missionary Volunteer Society has no separate existence apart from the church. By virtue of his office, the elder is adviser and helper to all departments of church work. He should take an active interest in all that pertains to the Missionary Volunteer work, and should support and encourage the leader to do his best, that he may make a success of his work. He should commend the officers for their earnest efforts and successful achievements. He is a member of the executive committee of the society, unless the church has arranged for some other officer to represent the church board in that capacity. As a member of this committee, he has a chance to render much assistance, by making suggestions, giving counsel, and speaking words of encouragement to those who are just learning to bear responsibilities. To be a success, he must believe in young people, must be tactful, and not assume the air of a lord or critic.

The conditions of membership in the Missionary Volunteer Society are two: (1) Membership in the Seventh-day Adventist Church; (2) willingness to engage in active service for Christ. Those who join take this solemn pledge:—

"Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."

If these principles are set forth plainly and forcibly, it would seem that only those who have a passion for souls would want to join. The best way to begin is to organize a prayer band. As this little group prays and works for souls, its numbers will increase, and other prayer bands will be organized. Then the society will consist of these praying ones. And if this soul-winning ideal is ever kept uppermost, your Seventh-day Adventist young people's society of Missionary Volunteers will be a power for good, and souls will be added to the church because of its work.

M. E. KERN.

Medical Missionary Department

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

Our Sanitariums and Their Place in the Third Angel's Message

SANITARIUM work is not something separate from gospel work: it is an essential part of it; it is the gospel in practice. The tendency, however, is for the church of Christ to become so occupied in what is termed purely spiritual worship that this practical phase of gospel work is ignored. There has never been a time in the history of the church when its members were more highly religious than at the time of Christ's first advent. So religious were they that to heal or even relieve pain or suffering on the Sabbath day was regarded as a violation of the law of God. The burden of that church was not to be a blessing to humanity, but to carry out certain religious ceremonies.

When Christ appeared, he employed his time largely in healing the sick and doing good, helping when and where help was most needed. As a result of this course, the publicans and sinners drew nigh unto him, and the needy multitudes followed him.

To the priests and the Levites who envied his power and success he made known their secret by a parable, which presented the situation existing at the time in the professed church of God. He said, "A certain man went down from Jerusalem to Jericho, and fell among thieves," who wounded him and left him by the wayside half dead. In order that the dying man might receive physical help, God brought that way a certain priest who was on his way to the temple to worship. Evidently the priest did not consider this a part of his mission or a

part of the gospel work, so he passed by on the other side. The Levite did the same.

The Lord then brought a Samaritan that way, and "he had compassion on him." He dressed and bound up his wounds, and in the absence of a sanitarium or a better place, he took the man to an inn, where the sick man could receive the needed help. To the priests and the Levites Christ said, "Go, and do thou likewise."

In this parable is illustrated not only the need that each church member should be a good Samaritan, but also the church's need of suitable places where the sick may be taken or encouraged to go to receive the proper care or aid in health restoration. This parable illustrates the relation that the church of Christ should ever sustain to the sick and the afflicted.

There has never been a time when sickness and degeneracy were more prevalent than at present, or when a greater need existed for good Samaritan work. Consequently there has never been a time when there was a greater need for suitable places where the sick may be taken and tenderly and intelligently nursed back to health. But a still greater and more important work than healing the sick, or even of working miracles, is to be done at this time. We may ask, What work *can* be greater? John the Baptist did no miracles, but Jesus said of him, "I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist."

To raise a man to life who is at the point of death is truly a great work, but to impart principles which will prevent sickness is a still greater work. Had men always been obedient to the law of God, the curse of disease now flooding the world, would not be. The aim of the gospel is to bring men and women into obedience to law, and by so doing to bring to them the blessings which can come only to the doers of God's word. Men and women are perishing because of a lack of knowledge of God's laws. When sick, they do not reason from effect to cause. The sickness is attributed to heredity or to some providence, anything, in fact, but to the true cause or causes. While we have all inherited bodily infirmities as a result of the transgressions of our forefathers, yet there is much suffering which we cannot charge to our ancestors or to providence, but is due to our own transgressions, and can be remedied only by ceasing to do evil and learning to do well.

There is no one thing that the people of today need more than a knowledge of how to live so as to enjoy health; for not only the health but often the eternal destiny is determined by the way we eat and drink, and live in our homes. If the physical habits are not what they should be, the mental and moral powers cannot be what they should be; for this reason God's desire is that we may be in health.

Christ died to save men from ruin by saving them from sin, or the violation

of law. In this work our sanitariums are to be a helping hand. To make plain natural law and to urge obedience to it, is the work of our sanitariums; and this work must accompany the third angel's message in order that a people may be prepared for the coming of the Lord.

It is impossible for men and women to discern the sacred truths through which alone sanctification is made possible, so long as they indulge in tea and coffee drinking, in the use of drugs and patent medicines, and in the use of foods whose tendency is to enervate or benumb the brain. Yet this is what is being done by many. It is only by cherishing the light God has given upon health reform that men and women may be fitted for life and immortality. Realizing this, we are better able to appreciate the importance of the true Samaritan and sanitarium work, and also the position God designs these institutions to occupy in the proclamation of the last message of mercy.

D. H. KRESS, M. D.

Publishing Department

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

Recent Incidents in the Colporteur Work

THE following are a few of the many incidents which have taken place in the colporteur work during the present year, and which clearly indicate that the Lord is using the present world conditions to arouse the minds of the people and open the way for the circulation of our literature as never before in the history of our work.

A man heard of a colporteur in the neighborhood, and for fear he might miss him, sent him a special invitation to be sure to call at his home. The invitation was of course accepted and a sale easily effected.

A colporteur called at a house, but the lady was away from home. This was not an unusual occurrence, and the worker passed on to other homes. Imagine his surprise to be overtaken later by a man with horse and buggy to take him back to the house from which the lady was gone when he called. She had returned, and when told of the colporteur's visit, sent the hired man to bring him back, and after being shown the book, readily gave her order.

A young lady graduate of Syracuse University, New York, when shown "Bible Readings" by one of our colporteurs, was so anxious for the book that she could hardly wait to sign her name. She said, "It is just what I have been looking for. There are many ideas in the world, and I am all mixed up. I want to know what the Bible says."

A colporteur was told that if he would call at the schoolhouse he would get an order. "When I got there," he says, "I never saw any one apparently more pleased than was that teacher. I did not give her an exhibition, but handed the prospectus to her and gave her a brief synopsis. She gave me the order,

and said, 'I am glad you came, for I had given up all hope of ever seeing you.' She had tried to find me on both Tuesday and Wednesday, by telephone."

Two student colporteurs near the Mexican border in Texas recently were furnished two United States soldiers to accompany them while delivering their books. The soldiers were provided by the government for the safety of the boys, as it was dangerous for them to go alone on account of the raids being made by bandits. This provision for their safety proved of great blessing, and was much appreciated. The boys delivered nearly one hundred per cent of their orders. As the Lord had greatly blessed them in taking orders, giving them as high as \$247 worth a week, their summer's work was made profitable to them from a financial standpoint, enabling them to return to school with money to meet their expenses. But, best of all, the truth has been placed in the homes of the people even in troublous times—in just such times as will more likely cause them to be read with inquiring minds anxious to know the meaning of these things.

W. W. EASTMAN.

NOTICES AND APPOINTMENTS

Camp Meetings

PACIFIC UNION CONFERENCE

Arizona Oct. 7-17

SOUTHEASTERN UNION CONFERENCE

Florida, St. Petersburg... Sept. 30 to Oct. 10

Arizona Conference Corporation

ACCORDING to adjournment, the next meeting of the Arizona Conference Corporation will be held at Phoenix, Ariz., Monday, Oct. 11, 1915, at 10 A. M., for the transaction of such business as may come before the meeting.

J. ERNEST BOND, *President*.

Arizona Conference

THE fourteenth annual session of the Arizona Conference of Seventh-day Adventists will be held in Phoenix, Ariz., Oct. 7-17, 1915, to transact any business pertaining to the work in the field. The first business meeting will convene at 9 A. M., Friday, October 8.

J. ERNEST BOND, *President*;

CLAUDE CONARD, *Secretary*.

The Correspondence School and the War

THE Fireside Correspondence School adapts itself to all conditions. We have not yet received word that any of the soldiers in the trenches are pursuing studies through this means, but we have just received word from Elder W. C. Ising, who is a prisoner of war on the island of Malta, that he has completed the last ten lessons of the second year in New Testament Greek. Although these lessons have not yet reached us, we are certain that they are of uniform grade with all his other work during the past two years, which has ranged from 95 to 100. We have received several of his letters, and he says that his lessons were passed upon by the censor and were mailed. Brother Ising formerly labored in Assyria and Armenia. Some of his lessons last year were dated at Bagdad. While many of our missionaries in the out-of-the-way places of the earth are faithful and successful in the correspondence school work, why is it that so many of our near-by work-

ers do not avail themselves of the opportunities afforded by the correspondence school? Is it because "a prophet is not without honor save in his own country"? Why is not New Testament Greek just as good for our ministers in this country as it is in Asia? and why cannot our young ministers in this country pursue this study by correspondence just as successfully as Brother Ising has done under his far more difficult circumstances?

C. C. LEWIS,

Principal Fireside Correspondence School.

Obituaries

HILL.—Harriett Lucile Hill was born at Loveland, Ohio, Sept. 13, 1896, and died in Nashville, Tenn., Sept. 17, 1915. She had been a believer in the third angel's message from her childhood. At the time of her death her faith was strong in the Lord. Services were conducted by the writer, assisted by Dr. A. J. Harris.

O. L. DENSLow.

JUMP.—Ada L. Jump was born in Erie County, Ohio, July 12, 1877, and died Aug. 30, 1915. For many years she was a faithful member of the Toledo church, and maintained a firm and bright hope to the last. She is survived by her mother and two brothers, one of whom is H. M. Jump, of Toledo, who has tenderly cared for his sister since she was a small child.

E. K. SLADE.

BUCKLIN.—Mary DeForest Bucklin was born at Posterville, N. Y., July 14, 1834. At the age of four she was adopted into my father's family. When fifteen years of age she gave her heart to the Lord, and at the age of thirty saw the light of this message, and gladly accepted it, remaining faithful to all its principles until the end of life. She peacefully fell asleep June 7, at the age of eighty-one, at her home in Vicksburg, Mich.

Mrs. H. E. SAWYER-HOPKINS.

MILLIMAN.—Catherine L. Milliman was born Dec. 15, 1870, and died Sept. 8, 1915. Sister Milliman accepted the truth about twenty-one years ago. She expressed herself as being ready to meet the Lord when he comes to call his sleeping saints. Words of comfort were spoken by the writer to about one hundred relatives and friends, who gathered at her home in Hornell, N. Y., on Sabbath, September 11. Her husband, four daughters, and one son are left to mourn their loss.

M. W. DEL'HORBE.

LINDSAY.—Charles W. Lindsay, one of the early Sabbath keepers of western New York, died at his home on Crommer Road near Olcott, Sept. 16, 1915, aged 75 years, 10 months, and 1 day. After the death of his companion, in April, his health declined rapidly. His greatest anxiety was that his friends and neighbors might sense the reality of present truth and prepare for Christ's coming. He is survived by two sons and a daughter who feel keenly their great loss, but they sorrow not without hope. Remarks were made by the writer.

H. LESLEY SHOUP.

LUKENS.—Theodosia Moore, daughter of Benjamin Elliott Moore and Theodosia Moore, was born Jan. 31, 1845, at Darby, Delaware Co., Pa., and died at her home in Philadelphia, Pa., July 3, 1915. She was married to Morris Lukens, Nov. 28, 1867. To this union were born four sons and two daughters, the eldest son being Elder Morris Lukens, now laboring in Australia. Sister Lukens became a Seventh-day Adventist in 1904. She was baptized by her son, Elder Lukens, being the first person to be baptized into the West Philadelphia Seventh-day Adventist church. From the time of her baptism in 1904 until her death, she was a most earnest member, loved and truly respected by every one who knew her. Her family and many friends mourn their loss, but not as those without hope.

J. S. WASHBURN.

GOODRICH.—Charles H. Goodrich, of Richmond, Maine, fell asleep in Jesus, Aug. 22, 1915, at the age of 56 years, 7 months, and 25 days. He suffered for seven years with rheumatism. He was always cheerful, claiming as his own the words of Paul, "I can do all things through Christ which strengtheneth me." Our brother had no near relatives, but he leaves a companion to mourn her loss.

E. E. OSBORNE.

ASPER.—Irvin Asper was born at York Springs, Pa., in 1885, and died at Chelan, Wash., Sept. 13, 1915. Brother Asper accepted present truth three years ago under the labors of Elder P. W. Province. He lived a faithful Christian life, and will be missed by the little church at Chelan. But in a short time they hope to meet him, and, in a better and more glorious land, together sing the praises of Him who "hath brought life and immortality to light through the gospel."

F. M. OLIVER.

McGREW.—Rebecca Ellen Morris was born near Galesburg, Ill., Feb. 16, 1841, and died at the home of her daughter, Mrs. Walter Campbell, of McGrew, Nebr., Sept. 15, 1915. At the age of twenty-one she was married to Harvey McGrew. About forty years ago Sister McGrew accepted the principles of truth as believed and taught by the Seventh-day Adventists, to which she held faithfully to the close of her life. She leaves seven children, thirty grandchildren, five great grandchildren, and a large circle of friends to mourn, but not as those who have no hope. Words of comfort were spoken by the writer. The body was taken to Burwell, Nebr., for interment.

C. H. MILLER.

ROBISHAW.—Madge E. Gibson was born in Clarksfield, Ohio, Sept. 10, 1880, and died Aug. 2, 1915. She united with the Seventh-day Adventist Church in her early years, and remained a devoted and faithful member till her death. She was married to Charles E. Robishaw Sept. 3, 1900. The greater part of her married life was spent in Mount Vernon, Ohio. Sister Robishaw had been in poor health for five years, and was a great sufferer for the last ten months. She bore her suffering with great patience, having a firm confidence that the Saviour doeth all things well. She is survived by her husband and mother, four brothers, and seven sisters, besides a large circle of friends.

E. K. SLADE.

PRATT.—Mary E. Pratt, a charter member of the St. Helena church, died at her home near the St. Helena Sanitarium, Aug. 24, 1915. She was born in Oregon Territory, April 8, 1849, and moved to the Napa Valley in 1860. In 1865 she was married to William A. Pratt, who later became one of the principal founders of the sanitarium, giving the land on which the institution now stands. Since 1874 Brother and Sister Pratt were faithful and devoted members of the Seventh-day Adventist Church. Brother Pratt passed away in 1896. Only a few weeks before her death, Sister Pratt attended the camp meeting at Santa Rosa. Among the mourners present at the funeral services were six children and twelve grandchildren, besides other relatives and very many friends.

D. E. ROBINSON.

SPIES.—Died, on Nov. 23, 1914, at the home of her daughter, Mrs. Morris Lukens, Melbourne, Victoria, Australia, Sister Caroline Spies, aged eighty-one years. Sister Spies had been a sufferer for some time, but finally passed peacefully away, dying of old age. She leaves two sons and two daughters to mourn their loss—Elder F. W. Spies, who is president of the Brazilian Union Conference; Elder G. W. Spies, of New Jersey; Margaret Spies, and Mrs. Carrie Lukens, wife of Elder Morris Lukens, president of the Victoria-Tasmania Conference. We laid her to rest in Springvale Cemetery, on November 24, "until the day break, and the shadows flee away." Services in the home and at the grave were conducted by the writer, assisted by Elder T. H. Craddock.

J. H. WOODS.

TRACT CIRCULATION



TRACT has often been the means of saving a soul. Think of it! that which is worth more than all the world, saved by a tract costing perhaps one cent! Who would not like to be the one to give that tract? "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

When we hand a tract to a friend or send one in a letter, we cannot tell what the results will be, but the Lord will water the seed sown and cause it to yield fruit to his glory. What a great surprise will be enjoyed in the kingdom when the faithful missionary workers meet those who shall have been saved through their missionary efforts!

To make the work of tract distribution easy and effective, a special selection has been made of our best missionary tracts, and these have been arranged in envelopes numbered from one to ten for a systematic work. Below is the list:—

- | | |
|---|--|
| What to Do With Doubt | How Esther Read Her Bible |
| 1. The Name Justified by Faith | 6. Elihu on the Sabbath Which Day and Why |
| Prayer | New Testament Sabbath |
| 2. Winning of Margaret Jesus Died for You | 7. Why Not Found Out Before Is Sunday the Sabbath? |
| We Would See Jesus | Thoughts for the Candid |
| 3. Can We Know? Second Coming of Christ | 8. Rich Man and Lazarus Tormented Forever and Ever |
| Waymarks to the Holy City | Spiritualism, Source and Power |
| 4. Is It Armageddon? The Eastern Question | 9. Gospel Remedy for Present-Day Isms Is Man Immortal? |
| Signs of Our Times | Is the End Near? |
| 5. The Perpetuity of the Law of God The Law in Christ | 10. Present Truth Temporal Millennium |

Every family should have one or more of these packages of tracts, and *be ready* for every opportunity to use them where they will do the most good. A sample package can be procured for only 25 cents.

GERMAN, DANISH, AND SWEDISH TRACTS

Complete Lists Topically Arranged

THE recent reduction of almost 50 per cent in the prices of tracts in the German, Danish, and Swedish languages ought to encourage all to circulate them by the thousand. Furthermore, the lists have now been made almost entirely uniform with the English, making it very easy to select and order just the tracts desired. Our English-speaking people will find this a great advantage. In the topically arranged list below, price in language column indicates tract in that language. Slight difference of price on any one tract is due to the difference in number of pages. Send your order to your tract society. On orders for less than 10 cents include two cents extra for postage.

GENERAL	German Cts.	Danish Cts.	Swedish Cts.	English Cts.	THE SABBATH	German Cts.	Danish Cts.	Swedish Cts.	English Cts.
How Esther Read Her Bible	1	1	1	1	Who Changed the Sabbath?	2 1/2	1 1/2	1	1
The Bible—Its Origin	1	1	1	1	Without Excuse	1/2	1/2	1/2	1/2
Topical Bible Studies	2	2	2	1 1/2	Why Not Found Out Before	1/2	1/2	1/2	1/2
Have Faith in God	1/2	1/2	1/2	1	Which Day and Why?	1/2	1/2	1/2	1/2
Sufferings of Christ	2	2	2	2	New Testament Sabbath	1	1	1	1
The Name	1	1	1	1	Elihu on the Sabbath	1	1	1	1
Baptism	1	1	1	1	From Sabbath to Sunday	1/2	1/2	1/2	1/2
Word Eternal	1/2	1/2	1/2	1	The Perpetuity of the Law of God	1 1/2	1 1/2	1 1/2	1 1/2
Return of Jews	1	1	1	2	Ceremonial and Moral Law	1	1	1	1
The Way to Christ	1	1	1	1	Relation of Law to the Gospel	1 1/2	1 1/2	1 1/2	1 1/2
Sanctuary	1	1	1 1/2	1	Jewish	1/2	1/2	1/2	1/2
					Seal of God and Mark of the Beast	1	2	2	2
					Waldenstrom on Sabbath	1	1	1	1
					Two Laws	1	1	1	1
SECOND COMING AND PROPHECY					IMMORTALITY				
Can We Know?	1/2	1/2	1/2	1/2	Is Man Immortal?	1	1/2	1	1
We Would See Jesus	1	1	1	1	Spiritualism	1 1/2	1 1/2	1 1/2	1 1/2
Is the End Near?	1 1/2	1 1/2	1 1/2	1 1/2	The Rich Man and Lazarus	1	1 1/2	2	1
Signs of Our Times	1 1/2	1 1/2	1 1/2	1	Thoughts for the Candid	1	1	1/2	1/2
Second Coming of Christ	2	2	2	2					
The Millennium	1	1	1	1 1/2					
Waymarks to the Holy City	1 1/2	1 1/2	1 1/2	1					
The Gospel Message for Today	1	1	1	1					

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The Mexican Number

OF
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Protestant
Magazine**

October Issue

10 cents a copy; \$1.00 a year; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each.

Agents' Opportunity

THE PROTESTANT MAGAZINE
Washington, D. C.

A LIVE ISSUE CATHOLICISM IN MEXICO

The Protestant Magazine

for October

In the leading article of this issue, a Mexican who has been prominent in state affairs and is well qualified to deal with the subject, sets forth the reason for the uprising in Mexico against the Roman Catholic Church, the lawless acts of the Roman hierarchy, their interference in political matters, and their determination to maintain their power over the state.

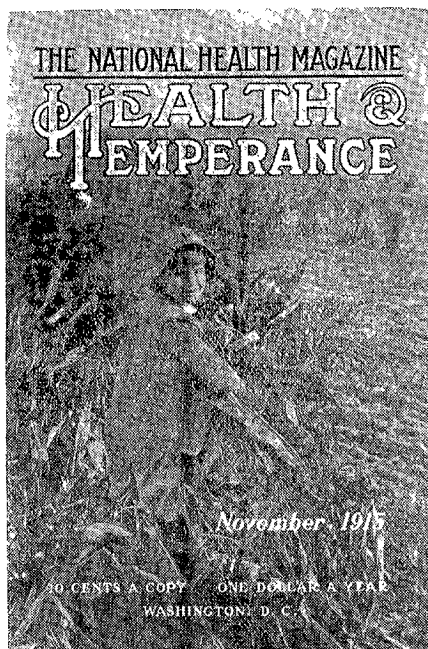
A more convincing article could hardly be written to prove to Americans the natural outcome of Rome's ascendancy to power in this country, and it is sure to do good.

Other Live Subjects in This Issue

- "Roman Catholics and the Public Offices"
- "Magna Charta"—a lecture by Dr. R. H. McKim
- "The Extent of the Pope's Authority"
- "The Censorship of the Press"
- "Roman Catholic Criticism of the Administration"
- "The Japanese View of the Anti-Papal Panic"
- "President Wilson, the Pope, and Peace"

The last-named article, covering the very recent attempt of the Vatican to join President Wilson in a peace proposal, was added since copy was prepared for the October number. You will be interested in this latest move for papal supremacy.

NOW READY



During 1914 one aged sister made a profit of \$1,087.60 selling magazines, and here is the key to her success:

"IT IS A PLEASURE TO ME"

So it can be to you

Winter Ailments

are sure to come with winter's chilling blasts. Colds, la grippe, pneumonia, etc., will be prevalent. Now is the time to—

Introduce "Health and Temperance"

The November number is excellent for this purpose. People are planning their winter's literature. You can help them. Many of our student agents have returned to school. One young lady says, "I sold one thousand copies of 'Health and Temperance' from house to house in ninety hours." Over 65 cents per hour profit.

We Want a Representative

in every city and town to sell "Health and Temperance," and will pay 60% commission.

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Health and Temperance

Washington, D. C.



WASHINGTON, D. C., OCTOBER 7, 1915

CONTENTS

SPECIAL MENTION	2
EDITORIALS	
Transformations Beyond the Zambesi — Our Responsibility — The Joy of Christian Service — The Prophecy of Daniel 7 — Disillusionment of the World — The Blessed Bible — A Great Concerted Effort	3-7
GENERAL ARTICLES	
Justified, How? <i>T. Godfrey</i>	8
"The Towers and Bulwarks of Zion," <i>Ammy W. Welsh</i>	8
The Sabbath Not Changed, <i>Henry Balsbaugh</i>	9
Grace of God, <i>Mrs. H. E. Sawyer-Hopkins</i>	10
The Meek, <i>Mrs. H. E. Hopkins</i>	10
God Is Not Partial; He Treats All Alike, <i>W. F. Caldwell</i>	10
Dutch Johnny, <i>Alta B. Harvey</i>	10
Reasons Why I Keep the Seventh Day as the Sabbath, <i>C. F. Campbell</i>	11
I Will, <i>Mary Brown Beckner</i>	11
THE WORLD-WIDE FIELD	12, 13
OUR HOMES	14-16
THE FIELD WORK	17-19
NEWS AND MISCELLANY	19
MISSIONARY VOLUNTEER DEPARTMENT	19, 20
MEDICAL MISSIONARY DEPARTMENT	20
PUBLISHING DEPARTMENT	20, 21
MISCELLANEOUS	21

We learn from Brother H. E. Rogers, the statistical secretary of the General Conference, that the forthcoming statistical report will prove an unusually interesting one, indicating encouraging progress in all lands. In due time the matter will be ready for publication.

LAST week Brother John Osborne and family passed through Washington, on their way to their former home in the West, having just returned from Quito, Ecuador, where they have been engaged in nursing and mission work during the last five years. They plan to engage in the work for a time at least in America, before turning again to Spanish-speaking regions.

A GOOD word comes from Brazil. Notwithstanding the crisis in affairs generally, brought about by the dislocations of the war in Europe, Elder F. W. Spies reports that "the colporteur work has gone right along as though there were no crisis in the world." He adds: "We thank the Lord that his work recognizes no crisis save that of the conflict of sin in the heart, and the work of salvation goes forward, no matter what the conditions." During the first half of the year, 165 new believers were baptized into the faith in Brazil.

Missionary Sacrifice

THE sacrifice which some of our workers make in responding to the call of the Master is pathetically told by Sister E. A. Curdy, of Haiti. Under date of September 20, she writes from that island as follows:—

"Nearly a year has passed away since our landing here in Haiti. We have not satisfied the request of some of our

friends in the States to give them news of ourselves and our field of labor through the REVIEW.

"For the first three months, my husband gave a series of well-attended lectures in a hall rented for the purpose. These meetings created a great interest and promised a rich harvest. Unfortunately, the work was suddenly cut off by the bloodiest revolution the island has ever known. Many persons had to flee to the mountains for the preservation of their lives, and we witnessed scenes of want, suffering, and death. However, our efforts have not been in vain; the interest goes on, and will fully revive when peace shall reign again. American soldiers are now patrolling the streets, and putting the town in order.

"An unspeakable sorrow has just smitten us. Our hearts are crushed, but we are looking heavenward, praying for the Master to strengthen our hands for the work of his harvest. Clark, our eldest son, a bright, beautiful, strong boy of ten, now rests in the quaint cemetery of Cape Haitien, in the shadow of a green mountain, with the bright blue sea at its foot. Here he lies awaiting the hour when the sky shall be brightened with the glory of the coming of the Lord. He was stricken with intestinal fever on Sabbath, September 4, and passed away ten days later. In the evening twilight, dark clouds rolled down the mountain; a few drops of rain fell—oh! just a few—like tears from heaven. Then the clouds suddenly cleared up, and the life of our boy had passed away.

"Our hearts bleed, but if European mothers can give their children to the bloody battle fields, why should not I rejoice that my son fell on the field of honor and duty as a brave little missionary of the cross?

"Just before his illness he put his trunk, small library, and his boyish treasures in perfect order, as though preparing for an absence. He was incited to study by his great desire to become a medical missionary, and he talked with enthusiasm of the days when he would attend college in Washington.

"Dear Clark has well done the work the Lord required, and has fallen asleep. His influence has been a blessing to us, and we, his weeping parents, will endeavor to reap the good fruits of his sweet life. In the resurrection, we will clasp him to our hearts again.

"We were too sorrowful for a set funeral service. Elder Prieger read part of John 14, and my husband brokenly offered prayer, which was concluded by the Lord's prayer. One stanza of "*Mon Dieu, Plus Près de Toi*" ["Nearer, My God, to Thee"] was sung to close the service.

"We now leave for Port de Paix to establish a school for the training of native school-teachers and Bible workers. I shall teach English, and Mr. Curdy will take charge of the other departments.

"We asked the Lord to teach us to like Haiti, and he beautifully answers our prayers. The fields are white, the harvest is ready, but the reapers are few. Haiti now has a warmer place in our hearts because of the sacred spot where our boy sleeps. The kind sympathy of the people here has been a comfort. They manifested great devotion in trying to alleviate our suffering. A doctor never showed a more loving interest in a patient than did the doctor who at-

tended our boy. It is with eagerness, therefore, that we participate in the rescue work of Haiti.

"Friends, please write to us, addressing Port de Paix, Haiti."

This message, we know, will call forth many prayers, not only for the bereaved workers, but for Haiti as well, upon the altar of whose need a strong young life was sacrificed.

Our Harvest Ingathering

How does this sound to you? To every loyal, well-informed Seventh-day Adventist it has a welcome ring. For the past few months considerable attention has been given to this important matter, and nearly every one has heard the joyful sound. Now we have reached the day; the hour has struck, and the call to arms rings throughout our ranks. What will be the response?

Faithfulness on the part of all will mean not only rich spiritual blessings in their own hearts and lives, but help of a most definite character to those whom they visit, as well as help for those in the regions beyond through the means thus gathered. Let no one fail to do his duty. This is the day of our opportunity. God has given us the light that we might pass it on to others.

The territory here at Washington has been carefully divided among the several churches, and each section blocked out so that none will be missed and none worked twice. The cards on which the sections are blocked out are made in duplicate, thus allowing the leaders to know and keep track of all assigned territory.

The Washington Missionary College is entering very enthusiastically into the campaign. Twenty leaders have been chosen, and one hundred and fifty of the students, including the faculty, have already applied for definite territory. The school will close on Wednesday, October 6, the same day that the Review and Herald and General Conference offices close, and an army of fully four hundred strong will be in the field on that day.

Preparatory to the day, very careful work will be done in assigning territory and in instructing those going out. We shall heed the council of the wise man, "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct." Eccl. 10: 10.

The Washington Sanitarium family also will do its part. Dr. Miller will lead one of the four companies going out, and leaders will be provided for the other companies also.

We feel confident of success. The college has set a goal of five hundred dollars, and, under the strong leadership of twenty prospective foreign missionaries, we see no reason why the goal set by these companies, of at least twenty-five dollars each, shall not be reached.

The Signs Ingathering number is all that could be asked. The objects sought are worthy of our truest and most fully consecrated endeavors, and under the special blessing of God, we feel sure that all will give a good account of themselves. From all sections of the field the call is sounding, "Come into line." Let us be sure to reach our goal of one hundred thousand dollars this season.

F. W. PAAP.