

The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, November 18, 1915

No. 57

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

"Left at Athens Alone"

1 Thess. 3:1

ELIZA H. MORTON

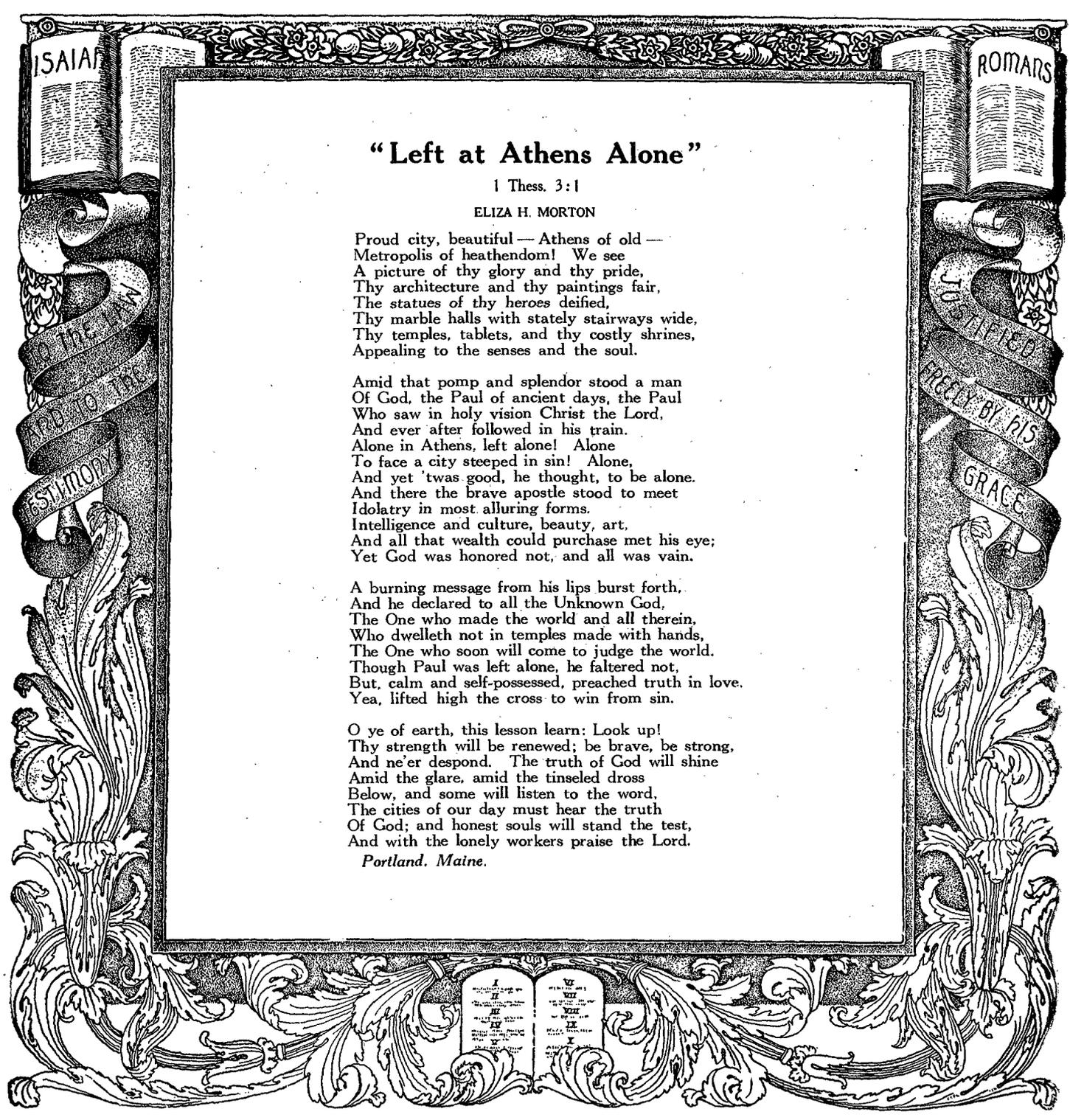
Proud city, beautiful—Athens of old—
Metropolis of heathendom! We see
A picture of thy glory and thy pride,
Thy architecture and thy paintings fair,
The statues of thy heroes deified,
Thy marble halls with stately stairways wide,
Thy temples, tablets, and thy costly shrines,
Appealing to the senses and the soul.

Amid that pomp and splendor stood a man
Of God, the Paul of ancient days, the Paul
Who saw in holy vision Christ the Lord,
And ever after followed in his train.
Alone in Athens, left alone! Alone
To face a city steeped in sin! Alone,
And yet 'twas good, he thought, to be alone.
And there the brave apostle stood to meet
Idolatry in most alluring forms.
Intelligence and culture, beauty, art,
And all that wealth could purchase met his eye;
Yet God was honored not, and all was vain.

A burning message from his lips burst forth,
And he declared to all the Unknown God,
The One who made the world and all therein,
Who dwelleth not in temples made with hands,
The One who soon will come to judge the world.
Though Paul was left alone, he faltered not,
But, calm and self-possessed, preached truth in love.
Yea, lifted high the cross to win from sin.

O ye of earth, this lesson learn: Look up!
Thy strength will be renewed; be brave, be strong,
And ne'er despond. The truth of God will shine
Amid the glare, amid the tinsel'd dross
Below, and some will listen to the word.
The cities of our day must hear the truth
Of God; and honest souls will stand the test,
And with the lonely workers praise the Lord.

Portland, Maine.



Note and Comment

Aeroplane Launched From Moving Warship

FOR the first time an aeroplane has been launched from a ship under way. The *New York Times* of November 7 brings the news:—

Franklin D. Roosevelt, Assistant Secretary of the Navy, announced tonight [November 6] that the aeroplane launching device that had been under test at the aeronautic station at Pensacola for some time had finally been installed on the cruiser "North Carolina," and that on Friday an aeroplane was successfully launched from this device while the "North Carolina" was under way.

Thus new inventions are being constantly added to the many which human ingenuity has produced in this present century of great achievements.

Opposition to Pan-Protestant Congress at Panama

THE reason for the opposition of some of the High Church members of the Protestant Episcopal Board of Missions to the plan of sending delegates to the Pan-Protestant Congress at Panama is indicated in the following extract from the *New York Times* of October 28:—

The delegates who are to visit Panama are to pay their own expenses, and are to do nothing but confer with others at the congress; but the opponents of the project feel strongly that even that limited participation endangers church unity, and widens the gulf between Protestants and Catholics.

They still insist that a slight has been put on the see of Rome, whose work for four centuries in South American countries, they think, should be considered in a conciliatory spirit.

It is possible that a serious situation may yet arise in the next General Conference of the Episcopal Church, to which it is expected that the High Church party will make an appeal.

President Wilson and National Defense

PRESIDENT WILSON opened the administration campaign for its national defense program in a comprehensive and carefully prepared address delivered in New York, the evening of November 4, at the Manhattan Club banquet. The address was printed in full in the *Washington Post* of November 5, but we shall quote only that part which refers to the so-called "Continental Army":—

It [the administration plan] calls for the training within the next three years of a force of 400,000 citizen soldiers to be raised in annual contingents of 133,000, who would be asked to enlist for three years with the colors and three years on furlough, but who, during their three years of enlistment with the colors, would not be organized as a standing force, but would be expected merely to undergo intensive training for a very brief period of each year.

Their training would take place in immediate association with the organized units of the regular army. It would have no touch of the amateur about it, neither would it exact of the volunteers more than they could give in any one year from their civilian pursuits.

This plan is to be laid before Congress at its next session.

Army Increase to Cost a Billion

A SIGN of our times may be seen in the greater appropriations for the increase of the army of the United States which Congress will be asked to make, according to the plans of Lindley M. Garrison, Secretary of War:—

If no new projects were launched, the army and navy, as they stand today, would cost \$1,000,000,000 for maintenance during the next five years. In a nutshell, the plans of the administration for national defense call for approximately an extra billion dollars during that period.

The official outline of the army plans was made public tonight by Secretary Garrison. It shows that under the Garrison plan, which has been approved by Senator Chamberlain of Oregon and Representative Hay of Virginia, who are, respectively, chairmen of the Senate and House Committees on Military Affairs, Congress will be asked to make the following appropriations:—

Fiscal year 1917.....	\$182,717,036.08
Fiscal year 1918.....	212,815,879.70
Fiscal year 1919.....	228,315,879.70
Fiscal year 1920.....	228,315,879.70
Fiscal year 1921.....	182,234,559.70

Total \$1,034,399,234.88

Christian Science Treatments Given to a Burned Child

THE lengths to which the theory of the Christian Scientists may lead them is shown by the following clipping:—

With the flesh burned from his chest and arms, five-year-old Millard K. Atkinson, Jr., lay for ten days without medical attention, at the home of his parents, Mr. and Mrs. Millard Atkinson, at 515 West Sixth Street [Palmyra, N. J.]. Because they are Christian Scientists they refused to summon a physician. Only after the boy's death was a doctor called in, and then only that he might issue a death certificate.

These facts, which have set Palmyra and near-by towns in Burlington County afire with indignation, were established by Coroner James Gallagher, to whom Dr. E. H. Bauer, after his refusal to issue a death certificate, referred the case. The truth of the charges were admitted in every detail tonight by the father and mother of the dead boy at their home in Sixth Street. The father told how the boy had fallen into a bonfire, and with his clothes ablaze had run from door to door of the house, seeking admission and crying for his mother. When he finally got in the house to where his mother was working, the clothes had been burned from the upper part of his body. Instead of sending for a physician, the parents telephoned for a Christian Science practitioner.—*New York Times*, November 7.

Roman Catholic Church Financed Huerta Plot

IN a confession of Col. Jose Orozco, cousin of Gen. Pascual Orozco, concerning the plot of Gen. Victoriano Huerta to invade Mexico from the United States, the Roman Catholic Church is said to have financed the plan. We quote from the *New York Times* of November 6:—

According to him, the plot originated while Huerta was in New York after his return from Spain. The church is said by Orozco to have been concerned in the financing of this revolution. Gen. Pascual Orozco was selected as the commander in chief; and Gen. Jose Ynez Salazar, now in jail at Santa Fe, N. Mex., was to have been second in command.

Colonel Orozco, according to the report of his confession, was to organize the troops, equip them from among the refugees on this side, and send them against Juarez from the American side. He admits having armed 2,000 of these men with a part of the first shipment of 6,000 rifles which were sent here, together with 10,000,000 rounds of ammunition, 60 machine guns, and unlimited supplies. The arrest of Orozco and Huerta spoiled the plan, and it was never sufficiently revived to make it operative.

Colonel Orozco's statement seems more than probable when we remember the eulogies of General Huerta which have appeared in the Catholic press, and the open entrance of that church in Mexican politics in the organization of the so-called Catholic party.

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HOLY BIBLE
IS THE FIELD
OF THE WORLD

"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, NOVEMBER 18, 1915

No. 57

EDITORIALS

As a Burning Fire

THE word of God is a fire, and it must burn in the heart of the believer who is presenting the message to others. The veriest heathen knows whether the message is coming warm and full of the fire kindled by the live coal from heaven's altar.

Down in Kafirland, Brother P. Smalls was preaching through a native interpreter, to the Kafirs. But they were not pleased. Though they did not know the English words, they knew they were losing something in the translation.

"You are hot," they said, "the interpreter is cold; learn Kafir." W. A. S.

The Power of Prayer

It has been truly said that in every age of the church the men of power have been the men of prayer. It was the communion of the Lord Jesus Christ with the Heavenly Father that gave him the strength to go forth for his mighty conflicts with the powers of darkness. It was through this intercession that he drew strength for his strenuous labors. By it power was given him for the accomplishment of his mighty works. By this means, and this means only, can his disciples today carry forward his work successfully.

The *Word and Way* of September 11 cites these notable examples of praying men, and of what God accomplished through the ministry of prayer:—

Wesley spent two hours daily in prayer, and often more than this. He began at four in the morning. One who knew him well says of him, "He thought prayer to be more his business than anything else, and I have seen him come from his closet with a serenity of face next to shining."

John Fletcher stained the walls of his room with the breath of his prayers. Sometimes he would pray all night.

Luther said: "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day." His motto was, "He that has prayed well, has studied well."

Bishop Leighton was so much alone with God that he seemed to be in a perpetual meditation. Substantially the same was said of Dr. A. J. Gordon.

Bishop Asbury said, "I propose to rise at four o'clock as often as I can, and

spend two hours in prayer and meditation."

Samuel Rutherford rose at three o'clock in the morning to meet God in prayer.

Robert Murray McCheyne spent from 6 to 8 A. M. and an hour after tea shut in with God.

The memorable Methodist Band spent from four to five in the morning and from five to six in the afternoon in private prayer.

John Welch, a worthy son-in-law of John Knox, and wonderful preacher, thought the day ill spent if he did not spend eight to ten hours in prayer. His wife would complain when she found him on the ground weeping. He would reply, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them!"

It is said of the saintly Payson that he wore the hardwood boards into grooves where his knees pressed so often and so long. His biographer says, "His continuing instant in prayer is the most noticeable fact in his history, and points out the duty of all who would rival his eminency."

Dr. Adoniram Judson spent several hours a day in prayer. He impressed an empire for Christ, and laid the foundations of imperishable granite in the heart of Burma.

David said: "Early will I seek thee." "My voice shalt thou hear in the morning."

Christ went to the place of prayer a great while before day.

Christmas Evans knew the value and power of prayer, which brought to him "the anointing of the Holy One, which worketh mightily in the inward man. This is the mystery of effective preaching. We must be endued with power from on high." His preaching brought conviction of sin like a deluge over the people.

John Livingstone preached one sermon in Scotland after a night of prayer, and 500 persons professed conversion. Michael Roberts, of Wales, preached and 1,000 decided for Christ. Another mighty Welsh preacher, John Elias, preached one sermon and 2,500 were added to the church.

Let us "give ourselves continually to prayer, and to the ministry of the word."

The need of the church of God today is a greater spirit of prayer. How little time we spend in this blessed service, compared with our great need! To us there has been committed a great ministry, the ministry of the gospel of saving grace to fallen man, the glorious

proclamation of the coming of the Lord. Against that message stands arrayed all the hosts of evil. Our only hope of success is in God. The only means by which we may obtain the divine aid is through Heaven's appointed way of prayer. Let us pray much, for prayer moves the arm of Omnipotence.

F. M. W.

At "Old Solusi"

WE rode into the mission compound just at evening, after a twenty-two-mile drive by mule team from Figtree station. It is a homelike settlement—two cottages, a school, a church, a number of small huts for schoolboys, a kitchen, a dining room, and a girls' dormitory, all of brick; a store, sheds, and also racks filled high with the ears of husked corn. The ox wagon was just coming in from the mealie fields, with yet another load of corn.

Here it was that our first African mission—in fact, our first mission to the heathen—was planted, near Chief Solusi's kraal, in 1894. It was in the wilds then, thirty-five miles west of Bulawayo. In the days of the Matabele rebellion, our missionaries fled from the farm to the Bulawayo stockade, while the old chief worked like a brother in their absence to save the mission cattle and protect mission interests.

There is still on the farm the remains of the fort thrown up by the soldiers camped here at that time, and in the boughs of the tree standing in the center of the earth ramparts, may still be seen a few bolts and pieces of timber where a machine gun was mounted to sweep the country round.

All that is now ancient pioneer history. Through the years since, Solusi has carried on its active, life-saving work, the fever being the only real peril to the missionaries. The little cemetery beyond the church tells how real a battle the fight against the malaria has been. Now, with lands cleared and proper precautions taken, Elder W. C. Walston, the superintendent, feels that health conditions are very favorable.

Seventy-five boys and girls were in the school, taught by Brother and Sister R. P. Robinson. Sister Walston does some teaching, but has her hands full with guiding the girls and boys through the

domestic side of the mission boarding school enterprise. It is a happy, busy family at Old Solusi, as the missionaries call this parent station.

This has been the training ground for many workers. A number of the missionary leaders at other stations got their first experience here, and all about the Rhodesian missions, and north and south of the Zambesi, and even down in Zululand, I found boys and girls from Solusi working as teachers and right-hand helpers. And there are yet more coming along, studying hard, and growing into an experience in the truth. Eleven out-schools are operated from this mission, the farthest about eighty miles away.

"Where do these boys come from?" I asked Brother Robinson.

We sat on the school platform, built of earth, and looked down on row after row of bright-faced boys and girls sitting on the benches, which were also built up of plastered mud, hard-dried.

"They are from this part mostly," he replied; "but we have a dozen or more from tribes beyond the Zambesi."

These have been years of earnest mission effort at Solusi, since the pioneer party, led by Brethren A. Druillard, P. J. D. Wessels, and F. Sparrow, rode in from Bulawayo across the Guai River, and pitched camp here among thick bush. Meantime the believers in our home churches have been giving and praying for African missions. As today we see the work spreading, and the leavening process going on among the tribes far and near, we know that the labor of love has not been in vain. It is worth while. The day of God will so declare it; for souls have been won to Christ. If those among our pioneers in Africa who are sleeping—in the cemetery here, and down at Kimberley, and at Cape Town—could speak, we know they, too, would say it is worth while.

Still the calls come from tribes beyond. Our missionaries plead for more men and more means, by which to keep the work following on after the ever-advancing providence of God.

W. A. S.

Notes From the Field—No. 2

LEAVING Boulder, Colo., we spent one day in Colorado Springs. Here we were entertained, with the old-time spirit of hospitality, at the pleasant home of Brother and Sister William Eames. It was a great pleasure for us here to meet Brother Frank Mills, who returned some months ago from Korea. Brother Mills has greatly improved in general strength, although he is still far from well. He hopes, however, that after several more months spent in Colorado he will again be able to take part in the work which has come to be the joy of his life.

We also found Elder M. A. Altman

and his family earnestly at work for the upbuilding of the Lord's cause in this important city. Through his earnest labors and those of the faithful brethren and sisters in this city, a neat house of worship is nearing completion. The work has proceeded slowly, as they are determined that the building shall be erected without incurring debt; and in this purpose the Lord is signally blessing their efforts. It is comparatively easy to erect church buildings on borrowed money, but it is discouraging for the congregation to be placed for years under the grinding load of a church debt. It may require greater faith and more earnest efforts to raise the money before the building is erected, but we believe that the joy will be heightened when the worship is conducted in a building dedicated to the Lord free from encumbrance. We rejoice to see the spirit manifested by Seventh-day Adventists during the last few years, to rid their institutions and organizations of the burden of debt. This spirit should be encouraged, and earnest efforts should be made by our brethren and sisters everywhere to clear off the debts which may be hanging over their meetinghouses or institutions. God desires us to be free men and free women in Christ Jesus. We know of nothing else that will so make a man a prisoner, and hold him with such a ruthless and deadly grasp, as a great debt.

Our academy home at Lodi, Cal., seemed indeed a Bethel of rest as we reached it on Friday evening, at the beginning of the Sabbath. A very pleasant Sabbath day was spent at this important center of our work in California. The school buildings, three in number, are located one and one-half miles south of Lodi, in a highly favored section of the great San Joaquin Valley. Orchards, vineyards, and gardens greet the eye at every turn. The school owns twenty acres of fertile land, and rents ten or fifteen acres. This land affords opportunity for a number of students to earn their way through school from year to year, and very materially contributes to the income and upkeep of the institution.

We found an enrollment of one hundred students in the academic grades, a fine class of earnest and sturdy young men and women, who, apparently, have come to the school for the one purpose of securing a preparation for rendering efficient service in this closing work. Between eighty and ninety boys and girls are attending the church school. Thus more than one hundred and eighty students are brought together under one school management. Prof. J. H. Paap is principal of the school. With him are associated the following-named instructors: W. B. Payton, George McCready Price, W. B. Taylor, Fred T. Oakes,

L. E. Westermeyer, Miss Beatrice Haines, Mrs. J. H. Paap, Mrs. W. B. Taylor, Miss Hilda Paap, Mrs. F. T. Oakes, George B. Morrison, Miss Stella Voris, and Miss Alma M. Fink.

In addition to the preceptor's work, Brother W. T. Taylor conducts a class in carpentry. He displayed with justifiable pride some excellent specimens of the handiwork of the boys engaged in this industry.

A large constituency have established homes in Lodi, in the neighborhood of the academy; hence the greater part of the students are day students, there being only about forty students in the homes. It was our privilege Saturday night to attend the reception given by the faculty to the students of the school, and to listen to a musical program of unusual merit, reflecting great credit upon the musical instruction afforded by the institution.

This was our first visit to Lodi, and we were surprised to find such a large gathering of our people. The church here numbers between four and five hundred. It was our privilege Sabbath forenoon to listen to an earnest sermon by Elder E. E. Andross, the president of the Pacific Union Conference, and in the afternoon to speak to the brethren and sisters who came together for a special service. Elder D. T. Fero, whom we had known many years ago in the East, is pastor of the Lodi church, and although hastening toward threescore years and ten, is doing faithful and efficient service.

We were glad to learn of the cooperation between the academy and the church, and that the brethren and sisters in this center are heartily sustaining the institution which has been established among them. Our churches that have institutions located near them enjoy great opportunities, and also share great responsibilities. Directly and indirectly, every school is affected by the spirit of the community in which it is located. The spirit of the church will be reflected in the lives of the students. How necessary that our brethren and sisters should recognize this, and that the influence in their homes and in the church should be of a character to build up and to strengthen the things of God, rather than to demoralize or tear them down. Those who have been placed in charge of our institutions are laboring under heavy burdens. They do not need our criticism, but our prayers. We believe that the school in Lodi is doing excellent work, and that, in the hands of God, this institution can be made a powerful factor in preparing laborers for this cause. A godly number have already gone out from this school into places of responsibility; and we believe that from the earnest young men and women in the

school at the present time, many will be found to go out at the call of the Master, some, perhaps, to earth's remotest bounds, to give the message of the soon-coming kingdom.

F. M. W.

The Law of God

It is a common saying, "The majesty of the law." It means that the character and genius of a government are embodied and expressed in its laws. The words of Inspiration declare to us the majesty of the law of the Most High.

The Character of God's Law

The infinite perfection of the divine character is reflected in it:—

"The law of the Lord is perfect, converting the soul." Ps. 19:7.

As God is holiness, and justice, and goodness, so also is his law:—

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

Its Office

The law of God gives knowledge of the righteousness of God:—

"Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7.

It marks every departure from righteousness as sin:—

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

It is not a code merely for the regulation of outward conduct. It is the moral law—the primal standard of righteousness established by the Creator for his creatures. There is not an impulse of the inmost soul that is not reached by it. It is the word which, living and powerful, is—

"sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

Face to face with this holy law, we hear in it the voice of God saying, "Be ye holy; for I am holy." Every soul must confess its guilt before the searching power of God's law. All things are naked and open to the eyes of him with whom we have to do. "Guilty!" we confess. Left alone with our guilt, there could be no ray of hope.

"The threatenings of the broken law
Impress the soul with dread;
If God his sword of vengeance draw,
It strikes the spirit dead."

Thank God, we are not left alone; help is laid upon One mighty to save.

"But thine illustrious sacrifice
Hath answered these demands,
And peace and pardon from the skies
Are offered by thy hands."

God's Law From the Beginning

The law of God was from the beginning. When Adam sinned, he trans-

gressed this holy law; for "sin is the transgression of the law." God's law was not committed to written form until the days of Moses, when the Lord began to give his written revelation to the children of men. But from Adam to Moses the precepts of the law of God were teaching righteousness and convicting of sin:—

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law [the giving of it at Sinai] sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses)." Rom. 5:12-14.

The declaration of this scripture is: Without the law there can be no sin. But sin and death were from Adam to Moses, in whose day the law was spoken on Sinai; therefore the law of God was in force from the beginning. Its precepts were witnessed to by every preacher of righteousness raised up by God in the days before the deluge and in the patriarchal age following. Of Abraham the Lord says:—

"Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

In Egyptian bondage the children of Abraham must have lost much of the purity of God's truth; yet the Lord held them responsible to know his law—the Sabbath precept particularly—before they came to Sinai, or ever he had proclaimed the law in their hearing. He tested them in the matter by the giving of the manna, as he said,—

"That I may prove them, whether they will walk in my law, or no." Ex. 16:4.

From the beginning, God's holy law demanded the loyal obedience of every human being.

Proclaimed Anew at Sinai

The Lord had delivered the people of Israel from Egyptian bondage that they might serve him and make his ways known to the nations. This was according to the promise made to Abraham. To them was committed the written revelation of God, and through them was to come in the fullness of time the promised Messiah.

While the Lord at this time "made known his ways unto Moses," and there was begun the written revelation which grew into "the volume of the Book," the Holy Scriptures, one portion of revelation was not left for the prophet of God to speak or for the inspired pen to write. The Lord proclaimed his holy law with his own voice, and gave to men a copy "written with the finger of God." Moses said of this:—

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto

you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

This display of majesty and glory indescribable was designed to teach how sacred and holy is the law, and to cause men to fear to transgress its precepts. Ex. 20:20.

It was not for themselves alone that the law was committed to Israel. They were to teach the truth to others. As the New Testament says, it was greatly to their advantage that "unto them were committed the oracles of God." Rom. 3:2. But they "received the lively oracles to give unto us." Acts 7:38. Through obedience to the divine law, they were to be a light to the nations:—

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them?" Deut. 4:6, 7.

An interesting comment upon these words is supplied by a speech of Phalerius, librarian to Ptolemy Philadelphus, king of Egypt. Urging the king by all means to secure copies of the sacred books of the Jews for his great library in Alexandria, Phalerius said:—

Now it is necessary that thou shouldst have accurate copies of them. And indeed this legislation is full of hidden wisdom, and entirely blameless, as being the legislation of God, for which cause it is, as Hecateus of Abdera says, that the poets and historians make no mention of it, nor of those men who lead their lives according to it, since it is a holy law, and ought not to be published by profane mouths.—*Josephus's "Antiquities," book 12, chap. 2, sec. 4.*

Unfaithful as the Jewish people oftentimes were, yet through their testimony and the dealings of God with them, the fame of the living oracles was spread abroad among the ancient nations.

One God—One Moral Standard

"There is one lawgiver." James 4:12. He is ever the same, and his law is the standard of righteousness for all mankind. There is not one moral standard before Christ and another after. Christ's death upon the cross because man had broken the law, is the divine testimony to all the universe that God's law can never be set aside nor its force suspended. Jesus opened his public teaching with the declaration:—

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall

be called great in the kingdom of heaven." Matt. 5: 17-19.

The moral law of ten commandments is one code, every precept equally sacred and equally binding:—

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10-12.

The law of God still speaks with all the force of that voice from Sinai, and it speaks to every soul on earth:—

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 19.

Thus the law of God convicts all men of sin, and would drive every one to Christ for pardon and for the divine gift of the grace and power of obedience.

The ceremonial law—the precepts and ordinances commanded for the sacrificial system—ceased with the sacrifice of Calvary, as all these ceremonial observances pointed forward to the cross. There can be no confounding of the moral law and the ceremonial law. The ceremonial law of types and shadows showed in itself that a primary or higher law—the moral law—had been violated, making necessary a divine sacrifice if transgressors were to be saved from death and restored to obedience.

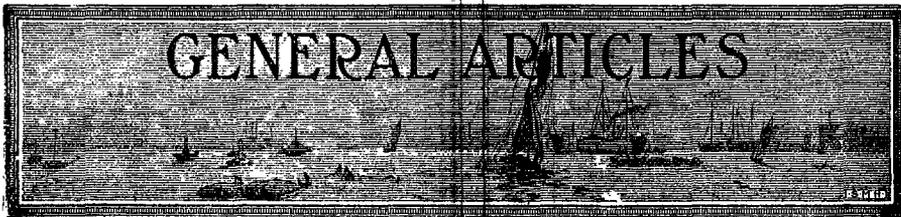
The Standard of the Judgment

The law of God's moral government, which is the rule of life for every creature, must necessarily be the standard in the great judgment day. The Scripture states the sum of all human obligation and responsibility in the words:—

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

Every son and daughter of Adam's lost race is judgment-bound, to answer before the law of God. Divine justice cannot abate a jot or a tittle of the requirements of the holy law, nor by any means clear the guilty. But divine mercy has provided the way by which God can "be just, and the justifier of him which believeth in Jesus." W. A. S.

Few things are more contagious than worldliness. It requires great courage and devotion to keep in the narrow way of consecration when the great throng of professed Christians have turned into Bypath Meadow. . . . Be sure of this, if you are to have a place among those who win the special praise of the King, you must be content to be in the minority. There will be but few spotless garments in the great throng.—W. W. Weeks.



The Bright Side

THERE is many a rest in the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevailleth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,

When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is ever a gem in the path of life
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure:
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate, slender threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

—Selected.

Fear No Evil

MRS. LUELLA L. HARMON

Now, when war and crime are increasing in the earth, we should turn to God's Word for comfort. Here we find precious promises for the weak and fearful:—

"But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." Prov. 1: 33.

"Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken." Prov. 3: 23-26.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1: 7.

"I sought the Lord, and he heard me, and delivered me from all my fears." Ps. 34: 4. "I will fear no evil: for thou art with me." Ps. 23: 4.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

"Fear none of those things which thou shalt suffer." Rev. 2: 10. What shall man fear? "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 7.

"O fear the Lord, ye his saints: for there is no want to them that fear him." Ps. 34: 9.

"Ye that fear the Lord, trust in the Lord: he is their help and their shield." Ps. 115: 11.

"There shall no evil happen to the just: but the wicked shall be filled with mischief." Prov. 12: 21. In these times of peril, remember, "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." Prov. 1: 33.

The Awful Responsibility

J. S. WASHBURN

SIR JAMES PAGET, late surgeon-extraordinary to Queen Victoria, in one of his addresses to students, uttered the following impressive words:—

"We sometimes see the beam of life and death so nearly balanced that it turns this way or that, according to the skill that may be cast into the scale of life. And surely, if we could gather into thought all the issues that are involved in the life or death of any man, the anxiety of ignorance at such a time would be intolerable. All is permitted to depend upon the skill of one. Conceive that one yourself: what would be your remorse if, when in their confusion and distress they look to you, you felt as helpless as themselves; your hand paralyzed by the fear of ignorance, your mind confused in that half knowledge whose glimmerings only show that more skill might save the dying man! Yet this must be the remorse of every one who will neglect the study of his profession, and yet dare to undertake its responsibilities."

If every physician realized the solemn responsibility laid upon him, surely he would study most earnestly to be successful in his life work, in which are involved the issues of life and death. If the responsibility of this temporal life is so great, what shall we say of the responsibility of the Christian teacher who holds in his hand eternal destinies, who may by a word turn souls toward heaven and eternal life, or may lay a stumblingblock over which souls may stumble into eternal death?

And every Christian, even the most

humble, is indeed a "savor of life unto life" or "of death unto death," and "who is sufficient for these things?" Not only our own eternal destiny, but the destinies of our friends, and even of our most casual acquaintances, are in our hands. Christ solemnly warns us that for every idle word we shall give account in the day of judgment.

May the solemn, the glorious responsibility be realized and accepted by every one of us, and may we enter into the joy of the Lord in the great day when he shall see of the travail of his soul and be satisfied. Oh, in that day when the mists of time and earthly imperfection have vanished, and we see clearly the eternal reality, how worthless, how empty, will appear those vain things which fill the minds of men, while the unseen, everlasting reality is utterly neglected or made only secondary! In him who would speak the word of *eternal* life, the King of *eternity* must reign alone, absolutely, even to the uttermost.

"The last reserve of earthly dross,
Means countless souls' eternal loss."

Philadelphia, Pa.

Consider Your Ways

D. ALONZO BRIGGS

It is our duty as Christians to endeavor to make the way of the Lord our way. He has promised to give his children one heart and one mind. It is also important to ascertain whether our feet are traveling in the path of the just, which "shineth more and more unto the perfect day." Let each of us examine his own heart to see whether he is drifting downward with the world, or building permanently upon the solid rock, which is Christ.

God sees us and understands all the thoughts and intents of the heart. There is nothing hidden from the Creator, whether it be good or evil. Solomon said, "The way of a fool is right in his own eyes;" but it is not so in the sight of the all-wise Being "with whom we have to do."

Paul, the great apostle to the Gentiles, after delivering some of the wonderful truths of the gospel, said, "Think on these things," that is, consider if your ways conform to these essential facts.

Why should we not at the close of each day "take stock" as to our spiritual standing with Him who is the judge of the quick and the dead? All must give an account on the day of judgment for every idle word and evil thought. How important to consider our ways and learn if we are in the faith! A good tree cannot bring forth evil fruit, neither a corrupt tree good fruit. The Lord preserveth the ways of his saints, because they are right ways. Are you thinking with care on your eternal welfare? If not, begin now, in order to be found spotless when Jesus comes.

Madera, Cal.

WELL-ARRANGED time is the best mark of a well-arranged mind.—*Pitman.*

What Is the Penalty of Sin?

C. P. BOLLMAN

NOTWITHSTANDING the fact that the Bible tells us plainly that "the wages of sin is death," there are found today comparatively few persons who really believe this statement just as it reads in Rom. 6:23.

The trouble is that too many think of man as a naturally immortal being, incapable of real death, and destined therefore to live on and on to all eternity, like God himself. Believing this, they must perforce believe either in the final restoration of all men or else in the eternal torment of some men. But both views are contrary to the Bible.

The Bible gives no intimation that "the wages of sin" means anything less than loss of life in the sense of forfeiting forever "conscious, intelligent existence." It may be freely admitted that there are in the Scriptures some things "hard to be understood." We have no divine warrant, however, for saying that "death does not mean death, but eternal life in misery."

The Bible, in both the Old and the New Testament, employs the strongest possible language to express utter destruction, when describing that which befalls the wicked. For example, in the thirty-seventh psalm we read: "Evildoers shall be cut off." Verse 9. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Verse 10. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Verse 20. "But the seed of the wicked shall be cut off." Verse 28. "When the wicked are cut off, thou shalt see it." Verse 34. "The end of the wicked shall be cut off." Verse 38.

If these expressions do not mean utter extinction of being, it is hard to imagine language that could in a natural and easy way convey that idea. But plain as these statements by the psalmist are, the prophet Obadiah seems to go even beyond him in this respect, when he says:—

"The day of Jehovah is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the nations drink continually; yea, they shall drink, and swallow down, and shall be as though they had not been." Obadiah 15, 16, A. R. V.

Surely this can mean nothing less than total destruction. But it is objected by some that while it does mean utter destruction, it is the destruction not of individuals, but of nations. We do not believe that such a view can be maintained; but without stopping to show that masses of men and not organized political units are meant, let us turn to a text that leaves no room for any such question; namely, Mal. 4:1:—

"For, behold, the day cometh, that shall burn as an oven; and all the proud,

yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Certainly this can mean nothing less than the literal and entire destruction of individual sinners. Call it "annihilation" if you will, but there is no escaping the fact that it is just what the Scriptures repeatedly assert concerning the end of the wicked.

Passing over to the New Testament, we find the same truth taught in language no less clear and positive. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

Man can "kill the body," that is, he can cause temporary cessation of existence, but he cannot kill the soul; or, in other words, cannot utterly destroy the one whose life he seeks. But God can do this, and the implication is strong that he will do so; otherwise the passage is without meaning. There could be no occasion to fear one who neither could nor would inflict condign punishment. But in the words quoted, our Saviour declares that God can destroy both soul and body in hell, and certainly he strongly implies that he will exercise this power in the case of the finally impenitent.

Another text in the New Testament that teaches the utter destruction of the wicked in definite and unmistakable language is Jude 7: "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Sodom and Gomorrha were utterly destroyed. Their site, if known at all, is now covered by the waters of the Dead Sea. The "eternal fire" whose vengeance they suffered was not eternal in the sense of burning eternally, but eternal in its effects. There could be no return from the condition into which the cities of the plain were reduced by it. Being once destroyed by this fire, they would never be rebuilt. Their ruin is everlasting.

The punishment, the destruction, that shall be visited finally upon the wicked is also everlasting. "These," said the Saviour, "shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25:46. It is not into "everlasting punishing," but "everlasting punishment." It is a condition that admits of no change, no surcease. Temporal death, the death to come to all alike, good and bad, ends with the resurrection. "All that are in the graves shall hear his voice, and shall come forth." John 5:28, 29. But not so with the second death. That death is inflicted by the fires of the last days; it is eternal fire in that its effects are eternal, or everlasting. The death that it inflicts is eternal death, a death from which there is no release.

"God is love." He knows no malice.

There is no revenge cherished in his heart. He kills only because in the very nature of things he cannot keep sin alive.

For sin must perish, and with it all shall die
Who to transgression cling, who God defy.

God cannot deny himself. He cannot be other than he is. And when he made the world, and ordained the laws of righteousness and life, he just as certainly ordained the results of unrighteousness, and established the penalty—death. Could the Creator put a premium upon sin by promising life to sinners?—No; for God cannot deny himself. God can forgive sins and give eternal life to the penitent soul, but he cannot make sin immortal by giving everlasting life to those who, hating righteousness, cling to transgression. The Lord will have a clean universe.

Tithing — No. 2

The Results of Faithful Tithe Paying

H. LOUIS MIGNOT

WHENEVER a faithful tithe is paid by the people of God, the gospel bearers are encouraged in their work. And so we read: "Moreover he [Hezekiah] commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithes of all things brought they in abundantly. . . . The children of Israel and Judah . . . brought in the tithe of oxen and sheep, and the tithe of holy things . . . and laid them by heaps. . . . Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest . . . answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." 2 Chron. 31:4-10.

Tithe Paying Indorsed by Jesus

When Jesus came to earth, he indorsed the payment of tithe. The Pharisees were very scrupulous and rigorous in the matter of its payment, even of the little things which their gardens produced. But while they were very particular in that duty, there were "weightier matters" which they had passed over. They had omitted the exercise of "judgment, mercy, and faith." "Execute true judgment, and show mercy and compassions every man to his brother." Zech. 7:9; Isa. 56:1. We are liable to fall into the same pit of pharisaism by our refusal to exercise the spirit of "judgment, mercy, and faith," and so merit the denunciation which fell from the lips of our Saviour upon the hypocrites of his day. He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and

have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23.

Notice carefully that Jesus did not denounce tithe paying, but the hypocrisy of the scribes and the Pharisees. On the contrary, he approved their payment of tithe, which will be clearly seen in the expression, "These [tithing the mint, and anise, and cummin] ought ye to have done, and not to leave the other [the exercise of judgment, mercy, and faith] undone."

Our Saviour has indeed beautifully set forth the importance of tithe paying. Men contend that the tithing system was abolished by the death of Jesus. We ask, Why should he abolish the sign or mark of his double ownership of the earth and of man? Is the earth no longer his? Is man no longer the purchase of his blood?

The Concluding Reason Why We Should Pay Tithe

Still another reason which we shall present on the importance of tithe paying, is that Abraham, whose children we are by faith (Gal. 3:7), paid tithe to "Melchizedek king of Salem" and "priest of the most high God." Gen. 14:18-20. Moreover, his priesthood was a type of the priesthood of Jesus Christ, our Saviour being a priest after his order. Therefore, as our father Abraham paid his tithe to Melchizedek, who prefigured the ministry of Christ, and as we are now living under Christ's ministry, it is obligatory upon us who claim to be Abraham's children to pay tithe to Christ, as Abraham did to Melchizedek, whose ministry typified that of Christ. For, said Jesus, "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. Christians are indeed Abraham's children, for so it is written: "Know ye therefore that they which are of faith, the same are the children of Abraham." "If ye be Christ's, then are ye Abraham's seed." Gal. 3:7, 29.

Offerings

We now have reached another phase of our subject, which is, "Shall we give offerings?" The answer to this question is, Yes! Besides the payment of tithe, we ought to give voluntary offerings to the Lord. The payment of tithe and the giving of offerings are of equal importance. This is plainly brought to our view in the third chapter of Malachi, where the church is accused by God of robbing him. Says Jehovah, "Ye have robbed me . . . in tithes and offerings." And those who have robbed him are declared to be "cursed with a curse." The tithe, as we have already seen, is the tenth part of man's income or increase, and the payment of it is man's acknowledgment of Jehovah's ownership.

What, then, do our offerings signify? Our voluntary offerings are the tokens of our love to God wrought out in action. Loving is giving, and giving is loving. "For God so loved the world, that he gave his only begotten Son" an offering on our behalf. That is the evidence and basis of true love. We in turn so love

him that we give to him, of whatever we possess, voluntary offerings for the advancement of his work.

He "so loved the world, that he gave," and we in turn catch his spirit, and so love him that we make voluntary offerings to him. Those who refuse to do so rob him of that service of love which is his due. Our cheerful offering is therefore our service of love in deed and in truth. And as love is the fulfilling of the law, and offerings are the fruits of love, therefore every child of God ought to realize the importance of making voluntary offerings.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" That is how the apostle illustrates the unfeigned love which each child of God ought to possess. It will work, for it is an active, living principle. He who possesses love, will offer his substance first to God and secondly to his fellow men. "Little children, let us not love in word, neither in tongue; but in deed and in truth."

May the Holy Spirit impress our minds with the importance and necessity of the payment of our tithe and the giving of our offerings to the Lord, so that his work in the earth may speedily be finished. Then shall our Saviour return with his reward for his faithful children.

Empire, C. Z.

Shall We Listen to Opposers?

ALLEN WALKER

IN all ages since creation, whenever God had a special message to give to the inhabitants of the earth, there were those who took it upon themselves to oppose the Lord's work. In some instances they seemed to hinder its progress for a time. But by studying the inspired history of these movements and the opposition which they had to meet, we have learned that God "doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" In many instances the most bitter opponents have been those who for a time were connected with the work and zealously supported it.

We are reminded of the experience of Paul in connection with the church at Ephesus. When about to depart from them, knowing that it would be the last time they would see his face, and longing to impart to them some instruction that would help to keep them steadfast in the faith, he did not forget to warn them against the opposers which would try to bring reproach upon his work. He said to them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall

men arise, speaking perverse things, to draw away disciples after them."

This parting instruction which Paul delivered to the church of Ephesus is "meat in due season" to the people of God today. For we are passing through a crisis like that which Paul foresaw would come upon the Ephesian church. But the question is, How shall we relate ourselves to those among us who arise and speak perverse things to draw away disciples after them? Shall we listen to their teachings? Shall we throw our influence on their side by attending their meetings?

In Eph. 5:6 Paul said, "Let no man deceive you with vain words." He then points out the only safe course for believers to pursue in order not to be deceived by the vain words of false teachers. He says (verse 7), "Be not ye therefore partakers with them." The inspired writer well knew that if the believers listened to the words of false teachers, they would be deceived and drawn away after them, and their final doom, as he tells them in verse 6, would be the visitation of the wrath of God upon them for their disobedience.

Now if it was disobedience to God for the Ephesian brethren to listen to the false teachers of their time, are not we disobeying God when we listen to those of the present time? If in listening to the "vain words" of false teachers, they were in danger of being deceived, are not we also? The only way they could escape being deceived was by not having any fellowship with them and by refusing to listen to them; and our only safety is in following the same instruction. If we refuse to do this, we are disobeying to the same extent that we would be doing if we were disloyal to any other of the Lord's commands.

The great danger of listening to these false teachers is set forth by the servant of God, in "Early Writings," pages 124, 125, a part of which we here quote; but it would be well to study carefully the whole chapter:—

"I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings. . . . The influence of such gatherings is not good. . . . God is displeased with us when we go to listen to error without being obliged to go. . . . The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him, and the power of his evil angels, and the light around us becomes contaminated with the darkness. I saw that we have no time to throw away in listening to fables."

This instruction is too plain to be misunderstood. And when God in his mercy sends us a warning in language so plain and emphatic, it is a serious, yes, dangerous thing to regard it lightly, and do the very thing which it warns us against doing.

In Revelation 14 God points out a definite message which is to go to all

the world just before the second coming of Christ; and the fact that God is using Seventh-day Adventists to carry this message is evidence sufficient to prove that all who are trying to oppose the work of this people are working against God. Said Jesus, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Then let us not cooperate with false teachers in scattering abroad, by attending their meetings and listening to their words, or even by assuming a neutral position.

Orlando, Fla.

The Motives of Service — No. 3

W. E. HANCOCK

The Nature of Sin a Motive for Service

A MOTIVE of service which is not sustained and directed by a true conception of the relation of the terrible nature of sin on the one side, and God's infinite love and grace on the other, is a temporary enthusiasm which will wane when its expectations are not realized.

Sin is of such a nature that it cannot be tampered with without involving eternal loss. It is a mistake so to emphasize the sovereign grace and infinite love of God as to obscure the dreadful nature of sin. God's infinite grace can save from its eternal penalty, and through his unbounded love he does forgive sin, and pardon the sinner; but, on the other hand, it ought to be realized that sin involves eternal loss which neither God's grace nor his love can restore to us. We need to realize today, perhaps as never before, that sin is the deadly foe of the human race; we ought to take a more positive attitude toward it in all its phases, social, national, and personal. When we truly sense the eternal loss which sin in any of its phases means to human souls, whether in Christendom or in heathendom, there will be a mighty work of conversion in the church as well as in the world.

Saving Not Only the Lost but the Loss

Hitherto we have been chiefly concerned in plucking brands from the burning. The promise held out to the sinner has been that he needed only to come to Christ in order to have all his past sins, with all their results, removed in a moment, and be as if he had never sinned.

But such is only a partial view, and does not fully set forth the nature of sin as God sees it. Sin is the one thing in all the universe that God hates. He hates it because of its eternal and dreadful results upon character. He has declared eternal war upon it, and Christ is the leader in this warfare. God promises, through Christ, to end sin, to destroy the devil with all his followers: through Christ he offers to make our sins as white as snow, and to save us from death, the penalty of sin; but we are not to believe that the catastrophe of sin does not involve an eternal loss to every soul; nor are we to gain the idea thereby that it can be indulged in by the individual without eternal loss to

his character, although he may escape damnation and destruction.

Not Less Work to Save From Sin, but More Effort to Prevent Evil

To realize truly the nature of sin is to understand better God's infinite love and justice. The converse of this is equally true; the more we know of God's love and character, the more "exceedingly sinful" sin becomes. It was a view of God's character which caused Job to repent in sackcloth and ashes. It was the same experience in Paul that made him a mighty warrior against sin, and sustained his unflagging zeal in one of the most arduous lives of the Christian era. This same motive is needed in the church now to help us personally to keep from sinning, and to stir us to aggressive activity against the great evils of the time which, in the young, undermine morality, destroy faith in God and religion, and put an ineradicable blight upon millions of lives. We ought not to work less for the individual already degraded by sin, and down in the gutter; but we ought to do all we can to prevent men and women from reaching that condition, thus heeding the admonition to Peter, "Feed my lambs."

What It Means to Hate Sin

To hate sin identifies our efforts and aim with those of Christ. When sin is seen in all its hideousness, contrasted with God's goodness and righteousness, we are not satisfied with a personal escape from condemnation. Our aim becomes at once blended with God's. We love righteousness, and we hate sin; we declare war upon sin; and we live in actual opposition to it. In his strength, we rise superior to the sorrow which sin brings; we gain strength from every temptation, and receive discipline from all the pain which it causes us. In this experience we learn individually that —

"Our crosses are hewn from different trees,

But we all must have our Calvaries;
We may climb the height from a different side,

But we each go up to be crucified;
As we scale the steep another may share
The dreadful load that our shoulders bear;

But the costliest sorrow is all our own,
For on the summit we bleed alone."

But the end of all this experience is not merely individual salvation. It lifts us into nobler and more sympathetic relation with the world about us. Our aims and efforts become identified with God's in saving men and women from the eternal loss which sin and sinning involves. We come to realize that the highest aim of the Christian life is not reward, but service; that we cannot be saved individually without saving others about us. We learn that we are blessed only as we become a blessing to others. Like Christ, we are not content to experience any joy wholly for personal gratification. With such a motive wrought into our lives by the inner experience of truth, a passion for serving others will be our supreme joy.



THE WORLD-WIDE FIELD



Keep Step With the Master

KEEP step with the Master whatever be-
 tide;
 Though dark be your pathway, keep close
 to your Guide.
 While foes are alluring and danger is
 near,
 When walking with Jesus you've nothing
 to fear.
 Keep step with the Master wherever
 you go;
 Through darkness and shadow the way
 he will show,
 The light of his presence your path will
 illumine,
 And make all the desert a garden of
 bloom.
 Keep step with the Master, nor halt by
 the way;
 What'er he commands you, haste to
 obey.
 Arise at his bidding, press on in his
 might:
 While walking with Jesus, you're sure
 to be right.

— Selected.

Indian Mission in Fiji

LILLIAN CHESSON

[So many have come from India to Fiji, that it has seemed best to start a special work for these people.—ED.]

THE experience gained in the sanitarium is truly invaluable to foreign missionaries. Indians, as a rule, are fearful of developing disease, and usually seek aid as soon as possible when they become ill. Their children may run about uncared for; but when they become sick, the parents manifest much concern and love.

When visiting the homes, the reason for so much sickness is apparent. One day I visited a sick mother lying in a dirty corner, covered with thick blankets, another thick cloth serving as a mosquito net. The young baby had a cold, and to cure it they had put on its head what seemed to be oily sawdust, as a part of the black art practiced by them.

In another home, partly occupied by poultry and used as a grain storeroom, we found a mother and a boy very sick, and all that protected them from the damp ground was a grass mat. We visited a Moslem family, who were rather suspicious of us; but after we had treated their sick, they made us a gift of some poultry.

A short time ago we attended an Indian wedding, the ceremony taking place at midnight. The bride was seated on the ground, covered with a sheet, and bedecked with ornaments of colored paper. The bridegroom's attire consisted of a pink skirt fourteen yards wide, a red coat, black socks, white shoes, and on his head what appeared like a wedding

cake covered with colored paper. The bride, who in this instance was only eleven years old, fasts with her people a day before the wedding, and during the ceremony sits between her father and mother, in front of the bridegroom and the priest. The bride first places her hands in those of the bridegroom, and Indian bread is placed on them by the priest, who then puts their great toes together and pours water on them, which the father of the bride catches in his hand and drinks. This ceremony is thrice repeated, and then the priest throws some rice over both bride and bridegroom. Afterwards the mother and the grandparents go through the same ordeal. Next the priest ties the end of the groom's coat to the sheet that covers the bride, and they encircle a pole, while the women screech weird chants, and the orchestra—composed of an Indian banjo, a clanging brass gong, and a deafening shotgun—tries to outdo the chanting. Parched rice is thrown over them, and after the presents have been received, the bridal party retire to a hut to talk and play dice till the feast at day-break. Marriage to them is destitute of that love which to us makes and keeps it so sacred.

Pray for these people, that some of them may attend the marriage supper of the Lamb.

What a Brahman Beggar Can Do in India

M. B. WOOD

A FEW weeks ago one of our masters [teachers] reported that the people of a near-by village were calling for a master and a school. So I sent the master back to confirm their former statement. They said that they would gladly furnish a room and a large number of pupils for the school.

This made us glad, and we sent the man to open the school. For a few weeks he had a good time teaching the children their letters and telling them Bible stories. They seemed delighted to think they were going to learn to read.

A Sabbath school was also opened, and last Sabbath they gave a small bag of rice and a potful of milk as an offering. But today all is changed. The master just came to my office and said that yesterday a Brahman beggar visited the village, as usual, to collect grain from the people, and hearing that a school had been opened, inquired about the man in charge. They told the Brahman that the master seemed like a good man and had his heart in his work.

Then he asked what the master told them, and they said, "Beautiful stories

of Joseph and Jesus." "Why," said he, "don't you know he is sent here by the *padice sahib* [missionary], and his object is to make you all Christians, and you will all be defiled?" Hearing this, they were all frightened, and said they would not have the school any longer. So today the master returned heavy-hearted and disappointed.

You say, Is there no way to show these people their error, and that education is better than ignorance?—No, not as long as that Brahman beggar visits that village for his daily dole; and no one can stop his visits as long as the people believe in him. In that village that Brahman is esteemed a holy man; and as the villagers prefer to listen to him and feed him rather than have their children educated, we are powerless to help them, except through our medical work and preaching in their streets. Thus you see some of the difficulties we meet in the work here.

Cuba and the Isle of Pines

A. N. ALLEN

CUBA and the Isle of Pines, which are under the same government, comprise what is known as the Cuban Mission field. We often receive requests from individuals and also from young people's societies for information regarding our work, so I will give a short report of the progress of the message here this year.

God's blessing has attended our efforts, and so far this is the best year the mission has enjoyed. Yet we are not satisfied, but desire to come still closer to God, that we may have much greater success. As we see the work still to be done, and realize our own weakness, we are led to seek God more and more for wisdom and power.

Our constant effort has been to sow the seed, and some fruit has been gathered. Several baptisms have already taken place, and other candidates are awaiting this rite. The visible results no doubt have been greatly limited by the scarcity of workers. But as it is we shall probably see an increase of about twenty per cent for the year.

Those who are already in the truth have been very faithful in their duties to God and the church. The tithes and offerings have come in encouragingly. About seven dollars a member has been received for each quarter so far this year.

Some sisters in a family who received present truth through the labors of Sister Adela Burgos, gave the mission all their jewels, among them some diamond sets, and the whole will probably bring about three hundred dollars. This offering is to help in the establishment of a training school in Cuba.

In January our training school sent into the field a goodly number of earnest young people to canvass. The first of September they had delivered over ten thousand dollars' worth of books. This enabled several to return to school in September with their scholarships paid. Nearly all the books sold this year have

been religious books, such as "The Great Controversy," "Daniel and the Revelation," and "The Coming King." We hope to see many come to a knowledge of the saving power of God by reading these message-filled books.

It was my privilege recently to spend four days at our school in Santa Clara, and I think I never saw a better spirit in any school. All were earnestly applying themselves to their studies, determined to prepare for efficient service in soul winning. This is the great object kept ever before the students by their teachers.

In January many will engage in the book work again, while we hope to see others enter the Bible work. We are of good courage amid all the difficulties, and ask an interest in the prayers of God's people in the homeland.

Arriving in Peru

ON reaching Arequipa, Peru, where it was arranged for Brother Achenbach and his wife to spend some time in studying Spanish, he writes:—

"We arrived here July 30, and are grateful to the Lord for the safe journey. I enjoyed the trip very much. It became somewhat tiresome toward the last, but on the whole it was interesting. Miss Sauerwein and Mrs. Achenbach, being seasick, spent considerable time in their berths. I did not have even the slightest symptoms of the malady.

"We feel as if we had come to another world; everything is so strange and unlike what we were used to seeing in the States. However, we are glad we are here, and hope we shall be able to be of some use in this field.

"When we arrived at Callao, we were met by Brethren Maxwell and Westphal. They took us ashore, and we spent a few hours with them in their homes. At Mollendo our vessel anchored about half a mile from the shore. As the water is very rough there, we were taken ashore in a small rowboat. It looked like a dangerous undertaking, but we landed safely. At the dock, or landing, a chair was let down for us to sit on, and then we were hoisted by a derrick onto terra firma.

"We had made the acquaintance of some men who were going up the mountains, and they helped us in securing our tickets. As only Spanish is spoken, it is difficult to get along without a knowledge of that language.

"At Arequipa we were met by Brother Kalbermatten, who is working in this city. We are quite comfortably located. We rented two rooms near Brother Kalbermatten's home, and shall remain here for some months, studying the language. Brother Kalbermatten speaks German and a little English, so we are getting along nicely.

"There surely is a great field here for work. The people need not only the gospel of salvation from sin, but also instruction in sanitation. Every day we see conditions which impress this forcibly upon our minds.

"Miss Sauerwein left last Sunday for

La Paz. Mr. Knowles, an ex-ambassador from the United States to Peru, was going to La Paz, and he said he would see that she arrived at La Paz safely.

"A man to whom I have given a few treatments, invited Brother Kalbermatten and me for a horseback ride yesterday afternoon. We went out to a spring called the 'Water of Jesus.' There is a large bottling factory here, where water is bottled to be sold in this city and in other places.

"We are of good courage, and are endeavoring to get the language speedily, so we can be used successfully in

Brother Innis expects to start tomorrow or the next day for Esquintla, to sell books, and we hope and earnestly pray that he may have success, in spite of the poor financial condition of the country. Pray for us, and for Brother Innis especially.

Guatemala City.

Danish West Indies

F. HALL

It was advised by the superintendent of the field that I leave Tortola and make this place, Christiansted, St. Croix, my field of labor. I landed here August 4, and found a little church endeavoring to hold up the light before the inhabitants. Some were bearing heavy burdens, while others were careless and indifferent. What each one needs is the spirit of consecration to God and his cause. A time like this demands much prayer.

The Sabbath day is generally spent in religious exercises. There is an excellent young people's and church missionary society combined. Twelve substantial young people attend the home Bible class three times a week, and are making rapid progress. At the end of each month I give them an examination in Bible doctrines. This they enjoy very much. There are about fifteen

candidates who are being prepared for baptism. I am glad for the privilege of instructing these young people for the Master's service.

Lessons on health principles, especially on temperance, dietetics, and hydrotherapy, are being given every Monday night. These health talks generally reach men and women who are not interested in their souls' salvation. In this way they come to know of the gospel. The lessons, being practical, teach them how to care for themselves in their own homes.

All the members of the church are health reformers. If the ministers in all our churches would live and teach the principles of health reform, the church members would follow; for example teaches better than precept.

Under the blessing of Him who went about doing good (Matt. 9:35), a poor



Photo by J. B. Stuyvesant

NEW WORKERS ENTERING GUATEMALA AND SALVADOR

At left, C. F. Innis and family; at right, John L. Brown, wife and child.

this needy field. Remember us in prayer."

Brother Achenbach and his wife will soon go on up to Puno to assist Brother and Sister Stahl in work for the Indians.

New Workers Entering Central America

J. B. STUYVESANT

JUST a few lines to let you know that we are rejoicing and thanking the Lord and the General Conference brethren for sending us the help for which we have been praying and looking so long. And now that these workers have actually come, I am sending you a picture of them which we took the other day.

Brother and Sister Brown have gone on to Salvador, and should reach there tomorrow or next day if the boat arrived at San Jose on scheduled time.

blind woman, whom the doctor had given up as incurable, has now been made able to see, by the scientific application of hot and cold water to the eyes and back of the head. She is able to do her housework with the utmost ease.

A mother brought her little boy, about three years of age, suffering from paralysis of both legs. I gave him a mild application of electricity, followed by simple massage. As the result of a carefully regulated diet, cold water applied to the spine, occasionally hot sand around the lower parts of the body, and sea bathing, the child is now able to walk.

Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform; but none should feel excused on account of ignorance or indifference on the subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple treatments. Mothers, especially, should know how to care for their families in both health and sickness. In any case, pure water is one of heaven's choicest blessings.

Suffering is seen on every side, but the day is coming when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35: 5, 6. The second coming of Christ will surely bring relief to all who love and serve him now.

We Need Not Understand

F. E. BELDEN

THE desert way He sometimes leads us,
The simple manna that he feeds us,
The humble work for which he needs us,
We may not always understand;
But while for Canaan gardens yearning,
God's lessons patiently we're learning,
The fiery pillar still is burning:
He leads — we need not understand.

The bondage which we've left, repenting,
The foe that follows unrelenting,
The deep, wide sea our flight preventing,
We may not always understand;
But we've a Father wise as loving,
Let faith his promises be proving;
Stand still and see the waters moving:
He rules — we need not understand.

Why to the bitter fountains guided,
When 'twas for crystal springs we chided,

Nor knew we prayed with heart divided,
We may not always understand;
But by the lonely pool of Marah,
The living water seemeth dearer,
And Christ, the riven Rock, is nearer;
Life flows — we need not understand.

And when we reach the Jordan River,
Where day's last shadows faintly quiver,
O may the arms of the Life-giver
Bear safely to the Promised Land!
Till then we trust the One who knoweth,
No storm forbidden ever bloweth,
No tear unnoticed ever floweth:
He knows — sometime we'll understand.

A GRUDGE doesn't hurt anybody but the man who harbors it.—Everybody's.



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.

To My Mother

IT is hard to speak the love we feel.
My mother, you who taught me first to kneel
And give my evening thanks to God,
Who first
Allayed with your own wisdom my
Child's thirst,
Who guided patiently my groping
hand,—
'Tis only now at last I understand
The half that you have done for me —
and oh,
I have no words to tell you what I owe!
It is so hard to speak my love. I pray
You'll understand the words I cannot say.
— Mary Carolyn Davies.

The Child and His Food

MANY mothers, in their anxiety to see their children eat heartily, make the mistake of unconsciously training them to be disagreeably critical of their food. It is no uncommon sight to see a child fretfully push away his plate, declaring that he does not like or does not want this or that. Usually he has in mind something that he does want, and very often he gets it.

One frail little mother of a remarkably sturdy son went through some such scene as the following each morning:—

"Now, darling, will you have some of this nice oatmeal and cream?"

"No!" Henry was as emphatic as his mother was conciliatory.

"But it will make you grow."

"No!"

"Please — just a little, for mother — that's a good boy."

"NO!"

"Well, what should you like to eat, dear?"

After much coaxing, the young autocrat of the breakfast table would give his decision. Perhaps, having asserted himself, he would "exercise his individuality" by accepting the food first offered. Often he would call for something not on the table, which, as likely as not, must be especially prepared. To wait did not trouble him; for "piecing" was already a habit, and he rarely came to the table really hungry. And his mother, actuated by the idea that what her son liked and wanted, and therefore "relished," would be the best thing for him to eat, continued to cultivate and serve his whims. In this particular case, circumstances rescued a charming and lovable child from developing into a captious, critical man,

whom nothing could please; but too often the seed thus unconsciously sown in the child's mind by a doting mother bears its full fruit in the man, and his wife and friends must later suffer from habits that need never have been formed.

A Thankless Bondage

Twenty years ago a lovely young woman married, and went to live on a pleasant farm. The view from her kitchen windows would delight the eye of an artist, while the grove of fine trees near the house sounds a constant invitation to the enjoyment of the out-of-doors. A sparkling, joyous, happy-hearted girl she was, and she developed into an absolutely unselfish wife and a devoted mother. No time has she for "views" or idling. Her days are spent between the kitchen and the dining room, in an endless round of preparing and serving and cleaning up. Her husband has a "finicky" appetite. Never will he eat pancakes for breakfast, but every morning of the year he must have muffins. Two of the boys are equally decided — only they will not taste muffins, but must have pancakes. The third, and youngest, of the boys will have neither. Hot buttered toast, of just the right brownness, is his favorite breakfast stand-by.

Two of these men-folk like a certain hot drink every morning of the year, another chooses cold milk, while five-year-old Robbie, not liking either, has a special beverage prepared for him each meal. As often as not it remains untouched, but woe be the day when its preparation is omitted.

Multiplying this mother's work in getting one meal by the number of meals prepared and served in a day, and then by the number of days in a year, gives a quick answer to the questions that arise as to why her time is so largely spent in her kitchen, and what has become of the high spirits and zest for life that distinguished her girlhood.

Instead of such indulgence being a benefit to a child, it is a positive injury. What at first was only an imagined dislike, a mere caprice or whim, is developed into absolute distaste; and often he forms the habit of avoiding many plain, wholesome foods, which would give a healthful variety to his bill of fare. Moreover, mothers who take such a course are forging chains that will bind them to thankless bondage in later years.

It is well to look ahead sometimes, to see where certain tendencies, if indulged, will end, and to take steps to check them while the process will not be difficult for the mother or painful for the child.

Wisdom Is Needed

Of course children who are frail, or who have especially delicate digestions, should not be compelled to eat what "goes against them." The wise mother, while not forcing the child to eat what is really distasteful, will never allow the matter to become a topic of comment and question. If at a friend's table, she will quietly substitute a bit of plain food, such as a slice of bread. At home she will, until such time as seems suitable, avoid raising the issue. To say, every time a certain food is served, "Remember, father, John never eats beans," "Mary does not like grains," "Susie never tastes apple sauce," gives to these childish notions an importance they do not deserve, and has the additional disadvantage of fixing the impression in the mind.

One Mother's Resolution

One mother who had suffered many things from visiting children who ate little of the vegetables and other common foods placed on their plates, resolved to take a different course with her own son.

"When my son began to eat," she says, "I resolved that he should not be allowed to develop so many food whims, to cause him discomfort, and his mother, wife, or hostess annoyance in later life. From the first he was required to eat a small portion of all food suitable for him on the table. If he really disliked it, he needed only to take a small serving, possibly a teaspoonful; but the next time he was obliged to try it again. He was never allowed to express dislike for any article of food, and thus strengthen his prejudice against it; while his father and I were careful to keep our individual distastes to ourselves. As a reward, now at twelve years of age, our boy enjoys most ordinary articles of food, while he will eat without protest whatever is served him. His health is greatly benefited by a varied diet, to say nothing of the satisfaction the home caterer derives from a normal eater."

A Small Girl's Aversion

Occasionally a child seems to inherit, along with the color of his eyes and hair, a positive repugnance to some article of diet. From the time she was given her first "tastes" of solid food, Bettina evinced a strong dislike for rice. All other grains—boiled, puffed, or flaked—she ate with relish. Her mother was very particular to have the child's food served regularly, and of a variety and kind suitable to her age; she was never allowed to "piece," so she came to the table with a normal, hearty appetite. But no matter how hungry she was, it was a long time before she could be persuaded to swallow rice, whatever the disguise in which it appeared.

This aversion was never mentioned in Bettina's presence. Occasionally, as a matter of course, a tiny portion was offered, and it was understood that she would try to eat it. So well has this plan worked that now, at ten years, while she does not enjoy rice, she has so far overcome her former loathing that she can eat it when it is necessary. By taking this course, Bettina's mother helped her child to rise above a condition that otherwise would have held the mastery over her.

And herein is the substance of the whole matter. Every good, wholesome habit formed, every unreasonable whim and notion conquered, adds by so much to the child's equipment for a happy, successful, and helpful life. That is the goal of all true mother service, and it should never be lost sight of.

MRS. I. H. E.

Friends and Foes

GREAT things have small beginnings. A spectacle maker, Jan Leippersheim by name, living in Holland, invented a crude magnifying glass in 1608. Anton von Leuwenhoek, born in Delft, Oct. 12, 1632, improved this clumsy toy, and evolved a compound microscope which has become the most valuable sanitary tool yet devised by man. That first microscope was as far removed from the high-powered instrument of today as is the modern American from the savage. Yet by this faulty means, Leuwenhoek, naturalist, physician, and botanist, discovered certain minute bodies which he called "little animals." He made drawings of these, and today we know them for those useful friends and malignant enemies of man—bacteria.

We spend our days surrounded by another world, a living world of countless billions, invisible to the naked eye, silent, tireless, destroying the living, consuming the dead, useful in the sciences and arts, yet often followed by a train of sickness, suffering, and death. A curious paradox this; yet bacteria are at once the greatest friends and the fiercest foes of every living thing. Not animals, as Leuwenhoek thought, but vegetables, bacteria consist of two classes,—those which prey on living things, and those which reduce to its original minerals, fluids, and gases every dead thing which they attack. They are of various shapes, round like marbles or straight like little sticks. They grow in clusters, chains, and in pairs. They are ubiquitous. The dusty air, the earth and its waters, the interior of animals and plants all contain them. They cause the fermentation of foods, they make cheese, they produce disease; and some of them, when killed and injected into an animal, protect it against the very disease which they would have produced if living. Many of them live as harmless creatures in the body of an animal for years, only to kill their host when the opportunity presents. Their study has given birth to a science,

bacteriology, one of the foundation stones of public health.

Their mere presence does not necessarily produce disease. Recalling the parable of the sower, some bacteria fall by the wayside, some fall upon stony places, and some fall in good ground, and bring forth the fruit of suffering, perhaps of death. A normal, temperate life, free alike from the excess of idleness or overwork, the sound mind in the sound body, a cheerful, normal environment, these form the stony places in which bacteria take no root. The depraved appetites of mind and body, the dark and sordid atmosphere of penury, the nerve-racking and strength-undermining trades,—these prepare the good ground.

The great weapon against bacteria is cleanliness. The mastery over premature death lies to a great measure in our own hands. Clean persons, clean cities, clean workshops, and clean lives are the makers of public health. The United States Public Health Service and other sanitary bodies of this country are gradually bringing these facts home to the general public. In this way cleanliness is becoming more general, and the span of life in America is gradually being lengthened. All this is largely due to the microscope.—*Surgeon General United States Public Health Service.*

A Suggestion

POLISH your shoes. Do it every day. If they are white, keep them spotless; if they are black or tan, keep them shining. The few moments spent in this way will form a link in the chain of great-little things which go to make the sum of a well-groomed man or woman.

Some people go serenely on their way, apparently oblivious of the fact that the polish does not rival the lasting qualities of their shoes. No one with neglected footgear appears well-dressed, even though he be clothed in purple and fine linen. One day a gentleman who adds to his name the symbols of at least three degrees passed through our office. His attire was faultless—almost: but by that "almost" I remember him. Oh! oh! how those Oxfords did clamor for attention! Their color was nondescript, but I think they had been black once in the long ago; the laces were carelessly knotted; and the edges of the soles carried a liberal supply of Washington's red clay. Perhaps he considered shoe polish a nonessential; perhaps he had not "considered" at all, but was merely careless. However that may be, few of us can afford to neglect the little touches that count so much for neatness in personal appearance.

Shoes have been known to play a major part in the rôle of destiny. Their care may seem a very minor matter, but really it is no trifle. However high or lowly the "calling" you pursue, a commoner begs to offer this suggestion: Don't forget to polish your shoes!

LORA E. CLEMENT.

Why He Loved Her

"I LOVE my Aunt Ella the best of all," whispered six-year-old Harold to me. "Why do you love her?" I questioned him;

"Oh, she's never too busy, you see! Course, I love mother, and then I love you,

And father, and all the rest; But really and truly, cross my heart, I love my Aunt Ella the best."

Oh, the lessons we learn from the children's lips!

Harold's words gave me thought for that day:

To think that the busiest one of us all Was never too busy to play! Her manifold duties and burdens and cares

(Essentially urgent to me), She could put all aside for this dear little boy—

She was never too busy, you see.
—Fanny Sage Stone.

When the Wagon Sticks

WALKING along the street a few days ago, I noticed a three-year-old girl on the edge of a porch, holding despairingly to the tongue of a toy wagon which was stuck halfway up the steps. The child tugged and sobbed; she had encountered her first problem, and was unable to cope with it. I stopped and lifted the wagon a bit. "Now pull!" I said. The problem was solved, and smiles drove away tears.

As I passed on, the thought came to me: How many of us spend weary efforts and unnecessary hours like the child, making trouble for ourselves to conquer? Little, everyday annoyances are magnified until they assume overwhelming proportions; then we tug and tussle, jerk the toy wagon, and give way to grief.

I saw a woman make herself miserable when any other woman received attention. She could be delightfully vivacious until another woman drew a little attention, then she became dumb and sat apart, sullenly jerking her toy wagon, and wouldn't try to play fair. I knew a girl who said, "Life is a burden," because three nights in one week she was minus engagements. She felt it a sure symptom of waning social popularity. Poor little girl! Life is a serious affair when your toy wagon sticks so easily.

Then I met a girl who had cheerfully bumped her wagon over every obstacle; who laughed when she told of missing a penny out of her purse when a penny meant a great deal to her. You see the girl allowed so many pennies a week for her room, so many for food and so many for stamps to write home to her dear ones. So a penny lost meant one penny short to buy her five cents' worth of rolls.

While she sat pitying herself, she saw the mischievous penny peering inquisitively at her from under her trunk. Then she laughed, and there was great rejoicing over the penny that was lost and found. The same girl showed me a cozy little office furnished with the result of her own earnings, and bearing a neat sign: "Miss Blank, Notary Public and Stenographer."

It had taken many jerks of her wagon, and in the interval she had found time to help other women whose wagons had stuck—help them with tender sympathy, encouraging words, working at night to fix over some out-of-date garment, or making over some of her old clothes into little dresses for the children of a more unfortunate and poorer woman than herself. The charm of it was that the girl never dreamed she was a heroine, for she had jerked her toy wagon only when necessary, and considered it a very ordinary proceeding.

So you see the best way to get your own wagon over an obstacle is to help some one else tug. "Now, PULL!"—*Harriet C. Forrest.*

A Physician's Wise Advice to Girls

THE question of how a girl dresses is an important one. The male sex has always been trained to regard the female form as something sacred, to be concealed from public view; and several years ago none but an immoral woman would wear anything that would, in any way, display her womanly charms, or make her figure conspicuous.

Many of you have thought little about whether your dress was modest or not, the question of style taking precedence of all other considerations. Now that it has been brought to your notice, think it over, and do not let the matter of style make you forget the more important dictates of maidenly modesty.

By this time many of you are thinking how old-fashioned I am—and you are right. I am still old-fashioned enough to admire a modest, ladylike girl, and I am happy to say that there are still many more men and women like myself.

Formerly a woman who, for any reason, was compelled to raise her skirts, carefully lifted them just the smallest possible extent necessary; but now, with her transparent stockings of lisle thread or silk, such modesty has seemingly taken wings and flown. She must show off her finery, and with it her lower limbs.

Do you know that a certain class of men look for just such exhibitions of immodesty? Prove it for yourselves by observing a crowd of them standing at some exposed place on a windy day. They are liable to misjudge you also, and to address you in very plain, unmistakable language.

Another article of dress which has somewhat changed is the female bathing suit. I need not go into details, for you are just as familiar with the present style as I am, and somewhat more so. Suffice it to say that formerly the bathing suit for women was designed to be as neat, inconspicuous, and modest as possible. Can this be said for the present stylish ones?

And while speaking of bathing suits, I might comment on bathing conduct. Strange as it may seem to some of you, the rules of good breeding and refined behavior are as much to be regarded at this time as at any other. With the shedding of your street clothes for the delightful and healthful recreation of bath-

ing, you must not shed your refinement or morals. Familiarity is just as much, perhaps even more, to be resented at this time than at any other. Personally, I have been amazed by the carelessness, to express it mildly, in speech and action of many young women while bathing, their conduct at any other time or place being entirely different.

While on the subject, I might add a few remarks on general conduct. Be a ladylike, well-bred woman, no matter where you are. Coarseness, familiarity of speech or action, lack of good manners, of breeding, or of refinement are always glaring faults, no matter what the circumstances or where the place. To allow them or to be guilty of them is at the peril of your good name.—*Irving D. Stienhaurt, M. D., in "Ten Sex Talks to Girls."*

The Child Over Five

THE child over five has arrived at a crisis in his moral development. He does not now *feel* as much as he thinks and *reasons*. His will has developed. Formerly he did not separate himself very materially from his home; his family, his toys, his food. Now he begins to realize that he is a distinct personality, able to act independently of those about him. He discovers that he can break a law if he wishes; he may wish to do this because he is curious to see how far his own will is able to carry him.

Unless we understand this mental change in the child, we shall find difficulty in understanding him at this period. He does the thing we told him not to do, smiling up at us mischievously all the time. He is testing his pygmy powers against the world of law and order about him.

Have faith in the little one at this transition period. Above all, have patience with him. If he has learned obedience up to this point, through a daily routine of physical care, he will pass this period of revolt safely. To obey will have become a habit.

A help, though, will be to lead the child to a more reasoning view of obedience. Tell him a little of the laws of the city, State, and country; who make them, and why; and how they are enforced. Tell him frankly some of the results to the individual of law breaking, not terrifying him by visions of prisons and confinement, but helping him to realize that law breaking brings its own penalties, merited and unavoidable. In this connection it will be wise to show the child that he is being asked to keep the laws of the home to which all his family are as obedient as he is asked to be. These family laws include cleanliness, promptness, helpfulness, and thought for the comfort and the feelings of others. So many children never realize that mother and father have to "mind" just as they do. To realize this puts into the difficult phase of home discipline a feeling of "together" that often wins the battle for the right.—*Selected.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Rest by the Way

COME ye yourselves apart and rest awhile,

Weary, I know it, of the press and throng.

Wipe from your brow the sweat and dust of toil,

And in My quiet strength again be strong.

Come ye aside from all the world holds dear,

For converse which the world has never known,

Alone with me, and with my Father here,

With me and with my Father not alone.

Come, tell me all that ye have said and done,

Your victories and failures, hopes and fears.

I know how hardly souls are wooed and won:

My choicest wreaths are always wet with tears.

Come ye and rest. The journey is too great,

And ye will faint beside the way, and sink:

The bread of life is here for you to eat,

And here for you the wine of love to drink.

Then fresh from converse with your Lord return,

And work till daylight softens into even:

The brief hours are not lost in which ye learn

More of your Master and his rest in heaven.

—Selected.

Nebraska

THE summer campaign is about closing with us, although there are two tents still up, and a good attendance in each, with new believers being added to our numbers. At the workers' meeting in May we planned seven tents for the spring. Elder W. H. Sherrig was to take charge of a tent company in Omaha; Elder O. O. Bernstein in Lincoln; Elder G. J. Seltzer in Fairbury; Elder E. L. Cook in Red Cloud; Elder L. B. Porter in Cortland; Elder C. J. Kunkel in Lincoln, in the German; and Elder Fred Johnson in Saronville, in the Swedish. Since the camp meeting, two of the tents have been repitched, and good results are being seen. It is cold and frosty some evenings, but there are stoves in the tents, and the people are still coming.

Some of these efforts have proved very successful. More than forty are keeping the Sabbath at Lincoln. Eighteen of these have been baptized, and about a dozen more will be baptized October 23. Also in Fairbury and Red Cloud there will be additions to the membership. At the camp meeting in August there were

one hundred and sixty-four baptisms reported for the previous year. There were forty-one baptized at camp meeting, eighteen in Lincoln, and a dozen others will be baptized soon. Besides these, a number of others in different parts of the State are waiting for baptism.

Our lay members are also at work. One sister in Dunning, Nebr., began keeping the Sabbath through some Bible studies followed by reading. As soon as she was converted to the truth, she began missionary work. Last winter she called for a minister; Elder Cook responded, and baptized five. Now she is asking for a minister again, saying there are six or eight wishing baptism. Also in Grant and several other places some are waiting for baptism.

The book work in the conference is also doing well. The first nine months show sales amounting to \$12,255, while for the same period last year the sales came to \$8,926. This shows a gain of \$3,329 for the nine months. We set our goal for the year at \$15,000. We have three months to make the \$2,800 remaining, and have several men in the field. We feel pretty sure of our goal.

Our institutions are doing well. The sanitarium at Hastings has been full to overflowing since early last spring. Our crowded condition demanded another building. We were very anxious to build last spring, but the money was not in hand, and we waited. It is a great temptation, when the need is so great and money easily borrowed, to go into debt; but we were advised to wait, and now we are glad we did, for now the money is here, the building is up, and there is no debt. The patronage of the sanitarium at College View has also been extra good. Besides the repair work done on the halls and rooms in regular use, seven others that had not been used were fitted up. By the time they were ready, all but one were taken. At one time there were fifty-five patients in the building.

The Lord has truly blessed the work in this conference the past year, and many are rejoicing in this truth as a result.

D. U. HALE.

South Dakota

DURING the year 1914 the South Dakota Conference was able to raise twenty cents a week a member for missions. We hope to realize an equal amount at the close of 1915.

Twelve church schools were conducted in 1914, with an attendance of one hundred and fifty. This year we have nineteen schools in operation, with an enrollment of one hundred and eighty. We have twenty-three Missionary Volunteer Societies, with a membership of two hundred and thirty. The young people of the conference gave last year a little more than three hundred dollars toward supporting missionaries in China. This year they are supporting eight missionaries in India, which will mean a finan-

cial contribution of six hundred dollars. Thus far this year the Sabbath school offerings have been larger than for the corresponding months in the year 1914.

During the past winter Brethren Lair and Weatherly held a series of meetings in Mitchell, and as a result fifteen have been added to the church in that city. Mrs. E. M. Owen is now doing Bible work there, and through her efforts two or three have accepted the message. Last winter Brother M. E. Anderson labored in Clear Lake, where he raised up a church of about fifteen members. A series of meetings was conducted near Monroe, by Brother C. F. Cole, and as a result some decided to obey God and walk in the way of his precepts. With those who were already keeping the Sabbath at that place, a church of about fifteen members was organized.

Brother R. H. Wiper began labor in Sioux Falls about the first of the year, and has labored there until the present time. In his work he was assisted during the winter by Brother Lair, and during the summer efforts by Brother Cole. As a result of the work done, thirty-four have been baptized, and have united with the church, and eight or ten others are now keeping the Sabbath. The church building has been improved and somewhat remodeled, so it is a credit to our work in that city. Last winter Brother C. W. Rubendall held a short series of meetings near Ramona, which under the blessing of God were instrumental in reclaiming some who had become discouraged.

During the winter Elder Lovold labored near Breckenridge, where some accepted the truth. A church has been organized, and a church building erected, in which a church school is now being conducted. During the past summer Brethren M. E. Anderson and Alfred Youngberg held a series of meetings in Burke. God blessed their efforts, and more than thirty persons accepted the message. A church of forty-four members has been organized, and others expect to unite with the church soon. A good church building has been erected and dedicated free of debt.

Our annual conference and camp meeting were held at Watertown, a place of eleven thousand inhabitants, which has been practically unworked by our people. During the conference about \$4,500 was raised in cash and pledges for the benefit of missions and home work. After camp meeting, Brethren Lair and Weatherly, assisted by Brother Ray Hill, conducted a series of meetings. Twenty accepted the truth, and a church of twenty-eight members has been organized. As a result of the meetings held in Oldham, conducted by Brethren Rubendall and Gus Youngberg, four or five gave their hearts to God and decided to walk in the way of his precepts. The work there will be followed up by Brother Rubendall, and we hope to be able soon to organize a church in that place.

Brethren Lovold and Granlund conducted meetings in Toronto in the Norwegian language, and five or six persons accepted the message there.

In different parts of the conference during the past year, persons have accepted the message of the soon-coming Saviour, as a result of missionary work done by our brethren. It is a conservative estimate to state that at least one hundred and fifty have been converted to the message in this conference since

January 1. We praise God for the success which has attended the work during the past year, and we are praying for the success of the work this fall and coming winter.

E. T. RUSSELL.

Southern Idaho

THE work in the Southern Idaho Conference has prospered during the first nine months of 1915. Our membership has increased from 854 to 968. The efforts of the field laborers have been blessed. Two churches were organized last quarter—one at Buhl, where Elder B. M. Grandy conducted a tent effort, and one at Pocatello, where Elder F. D. Wagner and Brother Lee Moran have labored.

The tithe shows an increase for the first nine months of this year of \$1,040 over the same period in 1914. The offerings to missions show an increase of \$285.

Earnest efforts are being put forth to reach the twenty-cent-a-week goal. The territory in this conference is extensive—over 85,000 square miles. On account of this the expense of carrying on the work is quite heavy. Our members are loyal, and desire to cooperate in every way to further the message.

JAY J. NETHERY.

Western Oregon

WE had five tent companies operating in field work during the summer, resulting in one hundred and fifty-one additions to our church membership. One hundred and thirty-one of this number were baptized; the others were accepted on former baptism.

There has been great depression in business circles in the Northwest on account of the slump in the lumber market, caused in part by the European war. Work has been scarce, and but little money has been in circulation.

While our membership has increased, our tithe receipts the past nine months remain about as during the corresponding months of 1914, with an increase for the nine months of only \$800.

We have received in cash for foreign missions, not including Sabbath school offerings, \$7,650; for missions in the United States, \$300; for local work, \$4,600. The Sabbath school offerings have amounted to \$5,200, and the retail book and periodical sales to \$11,000.

Our foreign missions offerings at the time of our general camp meeting, including cash, pledges, and real estate which was decided to us, amounted to a little over \$19,000. However, it may take some time to sell the land.

The question of Sunday law enforcement is a live issue in this State, especially in Portland. As a result of the recent decision of Chief Justice Burnett, declaring the Sunday laws of the State constitutional, within the last ten days twelve grocers have been arrested for keeping open stores on Sunday. Mr. G. L. Tufts, of Berkeley, Cal., is here looking after affairs for the Sunday-closing advocates. We are keeping in constant touch with the actions of this band of men. In the meantime we are educating the public through articles in the daily papers, and by sending the journal *Liberty* to all judges, lawyers, justices of the peace, editors, and school superintendents.

We have twenty-three denominational schools in our conference, including our Laurelwood Academy. The schools are all well attended, and reported as doing good work. The academy has the largest attendance in its history. Its buildings are in excellent condition, property entirely free from debt, stock looking well, and at this writing it has six hundred dollars in the bank, with all the teachers' salaries paid up to date.

We have recently organized a church in the center of the city of Portland, which is well attended; and at the present time we are carrying strong evangelistic work on both sides of the Willamette River, with excellent results in prospect.

For all these things, and many others of like character, we are profoundly thankful to God. H. W. COTTRELL.

North Michigan

DURING the year the Lord has blessed us abundantly. We do not have many workers, but all are busy with the work God has given them to do. Since the first of January, 165 have been baptized, and our membership is now 1,000.

At the camp meeting this year four churches were received into conference membership, of which the one at Zeba is remarkable in this respect, that it is, as far as we know, the first church organized in the Ojibwa language. Another one is at Cooks, near Manistique, Mich. The other two are in the southern peninsula, one at Estey and the other at Star City. Since camp meeting time a church has been organized at Gladstone, where the upper peninsula camp meeting was held.

In the matter of mission funds, we have been steadily gaining in amount each year. This year we expect to go beyond that raised last year. There has been a financial depression in this conference, and it has been a matter of discouragement to some in raising funds, but, in spite of it all, the work is making progress. Our workers are few in number, but they are loyally doing their best to carry the message of truth to the homes of the people.

Elder E. W. Webster, who has done such efficient work for us in the past, has been called to Chicago to take up an important line of work. He was located at Mt. Pleasant, where we held our annual camp meeting, and where a good interest has been aroused by the work done.

We consider that, looking at the work from all viewpoints, this year has been the most prosperous one in our history. Surely the Lord is leading, and it is for us to follow in his leadings.

J. J. IRWIN.

Western Washington Conference

AFTER our good camp meeting in June our ministers and Bible workers were divided into seven tent companies. We bought not only a beautiful pavilion eighty by one hundred and twenty feet, but also two field tents forty by sixty feet. In most of the places where our tents were pitched, the interest to hear the truth was good from the beginning. Two tents are still up at this date, October 25.

Some persons in each location gave their hearts to God, and began to walk

in all his commandments. In Seattle between thirty-five and forty have already been baptized. At Bremerton, where the present truth had never been preached before, and where we had only two Sabbath keepers—an aged brother and his wife—when we began the tent effort, between thirty and forty now meet for Sabbath school and worship on the Sabbath. The interest and attendance have been good all the season. At times more came than could be seated. The donations received have averaged about one hundred dollars a month.

At the present time all our conference workers have been placed in charge of churches and companies to direct the Harvest Ingathering work, and many are having good experiences. Last year we used 18,400 papers, and received in donations over \$1,900. This year we ordered 21,500 papers, besides a goodly number in the Scandinavian and German languages, and we hope the donations will amount to considerable more than during any previous year, because we know the needs are greater.

Our academies and church schools, which number fourteen, are prospering. Our faithful, God-fearing teachers are doing their best, although with very little financial remuneration. May God bless our children and youth.

We have many evidences that the Lord is working upon the hearts of his people to be faithful in paying tithe and offerings. Although nearly everybody complains of hard times, yet the tithe for the first nine months of this year is about \$3,000 more than during the same period last year. For this and many other things we praise the Lord. We should be glad to have the readers of the REVIEW remember the Western Washington Conference in their prayers.

LEWIS JOHNSON.

The Florida Camp Meeting

ONE encouraging feature of the Florida camp meeting lay in the fact that the evening services were well attended by citizens of St. Petersburg, where the camp was located. The discourses, too, were of a character to impress favorably candid minds.

Elder G. B. Thompson was present, and labored earnestly in behalf of the spiritual welfare of all. Personally, I greatly enjoyed his association in the work. I was also more than glad to meet my old-time coworker in camp meetings, Elder Geo. I. Butler. Although well along in years, his earnest appeals were as his earlier efforts, in behalf of more and stronger devotion to the message of preparation for the Master's return. Elders Montgomery and Heckman also labored untiringly for the success of the meetings. Something of the influence of the services on the people in general is shown by the fact that after an inspiring talk of thirty minutes by Elder Butler, more than one hundred testimonies of praise were given in about twelve minutes. It was good to be present.

All the workers on the ground were kept very busy looking after the tasks assigned them. Elder Martin kept the daily papers well supplied with the interesting features of the meetings, Elder Heald led the music, while Professor Thiel and Mrs. Gregory kept the young people's meetings alive with fresh, stirring matter. Then there were meetings

for instruction in canvassing, home missionary work, and on health subjects.

The statistics of the conference as reported were very encouraging. There had been one hundred and thirty-four members added to the churches by baptism, and two new churches added to the conference. Three new houses of worship had been dedicated, giving each church in the conference, with a single exception, its own place for meetings.

The tithe advanced for the year to nearly \$1,000 more than any previous year, while the excess of the weekly twenty-cent offerings ran above \$1,600. In addition, the offerings in the camp Sabbath school, and in response to foreign mission appeals, amounted to nearly \$4,000. On the whole, the Florida people proved themselves to have generous hearts, and we may well believe that God will reward them according to his rich promises.

J. O. CORLISS.

Washington

SEATTLE.—The Sunday following the close of our camp meeting in Tacoma, Wash., found the large pavilion up and seated, ready to begin our meetings in Seattle. Arrangements had previously been made for a location as near the business section of the city as possible. We feel that the Lord especially blessed in the securing of our location, as it was in a place visible from many car lines; thus our tent stood as a monument of truth before thousands of people.

The attendance was good, it being difficult many times to find seats for all who came. It was encouraging, too, to see night after night the same faces. The very best attention was given, as the results of the meetings have shown.

As usual, the enemy of the work of God was on hand to detract as far as possible from the interest. We had just got started, when he began to bring forth his attractions to divert the minds of the people from the truth that all so much need at this time. First, a big convention erected its headquarters within a block of the tent, and just as it came time for our meeting to begin, the convention would start its musical program. Then just across the street a health lecturer held forth for several weeks. He mingled truth principles that he had received at our sanitariums with unseemly jokes and with errors. It seems the enemy is most successful in his deceptions when he can mingle truth with error. As a result, some of our audience attended these lectures, and soon grew cold toward the truth in its purity.

Besides the convention and the lectures already mentioned, there was a circus, a carnival, and other minor attractions. We hope that some of the thousands who passed the tent in going to these other places, may some day think of the mottoes and signs they saw as they passed, and be constrained to investigate the truth.

Those who attended our meetings regularly seemed to drink in the truth, and were anxious for more light. This was especially manifest in the way they crowded around those who had the literature to distribute. Each night we tried to give out something that would water the seed sown by the sermon. At times one hundred and fifty or two hundred leaflets were insufficient to supply those who desired them.

We secured the names of those that came forward for the literature, and thus compiled a very large list of interested ones. Then each week a workers' meeting was called in the afternoon, and all who so desired were given names of persons to visit.

The Lord blessed the effort put forth, and a goodly number stepped out into the light of truth. At this writing we have had three baptismal services. The first was in one of the beautiful lakes that are so numerous in and around the city. At this time fifteen were buried in the watery grave, while relatives and friends gathered on the bank to witness the scene. It made our hearts especially glad to see in several instances husband and wife go down into the water together as a token of their united determination to serve the Lord.

The subsequent services were held in the central church, and, in all, over thirty have been baptized. Many others have requested baptism, but have been advised to study more fully that they may be more firmly established before taking this step.

Nearly all the expense of the meeting was met by the donations given. One night, after we told of our financial needs, the audience responded with over sixty dollars. At other times the offering sometimes reached as high as twenty or thirty dollars.

The tent is now down, and we are doing our best to hold the interested ones together by having Sunday night services in the central church. The results are very gratifying, as the house is usually quite well filled, and the attendance is continually increasing.

We especially desire the prayers of God's people that those who are honest in heart and are now interested may be constrained, by diligent and tactful effort on the part of the workers, to obey the truth. When we look at the great work yet to be done in this city, and the few workers that are here to accomplish it, we are sometimes almost discouraged. But when we read the words, "I can do all things through Christ which strengtheneth me," we are encouraged to go forward.

J. F. PIPER,

S. N. RITTENHOUSE.

Chicago Italian Work

We are glad to report that the Italian work in Chicago is making steady and good progress. Sabbath, October 9, we had the privilege of burying three persons with Christ in baptism. These three have joined our church, which now numbers thirty. We have quite a number of interested ones, and a few are ready for baptism.

The Italian church school is again in operation this year, with an attendance of twenty-four. Seven grades are taught by Miss Amalia Eitel. If our school-room were larger, and we had more desks, we could have more pupils. This church school is proving a great blessing to our Italian work, and we are anxious to see our children saved and have them trained in the Lord's work. Some of the children will in time become valuable workers for the Italian people.

Our publication, *La Verita* (the Truth), is meeting with excellent success. We sold the last issue of the paper so readily that we decided to print one thousand more copies of the next issue.

Most of the papers are sold in Chicago, but brethren and sisters in other places where there are Italian communities have also circulated the paper to good advantage. Are there Italians in your neighborhood, dear reader? If so, we shall be pleased to mail you some of these truth-filled papers. The paper is a twenty-four-page quarterly, with a beautiful three-color cover. It is well illustrated. It contains a table of contents printed in the English, so that one may know what the paper contains. Many of our American brethren and sisters here in Chicago have been selling the magazine without being able to speak one Italian word. The paper speaks for itself; but as it cannot walk, it needs to be carried by somebody who believes in the goal, "The third angel's message to all the world in this generation." Now is the time to work. The Italians are everywhere, and their number is steadily increasing. We shall be pleased to furnish any one interested in this most important missionary enterprise, with sample copies of the paper. Drop us a postal card, and we will gladly furnish you any information we have on hand in regard to the Italians and our work among them.

Our literature offers a most splendid opportunity for every member to be an active missionary; and as the foreign work in this country is a most neglected part of this great cause, we appeal to you, dear reader, to help us give the message to the hundreds of thousands, yea, millions, of Italians in this country. All requests and orders should be sent either to the North American Foreign Department, 3645 Ogden Ave., Chicago, Ill., or to the undersigned, 1419 W. Austin Ave., Chicago, Ill.

R. CALDERONE.

Newspaper Work an Open Field

My observation and experience in newspaper work this past summer have given me a new vision of the great possibilities in this promising field.

No doubt the most powerful agency today is the press. It has outstripped the platform in its facilities to reach the people and to mold public sentiment. It makes and unmakes rulers, judges, and legislators. Its messages travel with the wings of the wind to earth's remotest bounds.

We have not always made the most of our opportunities of proclaiming in this manner the wonderful truths of God's Word and its message for this time. God, in his infinite wisdom, perfected this marvelous means of carrying the news of his everlasting gospel to all the earth in the shortest period of time. He is depending on us to embrace the opportunities presented to us on so many occasions, and to make known to the world through the press the knowledge of his salvation. But we are so timid and backward that we do not take advantage of this agency as we should.

At the camp meetings which I attended this summer, I was glad to see our conference presidents wide-awake in reference to this matter. A special press bureau man was appointed to write up daily reports for the newspapers. The newspaper editors vied with one another in seeking reports of our meetings.

At the Waterloo, Iowa, camp meeting, the Associated Press reporter visited the

camp grounds and informed us that word had been sent to him from the Associated Press headquarters in Boston to keep informed as to what Seventh-day Adventist speakers would say about the present world-war conflict from the viewpoint of the Bible prophecies. The writer's lecture on "The War and the Battle of Armageddon" was published in the Associated Press reports, and was read from Maine to California.

The Topeka *Daily Capital*, a newspaper of Kansas, with a circulation of over 34,000 copies, printed daily reports of the Emporia camp meeting, ranging from two to five columns; yet this camp meeting was located nearly one hundred miles from Topeka. It published a total of 436 inches of reports, or over 36 feet of solid matter, containing more than 20,000 words on the message for this time. Ordinarily it would take considerable money to get that much of our message into the hands of 34,000 persons.

An excellent plan was devised by the Kansas Conference to induce the Topeka *Daily Capital* to give extensive reports of the meetings in Emporia. An arrangement was made to supply 1,000 new subscriptions for a period of two weeks, covering the time of the camp meeting, and the newspaper in turn agreed to give full reports.

As a result of these extensive reports in the leading State paper, the Kansas City *Star* sent its leading reporter a distance of two hundred and fifty miles to secure a good write-up for its own paper. He was very favorably impressed with our principles, and said that our people supply the best-written reports that are sent to the *Star* by any denomination.

The plan of the Kansas Conference to supply 1,000 new subscriptions for two weeks, at two cents a copy, had good results, and ought to be put in operation at all our camp meetings and large gatherings.

Five laudable achievements were accomplished by this plan. These are as follows:—

1. Our people received full, printed reports of the principal sermons and proceedings of the conference.
2. The people had the opportunity of getting the message in their own homes.
3. It greatly stimulated the attendance at the meetings, and broke down prejudice.
4. It gave other newspapers an incentive to publish the reports.
5. The conference received one half of the proceeds from the subscriptions supplied. Thus, 20,000 words of our message were put into 34,000 homes, not only without cost, but at a financial profit to the conference.

When the Kansas Conference officials placed before the cameras the matter of obtaining 1,000 subscriptions, those present pledged themselves to the amount of nearly 2,000 subscriptions. Many of these papers were sent to members of their families at home, to absent church members, and to interested neighbors.

This past summer the Religious Liberty Department succeeded in defeating three Sunday law campaigns through newspaper agitation. These newspapers were supplied with strong articles setting forth the principles of religious liberty, and giving our reasons why religious legislation should not be encouraged in a free country. As a result, public sentiment was awakened, and the public officials took a strong stand

against such laws. We ought to take advantage of every opening to set our principles before the public through the press.

Our people ought to avail themselves of the facilities offered by the Press Bureau, which is prepared to send articles for publication upon any subject which arises relative to our great message. The Press Bureau is doing a wonderful work in getting the public press to herald the truth for these times, but it might accomplish a much greater work if our people throughout the field would ask to be supplied with suitable articles, to meet the various issues as they arise. All they need to do is to sign these articles and hand them to the newspaper editors. God has given us a remarkable fund of literature, and we ought to be thankful that his providence has also supplied world-wide facilities through which we can herald this message quickly to all men, without expense, through outside agencies. May the Lord open our eyes to our present opportunities. C. S. LONGACRE.

Field Notes

A NEW church has been organized at Penelope, N. Y.

FIVE persons recently united by baptism with the church in Atlanta, Ga.

A NEW church of twenty-one members has been organized in Toronto, Ontario.

A CHURCH of forty members has been organized at Bandon, southern Oregon.

ELDER B. PETERSEN reports the first baptism ever held in Manchuria, China.

THE church at Star City, Mich., has received eighteen new members by baptism.

THE workers at Eagle Bend, Minn., report the baptism of thirty-three persons.

TEN new members have been received into the Crawford, Nebr., church by baptism.

A SHORT time ago six persons united with the church at Johannesburg, South Africa, by baptism.

TWENTY-TWO candidates were baptized by Elder J. H. N. Tindall at Indianapolis, Ind., a few weeks ago.

TWENTY-THREE new believers were baptized in Boston, Mass., by Elder K. C. Russell, on a recent Sabbath.

A NEW church known as the West Side Seventh-day Adventist Church has been organized in Portland, Oregon.

THE new church building at Cedar-edge, western Colorado, was dedicated to the worship of God a few weeks ago.

A BUSINESS letter from Elder James Bellinger, of Whistler, Ala., states that since their camp meeting twelve have been baptized.

THE church at Mosheim, northern Texas, recently received five new members, and a Sabbath school has been organized at Oak Grove.

TEN adults have begun to obey the commandments of God as a result of the tent effort recently held at Lennoxville, Quebec.

ELDER W. H. BRANSON, of the Cumberland Conference, reports the organization of a church of nineteen members in Johnson City, Tenn.

A CAMP meeting for the colored was held in Guthrie, Okla., this fall. A splendid interest was manifested, and at its close eight persons received baptism.

THE report comes from Auburn, western New York, of the baptism of eleven persons, and the organization of a new church with twenty-nine charter members.

As a result of German work carried on in Sheboygan, Wis., eleven adults received baptism a few weeks ago. Seven persons have recently united with the Madison church.

THE tent effort for the colored in Greater New York is still being carried on, and fifty-two have accepted the truth and received baptism thus far. Elder J. K. Humphrey is in charge.

THROUGH the efforts of Elder and Mrs. C. G. Bellah, forty-two persons have now united with the company at Townley, Mo. Elder J. S. Rouse reports the baptism of seventeen persons, and the organization of a church of twenty-eight members, at Monticello.

ELDER T. B. WESTBROOK writes of the tent effort at Pueblo, Colo.: "At the closing service nearly one hundred came forward and signified their intention to be true to God." At Woodland Park seven have been baptized, and a church of nine members has been organized.

A RECENT letter from Elder J. W. Lair, of Watertown, S. Dak., says of his work in that conference during the past year: "Sixty-one have taken their stand for the truth. Thirty of these have been baptized, and the other thirty-one will soon take this step. About forty-five others are deeply interested. We expect to organize a church in this place soon."

A FEW weeks ago fourteen adults signed the covenant in Froid, Mont. At the close of the Kalispell tent effort fourteen united with the church there by baptism. Through the efforts of Elder Paul Iversen fifty-four new members have been added to this church since March, 1915. The organization of a Sabbath school and the baptism of nine new believers is reported from Victor, Bitter Root Valley. Brother N. C. Erntson writes of the baptism of five persons at Conrad.

BEGIN every day with God. Keep a clean conscience, and a good stock of Bible promises within reach. Keep a strong, robust faith that can draw honey out of a rock and oil out of the flinty rock. Never spend a day without trying to do somebody good, and then, keeping step with your Master, march on toward home over any road, however rough, and against any head winds that blow. It will be all sunshine when we reach the kingdom, and there is no night there.—*Theodore L. Cuyler.*

Publishing Department

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

Literature Sales During 1914

ELDER H. P. HOLSER, one of the pioneers in this message, in speaking of the publishing work in 1890, the year that our first canvasser was sent to a field abroad, says:—

"The past few years have taught us something of the part that the art of printing will act in the closing work. The publishing work is like the proposed machine of Archimedes, except that it has the advantage of having a place to stand to move the world; but the great power of the press will be of little effect if its products are not placed in the hands of the people. This work of circulating the printed page will, doubtless, be one of the greatest in the closing message."

These statements, written twenty-five years ago, were prophetic of what we are witnessing today. If our literature work did have the advantage of a place

given, one below the other, beginning with 1845. The total value of literature circulated during those forty years amounted to \$464,000. Beginning with the fifth decade, the chart shows the growth of the work year by year. We regret that this chart does not represent a steady growth upward, but, like Israel of old, when we arrived at Kadesh Barnea, in 1891, we turned back and wandered several years in the wilderness because of our unbelief. But, thank God, there were a few Calebs and Joshuas who never lost faith in our literature work, and who have had a large part in bringing about the splendid results we see today.

Our hearts were made glad when, in the year 1907, we passed the million-dollar mark. We then began to look toward \$1,500,000, and were able to pass this mark in the year 1910. Since that year, we have had our goal set at \$2,000,000. In the first part of 1914, we had high hopes of reaching our goal. When the war broke out in Europe, our faith almost failed; but the Lord has been better to us than all our hopes, and the year's summary, which we have just com-

lead us to exertions beyond human power. We should lose sight of the world and its attractions, and bend all our energies to spread the closing message. The climbing may be hard, but let us persevere. Soon the shining summit of glory will be reached, and oh, the bright fields of Eden that will then spread out before us! The eternal weight of glory will then be ours."

Shall we not at this time manifest the same faith and confidence in the possibilities and importance of our literature work?
N. Z. TOWN.

Educational Department

FREDERICK GRIGGS - General Secretary
W. E. HOWELL - N. Am. Div. Asst. Secretary

Ministerial Reading Course

THIS course for 1915 is now drawing toward its close. We have received quite a number of reports from readers who have already completed the course for this year, and all are looking forward with much interest to the course for 1916. The Educational Department is presenting to the autumn council recommendations on the reading for next year, and as soon as these are acted on, due announcement will be made.

The following letter that has just come in is a fair sample of what our readers are saying about the benefits of this course:—

"I received the new 'Gospel Workers' on the fourteenth of August. Since then I have carefully studied it through, marking many places of special interest to me. I had before this studied the old 'Gospel Workers' through twice, and I thought it could not be improved upon; but I have come to the conclusion that this new book is much more helpful to the workers.

"I sincerely appreciate the work of those who have labored in compiling this work. I am sure that Sister White was inspired to write these good things, and I am just as sure that the Lord gave much heavenly wisdom to those who arranged the subjects in this book. They have aimed at making a book that would be most helpful to our workers, and they have hit the mark. I am especially pleased with the helps for further study at the close of each section.

"In short, I am enjoying my Ministerial Reading Course very much, and if the Lord will help me, I will never give it up. I have already read once through the 'History of the Ancient World,' the next book in our course, but I plan to read it carefully through once more before reporting on it."

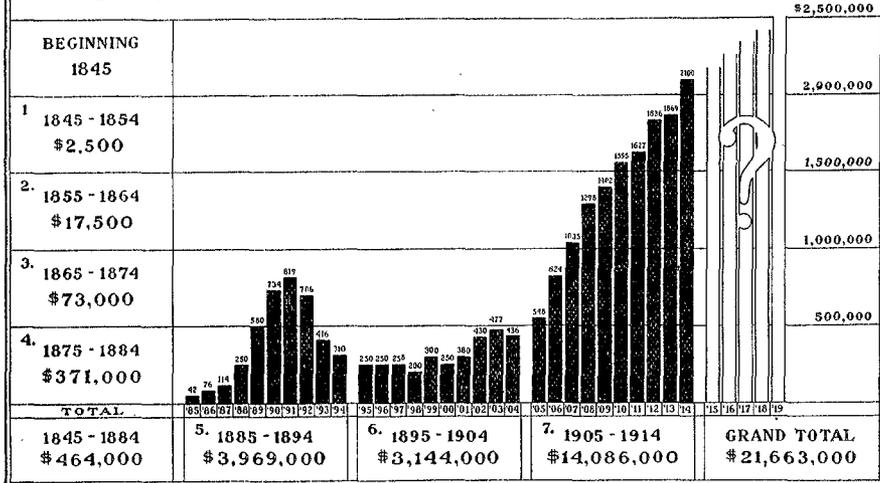
W. E. HOWELL.

Harvest Ingathering at Emmanuel Missionary College

ONE of the most enthusiastic reports on the Harvest Ingathering that we have received from our schools comes from Emmanuel Missionary College. President Graf writes:—

"We divided the whole school into nine bands, taking it for granted that everybody was going to have some part in the Harvest Ingathering. As a result, 131 students and teachers engaged in soliciting, 35 remained at home and contributed the proceeds of their work, and

SEVEN DECADES OF PROGRESS



to stand and was moving the world in 1890, how much stronger place it occupies today, and how much greater influence it is having in turning people's attention to the truth.

In 1890 we had seven publishing houses and branches, whose assets were \$959,260.95. We were publishing at that time 24 periodicals, and were issuing literature in 12 languages. At the present time we have 39 publishing houses and branches, with assets amounting to \$1,602,846.58, in which are employed 735 persons in the production of denominational literature. The last two publishing houses to be added to the list are that of Iceland, in the Far North, and that of the Philippines, in the Far East. Our literature is issued in the form of approximately 375 bound books, 350 pamphlets, 1,300 tracts, and 134 periodicals, in 89 different languages. There are 2,076 colporteurs engaged in the distribution of this literature, 885 in North America, and 1,191 in other countries.

With the close of 1914 our publishing work completed seven decades of history. The accompanying chart gives a graphic representation of the development and growth of this branch of the work during these years. At the left-hand side of the chart the first four decades are

pleted, shows a grand total of \$2,109,000, a gain of \$240,000 over the previous year. The grand total for the seven decades amounts to \$21,663,000. It is interesting and also encouraging to see that the value of literature circulated during the last decade is almost twice as much as that of the previous sixty years, and the amount circulated during 1914 is larger than the grand total for all the forty-five years from the beginning, in 1845, to 1890, when Elder Holser expressed such confidence in our literature work.

The question now arises, What shall our future records be? We have left space on our chart for the next five years, and have placed the possible goal at \$2,500,000. If time lasts, we believe that, with the blessing of God, we shall not only reach this goal, but pass far beyond it during the years indicated on the chart.

In closing his article, Elder Holser says:—

"The work of the colporteur will never move of itself. It will probably become more difficult as more of our publications are circulated and greater opposition is raised, but our increasing experience and zeal should far more than counterbalance the increasing obstacles. As we near the end, our faith should

23 are writing letters and helping in other ways; so that 189 had a definite part in the Harvest Ingathering. The total amount reported in chapel the next day exceeded \$400. The goal set for us by the union conference is \$500, and we are quite determined to reach it. The best we have ever done in the past was last year, when we gathered about \$150. The results obtained from this day lost from our school work have abundantly rewarded us for the effort put forth."

W. E. HOWELL.

Missionary Volunteer Department

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

Value of Missionary Volunteer Work in Australia

I HAVE been much exercised by the fact that we seem to be losing so many of our boys from the church. In response to an inquiry on this question, our Australasian Union Missionary Volunteer secretary bears a testimony concerning the value of our Young People's Missionary Volunteer Society that is worth passing on. She says:—

"In the first place I do not think we lose very many young men who have ever taken an interest in the young people's societies. The majority go to the school, and then into the work. We have a large number of young men in the work out here. Of course we have some who have never shown any interest. Some of these, especially where the fathers are not in the truth, have been put to work where they do not have the Sabbath, but I do not know of many.

"I really do not think we lose many who have attended our church schools, and have been interested in our young people's societies; but it is a puzzle to know how to get those who never attend the schools and societies, and whose parents are not interested enough themselves to influence them. We can only hope and pray and work."

Let church officers foster this work, and let us see that our young people share in the benefits of this organization, which is proving such a blessing to our youth everywhere.

M. E. KERN.

A Good Record

THE Missionary Volunteer secretary of the North New Zealand Conference, in writing about their last most excellent conference session and camp meeting, said some very interesting things about the product of the Avondale school:—

"It is interesting to know that of the twenty-four conference laborers in New Zealand, fifteen are ex-Avondale students and two are ex-students of the Oroua Mission School, formerly known as the Pukekura Training School, of this conference. The principal of the Oroua Mission School, his wife, and several of our café workers were at one time Avondale students. I am thankful for a training in one of our schools. The happiest years of my life were spent in Avondale, and to me it is a sacred spot.

Many of my schoolmates are now actively engaged in the Master's service, as ministers, Bible workers, teachers, missionaries, canvassers, or superintendents of mission fields. The principal of the Australasian Missionary College, and his wife, were my schoolmates. In England, China, Japan, the East Indies, the Solomon Islands, the New Hebrides, and other islands of the Pacific, these faithful student workers are giving the glorious light of the third angel's message to those whose minds have long been darkened by sin. Of the twelve workers in Fiji, nine received their education at Avondale."

A record like this might be written of each of our training schools. Well does the writer add:—

"What a boon our schools are to our young people! How many they save from the snares of the evil one! The safest place for our young people is in one or another of our institutions."

"The safest place!" How good those words sound in this time of peril. We rejoice to see so many students in our schools. But there are thousands who ought to be there that are not. Will not parents, church officers, and friends yet do something to get that boy or girl in their home or church into school this year? It may be the turning point of a life.

M. E. KERN.

A Situation to Remedy

THE leader of a Missionary Volunteer Society writes: "I am sure you haven't any adequate idea of the combined responsibility and pleasure, puzzle and embarrassment, with which I am struggling."

Among other perplexities it is said: "I find by reading the object and aim that there is not a member of our company who is eligible for full membership. The older ones are married people, all above thirty years of age; the younger ones are mostly children, and only one of them belongs to the church, and he is not willing to join or take any part, at least no responsible part, in the meetings. I have thought of continuing our organization as a Junior Society, for the sake of having an organization."

The last sentence indicates a desire not to drop the young people's work because it seems to be organized irregularly. That is right. What is wanted is reformation not revolution, better organization rather than disorganization, increased activity rather than cessation of effort.

At first thought it would seem best to continue with these older ones as the regular church missionary society, and to continue the children as a Junior Society. That may be just the thing to do. Much depends on local conditions. The following from the Missionary Volunteer Leaflet on "Organization," was approved by the General Conference Committee in 1908:—

"Where no organized church work exists, seek to enlist in the Missionary Volunteer Society all who will take part, till the church may enter upon organized work."

Since then the church missionary work has greatly grown, and there is not the need for the Missionary Volunteer Society's fostering the missionary work of the whole church that there was then.

It nearly always pays to "make haste slowly" when it comes to reorganization.

Organization is the means to an end. Never exalt the means above the end. Rather than cause any hard feelings by changes, go along as at present, and gradually bring out the ideals of our work which lead to the recommended form of organization. This will lead to a change of form. It is not a matter of the greatest consequence what this society of married people over thirty years of age is called, or whether it follows the programs recommended for the church missionary society or those for the Missionary Volunteer Society. Adults can usually follow young people's lessons better than young people can follow lessons prepared for adults. If these persons are "young married people" and want to be counted as young people, let them be counted so for a time yet—till they get older. Surely by the time the children of this society get to be young people, these older ones will step along and make room.

In regard to the age limit, the Educational and Missionary Volunteer Council in June of this year voted:—

"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."

As to the plan where the numbers of old and young are small, it was voted:—

"c. There is a great advantage in having young people meet together if they have good leadership, even though the number may be small. Where it is impossible to have a separate meeting, let old and young meet together, in which case the young people should still have a leader, or both leader and secretary, who shall report the work of the young people to the conference Missionary Volunteer secretary. In arranging for the meetings, the following plans may be used: (1) The program of the combined meeting to be arranged so as to include some features of the Missionary Volunteer programs; (2) if the majority in the combined society are young people, the society may be a regular Missionary Volunteer Society, and the adult members report to the church missionary secretary; (3) it may be arranged for each society to have charge of the meetings each alternate week."

As to the work for the children in this church, it would surely seem best, as they are so much younger, that they should meet separately. It is true that the Juniors are not required to be church members, but they are expected to sign the Junior pledge, which says:—

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

It may be that these children are not yet ready to take this step. It would do no harm, though, to keep up some form of organization, and work just as fast as possible to the point where there will be a band of earnest Christian children

who will become members of a Junior Missionary Volunteer Society. Until such time, the society need not be reported to the conference Missionary Volunteer secretary as a Junior Society, but that fact need not be emphasized with the children. The beginning of the real Junior Missionary Volunteer work may well be the organization of one or more prayer bands. M. E. KERN.

News and Miscellany

Notes and clippings from the daily and weekly press

— On October 19, Russia and Italy declared war on Bulgaria. It is feared that other of the Balkan States may become involved in the general European turmoil.

— Although President Wilson cast his vote in favor of woman suffrage in New Jersey at the special election held October 19, the cause was defeated by a large majority vote. This is the first test of the reception of woman suffrage in an Eastern State.

— According to statistics, there are over 18,000 regularly established libraries in the United States, containing more than 75,000,000 volumes. The number of volumes is an increase of 20,000,000 since 1908. Of the 2,849 libraries containing 5,000 volumes or over, 1,844 are classified as "public and society libraries," and 1,005 are "school and college libraries."

— The memorial to be erected in Washington, D. C., in honor of the late Mrs. Ellen Wilson has taken definite form. It is to provide clean and sanitary homes for the poor. The cost of the memorial will be about \$350,000. It will consist of two-, three-, four-, five-, and six-room flats renting for from \$7.50 each a month to \$17.50, and of a number of small stores, operated on a cooperative basis.

— John R. Mott has accepted the position of general secretary of the international committee of the Young Men's Christian Association. He succeeds the aged leader, Mr. Richard C. Morse, who has served in this position since 1869. This change in general secretaries is accompanied by a complete reorganization of the international committee and its work. Mr. Mott will still continue as chairman of the continuation committee of the Edinburgh Conference, and as leader of the World's Student Federation.

— Yuan Shi-kai, president of China, a few weeks ago, issued a mandate in which he said that he had received repeated petitions from representative Chinese and the Mongolian and Tibetan nobility expressing the unanimous opinion that the republican reform government is unsuited to the needs and conditions of China, and requesting him to follow the people's wishes by adopting a constitutional monarchy, so that peace be maintained. It was officially stated that the national assembly will be called early next year, and that whichever form of government is decided upon in the impending expression of the popular will, the government will be a constitutional one.

NOTICES AND APPOINTMENTS

Pacific Union Conference Biennial Session

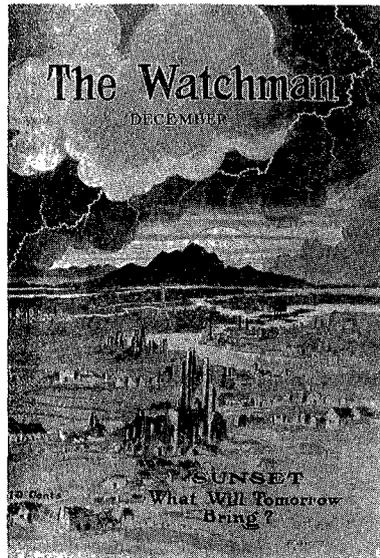
THE eighth biennial session of the Pacific Union Conference of Seventh-day Adventists will be held at Loma Linda, Cal., Nov. 28 to Dec. 2, 1915. At that time reports of the various departments will be received, and business pertaining to the conference transacted. The first meeting of the session will convene at 12 M., November 28.

E. E. ANDROSS, *President*;
CLAUDE CONARD, *Secretary*.

What Will the New Year Bring?

ANOTHER year is rapidly drawing to a close, — a year of strife and warfare beyond the sea; a year of financial hindrances and hard times in certain sections of our own country. Still, in spite of the conflict in Europe, this country has been signally blessed in not having been engaged in bloody combat in either Europe or Mexico. But as the old year is drawing to a close, the question naturally flashes before us, "What will the new year bring?" What does it hold in store for the fighting nations abroad? What has it in store for our own country? What does it hold in store for God's people?

The cover of the December *Watchman* pictures a sunset scene, the sun representing the



year 1915 drawing to a close. One of the leading articles in this issue is entitled "What Will Tomorrow Bring?"

Never have opportunities been better for selling our literature than now. We know not how much time we may have while there is yet peace and opportunity in this country to scatter our message-filled magazines, so it behooves us to put forth every effort to give our warning while times are favorable.

The *Watchman* is recognized as being a most easy seller, a magazine easy to get into the hands of the people. And where once it has been placed, the truths it contains will win their way into the hearts of the people. It is a splendid magazine to help break down prejudice.

The December number contains some most interesting and valuable information on a number of subjects. We wish to call particular attention to an article in this issue entitled "The Rush of Mighty Armies Toward Constantinople," by Elder Carlyle B. Haynes. The writer reviews the recent rapid developments in the southern zone of the European war, and gives a vivid picture of the rush of the mighty Teutonic and Allied powers as they are endeavoring to push their way closer and closer to the City of Mystery, and brings in some new phases on this question that have

not yet been mentioned in the *Watchman*. This article alone will sell the magazine.

A few other articles in the December number are: —

- Is Man Immortal?
- The Two Thrones.
- The Pope and the Powers.
- Christmas and Sunday.
- An American Prophetess.
- Affairs in Portugal.

Order a supply at once from your tract society, and see that all your neighbors and friends receive a copy of this good number. Remember it is the December *Watchman*. It is now ready.

Free Use of Stereopticon Slides

A SHORT time ago I visited the U. S. Public Health Service to secure information on the use of stereopticon slides. Incidentally I may say I had a very pleasant visit with one of the officers, who showed much interest in hearing of our activities in health work and in other missionary endeavor. A cordial invitation was given to utilize the material offered by the service.

Slides on various topics are shown by illustrated catalogues, which may be secured on request by any physician or health lecturer of responsible standing. The catalogues are sent to the applicant and returned under a United States postal frank, as are also the slides.

The following subjects are at present shown: Diseases of children, tropical diseases, tuberculosis, typhoid fever, smallpox, pellagra, mouth hygiene, malaria, hookworm, leprosy, bubonic plague, milk production, and rural schools.

Here is a good opportunity to secure slides for parlor lectures, class instruction, or other suitable use. Write to the U. S. Public Health Service, Washington, D. C., stating first and second choice of subjects desired. Ask for catalogue, and make selection of numbers. Return the catalogue and secure the slides, stating when wanted. Arrange to hold them as short a time as possible. L. A. HANSEN.

Publications Wanted

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

- N. J. Etheridge, R. F. D. 6, Abilene, Tex. (Mr. Powell's box).
- Mrs. N. L. Huling, Bartlesville, Okla. Papers, tracts, and books.
- G. S. Pinkard, 3606 Virginia Ave., Louisville, Ky. Continuous supply.
- Bertha T. Goin, 411 Fifth Ave., South, St. Petersburg, Fla. Continuous supply.
- Mrs. Addie Carroll, Afton, Okla. Literature, especially twelve copies of "Christ in Song."

Louis Judkins, R. F. D. 1, Lawrenceburg, Tenn. Papers and magazines, especially health literature.

Edward Quinn, Jr., 6 Hickory Ave., Takoma Park, D. C. *Signs*, weekly and monthly, and *Watchman*.

Change of Address

ELDER E. W. WEBSTER has moved from Mt. Pleasant, Mich., to 2932 Walnut St., Chicago, Ill., and all mail should be sent to him at the latter place.

Addresses Wanted

MRS. SARAH F. FEUTZ, Box 8, Loma Linda, Cal., desires information concerning the whereabouts of J. H. Neeley, J. A. Neeley, R. L. Neeley, Benn Lawson, and Joe Coleman.

Requests for Prayer

A SISTER in the West, who is suffering with rheumatism, asks us to pray for her healing. A Canadian sister requests prayers that she may be able to resist worldly influence which is being exerted to draw her from the truth.

An aged brother in Michigan, who is suffering with dropsy, desires that prayer be offered for his healing, in order that he may engage in self-supporting missionary work.

The Protestant Magazine and How It Is Being Received

THREE cheers for the *Protestant*! The best magazine I ever saw.—*U. G. Adkins, United States Commissioner.*

WITHOUT the *Protestant Magazine* for December, you will hardly be able to explain the good that Rome is now claiming to be doing for this country.

PLEASE send me your valuable *Protestant Magazine*. I bought a copy the other day and found it the best of the kind I ever saw.—*C. A. Ennis.*

I HAVE heard much about the *Protestant Magazine*, and have read some articles that were taken from it. I have never seen a copy of the magazine myself, but from what I have heard about it, I believe I should like to subscribe for it. Please send me your subscription rates.—*C. R. Sutton.*

I HAVE just finished reading the last *Protestant*. It is an exhibition of the cleanest, clearest demonstration of the fundamental truth of the gospel that I have ever read, and I am satisfied that there are but few of our people, much less other people, that ever get hold of the truth on this great subject.—*J. H. Morrison.*

OF course the *Protestant Magazine* needs no reference in this office, as it is one of the magazines we read with deep interest and implicit confidence in the accuracy of its articles. We should like to see every member of the organization reading it regularly.—*Secretary of the National Court Guardians of Liberty, New York City.*

WE in this State well appreciate the value of the *Protestant Magazine* to the cause of Americanism, and know that it is one of the best magazines published to combat Romanism, not because of any sensational statements contained therein, but because of its conservatism and accuracy.—*State Recorder for Illinois of the Guardians of Liberty.*

I WANT to express my sincere appreciation, as I have done before, of the spirit in which the *Protestant Magazine* is edited. With an admirable candor and directness, yet withal in a kindly and gentlemanly way, the *Protestant Magazine* sets forth the anti-Christian and un-American character of the Roman Catholic organization, particularly of its hierarchy. For this very reason I always pass on to others my copy of the magazine.—*Rev. O. F. Engelbrecht.*

I do not see how I have been able to do without the *Protestant Magazine* as long as I have. The dignified way in which you expound the tenets and teachings of evangelical Protestant Christianity and also oppose the political aims and ambitions of the Roman Catholic hierarchy in the United States, meets with my humble yet hearty approval. The *Protestant Magazine* is worthy of approval for its service in the cause of Protestant truth and morality, and I take great pleasure in recommending it to the reverend Protestant clergy and laity as well as to Orangemen. Every Protestant family should receive and read the *Protestant Magazine*.—*Supreme Grand Deputy of Iowa, Loyal Orange Institution.*

I AM taking fifty *Protestant Magazines* every month, and am also selling and giving away a great many tracts on Romanism. The *Protestant Magazine* is surely the best publication of its kind in existence, and I am selling it and giving it to business men and others in this city who are interested.—*H. H. Harmon.*

I THINK the *Protestant Magazine* is a very important magazine to circulate among our people, as well as among those not of our faith. Surely the time is ripe to put forth every effort to enlighten our people concerning the inevitable in reference to the Catholic movement in America, so we shall pledge ourselves to do all we can for the circulation of this magazine.—*Conference President.*

I HAVE been a subscriber to the *Protestant Magazine* for a year, and appreciate it very much; so I am inclosing you a money order for a three years' "indulgence." I have been a close observer of the trend of events for several years, and I think that the cause of Christianity is well served in having a fearless magazine like yours to espouse its cause. I admire your style, and wish you long and continued success.—*Robt. Richardson.*

WHY THEY LIKE IT

I heartily thank you for the twelve months of good, wholesome reading through your magazine. It fills a place not reached by the ordinary patriotic papers. Yours strikes at the root of the great evil when you teach the great Protestant principle 'The Bible and the Bible only.' I wish every Christian man in this country would read your magazine. It would make him a stronger Christian and a better citizen.

— A Protestant Subscriber.

I FIND quite a number of men working in Philadelphia in the interest of the *Menace* and *American Citizen*, but I can't find any who are pushing the *Protestant Magazine*. With your permission I should be glad to do so. I have gone so far as to give a certain worker sixty cents for a subscription, and he sent it back. I hunted him up and offered him the difference, if there was any, and he then said that he would not take my money as he did not know where to send the subscription. It was only yesterday that I found out that your magazine is published in Washington.—*Extract from a letter.*

WHILE handling that excellent June *Protestant* one day at the State Capitol, during a session of the State legislature, I sold a legislator one copy, and he immediately began to read "Why We Are Protestants," and was so impressed with the first paragraph that he got busy and sold twelve more copies for me to fellow legislators as they filed into the assembly room. A priest (Roman Catholic) also purchased a copy of the April number, saying that of course our editor was a fool to fight the mother church, but was so well-informed and fair-minded that he could read his writings.—*Mrs. R. O. Terry, Atlanta, Ga.*

INCLOSED find check for which send the *Protestant Magazine*, according to your fifteen months' offer, to the following fifteen names. They are the leading men of this place.—*Dr. L. L. Andrews.*

I CANVASED my audience at the tent effort I am holding here, for the *Protestant Magazine*, and as a result am sending you twenty-three yearly and six months' subscriptions.—*Carlyle B. Haynes.*

I HAVE been a subscriber to your magazine for the past year, and I wish to say that it is the only magazine or paper that I read from cover to cover. I have four more subscriptions, which you will find inclosed.—*W. C. Dulany.*

GLAD to send you inclosed money order for two dollars for two subscriptions to our excellent magazine and stanch defender of our faith, to the following two friends of ours. . . . To all our friends as they visit us we commend heartily our *Protestant Magazine*.—*T. A. Willson.*

THE *Protestant Magazine*, to which I have been a subscriber for the past six years, is certainly worthy of a prominent place in every library. The dignified tone of its contributions is certainly commendable. May the Lord grant you further prosperity.—*Rev. Wm. Schierbaum.*

YOUR magazine is a gem to be prized, and should be read and studied by all Christians and Protestants. It certainly has been a great help to me, and I thank the dear Lord very, very much and often for bringing your magazine into my hands; for by his help and the valuable articles and proofs in your magazine, I was able to convert my wife, who was a devout Catholic. . . . I am sure your magazine can aid others as it has aided me, and I will speak a good word for it wherever and whenever the opportunity presents itself.—*R. H. Behrendt.*

THESE men appreciate and circulate the *Protestant Magazine*. Do you?

THE PROTESTANT MAGAZINE

ADVOCATING PRIMITIVE CHRISTIANITY PRESTING AGAINST APOSTASY

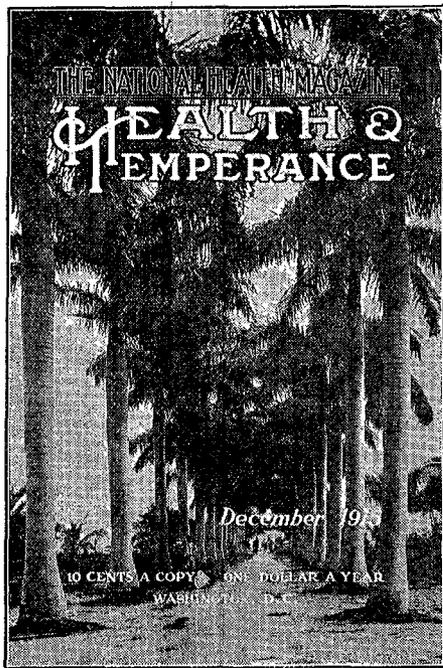
Protestantism and Roman Catholicism

The deepest difference between [Roman] Catholicism and Protestantism lies in the fact that the former makes the certainty of salvation depend upon the priestly mediation of the Church, and the latter builds it upon the immediate fellowship of God.—*John Benjamin Kurt, D. D.*

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FOR DECEMBER

The Front Cover Page Is Captivating

If you have never made a business of selling "Health and Temperance," this is just the number with which to begin. If you are now selling it, your sales of this number should be greatly increased.

This issue is beautified by many charming views of Florida scenes, including the picture on the last cover page of the Florida Sanitarium. Drs. R. S. and Olive P. Ingersoll contribute articles to this number, the one on Fomentations being illustrated from practical demonstrations.

The contents of the December number is furnished mostly by doctors, and is therefore of value in every home.

Use and Abuse of Fire, by Dr. J. F. Rogers.
Florida as a Resort, by Dr. R. S. Ingersoll.
Diet for the Aged, by Dr. A. R. Satterlee.
How to Use Fomentations, by Dr. Olive P. Ingersoll.
The Hygienic Home, by Dr. J. B. Todd.
Teach Them Early, by Dr. Ira S. Wile.
The Old-Age Disease, Editorial.

AN ATTRACTIVE AND INSTRUCTIVE NUMBER

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NOW READY



Send for 50 copies for \$2.00; 20 copies for \$1.00. Do it today.

President Wilson and Catholicism

A Baltimore Catholic-Political Letter

PERHAPS more vindictive threats have never been made against the President of the United States than are now being made by Roman Catholics against President Wilson for his acknowledgment of Carranza as first chief of Mexico. He is warned that 16,000,000 Catholics will show him at the next election that he cannot "insult" the Catholic Church.

A facsimile of a letter sent out by Catholic politicians in Baltimore will show how Catholics are urged for office on account of "long service in the interests of Catholics."

These Articles Deserve Wide Circulation

PRIESTHOOD IN THE HEAVENS—NOT ON EARTH.
 GOSPEL IN LATIN AMERICAN COUNTRIES.
 THE GREAT COUNTERFEIT OF CHRISTIANITY.
 ERRORS AND CONTRADICTIONS OF THE POPES.
 EDITORIAL NOTES, EXTRACTS, ETC.
 INDEX TO VOL. VII, 1915.

All This in the "Protestant Magazine" for December

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BROTHER R. B. THURBER, in charge of the work in Burma, writes that the message has made greater progress the past year in that field than ever before. The courage of the workers is good. He promises a report for the REVIEW soon.

THE principal of Claremont Union College, South Africa, Brother W. E. Straw, writes that the educational work there is passing through something of a crisis just now, as it has been voted to move the school to a better environment, upcountry from Cape Town; but the present property has not yet been disposed of.

L. T. HEATON, leaving Alberta, Canada, to lead in the colporteur work in Hawaii, sends back this word from Honolulu, October 13: "We left Vancouver September 29, and got into Honolulu the morning of October 6. Brother and Sister Conway and Sister Robinson met us at the wharf, and gave us a real Hawaiian welcome. They were glad to see us, and we are glad to be here to help in carrying the message to the people scattered throughout these islands."

THE brethren in South America are looking forward to their union conference meetings in Brazil and Argentina, when it is expected that Brother Daniells will be with them. They have been disappointed so many times that they are praying that nothing may interfere this time to prevent his visit. South America is truly a needy field. One worker, in speaking of his section, says: "Our work moves slowly down here where people have been long under the bondage of Romanism, and now the majority have passed to a worse state — infidelity. The raw heathen can be reached much easier than those who have cast away their faith in what was supposed to be Christianity." Let us not forget to pray for our workers in such fields, laboring as they are under difficult and unpromising conditions.

A COMMUNITY of Chinese immigrants in north Borneo recently made a request that a worker be sent them, as they were dissatisfied with the religious teaching they were receiving. They asked us to build a church among them, and place a minister in charge of it. So our brethren decided to build a bamboo house of worship. It was not long until a number accepted present truth, some of whom have been baptized.

MISS LOUISE SCHOLZ, a German sister who went to India from the States in December, 1908, has gone to Germany to nurse among the wounded soldiers. Being somewhat restricted in India because of her nationality, this arrangement was entered into, the German government paying her transportation. Miss Scholz was connected with the Red Cross work before coming to America, and is glad once more to connect with that good work. She hopes to return later to her missionary work in India.

FROM a recent letter sent by Brother S. A. Wellman, of Lucknow, India, we quote the following: "We have had serious floods here in Lucknow, and there are 800,000 homeless in the city. The water came up three inches above the floor in Professor Salisbury's home. Some parts of the residential section were five feet under water, and the whole of this part of the province is badly flooded. The river is still very high. Our office suffered several hundred rupees' worth of damage, but we were more fortunate than the Isabella Thoburn College for women. This institution lost an entire wing costing 60,000 rupees. The work here is onward, and we are of good courage."

E. C. BOGER writes from Jamaica: "Our tent in the suburbs of Kingston will seat about three hundred and fifty persons, and it has been crowded to the limit at times, with hundreds standing on the outside. The people have given very good attention. Elder Aalborg had charge of the meetings, and I have assisted him what I could. I returned from a trip in the country recently, where I baptized eleven young people. The prospects for gathering souls into the truth were never brighter since I have been in this conference. Our financial outlook is not so good, however. The war is affecting us greatly. Just now a troop of soldiers went by. This is the first of the Jamaica contingent to go to the war."

ON October 1, Brother and Sister C. T. Everett left Australia for Singapore. Brother Everett will canvass for our literature in the Straits Settlements and the Federated Malay States, later taking the oversight of the circulation of literature in these mission fields. Four days later, on October 5, another company of workers sailed from Melbourne, Australia, for India. The party is composed of Brother and Sister C. Stafford and child; Brethren H. A. Skinner and R. A. Thrist, who will engage in the sale of English literature in India; and Brother and Sister Eric B. Hare, under appointment for mission work in Burma. Thus Australia is helping to answer some of the pressing calls, and this help is greatly appreciated.

ONE of our brethren, a Belgian servist who was called from mission work in British East Africa to duty in the army, writes that he finds many opportunities to witness for the truth of God in his work of assistant district commissioner, and adds this plea: "Dear brethren of America, pray for us in dark Africa. There are here also many souls for whom Jesus shed his precious blood, and they long to know the happiness of a complete redemption. Kneeling before the throne of the Almighty, let us join in beseeching him to finish soon his work in righteousness, that we may enter with him into the beautiful mansions of rest, and live forever."

THE *Instructor* has had made for its subscribers a small edition of a very beautiful Scripture Text Calendar and Thoughts for Daily Meditation, nine and one-quarter by sixteen and one-half inches in size, and printed in colors, — a beautiful wall ornament with an appropriate Scripture text for daily meditation for each day of the year. The illustrations are the best of the well-known Bible scenes, printed in striking colors. This calendar will be furnished as long as the edition lasts, free with every full-year *Instructor* subscription, and sent for fifteen cents extra for every calendar ordered with any six months' *Instructor* clubs. All orders should be sent through the conference tract societies.

Sad News From Persia

THE sad news of the death of Brother and Sister F. F. Oster's baby appeared in the REVIEW several weeks ago; but we know that Sister Oster's friends will appreciate reading a letter which she wrote August 5, just after the death of the little one. We quote in part: —

"Last Sunday morning our little darling Winona died. She was so sweet and dear; every one who saw her loved her. She was just eight months old to the very hour. She had never been sick, seemed like such a strong, well baby; but she must have taken cold. The first week of her illness seemed to be just fever and a little disturbance of the stomach. We worked hard, and she seemed to be about over both when she began having pains. She bent her head away back, clinched her little fists so tightly we could not pry them open, and suffered so that sweat stood on her face in drops. She looked so pleadingly at us, as if begging for help. We did all we could, but after five days of that terrible suffering she fell asleep. We helped each other dress her for the last time, and laid her in a rude little coffin which a kind friend made, and I draped it with soft cheesecloth. They took her away to the Armenian cemetery — just a bare hillside covered with piles of stone, each pile marking the resting place of some loved one.

"It seems so hard; we cannot understand it. But God knows best, and we humbly bow to his will. Though our hearts are broken, for our greatest blessing here has been taken from us, yet we look up to God and he comforts us. We are determined to work harder for the people. We are more anxious for Jesus to come than ever before, and at times it seems I can hardly wait until he comes and awakes our little one and gives her back to us."