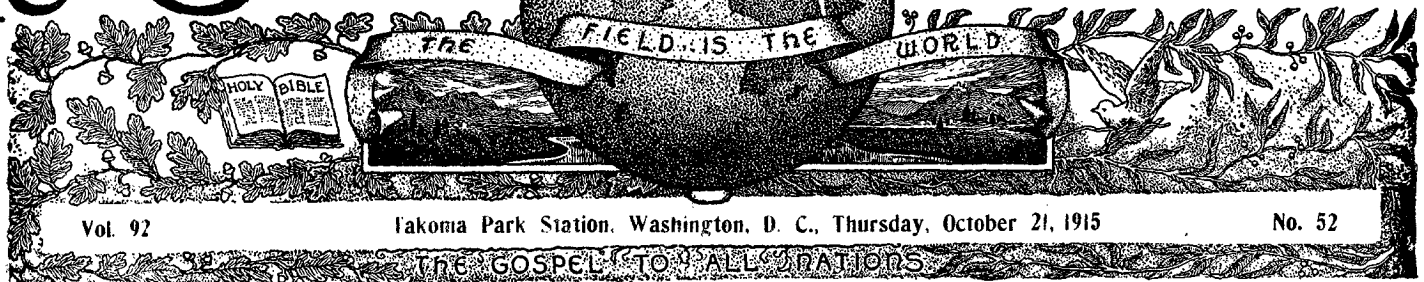


The Advent Review and Sabbath Herald



Vol. 92

Iakoma Park Station, Washington, D. C., Thursday, October 21, 1915

No. 52

THE GOSPEL TO ALL NATIONS

Nearing Home

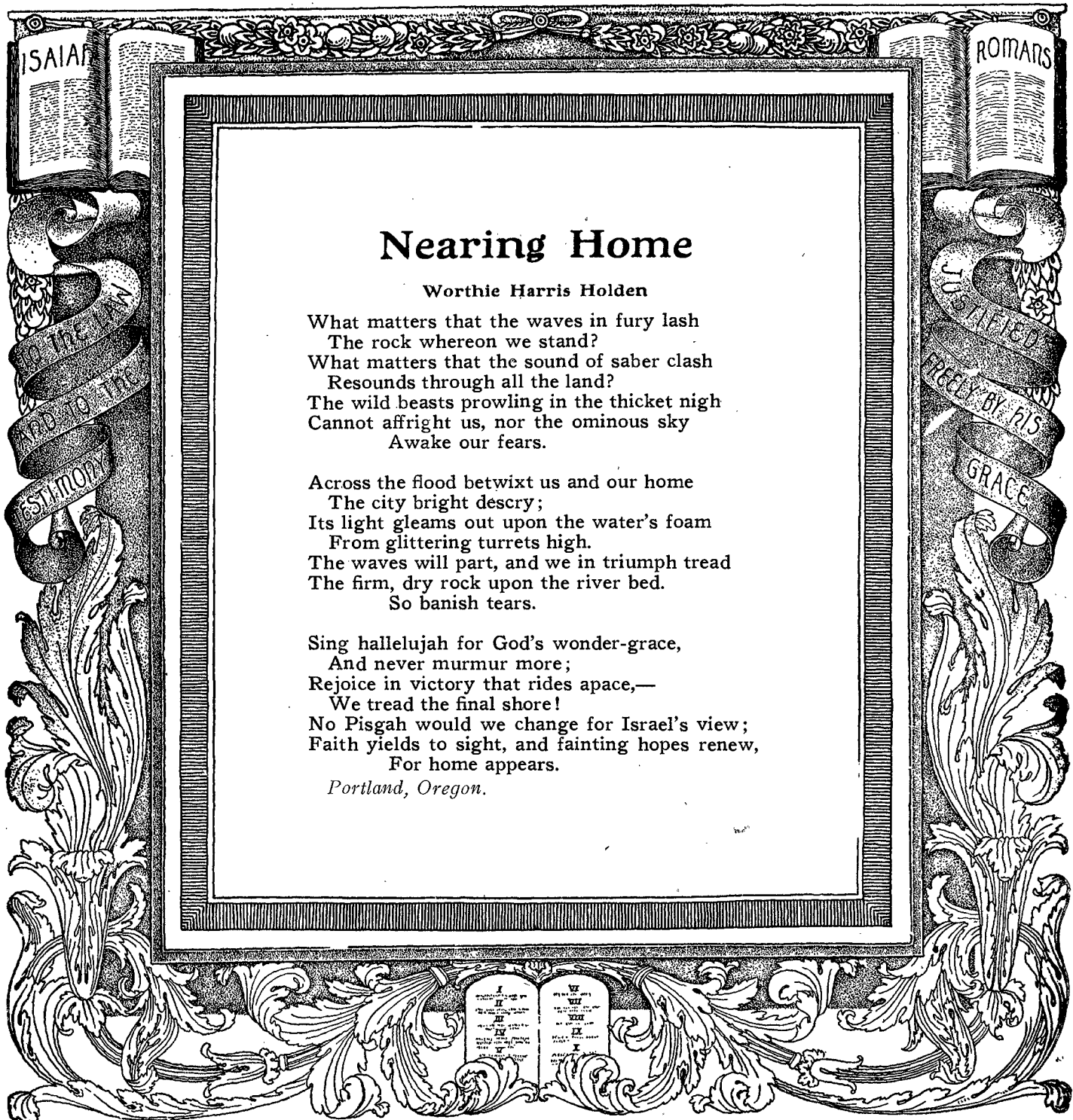
Worthie Harris Holden

What matters that the waves in fury lash
The rock whereon we stand?
What matters that the sound of saber clash
Resounds through all the land?
The wild beasts prowling in the thicket nigh
Cannot affright us, nor the ominous sky
Awake our fears.

Across the flood betwixt us and our home
The city bright descry;
Its light gleams out upon the water's foam
From glittering turrets high.
The waves will part, and we in triumph tread
The firm, dry rock upon the river bed.
So banish tears.

Sing hallelujah for God's wonder-grace,
And never murmur more;
Rejoice in victory that rides apace,—
We tread the final shore!
No Pisgah would we change for Israel's view;
Faith yields to sight, and fainting hopes renew,
For home appears.

Portland, Oregon.



Note and Comment

The Holy Land a War Camp

WAR has invaded even the land where lived the Prince of Peace, according to the following news item, which appeared in the *Washington Herald* of October 11:—

PARIS, OCTOBER 10.—The Turks have transformed the Holy Land into a huge military training camp, according to refugees who have arrived at Alexandria. All the convents in Jerusalem are now barracks, and thousand-odd recruits daily are drilled on the Mount of Olives and Samaria Plain by German officers. Immense targets have been placed on Mt. Golgotha, the spot where the crucifixion took place, to serve in artillery practice to test the effect of high explosives.

L. L. C.

Buddhist Propaganda in China

THE Buddhist leaders, especially the progressives, contend that the propagation of religion in China has been monopolized too much by Christians. The number of Japanese missionaries sent to China by the Buddhists has now been increased, and the campaign for further missionary work is fully under way. The movement is frankly explained as both religious and political. Japan has apparently come to the realization that her missionaries can accomplish much in spreading the influence of Japan in China and in impressing in a friendly way the desires of the Japanese to increase their prestige there. This movement should awaken us to the need of greatly strengthening our own work in China immediately.

L. L. C.

Preparing for War

EVIDENCES are visible on every hand that our country is entering upon a new phase in her history. This country has in the past made practically no preparation for war. The present situation in the world, however, is such as to make it plain that this nation will not be able in the future to escape the calamities which war brings. Feeling that these calamities will be less if the nation is prepared for war, the statesmen of this country are urging that the efficiency of the army and navy be increased.

The *New York Times* of September 21 reported that Secretary Daniels is expecting to receive plans for a new submarine. On another page of the same paper, it was reported that the first of the navy's fleet of dirigible balloons is now practically completed. It is probable that the subject of national defense will be one of the most important questions considered at the next session of Congress.

L. L. C.

The South American Plague

ANTHRAX has a third victim in New York. This is the dreaded sheep and cattle disease of South America, but the virus may be brought to human beings by an insect. There is no remedy known to science. Within three weeks, according to a news item appearing in the public press Monday, October 11, three cases of this strange disease have come to the attention of physicians, and it is feared by some that a fatal epidemic may invade New York and its environs.

L. L. C.

Casualties in the Present War

IN an address, given October 7, before the members of the New York State Historical Association, Brig. Gen. Francis Vinton Green, U. S. A., retired, made public the following conservative minimum figures which he had compiled from the best available data as to the casualties in the present war:—

	KILLED	WOUNDED	MISSING
Gr. Britain	86,000	251,000	55,000
France	400,000	700,000	300,000
Russia	500,000	800,000	900,000
Italy	5,000	15,000	5,000
Belgium	25,000	40,000	15,000
Serbia	20,000	40,000	10,000
Totals	1,036,000	1,846,000	1,285,000
Germany	600,000	1,000,000	300,000
Austria	400,000	700,000	700,000
Turkey	30,000	80,000	20,000
Totals	1,030,000	1,780,000	1,020,000

When considering these figures one cannot but wonder how long the awful slaughter can go on.

L. L. C.

Women Urge Larger Navy

A WOMAN's section of the Navy League of the United States was recently organized, and within the past few weeks 25,000 women have joined. It is expected that the number will be increased to at least 50,000 before the end of the present year.

Among the women who have come out for a strong navy are Miss Mabel Boardman, of the American Red Cross; Mrs. George Dewey, wife of the admiral; Mrs. William Cumming Story, president general of the Daughters of the American Revolution; Mrs. Daisy McLaurin Stevens, president of the Daughters of the Confederacy; Mrs. Genevieve Clark Thompson, daughter of the Speaker of the House; Mrs. John A. Logan, Mrs. Medill McCormick, of Chicago, Mrs. Craig Biddle, Mrs. Herbert Shipman, Mrs. Henry C. Frick, Mrs. Moncure Robinson, Miss Julia Marlowe, Mrs. George D. Widener, Mrs. W. Bayard Cutting, Mrs. Elbridge T. Gerry, Mrs. Vincent Astor, Mrs. Peter Goellet Gerry, Mrs. Frederick W. Vanderbilt, Mrs. John Hays Hammond, and Mrs. Willard H. Brownson.—*New York Times*, Oct. 10.

It seems increasingly plain as the weeks go by that the United States is

entering upon a period of great preparation for war. While from the human standpoint this may seem wise and necessary, to the student of prophecy it is but another indication that the great battle of Armageddon is approaching.

L. L. C.

The Holy Name Societies

THE Roman Catholics have in many places banded themselves together in what are called Holy Name Societies. Sunday, October 10, 19,000 members of the Holy Name Societies of Baltimore and Washington marched in parade in the latter city. In commenting upon the Holy Name Society, Dr. McKim, of the Church of the Epiphany, is reported to have said in a sermon that the desire to combat the habit of blasphemy is "the excellent object of the millions [of Catholics] banded together for that purpose, and may God bless their efforts." It is a little hard for a Protestant to understand just why Roman Catholics should feel it necessary to organize these societies among their own church members. One would suppose church membership would suffice to meet the purpose of these societies. Parades such as the one recently held in Washington, offer opportunity for that display which Roman Catholics enjoy.

L. L. C.

The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

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

Terms: in Advance

One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

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

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

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

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

The Advent REVIEW And Sabbath LITERAL

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 21, 1915

No. 52

EDITORIALS

At Somabula

EVERY one felt that we had a good general meeting for the district of the Somabula Mission, in the Matabele country, northeast of Bulawayo. It was good to see the people come in from north and south and east and west, along those footpaths that run across veldt and through bush over all of Africa. The people from some of the outschools came singing as they journeyed, the sound of a familiar hymn signaling the approach of a company before ever its vanguard appeared in sight.

Really it does touch the heart strangely — these processions, single file, marching in from the wilds to the time of the good old advent hymns which have been translated into the Sintebele tongue.

The themes in our meetings had been the essentials of the message, the preparation to meet Jesus, and the call of God to full surrender and personal victory as a first step in the finishing of the work in Matabeleland. The same Holy Spirit that convicts our hearts was there working in the same divine way on Matabele hearts. There was a revival, new surrenders, and some who had fallen away came back again, to the joy of all. We thanked God that among these latter was Mamo, formerly a teacher, but for several years a wanderer from the right way. He it was who years ago, when this mission was first planted, came to ask that he might be taught the way of salvation, as he had been told in a dream that the white man had "the words of God" for him.

As I listened to the testimonies and saw the visible signs of the working of divine grace in these hearts, I thought to myself, How like a blessed Sabbath of revival in regions of even greater light and privilege. "There is no difference: for all have sinned, and come short of the glory of God." And in looking to Jesus there is no difference. He is the same blessed Saviour to all who call upon him.

One thing impressed Philipp, a teacher. "Think of it, Fundesi," he said to Brother John de Beer, the superintendent; "here comes a new teacher, from away in America. We listen to what he preaches, and he has preached the same

things that we have been taught in Africa."

This was the thought that impressed Philipp, who has found the truth and the Saviour in Matabeleland. It is the one advent message sounding in all the world today; and it is bringing forth the same fruit in the hearts that receive it.

This mission is pushing its work onward. At the present time, doubtless, the brethren are completing a mission building a hundred miles northward, on the Shangani River, which runs into the Zambesi. Here Brother George Hutchinson has been living alone in the wilds, and a good work is under way. As it is a specially unhealthy region, Brother Hubert Sparrow has joined the Somabula staff, to alternate with Brother Hutchinson in holding the fort on the Shangani.

Still the grass is growing round the forsaken idol tree at Shangani, they tell me. Formerly the ground round about was beaten bare by the feet of the worshippers. Now the people have heard of the God of heaven through our missionaries, and the grass is growing high about the sacred shrine. It is but a symbol of the upspringing of the fruits of righteousness in many barren hearts as our workers sow the good seed of the kingdom.

W. A. S.

The Test of Religion

THE real test of a man's religion is not found in his profession, in his mental assent to some system of doctrine; it is not found necessarily in his attendance upon the service of the church, in his observance of ordinances and ceremonies. The real test is found in his daily life. A man's wife, his children, his neighbors, are much better able, ordinarily, to tell whether or not he is a Christian, than the president of the conference, or the elder of the church. These latter see him only on special occasions — at the Sabbath service, at the conference meeting, where he expects to act religiously; but those who have daily business dealings with him, or are shut up with him year after year within the four walls of his home, are able to form a much truer estimate of

the genuineness of his faith and of his practical Christian experience.

Some years ago we were invited by a sister whose husband was not a believer, to visit her home. She longed for her husband's conversion, and wondered why he did not yield to the influence of the gospel. The hour spent with the family at dinner, while we listened to the criticisms of our sister against the elder of the church, the president of the conference, and witnessed her impatient bearing toward her children, readily answered the question, in our mind, as to why her husband had not yielded himself to God.

A religion that is put on for public occasions, that expresses itself in the observance of forms and ceremonies and ordinances, but fails under the wear and tear of daily experience, is not religion at all. Let us not permit the enemy of our souls to lead us into the belief that we are accepted of God because we have been baptized, joined the church, and are observing the seventh day as the Sabbath, when our hearts are filled with bitterness, with envy, with evil surmisings, and when we give unbridled rein to our evil natures.

Fellowship with God is more than a profession. It means the enthronement of Christ within the heart's citadel; it means the casting down of imaginations and the bringing of the thoughts into captivity to the Master; the purifying of the heart from the dross of envy, jealousy, and hatred; it means the same sacred regard for principle and right in the silent recesses of the heart as it does in the outward actions. This is an experience which must be wrought into the life of each one. How greatly we need to cultivate true, genuine heart religion.

When we can come so near to God that we will serve him because we love him, that we will give up our way and choose his way because we fear that to do otherwise would bring grief to the heart of our dearest Friend; when those requirements which before have appealed to us as duties become privileges, even though they may entail pain and suffering, because we do them for the One we love, this is fellowship; this is the sweet communion to which Christ invites us. Entering into it we shall find joy and peace and love, which are the true fruits of the indwelling Spirit.

F. M. W.

Why We Should Not Criticize

THERE is nothing that will sooner sap one's spirituality than indulging in a critical spirit. Overmuch attention to the faults of others not only causes bitterness of heart and loss of friends, but also causes us by beholding to become, to a certain degree, like those whom we criticize. "By beholding we become changed" is the law of the spiritual realm.

In Christ's Sermon on the Mount another reason why we should not judge others is given: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matt. 7:1, 2.

At the first glance this may seem to be somewhat at variance with the statement, found in the twentieth verse of the same chapter, "By their fruits ye shall know them." It is right for us to form opinions concerning people, but it is wrong for us to set ourselves up as judges of other men, or to harbor a censorious spirit toward others.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14:4. Praise be to God, who is able to make our neighbor stand.

It is so natural for us to notice our own faults when they occur in others, that if we examine ourselves we shall find the truth of Rom. 2:1: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Our judgment of one another often proves a stumblingblock to some one to whom it is repeated. "Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Rom. 14:13. This gives us another reason for not criticizing our brethren.

James, in his epistle, the fourth chapter and the twelfth verse, gives us another reason: "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" James 4:12. Only he who gave the law can judge how it should be kept. Besides, the keeping of God's law is a spiritual matter; for Christ has made it plain that his law deals with the motives. If a man hates his neighbor, he breaks the commandment "Thou shalt not kill." No man is qualified to judge of any one's motive save his own.

There is a time for all things, but the present is not the time of judgment. Paul says: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of

darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4:5.

Let us not bring discouragement therefore into our own hearts or into the hearts of others by doing that against which God has warned us in his Word.

L. L. C.

The Bible Sabbath

"AND he answered and said, Every plant, which my Heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

The scribes had come to Jesus with the complaint,—

"Why do thy disciples transgress the tradition of the elders?"

Jesus answered them with another question,—

"Why do ye also transgress the commandment of God by your tradition?"

They had thought that Christ was introducing novelties, preaching new things, contrary to established church custom and practice. He showed them that really he stood for the old and established things of God's Word, and that their own religious customs, however old, were really the novelties, without divine authority. He said,—

"In vain do they worship me, teaching for doctrines the commandments of men."

And finally he added the words of the text,—

"Every plant, which my Heavenly Father hath not planted, shall be rooted up."

Let the principles be applied to the question of Sabbath observance. Sometimes in our day those who preach the word of God regarding the abiding holiness of the seventh-day Sabbath are accused of preaching new doctrines, contrary to the traditions and customs of the church. But really, the observance of Sunday, the first day, is the innovation; the seventh-day Sabbath is of ancient foundation.

Which of these two institutions has our Heavenly Father planted? It is possible to ascertain to a surety; for every plant of his planting, every doctrine of his truth, will be found rooted in the Holy Scriptures. 2 Tim. 3:16, 17.

Is the Seventh-Day Sabbath a Plant of Our Heavenly Father's Planting?

THE OLD TESTAMENT RECORD

1. From the Beginning.

When the Creator made the earth and man upon it, he made the seventh day of the weekly cycle his holy Sabbath:—

"Thus the heavens and the earth were finished, and all the host of them. . . . And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:1, 3.

To sanctify is to set apart, and so the day made holy and blessed by God was

set apart for man. Then it was, as Jesus said, that "the Sabbath was made for man." Mark 2:27. Here the Sabbath institution was planted at the beginning of the world.

2. At the Exodus.

The people of Israel, in their bondage in Egypt, had fallen away from the knowledge of God and become corrupted by the idolatrous worship of Egypt. Hence, as the Lord called them out to be his people, he tested their loyalty to his law by observing how they regarded his holy Sabbath:—

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4.

So through the forty years the Lord sent the manna for them to gather on the six working days, withholding it on the Sabbath. (And this scripture shows that the Sabbath was a part of God's law before he spoke that holy law from Sinai.)

3. At Sinai.

When the time came that the Lord would speak his holy law from heaven, the eternal foundation of his moral government, the Sabbath precept was enshrined in the heart of it:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-12.

4. Through Israel's History.

Sabbath keeping was the great mark of loyalty to God. When Israel fell into idolatry, they "observed times" (2 Kings 21:6), doubtless such heathen festivals to the sun god and other deities as were common among the idolatrous nations. These observances of other days meant Sabbath breaking. ("Neither shall ye . . . observe times. . . . Ye shall keep my Sabbaths." Lev. 19:26-30.) The Lord had promised Jerusalem,—

"If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, . . . and this city shall remain forever." Jer. 17:24, 25.

The divine pleading was slighted, and Jerusalem's fall and the Babylonish captivity came as the result of disregard of God's holy day.

Thus throughout the inspired record of the Old Testament the seventh-day Sab-

bath appears as a plant of the Heavenly Father's own planting.

IN THE NEW TESTAMENT

5. *The Example and Teaching of Jesus.*

(1) It was his "custom" to worship on the seventh day. Luke 4:16.

(2) Jesus, who himself made the Sabbath at creation (John 1:3), taught that it was "made for man,"—for the human race,—and declared, "The Son of man is Lord also of the Sabbath." Mark 2:27, 28. It is, therefore, "the Lord's day." Rev. 1:10.

(3) He did on the Sabbath only that which was "lawful," or according to the law of God's holy day. Matt. 12:12.

(4) He kept his Father's commandments throughout his earthly life. John 15:10.

(5) And, giving instruction regarding events to take place many years after his ascension, he showed that he expected his followers to continue prayerful regard for the holy Sabbath. "Pray ye," he commanded, "that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

6. *Among New Testament Disciples.*

(1) The women, after the crucifixion, "rested the Sabbath day according to the commandment." Luke 23:56.

(2) Inspiration says that the apostle Paul's custom was to preach the gospel publicly Sabbath after Sabbath. Acts 13:14; 16:13; 17:1, 2; 18:4. When the Gentiles of Antioch heard the gospel preached by the apostle one Sabbath, they "besought that these words might be preached to them the next Sabbath." Acts 13:42.

(3) Throughout the New Testament, written years after Christ's ascension, the Holy Spirit, speaking of the seventh day, calls it "the Sabbath" (upward of fifty times). "Sabbath" means rest; therefore when the Holy Spirit, in the Christian age, calls the seventh day the rest day, it must infallibly be the day of rest for Christians, the Christian Sabbath.

In the Levitical or sacrificial ordinances of the sanctuary services there were annual sabbaths and feasts, associated with meats and drinks and ceremonial observances. But in appointing these the Lord specifically separated between them and the one and only weekly Sabbath, which was from the beginning. "These are the feasts of the Lord," he said, "beside the Sabbaths of the Lord." Lev. 23:37, 38.

These annual festivals and sabbaths, like all the ordinances of the Levitical service, were shadows of things to come, and found their fulfillment in the great Sacrifice of Calvary. Col. 2:16, 17.

But the Sabbath of the Lord was made blessed and holy by God at the creation, before sin had entered the world, before any sacrificial or shadowy service was in-

stituted to point to a coming Redeemer. It is a fundamental and primary institution, a part of the moral order of God's government for man, the same as the obligations set forth in all the ten commandments.

And Inspiration declares the eternal perpetuity of the blessed Sabbath day in the future home of the saved when the prophet describes the felicity of the re-

deemed as from month to month, and "from one Sabbath to another," all flesh shall come to worship before the Lord. Isa. 66:23.

Thus we find the seventh-day Sabbath a plant of the Heavenly Father's planting, rooted deep in all Holy Scripture, and abiding eternally in the world to come.

W. A. S.

(To be concluded)



Sometimes

SOMETIMES in life we wonder why
The heart must ache, the lips must sigh;
Why disappointments cross our way,
To thwart the hopes we hold today.
Ah, soul, the Father hath his plan,
Beneath the ways we cannot scan,
And ever shall his purpose be
Worked out for good to you and me
If we will wait.

To know that through the strain and stress

Of human hearts, when burdens press;
To know that when life holds care,
The Son of God, the Christ, is there,
Will give us faith for paths of night,
Will change the darkness into light,
Along the way.

—Selected.

Rest for the Weary

MRS. LUELLA L. HARMON

HASTEN, hasten, hasten! O how tired we are! As we go, we hear the sweet songs of the birds, and should like to stop for just a few moments to listen. We pass the beautiful flowers by the wayside, and long to linger to admire and gather them. We see the love hunger in the little faces, the aged faces, and many other sad countenances, which makes us long to stop and speak words of cheer to each one; but we must hasten on.

We had scarcely greeted yesterday, when we had to bid her a hurried adieu, and welcome today. Today "the sun also ariseth, and the sun goeth down, and hasteth to his place where he arose," and we must be ready for tomorrow. Time, O Time! why dost thou never wait?

The bird in its long flight waits to rest. The fastest train waits for fuel and passengers. The great ocean steamer waits. Everything except time may wait sometime, somewhere; but Time never tires, never fails, *never waits*, but hastens on and on forever.

Look backward, you with the white hair and wrinkled face. It seems almost but days, instead of years ago, when you sat within your mother's arms and heard her sweet songs and stories. "Behold, thou hast made my days as an handbreadth; and mine age is as nothing be-

fore thee: verily every man at his best state is altogether vanity."

Do you wonder that the psalmist said to God, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night"? Is it strange that the apostle Peter warns us thus, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day"?

Ye tired and weary ones, worn with the work and trials of this life, tossed to and fro like a bark in the gale, often does your soul cry, "Oh that I had wings like a dove! for then would I fly away, and be at rest." Oftentimes you wonder why Jesus does not give the rest he has promised to the weary. You are looking for the wrong kind of rest, weary pilgrim.

Labor? — Yes, labor! Let us continue to hasten on, for we are laborers together with God. "The harvest truly is *plenteous*, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Let us sow bountifully, for "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Work on! Work "while it is day: the night cometh, when no man can work." And then when the night is come and work is finished, our Father will send for us to come home to the rest he has prepared for us, and he will make us all clean; cleanse us from all the grime, sin stains, and infirmities of earth. He will give us pure, white robes and golden crowns, and invite us to the marriage supper, and "blessed are they which are called unto the marriage supper of the Lamb." Then shall you rest where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." There you may wait to listen to the songs of the birds and admire beautiful flowers throughout endless ages.

But while in this earth, where men hate, fight, and kill one another; where the miser hoards his wealth while the poor beg for bread; where the husband

rails at the wife, and the wife nags at the husband, and the children dishonor the parents; where the drunkard reels to his loathsome hovel; where death reigns, and the millions of mourners weep, there shall be unrest and weariness. But in the hearts of those weary from the labor for souls, there is a peace and joy that the world neither gives nor takes away.

Rejoice, weary pilgrim, rejoice! We are nearing the beautiful land of Canaan, where we shall dwell evermore! "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."



Importance of Secret Prayer

A. C. ANDERSEN

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1.

THE secret of power with God is prayer. The secret of power to win others is prayer. Prayer is said to be more important than preaching. He who cannot come face to face with God cannot with any helpfulness come face to face with his fellow man. Prayer is the key that unlocks heaven. Prayer is asking God for what we need. And what is our greatest need today? Is it not the power of the Holy Spirit? And has he not told us to ask for rain "in the time of the latter rain," and assured us that it shall be given? Did not the Saviour say: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

Is it not true that we are barren and unfruitful? Is there not a sense of poverty in individual as well as church life? And why is it?—Because, as Cortland Myers says, "we have been emphasizing money and methods and men in the kingdom of God, while the secret of power has either been forgotten or sadly neglected." Have we not been looking more for men of great ability, men of means, and such as can speak with the tongue of angels, than for men of prayer, men of meekness, men of faith?

"However large may be a man's claim to knowledge and wisdom, unless he is under the teaching of the Holy Spirit, he is exceedingly ignorant of spiritual things. He needs to realize his danger and his inefficiency, and to place entire dependence upon the One who alone is able to keep the souls committed to his trust, able to imbue them with his Spirit, and to fill them with unselfish love for one another."—*Testimonies for the Church*, Vol. IX, page 146.

"All who occupy responsible positions need to learn the lesson that is taught in Solomon's humble prayer. They are ever to remember that position will never change the character or render man infallible. The higher the position a man occupies, the greater the responsibility he has to bear, the wider will be the influence he exerts, and the greater his need to feel his dependence on the wis-

dom and strength of God, and to cultivate the best and most holy character. Those who accept a position of responsibility in the cause of God should always remember that with the call to this work God has also called them to walk circumspectly before him and before their fellow men. . . . Position never will give holiness and excellence of character."—*Id.*, pages 282, 283.

The shut door is a striking figure used by Christ. To shut the door of the heart, and turn the key and keep out worldly thoughts, the desire for dress, the clamors of appetite, and all other sins which crowd the secret chambers of the soul, is the first step into the real presence of Christ. The next step is to open the portals of the heart and let Jesus come in and cleanse the soul temple. Shut the door and hold sweet communion with him. "It is only in this privacy we can find God. Strange and yet true, he is everywhere, but only found in a real sense behind the closed door. . . . We must give him a life of service and obedience before he can give us the object of our desire. Blessing is never first; surrender and service are always first. It is fatal to attempt to reverse the order. The first thought must be thy glory; the first expression must be, I am thine. The glory of God can come through our enlarged vision, our exalted ideals, our purified desires, our holy motives. Prayer is answered according to our preparation to receive. The spiritual qualities, the result of Christ's teachings, must precede the answer to our requests. The basket must be ready for the fruit. The cup must be in the hand on the way to the fountain. The heart must be in readiness to become the receptacle for God's best gifts. Every desire and need demands a qualification in the man to receive its answer. We must be ready to take before the goodness of God can give."—*Myers*.

Now is the time to humble ourselves before God, and make an earnest effort to empty the soul temple of all rubbish—all envyings, all jealousies, all suspicions, all faultfindings. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

"The Lord speaks: enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service."—*Testimonies for the Church*, Vol. V, page 163.

It is now high time to lay hold of the arm of God, and with David say, "It is time for thee, Lord, to work: for they have made void thy law."

"Let the priests, the ministers of the

Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach."

We should be more earnest, our zeal more fervent, for our perils are greater now than ever before. "I entreat you who fear the Lord to waste no time in unprofitable talk or in needless labor to gratify pride or indulge the appetite. Let the time be spent in wrestling with God for your ministers. Hold up their hands as did Aaron and Hur the hands of Moses."—*Ib.*

"The effectual fervent prayer of a righteous man availeth much."

Boulder-Colorado Sanitarium.



The Faith of Jesus

W. E. HANCOCK

THE faith of Jesus is an experience accompanying the act of keeping the commandments of God. It is not sufficient to have faith in Jesus. We find many believers in Christ: it is safe to say that today the whole civilized world has more or less faith in him. But the apostle John in holy vision saw a people who had "the faith of Jesus;" and these had the patience of the saints and kept the commandments of God. Rev. 14:12.

This is not a fanciful distinction. Faith or belief in Christ may mean nothing more than an intellectual assent to the facts relating to the historical Christ; but "the faith of Jesus" is an experience affecting the life of the one who possesses that faith. It is the experience by which we are adopted into the family of God as his sons, joint heirs with Christ.

Sometimes we meet those who claim to have so much faith in Christ that they feel released from all obligations of obedience to God's commandments. One said to me, "Your doctrine of keeping the law for salvation denies faith in Christ." I replied, "Our doctrine does not teach any one to keep the law for salvation, neither will 'faith in Christ' save one; but 'the faith of Jesus' and obedience to God's law go together." Faith in Christ may lead to great religious movements, the building of great churches and institutions, and a great zeal for the kingdom of Christ on earth, all of which have their place in the Christian church; but "the faith of Jesus" is the vital bond of union with Christ, and the seed which carries with it, and in it, the germ developing finally into complete obedience to God's law.

Jesus denounced unsparingly the class of believers whose faith in God is such that when the hungry ask for food, they can reply, "Depart and be filled;" and can say to the naked, "Be warm." With such he will profess no acquaintance. In other words, "faith in Jesus" may abound under the cloak of hypocrisy, but "the faith of Jesus" expresses itself in humble obedience to God's commandments and good works toward our fellow men.

There is another way in which "faith in God" assumes too much and presumes

upon the mercy of God. Dr. Pierson tells of a conversation with a man who said, "Well, I have faith in God; and I believe I am willing to take my chances with him." To this, Dr. Pierson promptly replied, "You can safely take your chances with God only on God's own conditions."

"What Is Man?"

C. P. BOLLMAN

THIS question, asked in the eighth psalm, is not intended to introduce a panegyric upon man, but to emphasize the wide contrast between the Creator and the creature, between the whole universe and man, an infinitesimal part of that great whole.

The infinity of the Creator is shown not alone by the vastness of his power and the universality of his sway, but also by his equally wonderful grasp of the most minute details. This thought is strongly emphasized in the first eighteen verses of the one hundred and thirty-ninth psalm:—

"O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."

In Matt. 10:28-31 we find our Lord appealing to the same truth to fortify his followers against dread of persecution, saying: "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. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Matt. 10:29-31.

The Bible teaches man to rely not upon himself, but upon God; to trust not his own power, but the power of God; to rest his hope of a future existence not upon his own feeble hold upon life, but upon God's ability to restore life even to those who have died and moldered back to dust.

The Scriptures declare that God "only hath immortality." 1 Tim. 6:15, 16. He only has life in himself, and consequently he only has life to give to others. John 5:26. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

The same absolute dependence upon God for life through Christ is taught in 1 Cor. 15:16-18:—

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

It is against this entire dependence upon God that the natural man revolts. In the temptation Satan said, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

Referring to the principle, if not to the original temptation, the Lord says through his prophet: "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22.

As he came from the hand of his Maker, man was free from both moral and physical defilement, but he did not possess immortality. His being was such that uncorrupted by sin it might measure with the life of God; but it could never become independent of God. Man could live eternally only by maintaining an eternal, sinless connection with the great Fountain of life.

Such was man as he was created, but by sin he became positively mortal, or dying. Hence he is in the Scriptures called "mortal man." Job 4:17.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more." Ps. 103:13-16.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Ps. 146:3, 4.

Again: man's absolute dependence

upon God for all future life is strongly emphasized in Eccl. 3:19: "For that which befalleth the sons of men befall-eth beasts; even one thing befall-eth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath [in this respect] no pre-eminence above a beast: for all is vanity."

But as already stated, it has always been hard for man to accept this truth, and confess himself absolutely dependent upon God for life. We have seen that man was led into sin by the promise of life *apart from God*. He is encouraged to continue in sin by the same delusive assurance, that he has life, life eternal, apart from and independent of the will of the Creator.

In line with this we read in the thirty-seventh chapter of Ezekiel the plaint of a people who, having largely lost sight of the promise of a resurrection, had lost hope of a future life. "Behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Eze. 37:11-14.

The gospel of the Bible is life only through Christ. The hope of all false systems is life by inheritance—natural, inherent immortality. The Bible doctrine of life only in Christ, and no life aside from Christ, leads to dependence upon him, trust in him, and obedience to him. The doctrine of natural immortality begets independence of God, distrust of his goodness, disobedience to his will. In other words, the hands of the wicked are strengthened by the promise of life without righteousness.

Seven Great Triumphs—No. 7

A Triumphal Possession of the New Earth

H. A. ST. JOHN

AFTER the triumphant entrance of the redeemed into paradise, they reign with their Redeemer throughout the long millennial age. During this one thousand years we know not how many delightful excursions and visits they may make together to the sinless worlds of God's beautiful creation.

And when the millennial age is ended, Jesus, with all his angels and all the saints, comes back to this earth, which was left one thousand years before, a dark, desolate, bottomless pit, the kingdom and prison of Satan and his angels. The beautiful city is then seen descending. Jesus purifies and prepares a place for its reception, a great plain upon which it settles.

When this takes place, all the wicked

dead are raised. Satan then has all his subjects of all the ages. He at once prepares to capture the holy city and all its happy and holy inhabitants. When all is ready, fire falls from above, and Satan and all his mighty hosts are burned to ashes. Thus the promise to the saints, made many centuries ago, will be verified: "When the wicked are cut off, thou shalt see it."

The rebellious being all destroyed, the works of man and all the works of Satan are dissolved and consumed, and sin and the curse are no more. When the fire has done its work, Jesus calls his saints, saying, Come, behold what desolations I have made in all the earth! The great controversy of the ages is ended, and the great battle field presents a picture of desolation and ruin that no pen can describe. The saints cast one sad look upon the scene of desolation, then their attention is drawn away from the cheerless picture by the cheering words of Jesus, "Behold, I make all things new."

Then the blessed Jesus proceeds with the grand work of making the new heavens and the new earth. We know not how long a time this may occupy; but as it is a re-creation, might not the unfolding of the new heavens and new earth be accomplished in a period of seven days, ending with the re-creation of the holy Sabbath? Jesus made the Sabbath for man in his first estate. So may not he remake it as the Sabbath for man in his perfect state? Then indeed may be heard again the morning stars singing together, and all the sons of God shouting for joy. Then will the work of redemption be complete. And when the saints are invited to enter, take possession, and eternally inherit this glorious earth made new, it will be their final, seventh, and eternal triumph. Are we pressing on in the way? O, what will it be to be there!

Sanitarium, Cal.

The Silver and Gold Belong to God

B. E. PINES

"THE silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8. Therefore every coin we possess is literally our Lord's money.

The question may then arise, Are we never to spend anything on ourselves? We are. We must consider the fact that the Lord has given us our bodies as a special personal charge; and we are responsible for the keeping of these bodies, according to the means given us.

We are to spend what is really needful on ourselves, because it is our charge to do so; but not for ourselves, because we are not our own, but our blessed Master's.

He who knows our frame, knows its need of rest, medicine, food, and clothing; and in procuring these necessities for our own intrusted bodies, we ought to be very cautious that we do so as we should if we were to have the greater pleasure of procuring them for some one else.

Therefore we cannot consider that consecration is real, full, and complete so long as we look upon a single cent as our own to do with as we like.

It matters not whether we spend dimes or dollars, it is all our Lord's money, and must not be spent without reference to him, the Giver of all things. "He giveth to all life, and breath, and all things." Acts 17:25.

We should continually ask him to take and keep our intrusted money, and to direct in our purchases. Then our shopping would be different. We should look up to our Lord for guidance that we may spend his money prudently and rightly, not lavishly or extravagantly. By his guidance the gift or garment is selected conscientiously, under his eye and with conscious reference to him as our own dear Master, for whose sake we shall give it, or in whose service we shall wear it; for it is with his own silver and gold that we pay for it.

Eternal Life in Torment Impossible

O. F. FRANK

THE Lord means just what he says when he declares that "the wages of sin is death." "All have sinned, and come short of the glory of God;" and, having sinned, they must either pay the penalty or have a substitute pay it. God will not declare a penalty for a certain thing and then never enforce it. He does not speak his word to break it. And if the wages of sin, or the penalty for sin, is eternal life in torment, then no one could ever finish paying the debt. He would always, as long as eternity lasts, be paying the debt, but he could never get it paid, if the wages of sin is eternal life in torment.

Then, if the sinner had no substitute, he could never be saved; and if he did have a substitute, even this could not save him. For in the former case he would always be paying his penalty and never getting it paid, and in the latter case his substitute would always be paying the sinner's penalty but never could he finish the payment, if the wages of sin is eternal life in torment. Thus the penalty never being fully paid, but the sinner or the substitute being always in process of payment, always in the act of paying, it would be impossible for the sinner to be saved if he should undertake to pay his own debt, or for either to be saved if a substitute should undertake to pay it for him. For in the latter case, after the substitute had burned for a time in the lake of fire for the sinner's sin, the time would come for the sinner to die; and because his penalty would not be fully paid, he could not be taken to heaven, for the Lord will not take a man to heaven without first having satisfaction made for the sins he has committed. Satisfaction not being fully made, and because it never could be, the Lord would then, in justice, have to cast the sinner into the lake of fire to make him help his substitute pay his penalty for sin; and this penalty could never be paid, the

burning forever as the wage for sin could never be performed and finished, if the wages of sin is eternal life in torment.

If the wages of sin is eternal life in torment, then our Saviour Jesus Christ, our substitute, is burning yet; and what is more, he will never get through. All our sins were to be laid on him. He was to bear all our iniquities, and take all our punishment. Isa. 53:6-10; 2 Cor. 5:21; Rom. 4:25; 8:3. The evil one, in attempting to make us believe that the wages of sin is eternal life in torment, has tried to make us believe that which would make the damnation of the whole human race necessary, and also the damnation of the Saviour sure, when he became our substitute to save us.

But thanks be to God, the wages of sin is not eternal life in torment, but death. And Christ has fully paid the penalty for our sins, and we may be fully saved. And because Christ himself never sinned, after having paid our penalty for sin it was by the justice of God that he was raised from the dead. It has also pleased our merciful Heavenly Father to give unto his Son our Saviour eternal life and all the riches of his glory; and what is more, this same Heavenly Father has also given unto those who will accept the sacrifice of his Son and take his life for their model, the privilege of being joint heirs with him forever. But every sinner that will not accept the provisions made for his pardon, will finally die a real death and be no more.

Sin itself will finally be no more. God will have a universe that is perfectly clean of everything that is bad, and then all God's creatures will be in perfect accord with his righteous will. "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Rev. 5:13, A. R. V.

Lake Charles, La.

Debit and Credit

PHILIP GIDDINGS

IN bookkeeping, what we get is our "debit;" what we give, our "credit;" so in the heavenly ledger the two sides of the account must be justly balanced. The extent of our "debit" to God must measure our "credit" to our fellow men.

Talents of gold and silver, of intellectual or moral strength, are our Lord's goods to us for disbursement. "Of his fullness have all we received, and grace for grace." John 1:16.

Our opportunity is the measure of our responsibility. The extent of Paul's receipts had rendered him "debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1:14.

As our strength so must our day be. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak

as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ." 1 Peter 4: 10, 11.

That fact borne in mind would be a prevention and a cure of vanity and selfishness, of national, racial, social, intellectual, and any other kind of pride. Knowing by the "gifts" that we are "debtors," how evident would be our folly to boast of our "debts" instead of discharging them! "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4: 7.

Are you wealthy? Who gave you life and power to get wealth? Can you sing? Who gave you voice? Are you intellectual? Who furnished brain cells? Are you spiritual? Who gave you grace?

Our personal selves and all we are and have are gifts—streamlets from God's ocean, meant to course through right and left banks of usefulness to our fellow men, as gratitude back to the Giver. Eccl. 1: 7.

Our due points our duty. We are simply doing honest bookkeeping by daily balancing the debit by the credit.

"If the clouds be full of rain, they empty themselves upon the earth." Eccl. 11: 3. And "the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." Heb. 6: 7.

"Give, and it shall be given unto you." Other conditions being equal, rain falls most by watercourses. As the evaporation, so shall the distillation be.

You are blessed to be a blessing, given that you may give. An inlet of blessing without its outlet, stagnates.

If we are ministered unto, it is that we may administer. 'Tis more blessed to give than to receive. To receive blesses *one*; to give blesses *two*, and as many more as we give unto; for, like happiness, passing it on to others does not lessen our share of it, but rather increases it. Here is a divine law contradictory to that of human subtraction. Instead of $1 - 1 = 0$, $1 - 1 = 2$; while the self-absorbing $1 + 1 = 0$, or worse still, -2 ; or, in other words, 2 less than nothing, yea, as many more less as there might have been more; for we are accountable to the extent of not only what we are, but also what we might have been. So then according to this "more blessed" arithmetic, "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it." Prov. 11: 24-26.

The comfort wherewith we ourselves are comforted of God is meant by God, through us, to comfort others. 2 Cor. 1: 3, 4.

Unless we are misers (and that is the same word from which come misery, miserable, etc.), is not our happiness increased by sharing with others those things that make us happy?

Let your light so shine that it may enlighten others to the glory of God. If you absorb the light without reflecting it, you are preparing yourself to be cast into outer darkness. Matt. 25: 30. If you let another lack what you have, what God has given you to impart; if, like a miser, you hoard up what should be dispersed abroad; if, like the unreciprocal servant, you dig in the earth and hide the Lord's money, hide your talent in the earth, instead of putting the same to heavenly exchangers, in the auditing of your account on the day of reckoning it will be shown what a one-sided business you did—unbalanced forever; weighed against the scale of your "debit," your "credit" found altogether wanting.

What a miser! What a miserable, self-afflicted monomaniac, blessing-cursed and soul-eaten by the canker and rust from the slothful nonuse of the very riches of God!



Why God Gives Us Truth

ARTHUR W. SPAULDING

WHY does God give us truth? Most Christians, if you put that question to them, will give one of two answers: "In order to save us;" or, "That we may give it to others." These answers contain but half truths; and they represent the attitude of the majority of church members, an attitude which is responsible for their spiritual sloth or their zeal without knowledge.

Jesus said, "Ye shall know the truth, and the truth shall make you free." He did not say, "The truth shall save you;" because, while it does save, to stop short with saving is not the object of truth. Sinners need saving; they can do nothing for God and humanity until they are saved from their sins. Therefore the first thing God does is to save from sin; the first great truth he offers, is salvation from sin. There is just one truth that saves, and that is the truth that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The truth of the atonement, of justification by faith, is the basic truth of Christianity. And it is the truth that the devil tries the hardest to hide. He has led one great church to deny the doctrine, and he has induced other churches which hold the doctrine to deny its practical application. Millions of professed Christians have not salvation, but are striving by their own good works to get salvation. Pin a man down to real facts, and in nine cases out of ten he will tell you that he has accepted the truth in order to be saved; he is keeping the Sabbath, he is paying tithes, he has adopted health reform, he is looking for the Lord to come, in order to get to heaven. But he never can be saved by such means. Whoever keeps the Sabbath in order to get to heaven

never will get to heaven; for he is trusting in his own works, which never can save him, because they do not measure up to God's standard.

Salvation is not surcease of sorrow, relief from trouble, a taking of lustful pleasure. Salvation is a freedom from the crushing load of sin, and a companionship with God, which as often occurs in a fiery furnace as on a mount of transfiguration. No man without that salvation, that abiding presence, loves to do right; no man with it loves to do wrong. Salvation is a free gift, not a wage; and he who has received that gift has received the love of the truth and the power to do right. He keeps the Sabbath, then, and he keeps the other nine commandments, not in order to be saved, but because he is saved. The justified-by-works tries to keep the law in order to get to heaven; tries and fails. The justified-by-grace keeps the law because he loves it.

The process, it is true, is not always instantaneous; it is a growth, often but slowly coming to perfection; and one may in a moment, by losing Jesus, lose that salvation, and commit sin; but so long as he keeps Jesus, the power of salvation, Jesus is within him, and holds him from falling. Sabbath keeping, and all other good works, are the fruit, not the cause, of salvation. You can't keep the Sabbath unless you are saved. See Ex. 31: 12-17. To us "who are saved" the gospel is the power of God. 1 Cor. 1: 18. And you must be saved, not merely once in your life, but day by day and moment by moment.

Every Sabbath you truly keep (and that means more than you or I realize) is a Sabbath keeping performed by Christ, and not by you. His perfect Sabbath keeping, as his perfect keeping of the law in every other particular, works in the man who keeps the Sabbath and the law. The result of your salvation will be Sabbath keeping, if you know the truth of the Sabbath.

"Why, then, should I be taught the truth of the Sabbath?" That is the question. And the answer to it is the key to the whole purpose of God's giving us truth. The truth is given to the members of the church to build them up, until they have the full stature of the character of Christ, until they are perfect in the work of ministering. To minister means to serve; as Jesus says, "The Son of man came not to be ministered unto, but to minister," and, "I am among you as he that serveth." Mark 10: 45; Luke 22: 27. That perfect ministry is the full stature of the character of Christ, that stature is the place to which Christians are to be brought by receiving, through the teachers Christ has ordained, the gifts of new and fuller truths. That is why God gives us more and more truth: that we may become better helpers of our fellow men. First, he saves us from our sins, by our acceptance of the great truth of the atonement, of justification by faith, of free grace; then he sets us to work, and in order that we may be more efficient, he gives us, point by point, more truth, greater light, which will reveal

our deficiencies and faults, which are then removed by the grace of Christ working in us, and we are made freer to do God's service. In this way, "the truth shall make you free."

Every additional truth God gives us is intended to free us from some superstition or evil practice which hinders our ministering to our fellow-men. For instance, the truths of hygiene and rational living are given us not merely that we may have the pleasure of health, but that we may use that health of body and mind in blessing and helping others. A sick man is a poor minister. Perfect ministry requires perfect health.

And so it is with every truth which God reveals, up to the Sabbath, which is the crowning truth of the great system of edifying (building-up) truths. Every single truth you know, if you will analyze it, will be found to remove some obstacle in your way of being a better worker for Christ.

That is why God gives us truth. First, he gives us one great truth that saves us. We are saved to serve. Then he gives us a succession of truths, each one of which is to build us up, bring us nearer the stature of Christ in his work of ministry. And unless those truths accomplish that for us, they accomplish nothing at all. It is worth nothing to us to have the mere theory of the truth. But if those truths are working in our lives, they are making us more unselfish, more helpful, more intelligent, more efficient; and others will know that we have truth, not because we talk about it, but because of what they see in us and receive at our hands.

We are meant to practice the truth before we preach it. Christ never taught a truth that he had not tried and tested by practice; and his hearers, before they heard it from his lips, knew it from his practice, knew it from the healing of their sick, the clothing of their naked, the feeding of their hungry, the comforting of their sorrowing, the joy of their redeemed. "Christ prefaced the giving of his message by deeds of love and benevolence."—*Testimonies for the Church*, Vol. VII, page 228. He spent far more time in healing than in teaching, and what drew the crowds to his teaching was not a flamboyant system of advertising, but just the fact that he had practiced the truth among them. That is the best advertisement a Christian evangelist can have today.

How unprofitable it is for us to go out preaching doctrines to people if we make no use of those doctrines ourselves. Why should I urge a man to accept the Bible system of tithes and offerings if it has not acted its mission in my own life of making me more unselfish, economical, generous, and helpful to others, and enabled me to recognize God's ownership in this world? Why should I attempt to teach others the truth of the sanctuary if my knowledge of Christ's present position has not drawn me closer to him in communion, and in consequence made me more gentle, compassionate, patient, earnest, and sweetly serious? Why should I proclaim the coming of Christ as king

in glory, if he is not already king in my life? If I do so, I bring the truth into ridicule instead of into favor. It is a fruitless and foolish waste of energy to try to proselyte to a faith which has no works, to teach truths that bear no fruitage in our lives. Let the tree bear its fruit, and people will seek it.

There is a cry coming up to God from this sick old world, a cry for help and comfort and salvation. To you and me who know him, he sends the message down: Go and give to them the help I have fitted you to give. Heal their sicknesses, comfort their sorrows, remove their ignorance, revive their hopes, bring them to the Source of life. Freely you have received; freely give.

Hendersonville, N. C.

Receiving Jesus

F. A. ZAPPE

"BUT as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." This scripture brings to our view the conditions with which men must comply in order to obtain power to become the sons of God. It clearly states that it is the simple receiving of Jesus into the heart, through faith, that turns on the power which enables weak, sin-sick humanity to be brought into perfect relationship with the family of God.

By nature man is the servant of sin, and has no relationship, directly or indirectly, with the sinless family. He is the child of darkness, and manifests the character of the household of Satan in his daily life.

The Holy Spirit describes his condition in these words: "Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;" "dead in trespasses and sins." "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

While we were in this hopeless state, God commended his love toward us, in that Christ died for us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Behold what manner of love has been bestowed upon us that we might have the privilege of obtaining a power which can enable us to manifest the character of the family into which the love of God has adopted us. The simple receiving of Jesus into the soul is the power whereby the members of the family of Satan are transformed into children of God.

Through faith and the surrender of all, we receive Jesus. Nothing less than this complies with the conditions of obtaining that power which works from within and changes the old family manners, and enables the weakest soul to become a son of God. Profession of Christlikeness is worthless unless the power to transform

the life is manifested in words and actions moment by moment and hour by hour.

None need feel that when they have been adopted into the new family they will naturally have to follow a few of the old family ways as long as they are clothed in sinful flesh. The power of God is not limited thus. The Father of the new household gives the command, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." There is power enough in this command to enable man clothed in sinful flesh to obey.

Not only in a few cases, but in all cases, the receiving of Jesus into the heart carries with it power to free men from the bondage of sin and death. Those who have received the Spirit of adoption are not debtors to the flesh, to live after the flesh. They through the Spirit do mortify the deeds of the body. To them it is said, "Sin shall not have dominion over you: for ye are not under the law, but under grace."

The true object of life is the receiving of Jesus into the soul. How important it is for all who profess to be looking for the soon return of Jesus to this world, to comply with the condition of receiving that power which will enable them to live sinless lives in sinful flesh. What the world needs today is men and women who will manifest in their lives what the fully receiving of Jesus into the soul will accomplish for sinful humanity.

The waiting Guest expresses himself thus: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Philbrook, Minn.

Joys of a Consecrated Life

ADOLPHUS SMITH

WHEN I awake in the silent night, my meditation shall be of thee, O Lord.

When I remember the incidents of the day gone by, many seemingly trivial, I can see in them the guiding hand of my loving Father.

When I walk in darkness and hear the howlings of the beasts of prey around me, I can feel thy hand clasping mine, and hear thy low, assuring voice, and know that I am safe, and need not fear.

When life seems joyous, and I walk amid the fragrance of the floral mementos of Paradise, my feet might go astray; but thou art with me, and I hear thy gentle, chiding voice still calling me.

When I am almost breaking under my burden of affliction, thy hand with tender pity doth lift the heavy weariness from my troubled soul.

Every pulsation of my heart in joy or sorrow, and every step I take with my hand in thine, is bearing me onward to thy home—my home: In my dreams I walk and talk with thee; and my first thought on awaking in the morning is of thee, O my Saviour! Give me a willing heart to live and do for thee another day, in service for the lost and perishing.

So shall all my life be filled with activities in thy service, O my God!

O, the peace of Jesus' service
Fills my heart with joy and praise!
And I long for all its fullness
In the realm of endless days.

Every grief my heart oppressing,
All the joys my life can know —
Gently leading with thy blessing,
On toward heaven I will go.

Soon thy glory, O my Saviour,
In the opening heavens I'll see.
Thence, approved in my behavior,
I'll forever be with thee.

Grand Rapids, Mich.

The Motives of Service — No. 1

W. E. HANCOCK

Motives and Not Amount

MOTIVE and not amount is the measure of every human action, according to the divine rule. The widow's mite, being an expression of unselfish sacrifice, is more in God's sight than the millions of the miser given to ease a guilty conscience or cajole an expectant public. Her offering was given in the love which vaunteth not itself. To suppose that she cast her all into the treasury or that Mary anointed the Saviour's feet for the praise which might be gained thereby, would rob those deeds of merit as good works. These acts were justly commended by Jesus because they were actuated by the Christian motive of service.

Necessity of Judging One's Own Motives

It is not the Christian right of any man to judge the motives of another; but it is the first and highest duty of every one to consider the motives governing his own actions. In accepting Christian service, what are my motives? Is it the spirit of barter or personal profit? Is it merely to escape condemnation and save my own soul? Is it to avoid doubt and gain intellectual ease or temporal happiness? Is it merely to ease conscience and gain a passive peace? These are imperative questions which press themselves upon every Christian today. They ought to be considered honestly and answered conscientiously by every Seventh-day Adventist.

The Christian Attitude Toward Criticism of Motives

The oft-repeated accusations of critics that these unseemly motives actuate many professed Christians, may have some foundation. It is lamentable to read and hear the apologies offered and the denials given against these accusations. Nothing is gained by beggarly apologizing or indignantly denying. Let us face the charge of the accuser with an honest test of our motives. Job's comforters turned out to be his accusers, who sought to convince him of evil motives.

After seeing God, Job's view of himself was abhorrent. "I have heard thee by the ear," he says, "but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." The theology prevalent at that time, and perhaps not entirely absent from the Chris-

tian church of our day, was that it paid to serve God; for otherwise calamity and unhappiness were sure to follow. Job's view of God taught him to abominate such a conception of service.

The Church's Need of a New Conception of Service

The church today needs to get a new view of God and of the motives of Christian service. This means that each individual Christian must learn by experience what Job learned and what sustained Jesus in making his supreme sacrifice for sin-stricken humanity. The lesson that their experience teaches is that righteousness and integrity are their own reward, no matter whether success and prosperity attend or not. Lincoln must have learned that lesson when he said, "I am not bound to succeed, but I am bound to do right." Job exclaimed, "Though he slay me, yet will I trust in him." In the face of seeming defeat, Jesus' dying words were, "Father, into thy hands I commend my spirit." We see in each instance a sublime confidence in God's eternal power and justice in spite of adverse providences. None of the religion of barter was found in Job's experience. Although no temporal reward was held out to him, and unalleviable pain stretched before him, Job's confidence in his religious experience remained unshaken.

Satan's Contempt for Service Which Seeks Only Reward

Job learned that character must be built upon the eternal principles of right, that no external code of conduct or the profession of any category of theology could satisfy the soul in the moment of crisis. Satan looks with satisfied contempt upon a religion which does right for a reward. He has tried incessantly to fasten the stigma upon God's servants that they would serve him for mere gain. Of course he is right in his contempt for such a religion, but he knows from long experience that that is not the only religion practiced by men.

One of Satan's strongest efforts was to divert Christ's mission and service into an expedition for temporal gain. The disciples of Jesus sought to press upon him this conception of service. But he invariably promised them bitter cups to drink and fierce baptisms wherewith to be baptized. When they talked of rewards, he offered them humble service mingled with persecution. Their principal task was to serve him for the good their service would do others. In proportion as they forgot temporal reward in this unselfish mission, would their rewards be great.

Experience in Christ's Service Not Gained by Magic

This kind of experience is not attained by a magic stroke which accepts service for Christ at a revival in exchange for a future reward. All true service is its own reward, whether in heaven or on earth. The experience needed by the servant of Christ is gained by a joyful resignation to follow God's leading, no matter where it takes him. It may be through disappointments or disillusion-

ment of partial or mistaken conceptions of truths; it may involve loss of every earthly treasure, as in the case of Job; or the brink of utter despair, as when Christ said, "My God, my God, why hast thou forsaken me?" But let it be so if it takes us nearer to God. His chastenings are sweet to him who with patience waits upon God to reveal himself. It was not until Job had been tried and found faithful that he was permitted to see God.

Joy in the Christian service does not depend upon prosperity. To the contrary, oftentimes those who find life purposeless and insipid are only gorged with prosperity. The prosperity of the wicked does not afford satisfaction. Fellowship with God gives the only lasting joy. This remains when wife becomes faithless, friends turn disloyal, ideas of theology prove inadequate, and there is left only the assurance of a God of truth and justice upon whom to depend. Such was Job's experience through which he found supreme blessedness. When he arrived at this point in his experience, neither the disasters of time, the loss of earthly love, nor the false theories and heartlessness of friends could shake his confidence.

The Tried and Triumphant

MRS. LLALA V. EVERETT

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

THE "perilous times" spoken of in the preceding scripture have arrived, and the perils of the "last days" are thickening all around us. God's people are right in the midst of these "perils," which are rushing in like a deluge upon the unprepared. Unbelief and infidelity are filling the churches at an alarming rate. The time has come when "they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;" people are turning away "their ears from the truth," and are "turned unto fables." "Cunningly devised fables," "smooth things," and theories of men are being accepted and substituted for the living word of God, for a "Thus saith the Lord." The faith of God's people is being severely tested. The temptations of Satan which so easily beset us, are greater now than ever before; for Satan knows that his time for deception is growing shorter and shorter, and very soon the cases of all who have professed Christ will be decided forever, either for life or for death.

This is the testing time; God's people are passing through many trials and afflictions. And in order to pass safely through this testing time, we must endure the "trial of our faith" and bear up under all our afflictions, trusting in the strength of the Almighty, whose "grace

is sufficient" for us. The preceding catalogue of sins is found among those "having a form of godliness," professing to know and to be following the Lord Jesus Christ, "but denying the power thereof;" yet God has a work for his people to do,—a work of perfection, a holy character to build for eternity.

Deep searching of heart is required; for the Lord searcheth "the heart" and trieth "the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10; Rev. 22:12. A purifying work is necessary in the lives of God's people, who must be pure, "even as he is pure." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3. That our lives may be purified the Lord allows great trials and afflictions to come upon us, thus proving us, whether we will walk in his ways or not. We have an example of this work in all the patriarchs and prophets of old.

Business affairs, the cares of this life, and worldly pleasures have so taken up the time and thoughts of some of the people who profess to know God, that he is crowded out of their hearts, and they thereby become blind to the things which God meant for their good, to enable them to "attain unto perfection."

God's people should not live and act like the world. They should not partake of the pleasures of this world; for God has called us to "better things." We are his "peculiar treasure," a "chosen people." We are to be different from the world, that we may "show forth the praises of his glory." "No man can serve two masters." "Ye cannot serve God and mammon." We are to come out from the world, away from its influence; for God has called us out to be a "separate people." Yea, Jesus says of his people, "They are not of the world, even as I am not of the world." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord." 2 Cor. 6:17, 18.

It is said of God's chosen people, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. "And this is the victory that overcometh the world, even our faith."

In the proving or "trial of our faith" through which God brings his people, they must expect to suffer affliction. "For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. . . . But thou broughtest us out into a wealthy place" (Ps. 66:10-12), that we "might learn thy statutes" (Ps. 119:71). In all our trials Christ faithfully cares for us. 1 Peter 3:12; 5:7. He sits as a refiner. Mal. 3:3. To be partakers of Christ we must "hold the beginning of our confidence steadfast unto the end." Heb. 3:14. And this is the blessed assurance that God gives all those who yield themselves to his purpose: "All things work

together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. And this is the pledge he has given us of the proving and "trial of our faith:" God "spared not his own Son, but delivered him up for us all." As Christ is a "tried stone," so would he have a "tried people;" for it will be only a "tried people" that will be triumphant at last. Rev. 3:10-12. In the proving or the "trial of our faith," we have two mighty helpers—"God the Father" and "God the Son." Rom. 8:33, 34. And in all our trials, we shall be "more than conquerors through him that loved us." Rom. 8:35-39.

Gardnerville, Nev.



THE WORLD-WIDE FIELD



The North Honduras Mission

ISAAC BAKER

OUR camp meeting was held in La Ceiba the last of May, where it was voted to divide Spanish Honduras into two fields by a line drawn east and west, the southern field to be known as the South Honduras Mission, and the northern part, including the Bay Islands and British Honduras, to be known as the North Honduras Mission.

It was voted to reorganize the Central American Conference into a General Conference mission field.

Nine persons have been baptized, and seven added to the church, while others are awaiting baptism.

A mission house was begun in the latter part of 1914; and although it is not yet finished, it is occupied by the offices of the conference and tract society.

In August, Brother Charles M. Paden, with his wife and baby, arrived in this field, to act as secretary and treasurer of the conference and tract society.

It was voted at the camp meeting to ask the General Conference to send us a canvasser capable of instructing others in the canvassing work, and we now have the promise of two, who are expected sometime in January, 1916.

A new church building was begun in La Ceiba in 1914, and is now nearing completion. It is painted and well seated, and services are regularly conducted in it, in both English and Spanish.

Our workers are, one ordained minister, one Bible worker who is past seventy years of age, a conference Sabbath school and Young People's Missionary Volunteer secretary, and a conference and tract society secretary.

The area of Spanish Honduras is about 46,000 square miles, with a population of nearly 600,000. The most thickly settled portions are along the coasts, though there are some fair-sized towns in the interior.

Gospel Work Among the Kafirs of South Africa

(Concluded)

I. B. BURTON

FROM that time [the death of Reverend Williams] to the present, a period of ninety-six years, native missions have been conducted in Kafirland. The people in the homeland, surrounded by every comfort of life, can hardly appreciate the great sacrifice and privations that the early missionaries to this people underwent. They were always upon the altar, and were always ready to give their lives that souls might be rescued from the darkness of heathenism.

There is a tendency on the part of many to see the romantic side of mission life, while the reality is overlooked. With some it has an attraction from this standpoint, but not so with those who really have the love of souls at heart. It is well for those who are expecting to labor in the future in this dark corner of the earth to prove themselves before they enter the field. When one really confronts mission life in a heathen land, it does not take him very long to realize that the bringing of the heathen to the light of Christianity is serious, solemn work. Nothing but hard work, and the life that is filled by the Holy Spirit, will win in this conflict.

The foundation of native education was laid at Necera, on the nineteenth day of December, 1823; and since that time the Bible has been translated into their language, and many books, hymns, and tracts, as well as newspapers, have been published. One hundred native teachers and ministers are now in the field who have been educated at the large institutions, and there are hundreds in the schools at the present time who will carry on the work of the gospel among their own people.

The Kafirs are a simple, but very su-

perstitious people; and until very recently the witch doctors held great influence over them, and even yet work secretly among them. The native as a rule is very social and fond of ease. His wealth consists of sheep, goats, cattle, pigs, and fowls. He is an early riser, and goes the first thing to his cattle kraals to see that all is right there. He then sits by his fire and smokes, and later goes for a hunt or visits his neighbor; or, if it is harvest time, he will go to the field early, and perhaps help a little in the harvest, although the most of the work falls to the women. The work of construction, and the hoeing of the land, the carrying of wood and water and all heavy loads, are given to them. The cooking and looking after the various household duties also fall to their lot. They are practically slaves. The natives do not like this term, but really this is the true condition of many of the native African women. The husband purchases his wife with so many head of cattle. She is his, and he feels he has a right to her, body, soul, and spirit, and that she must do exactly as he directs in everything.

As a rule the husband's word is law in his home, and he has fairly good control over his children. The next of kin also have unquestioned right in the correction of the children. It is sometimes a little strange to see the children quarreling all around the parents, who take no notice of it, while an uncle, aunt, or other relative comes over to stop the trouble.

The natives do not care for work. In the past some did a little smelting of iron, and worked it up into knives, spears, etc. Others make and dress skin rugs, or work a little garden and plant some tobacco. In former years many of the natives became quite proficient in the making of spears, bows, arrows, shields, baskets, and pottery. To some extent the manufacture of these articles is still an art among the tribes, but gradually as civilization comes to them they are losing these native arts, and are adopting the implements and ways of the white man.

The heathen natives are very superstitious and have a great dread of being bewitched, and to prevent this they resort to the use of various remedies that are supplied by the native witch doctors. If a hut has been struck by lightning, the wood and grass must not be used, and many will not touch it. To ward off disease of all kinds, a witch doctor plants his medicine in the kraals and at the entrance of the same, and also in the various paths leading to the village. This is to keep away evil spirits from both the people and the cattle.

In one native village a poor woman was taken very ill, and called in a native doctor. He went to the kraal, selected the best beast that he could find, had it killed, went through many ceremonies, and finally gave the poor woman some abominable mixture that he had prepared, to work a recovery. She became worse rather than better, but he had gone, leading with him two fine goats and taking a liberal supply of meat besides.

Under more rational treatment the woman was soon restored to strength and health. This opened her eyes with reference to the value of the services of the witch doctor, and today she is rejoicing in the glorious light of the gospel. When the power of God reaches the hearts of these people, the fake doctors have no more influence over them.

Among this people we have been working for a number of years, and we find the gospel wagon a very efficient means of laboring. We go among them with our stereopticon; and hanging up our sheet outside the wagon, we call them around us, show them pictures, of which they are very fond, and then tell them of the Saviour's love and of their relation to God. The Holy Spirit, we are glad to say, is working upon their hearts, and we trust that in the future many of these benighted souls may be brought to a knowledge of Christ.

We have much to encourage us; and while the work is attended with privations and difficulties, we are glad to have a part in it for the love of those for whom Christ has died.

Portugal

C. E. RENTFRO

MISSIONARY work is being conducted in Portugal in two places, Lisbon and Porto. At the beginning of the war, public work was stopped in Porto and in a small town called Vianna de Castello. In the latter place the landlord rented the building to others, as he feared he would lose money through our work; but in Porto we were able to rent another hall after getting into communication with our Latin Union headquarters.

According to the law, we must have a license from the authorities in order to hold meetings at night. At the time the Germans in Africa invaded Portuguese territory, the authorities, fearing disturbances, refused to give us the license. We appealed to the minister of the interior through our ambassador, Colonel Birch, and after two months or more we were given full liberty. I had often visited the administrator and explained to him our work, and told him that we advocate the separation of church and state, and obedience to the authorities, and had given him literature. He assured the higher official that we would cause no trouble.

During the interval we held day meetings, which were attended by a few. The Sunday meetings were quite well attended. We also endeavored to get articles printed in the papers. One daily accepted six articles, to which the editor gave the following titles: "The Fall of Universal Nations;" "The Destruction of Turkey;" "The Place of the Last War;" "The Part That Russia Will Take in the Last War;" etc. These articles attracted considerable attention. One man and his wife began to attend the meetings. He had been an earnest Catholic, and was warned against us, but continued studying and soon began to keep the Sabbath. Others are interested as a

result of reading the articles. One minister requested that I speak in his church on "The War and the Coming of Christ."

In Lisbon the work is progressing quite well. A minister and a Bible worker are leading out in the work, and are helped by members of the church in a personal way. A hall has been rented in the outskirts of the city, where an interest had been awakened by the sale of literature by some of the members; and with aggressive labor and the aid of the stereopticon we look for good results.

We have desired to see more literature printed, on a greater variety of subjects, so that better work might be done in distributing tracts among the people. This branch of the work does not get the attention it deserves, though we hope to see it strengthened in the near future. Two editions of the *Signs* series were printed in 1914, of 5,000 copies each, and in 1915 another edition, and a tract entitled "The Universal War and the Destiny of the Nations."

In this city, in the month of July, a baptismal service was held at a bathing establishment on the river Leca, an ideal spot and our usual place for such services. Five persons were baptized, among them three young men whom we desire to see educated for the gospel work. Our aim is, besides finding those who will walk in the light, to find young people who may be trained for service. Later, the man and his wife whose attention was called to the truth by the articles in the paper, were baptized. A church was organized, with a membership of twenty-three.

In the month of May, Elder L. P. Tieche, the president of our Latin Union Conference, made us a timely visit, the first in four years. Owing to sickness in his family, he could not visit our work in Porto. Although his stay was short, it was much appreciated.

The canvassing work has been carried on by a young man, who has gone over nearly all of Portugal, and a girl of seventeen years. But the church members in Lisbon and in Porto have helped in the distribution of our literature.

We rejoice to learn of progress in the world-wide work in spite of the great war, and pray that God may hasten the day for the coming of the great King, our Lord and Saviour.

Porto.

THERE are ways in which even silent people can belong to God and be a blessing in the world. A star doesn't talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.—J. R. Miller.

If I do what I may in earnest, I need not mourn if I work no great work on the earth. To help the growth of a thought that struggles toward the light; to brush with gentle hand the earth stain from the white of one snowdrop—such be my ambition!—George MacDonald.



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.

The Hills of God

ARTHUR W. SPAULDING

Up to the hills I lift mine eyes,
Where dwell the balsamed airs,
Up where the living fountains rise,
And the whispering winds are prayers.

Up from the moil of the teeming plain
And the maze of the city's street,
Up where the thoughts of life are sane,
And the loves of life are sweet.

Away from the marts by mammon trod,
Aside from the mummer's play,
I turn mine eyes to the hills of God,
And trudge my lifting way.

Hendersonville, N. C.

The Child in the Home

THERE is a great deal said about making the home suitable and happy for the child; too little said of the child's share in molding the home to suitability and happiness.

Home is primarily, or should be, a place of "caring and sharing," but one would think we had forgotten all that. I have visited in homes which could hardly be called homes at all, so much were they nurseries, houses in which all serious and important adult thought, conversation, speculation, and mutual adult service to the world were rendered practically impossible by the overwhelming preponderance of the child's demands on the attention.

I recall such a household in which the visit of a distinguished guest, which would have been an honor to any home, was forgone because Tommy, aged three, was accustomed to be taken by his mother to the zoological gardens at that time. "It is an appointment I never break," said his mother regretfully, "and as Mr. S—— can come only on that day, I am afraid it is my duty to give up the pleasure of his visit. I do not undervalue the honor it would be; but there are things greater still. The trust and confidence of a little child ——" and so on, and on.

Useless to point out the lack of judgment; useless to note the higher privileges of which both the child and the mother were in this manner robbed; the young mother was an ardent student and upholder of "children's rights."

In contrast to this is another home, in which the idea of parental authority is upheld as uncompromisingly. The

mother in this case is the one in whom such authority is vested. I have seen some of her children's most cherished desires vanish away at the mere raising of her eyebrows. Her little boy, scrupulously trained to reply to her with respect and promptness, "Yes, mother," "No, mother," never speaks of her out of her presence save as "she"—as if there were only one of her power in the world: "If she says so, I've got to do it;" or, "No, she won't let me."

In these cases—and they are types of many more—it would be useless to discuss the child's place in the home, since here, obviously, is no home. For a home is never an autocratic government, never a despotism; whether of parent or child, it admits of no tyranny. It is a republic, in which the rights of all are equally sacred.

In this republic of the home the child has, indeed, very definite rights. His home is not merely his nursery, established to minister to his wants; nor is it merely a place of schooling, in which he is to be molded; it is his country. Here he has his possessions, as the citizen has his possessions in the commonwealth. Here, too, he should have his tasks, his responsibilities, and his privileges.

Possessions, tasks, responsibilities, and privileges—these he shall have; and it is further important that he have them in as equal a degree as possible; for if he have them in unequal degree, the very foundations of the republic—and of the home—are threatened. If he have, for instance, possessions and privileges far in excess of his tasks and responsibilities, he constitutes a privileged class, as it were; and in the ideal republic there is no privileged class. Or, conversely, if he have a preponderance of tasks and responsibilities, and an insufficiency of possessions and privileges, he represents an oppressed class, lacking freedom; and such classes are not compatible with the ideals of either the true republic or the home.

The Child's Possessions

What shall be the child's possessions in the republic of the home? "A room of his own"—we are familiar enough with that plea. Of course, a room of his own, if possible; for it undoubtedly fosters a child's self-respect and his respect for the property and rights of others, to have property of his own. He should

have bookshelves, a table, a treasure closet, a workbench, a playroom—some place distinctly his own, suited to his particular tastes.

But besides the child's material possessions in the home, he must be given some of the spiritual possessions as well; he must have a definite share in upholding the ideals of the home. He must know and feel its cheer, its kindness, its warmth, its sympathy, and its honor. He must know that these are a part of his home, and that they are in a deep sense his.

The Child's Tasks

When it comes to the child's tasks in his home, they must in each case be adapted to his needs and temperament. They should be sufficiently serious to interest him; not sufficiently heavy to discourage. They should invariably be tasks of service, something to render the home more pleasant, more cheery, more homelike. Many children have as little share in making and establishing the interests of the home as paying guests have in the management of a hotel. Everything is run for the child's benefit; every pleasure, every comfort, comes to his hand ready-made.

If you will note how much more pleasure a boy takes in an open fire for which he himself has gathered and brought in the wood, you will see what I mean. I know a delightful little girl who, once a week, bakes a batch of ginger cookies for Sunday supper. Now Sunday supper is one of the most delightful and homelike things about that particular home. Nearly always there are guests, and always there is an air of festivity. The little girl's task is a definite contribution to that homelikeness and festivity. She showed me with shy pride not long ago the following lines written in her autograph book by one who is a frequent and distinguished guest at her home, "Edgemere:"—

"One thing at 'Edgemere' does my soul delight—
Tis Margery's cookies of a Sunday night."

It seems a little thing, I know, but behind it lies all Margery's pride and delight in "Edgemere," in its warmth, its brightness, and its hospitality. This is her home, and her little diligent hands have helped to make some of its loveliness.

The Child's Responsibilities

With responsibilities—the child's responsibilities in the home—we come at once to something spiritual. There are, of course, the more material responsibilities, such as neatness, punctuality, and the like, things without which the comfort and harmony of the home cannot be maintained; but in the main the child's responsibilities in the home are responsibilities of the spirit. He is to be fair, just, honorable, truthful, unselfish. If he neglects these, the beauty and harmony of his home are harmed or its peace destroyed.

I remember hearing a delightful old French nurse say to a tempestuous little

boy who was in a temper: "Dear heart, let me close the door! Let not the old, quiet, well-behaved rooms hear! Here have I lived since your grandfather's time—nor ever heard aught but gentle speech. What will the rooms think, dear heart? What will the old home think? So gentle a home,—and such behavior in it!"

He was only a little boy, but I believe he got a sense of the integrity of the home, its gentleness and kindness and high behavior, its good breeding and loveliness, against which his own violent temper showed in ugly contrast.

The Child's Privileges

As to the child's privileges in the home, these should include all legitimate enjoyments. There should be the privilege of pleasure, of companionship, of quiet hours, the sharing of joys and sorrows, and leisure for gentle entertainment of many kinds.

Love of home can never, I think, be taught by precept. It should never be said to a child, "You should love home," or, "You have a good home and kind parents, and you ought to be thankful." I remember my mother returning from a journey, and saying, as she looked about at us all in the firelight of the old homelike sitting room, "Oh, it is so good, so *good* to be home again!" That taught me more love of home than a thousand admonitions. Of course it was good! Indeed, yes! Were we not all there together? Was it not a home of warmth and kindness and hospitality and charm, where many found comfort and understanding?

A Place of Caring

Home is a place where people care, and where they always care more for each other than for themselves. This is the ideal of home which should be fulfilling itself before the child every day of his life, and in which he should feel himself to have a definite share. He, also, must care more for others than for himself, if this ideal is to be maintained.

Yet how many of us depart far from such an ideal! Perhaps we are very good managers and housekeepers. Perhaps our houses are run like clockwork for the benefit of our children, and yet have about them nothing more ideal and inspiring than have clocks.

A Place of Sharing

The home is a place of sharing; it is a place of entertainment of guests, let the entertainment be however humble; it is a place of sympathy and hospitality and understanding. But many of these houses which we call homes are so full of the petty fret and noise of daily living that they have little leisure for guests or hospitality. The child sees too often that the coming of a guest is cause for anxiety, sometimes for regret. Too often it is a matter of regret to the child himself.

"Oh, bother!" said a little boy I know, who has never enjoyed the privilege of a real home, "shall I have to give up my room? I don't want to."

In contrast to this I recall a little girl of long ago who stood on tiptoe to whisper into a sympathetic ear, "O aunty, mother says Cousin Ethel is coming; and mother says I may let her have my room!" I was a little girl, only about seven, I think, but mine was the hospitality and sharing that day; and as I sat waiting in my best frock for the occasion, I knew delightedly, without wordy definition, down in the bottom of my expectant and hospitable soul, what *home* meant.

The frequent use of the words "we" and "our" is of help in doing away with egotism, personal selfishness, and special privilege. The assigning of helpful tasks to the child—tasks which shall add definitely to the charm and comfort of the entire household; to plan definitely with the child for the arrival and entertainment of guests; training in habits of punctuality, neatness, gentleness of speech and manner—all these are helpful; but it must be remembered that home, though it includes all these, is yet more, far more than them all. It is an entirely spiritual and ideal thing. It is not the form, but the perfume of the flower; not the body, but the soul of the house.

Never were houses themselves better than they are today; never so convenient; never so sanitary. But in many a house nowadays I have missed that spiritual soul of kindness; I have found lacking that mutual love, that mutual reverence, that mutual service and desire for larger life, which give a house the air and loveliness and true spirit of home.

A real home is not a place of mere material comfort; it is a wholly spiritual ideal. The child's own relation to the home is an entirely spiritual thing. Here is an ideal government, a republic to which it is his privilege to be devoted and loyal. Here shall he be neither despot nor slave; but with the other members of that home he shall be equal in his rights, proud in his privileges and possessions, eager in his responsibilities, happy in his tasks.

This ideal of home it is the part of all of us to establish for our children in so far as we can, allowing the child himself the stimulating and ennobling privilege of doing his share to bring about so high an ideal.—*Laura Spencer Porter, in The Mother's Magazine.*

Front Porch Visits

MARTHA E. WARNER

"WHAT should you do in case a child will not answer, but stands with closed lips, and refuses to speak?" asked Mrs. Bowen.

"I should first of all try to find out the reason for this strange behavior," I answered. "Sometime when he is talkative, ask him why he does so. If he opens his heart to you, you may be able to get a clue that will help you. If he proves stubborn, treat him as if he were ill: for he is. Put him to bed. Make

hot or cold applications to his chest or throat. Don't ask him to speak. Have it understood that he *cannot*. A few courses of such treatment will often effect a cure. Perhaps some form of nervousness is at the root of the trouble; in that case you must act differently."

"But to give a child a course of treatment like that would take the time I ought to be doing my housework," my neighbor protested.

"Well," I replied, "housework is for today; home work is for eternity. You must make the choice as to which shall receive your first attention."

Clintonville, Conn.

In Twilight Land

IN twilight land there are beautiful things,

The soft, low songs that a mother sings,
Good-night kisses so fond and sweet,
Patters and twinkles of dimpled feet,
And the brightest of dreams that come sliding down,

On a starry stairway from Slumbertown.

In twilight land where the shadows creep,
Dear little eyes fall fast asleep;
Birds and blossoms have gone to rest,
And babies are cuddled to mother's breast;

And always are tenderly whispered there
The sacred words of the children's prayer.

—*Selected.*

Sugar Yeast

THE following recipe for a homemade yeast is sent by Mrs. Mattie A. Creager, of Keene, Tex. She says: "I have tried all kinds of yeast, and never found anything equal to that made by this formula:—

"To one pint of lukewarm water, add one-half cup sugar and sufficient flour to make a stiff batter. Mix all together, and beat until the batter is smooth. Pour into a glass fruit jar, cover, and set in a warm place to rise. This will require from three to five days, according to the temperature. When it has risen to about twice its original bulk, it is ready to use.

"Add two quarts of lukewarm water to the yeast, thicken with flour until the batter is quite stiff, but not too stiff to beat well, and let it rise overnight. (In very warm weather unheated water may be used.) In the morning take out a cupful of yeast and put it into a glass jar, add one-fourth cup of sugar, cover, and put in a cool place until next baking day; then treat it the same as suggested above. *Never add any salt to the yeast.*

"The remainder of the yeast may be treated like any other sponge. This is the method I follow: Put three quarts of sifted flour into a pan, make a hollow in the middle, and pour in the sponge. Add sugar and salt to taste. Knead until the dough is stiff enough so it will not stick to either the hand or the kneading board, and set away to rise. When light, shape into loaves, and after these have risen, bake in a moderate oven. Hard-wheat flour is always to be preferred."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Work for the Colored in the City of Baltimore

ANOTHER summer has passed, yet the rich experiences of a successful, soul-winning campaign will never be forgotten. We see the Lord's hand as he works for these people, and we rejoice as we see them come to a saving knowledge of the truth. July 4 we began a series of meetings on the same lot that we had used two summers before, and the first night found us facing an audience of six hundred. With help from Elder Seeney, who has charge of the work in Wilmington, Del., we were able to continue the services until the nineteenth of September, preaching every night in the week except Saturday. Much interest was shown in the Sabbath question, especially when at different times ministers of other churches assailed the truth that the seventh day is the Sabbath. But the Lord gave us ready answers in two debates, and the vast crowds present could see the weakness of the man-made Sunday rest when compared with the Sabbath of the Bible. How glad we are that every part of the third angel's message will stand the hardest test and still shine brightly; for it is the Word of God itself.

As the result of the tent work thirty-four so far have united with the church, and Sunday night, October 3, thirty were baptized in the church baptistery. More will follow these in a few weeks. The summer's effort cost \$360.92, without including the ministers' or the Bible workers' wages. This was the largest tent effort ever held for the colored people in the Chesapeake Conference, though last year at this time more persons had united with the church as the result of the tent work. We found that the opposition was much greater this year, and that it was much harder to reach hearts. But we are confident that Baltimore was and still is stirred. Many are pressing their pastors for a reason from the Bible for Sunday keeping. Families that were divided in their understanding of the Word are now coming over on the Lord's side, and we are sure that many others will soon accept the last message of mercy. Our collections amounted to \$271.39 for the season. We thank the Lord for his blessings, and trust to see many more rejoice in the great truth for this time.

We have enlarged our church building with a new gallery, which seats one hundred, but still the church is too small. Four hundred crowded into it last Sunday night at the time of the baptism, and as many others were turned away. Our burden is to see our colored brethren and sisters well represented at the great home gathering. GUSTAVUS P. RODGERS.

Mississippi Camp Meeting

THIS meeting was held in Jackson. The tents were pitched in a grove near the church which was recently erected. The church building was used for meeting purposes. The location was central, and in a good residential district of the city. It attracted attention, and was well spoken of by the public generally. The people of the city have taken great interest in the building of the church. Their liberal donations were a manifest demonstration of their interest. This church is a credit to the architect and to the denomination. It will be a great help to the struggling company in that place, who have long endeavored to hold up the banner of truth while worshipping in pri-

a success, and plans were laid which, if carried out, will bring prosperity to the conference. A little over \$3,000 was raised for various enterprises. The prospect for the future development of the work in this conference was never better than at the present time. The workers are all of good courage, and when the meeting was over, they went to their homes with a renewed determination to press forward and build up the Lord's work. This conference has only two ordained ministers, besides the president, and only two Bible workers. It is in need of workers and financial help. The few who represent the cause of the third angel's message in this State have made a good financial record in the past, and they went to their homes with the determination to do even better in the future.

Thousands of dollars' worth of books have been sold during the last few years, and in some parts it can be said that our truth-filled literature has been scattered like the leaves of autumn; but there still remains a large territory yet unentered, which invites the attention of this people. The Macedonian cry is being heard throughout the whole Southern



SEVENTH-DAY ADVENTIST CHURCH AT JACKSON, MISS.

vate houses and rented apartments. The complete building, with the exception of the pews and carpet, cost \$5,900. The cost of the lot was \$1,500, making a total of \$7,400. The church was very economically built. Architects outside of Jackson estimated it at a trifle more than \$8,000, but owing to good judgment and favors from business men in the city, it was placed on the lot at this extremely low figure.

Elder J. O. Corliss was the representative of the North American Division Conference in our meeting, and gave the dedicatory address Sunday, September 12. His long experience in the work made his labor with us very interesting as well as profitable, and the campers will ever carry with them good impressions received through the instructions given.

On account of the financial condition existing in the field, the attendance was not large. The meeting, however, was

field. Prayers for help are being offered at family altars, and the laborers in the field are wondering who will answer the call. We are looking forward with hope and courage to a profitable year's work, and to the speedy finish of the gospel message in this field. S. E. WIGHT.

The Kentucky Camp Meeting

THE camp meeting for the Kentucky Conference was held in the town of Nicholasville, in the heart of the blue-grass region. The attendance of our people was good from the beginning of the meeting. The camp was well located, and all needed provision for the comfort of the campers had been made.

Elders Meade MacGuire, S. E. Wight, and L. A. Hoopes and the writer were present during part of the meeting, and carried the burden of the public labor. Brother J. W. Davis and Prof. L. H.

Wood, of the union conference, labored for the upbuilding of the colporteur and the young people's work.

The people responded freely to the appeals made for them to reach a higher standard of living and to more fully consecrate themselves to earnest service for those about them. Large numbers of tracts and small books were bought to use in missionary work at their homes. The Spirit was present, and many found the blessing of God in reconsecrating themselves to him. About twenty were baptized at the close of the meeting.

The president, Elder B. W. Brown, in his report showed a most commendable progress of the work during the year. A goodly number of colporteurs had been in the field. Since the first of January, 1915, six churches had been organized, and, together with the one previously organized at Nicholasville, the conference headquarters, were received into the conference. The increase in membership during that time had been more than one hundred and seventy-five. The increase in the tithe had been more than nine hundred dollars. They fully expect to reach their quota on the mission offerings.

Elder Brown had labored beyond his strength, and was suffering from a severe attack of malaria during the time of the meeting. It is hoped that a period of rest will fully restore him to health. He has the confidence of the people, and was reelected president. With the exception of some minor department changes, the officers of the conference remain the same for the coming year.

At the conclusion of the meeting, Brethren O. A. Dow and W. H. White, who have labored for some years in the conference, were ordained for the work of the gospel ministry.

C. M. SORENSON.

West Pennsylvania Conference

ON July 2 I went to Corry to spend a few days with the church there, and to hold the quarterly service. One meeting was held in Corry, and the other meetings in Brother Bemis's home, seven miles from Corry, where a good interest has been awakened. While there I baptized two persons, and five were added to the church. It had been planned to begin an effort at Albion, but failing to find a suitable location, the tent was pitched in Erie, on the west side, at Eighth and Cascade Streets, where a fine class of people attended.

In July there were fifteen days of rain, and in August twenty, and a large flood that caused great loss of property and the death of thirty-six persons. But we can praise God for his guiding hand and protecting care. We labored one night to save our tent, while at the same time our own home cellar was filling with water. The stream was so swollen that my wife and I could not reach our home that night, but had to remain on the west side until the next day. Water and gas were cut off from the city for a few days, so the people had to build cooking places in the yards.

The meetings at the tent were hindered two nights because of the flood, but the people came even on the rainy nights, and God has caused the truth to spring up in the hearts of many. Six persons have already decided to keep the Sabbath, and we have the names of thirty-

four interested ones who need further instruction. We are praising God for his love and his mercy that are being manifested toward us.

W. F. SCHWARTZ.

The Great Protestant Convention Recently Held in Dayton

DOUBTLESS many of our people are not aware that a great national Protestant convention was recently held in Dayton, Ohio. This convention was attended by men of distinction from all parts of the United States. It was a confederation of the different organizations and bodies that are in opposition to Catholicism. There was some sprinkling of the socialist people, and such organs as the *Rail Splitter* and the *Menace* were prominently represented.

Dayton is a strongly Catholic city, and it seemed significant that such a convention should be held there. Six months before this meeting, arrangements were made for the delegates to have the use of a large popular hall in the city. Just before the convention, the officers were notified that the hall could not be used for that purpose. On coming to Dayton, they found great difficulty in finding any place of meeting, as the managers of the various halls informed them that they had been instructed not to admit them. Though this convention was of a national character and attended by men from all parts of the country, no more notice of it was given in the newspapers than would be given of the most ordinary event. In fact, I think that but one paper gave even a slight mention of it. At the same time, the Dayton papers gave prominent space on their front pages to Catholic meetings that were being held in the city. The large hall from which the convention was excluded was used during a portion of the time of this convention for a large Catholic meeting, and this was prominently announced in the press.

We appreciate true Protestantism wherever it is manifested, and we cannot ignore the fact that a mighty protest is needed and should be heard throughout the land. But in this meeting, which was attended by Dr. P. T. Magan, of Nashville, Tenn., and during a part of the time by Elder J. J. Marietta and myself, we could see but little of the spirit of true Protestantism. In nearly all the speeches made, there was a marked manifestation of intolerance. They were of a most inflammatory and belligerent nature. Any reference to the Catholic Church or to any phase of its work was made in most unbecoming language for any one to use, and especially for Christian people in protest against that which they claim is a false religion. All the rancor and harshness that come of hatred born of religious frenzy were manifested by some of the speakers who were most loudly cheered.

One organization in opposition to Catholicism advocated military training and the arming of its forces in order to make a stand against the Knights of Columbus. One speaker advised his brethren to provide themselves with good guns in order to be able properly to meet their opponents. After he had spoken with great intensity and earnestness, advocating a belligerent attitude and the use of the boycott, he paused and said: "I do not want you, brethren, to think that I

am for war. I am not for war, but for peace. I am a member of a prominent peace league."

While we appreciate the fact that these men are permitted to see in this great system which they are opposing much that is undesirable and that awakens this attitude on their part, we certainly cannot approve their methods. It is not a battle of man with man. Our warfare is not with flesh and blood. The opposing forces with which we have to contend in this great system involve more than human wisdom and human strength. There are better and more effective methods than the boycott and the use of arms. Our protests against Catholicism will be wholly ineffective except through the power and wisdom that God is willing to give to those who stand loyally for right. It goes to show that in our work we must stand for the principles of Protestantism even though we are required to stand alone, and it strongly emphasizes the fact that we have a definite and specific work which cannot be well accomplished by uniting with such forces.

Providentially the way opened for Dr. Magan to give a splendid address, in which true principles were presented. A large number of copies of "The Vatican and the War" were sold.

This convention revealed the fact that there is before us a time of trouble, and that there is now pent up in the hearts of men that which will lead to an awful outbreak in the near future. The Lord's people should desire above all things to be standing upon those noble, everlasting principles of truth that will stand the storm.

E. K. SLADE.

Three Weeks in the Washington Sanitarium

AFTER undergoing a double operation, and spending three weeks in the Washington Sanitarium, I find myself strong enough to return to my home in Bridgeport, W. Va. I did not come to Washington with the intention of having an operation, but while here my old affliction, which had caused me much suffering, came on me; and after consulting Dr. Miller, I decided to have the cause of trouble removed.

Under the skilled hand of Dr. Miller and the care of his faithful assistants, guided by the Spirit of the Great Physician, the operation has proved successful. After a little rest and time to recuperate, I am confident that I shall be able to accomplish much more work in the Master's vineyard, with greater ease.

I have found the Sanitarium atmosphere ideal. The entire Sanitarium family have been so very kind and attentive to me that I could hardly help recovering. Many other guests of the institution speak in the same terms. This is the third institution of its kind that I have been in, but I have not found the Spirit of Heaven more manifestly present in any of them than in this. It seems that I have been in a large, happy home, rather than in a public institution.

God has been precious near me all during my operation and recovery. I was anointed by some of the leading brethren the next day after my operation. I fully appreciate the many prayers of God's people in my behalf. They have helped me much. I hope soon to be able to be out among the churches and people again.

J. W. HIRLINGER.

Fruits of a Copy of "The Great Controversy"

WHILE riding on a train recently from Sheridan, Wyo., to Lincoln, Nebr., I met a woman who had been won to Christ solely through the reading of "The Great Controversy." The experience was one of interest to me, and I pass it on for the encouragement of others.

Apparently she is a woman of culture and possesses a good education. She and her mother have been keeping the Sabbath for a number of years. The light first came to them in a providential way. Her brother had in his home a copy of "The Great Controversy," which either he or his wife had bought of a colporteur, but it had lain unread in their library. Finally, upon the death of his wife, he broke up housekeeping, and in disposing of the household effects he told his mother to help herself to any books she desired. In sorting over the collection, the one entitled "The Great Controversy" attracted her attention. Being a Christian Scientist, she did not believe in a personal devil, and a large book of nearly eight hundred pages telling of the conflict between Christ and Satan naturally aroused her curiosity.

The book was taken home and carefully studied. Conviction soon took hold upon the hearts of both mother and daughter. They began to observe the Sabbath, and the consent of the daughter's husband was also gained. Rejoicing in the new-found light, they kept the book circulating on its heaven-appointed mission. Finally it was worn out from being lent to their friends and neighbors; and these women finding the address of the publishing house on the fly-leaf, wrote to Mountain View for another copy, at the same time inquiring for other books by the same author. The publishers forwarded their letter to the Wyoming Tract Society. Brother Asa Smith, the secretary, sent one of his helpers to call on the family. They had been keeping the Sabbath for six years, and it is not hard to conceive something of their joy upon meeting one of like precious faith for the first time. They began attending Sabbath school and church. Today Sister Davis and her family are among the most active workers in the Crawford church. As she told me of the sweet spirit and brotherly love among the members of that church, her eyes filled with tears of joy that God had brought her in touch with his remnant people.

Beside her in the car was her aunt, whom she was accompanying home to Broken Bow, Nebr. The aunt is under conviction and about ready to accept the truth, through the missionary endeavors and godly life of this good woman. Thus the fruits of "The Great Controversy," sold by some unknown colporteur years ago, continue to multiply.

Brother, sister, such instances should inspire you to decide today to relinquish worldly employment and become a self-supporting missionary, in the sale of our precious books, for the salvation of souls. "Cast thy bread upon the waters; for thou shalt find it after many days."

"O what joy it will be when His face I behold,

Living gems at his feet to lay down:
It would sweeten my bliss in the city of gold,

Should there be any stars in my crown." I. H. MCEACHERN.

Searching for Diamonds

A FEW years ago a young man, Mr. A. R. Dennis, came to the Foreign Mission Seminary to prepare for the work. He seemed to have a burden for the foreign field, but was willing to work anywhere. He did colporteur work during vacation, and was finally sent to South America. For some time he worked in Uruguay as colporteur and secretary-treasurer of the conference, and was recently sent to Buenos Aires, Argentina. There he is working hard, endeavoring to turn the tide in favor of our literature in that great city, and to make a special effort, in these times of financial stress, to reach the higher classes. One incident he relates brings to mind the fact that here and there all over this world are people looking for the light. He writes:—

"Several weeks ago one Friday afternoon I had two hours to work before going home for the Sabbath; so I started down an unpromising side street to finish it quickly. The homes and sometimes the business houses in this country are like people, who cannot be accurately judged from the outside; for, if there is anything worth while, it is placed on the inside; and so it was in this case. Going quickly through a small door, I found myself in a large iron foundry; and calling immediately for the *patron*, or boss, I told him I was taking orders for 'The Coming King.' He asked me what kind of book it was, and I told him it was a religious book, explaining the Bible and its prophecies. After another sentence, he stopped me, asking when he could get it. When I told him that I would deliver it the following Monday, he turned to his foreman and asked him to order one also.

"Early Monday morning I called, but before I could say anything he said, 'As soon as you told me the name of that book, I knew it was about Jesus and told of his coming. I have a dictionary of the Bible that I got from North America, and I have been studying it in connection with the Bible, but I need more light. I am especially interested in the books of Revelation and Daniel, for nearly all the prophecies are fulfilled, Jesus is coming again, and I want to be ready. I study the Bible daily, and teach it to my children. Many men make fun of me, saying the Bible is a fable, but I believe it is the word of God.'

"I was greatly surprised, for never before in any city of these countries have I found a native studying the prophecies and knowing that they were nearly all fulfilled. You can imagine I lost no time in telling him I had the book he wanted, explaining the books of Daniel and Revelation verse by verse, called '*Los Videntes y lo Porvenir*,' or 'Daniel and the Revelation.' He and his foreman have ordered it, and want to study it together. The man has also promised to take Bible studies at night."

Men will work many years digging, hoping to find a diamond, but here is a work much more important. God has honest souls in factories, shops, stores, mansions, and hovels all over the world that are worth more than diamonds. Who will help search them out?

M. E. KERN.

"A good conscience, void of offense, is an excellent preparation for an approach into the divine presence."

Home Missionary Department

B. M. GRAHAM - - - - General Secretary
F. W. PAAP - - - - N. Am. Div. Secretary

The Home Missionary Report for the First Quarter of 1915

THIS report gives some very encouraging figures. It shows that 1,554 more members worked than did so during the previous quarter. There were also the following increases in the different lines of work: 7,341 more letters written, 3,819 more letters received, 14,775 more missionary visits, 8,601 more Bible readings, 8,345 more books sold, 9,027 more books lent and given, 16,036 more hours of Christian Help work, 3,435 more articles of clothing given, 6,321 more meals given, 1,540 more treatments, and 239 more conversions reported.

The paper and tract work, however, shows a general decrease, which is difficult to understand. There were the following decreases: 5,316 fewer subscriptions, 127,239 fewer papers sold, 89,478 fewer papers lent and given, 501 fewer tracts sold, and 757,336 fewer tracts lent and given, these last being nearly double for the previous quarter. As the circulation of literature is one of the most effective methods of giving the message, it is important that the lines of work connected with it should be kept up.

The work in the North American Division shows some interesting averages. Taking the work of the union conferences on a per capita basis, the South-eastern Union Conference has the highest record in the number reporting, the letters written and received, the hours of Christian Help work, the number of treatments given, and the signatures to the temperance pledge, six records out of nineteen. Next comes the Southern Union Conference, with the highest records for Bible readings, articles of clothing given, meals provided, and offerings, four records. The Atlantic Union Conference has the record for the largest number of missionary visits, papers sold, and tracts sold. The Northern Union Conference has the record for papers given away and mailed, and tracts lent and given away. The Columbia Union Conference has the record for books sold, though the Central Union Conference follows within a very small fraction, so it also deserves an honorable mention. The Central Union Conference has the largest number of subscriptions. The Eastern Canadian Union has the most books given away, and the Southwestern Union reports the most conversions. All of these are proportionate to membership.

These figures are interesting, for they show some perhaps unexpected results. The Southern field is frequently spoken of as being in a more backward condition than the rest of the country, yet the three Southern union conferences hold eleven records out of twenty for the home missionary work for the first quarter of 1915.

We have two new fields to welcome this quarter, the India Union Mission and the little Guatemala Mission. For some reason, the Japanese report has failed to reach us, but they are still work-

Report of Home Missionary Work of the General Conference for Quarter Ending March 31, 1915

CONFERENCES	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Christian Help Work	Articles of Clothing Given Away	No. of Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. of Conversions
ATLANTIC UNION																				
E. New York	874	....	125	88	239	126	111	134	1777	436	99	161	1594	397	176	320	5	..	\$ 9.25	..
Greater New York	1386	347	714	253	9501	920	148	11045	11241	971	570	4104	30161	1262	626	1052	366	3	110.77	3
Maine	491	142	201	64	367	136	17	317	3523	115	578	....	10230	103 1/2	290	46	137	..	67.99	19
Massachusetts	1473	276	648	212	1472	779	23	5975	16028	594	406	3561	8824	2230	957	343	201	1	181.08	..
N. New England	602	139	437	183	716	244	25	711	16724	512	439	24	2380	1220	460	834	83	7	54.13	5
S. New England	480	....	61	13	177	16	17	495	3729	21	132	....	2786	120	174	34	7	..	46.80	6
W. New York	882	146	248	101	464	156	35	6582	15524	354	290	900	4885	581	420	442	78	6	94.65	6
CENTRAL UNION																				
Colorado	1952	....	1131	315	1622	652	296	4941	12783	695	1162	993	5919	1584	528	541	192	44	73.68	46
Kansas	2148	438	662	306	1230	736	130	939	17510	629	477	623	7177	917	389	586	114	12	106.19	6
Missouri	1250	1007	813	250	2039	505	93	1533	18516	1793	853	69	34388	1310	460	281	201	11	116.50	21
Nebraska	2105	321	639	305	1804	525	112	1023	16085	307	334	1550	17706	769	396	183	37	..	108.79	28
W. Colorado	450	164	515	337	1127	453	66	603	5378	183	335	1862	3056	802	303	75	56	..	29.41	23
Wyoming	564	....	132	45	186	120	42	....	3740	156	104	....	2668	245	308	8	6	3	8.25	..
COLUMBIA UNION																				
Chesapeake	784	81	191	111	710	266	182	2060	4892	142	195	456	3117	881 1/4	157	137	27	3	27.37	51
Dist. of Columbia	1042	181	1764	266	505	179	224	434	10362	42	157	849	6225	302 1/2	661	255	16	6	40.43	2
E. Pennsylvania	1200	208	309	148	1742	261	312	3753	9040	387	332	850	5195	765	534	247	44	3	105.10	1
New Jersey	926	180	424	113	1217	651	38	4317	24895	392	2255	194	16098	1332	318	219	180	31	83.22	2
Ohio	2100	513	484	204	1565	592	162	9925	21936	1202	405	274	10419	1795	676	766	250	15	131.06	32
Virginia	540	11	155	79	454	281	20	1080	1388	135	122	155	1247	429	134	436	67	1	41.08	2
W. Pennsylvania	310	264	329	145	1225	472	110	1099	16539	333	561	965	5220	695	468	437	208	19	61.90	15
West Virginia	240	50	199	47	355	74	71	1814	3292	177	43	104	3082	270	156	174	92	..	39.83	2
EASTERN CANADIAN UNION																				
Maritime	260	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Ontario	550	....	266	103	794	413	50	3928	4415	259	731	225	16543	716	312	530	266	..	91.58	4
Quebec	150	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Newfoundland	62	....	42	12	326	11	8	67	1302	16	19	72	771	66	49	....	11	..	1.81	..
LAKE UNION																				
E. Michigan	1680	....	409	122	1010	261	141	4250	11395	923	368	34	5560	1833	701	281	395	52	112.50	16
Indiana	1665	....	242	40	505	158	44	951	11380	407	302	23	5052	340	353	444	71	..	45.56	2
N. Illinois	1530	453	1231	534	1493	1999	286	4836	23981	726	538	3508	23805	2332	1110	899	163	106	312.46	26
N. Michigan	879	170	462	203	781	143	47	2019	7033	318	176	99	1658	662	197	167	47	13	84.42	13
S. Illinois	653	63	116	66	542	124	179	328	7775	336	126	476	2813	492	179	225	82	7	27.86	5
W. Michigan	2717	265	686	300	2396	398	133	544	11379	752	218	....	9588	1079	749	176	39	14	231.93	1
Wisconsin	2600	....	271	54	450	150	36	1500	4124	40	277	....	1242	1103	270	88	61	48	50.17	89
NORTHERN UNION																				
Iowa	2472	306	855	384	1425	807	170	1830	19909	389	400	83	21100	1506	1112	633	55	3	105.22	27
Minnesota	1785	660	1023	780	4141	1325	252	6093	78662	780	987	2754	109406	1980	678	93	10	..	156.69	18
North Dakota	1325	701	166	65	210	196	97	1865	3143	95	70	287	6901	58	25	337	..	..	175.00	..
South Dakota	976	97	249	89	254	17	18	238	4145	33	57	7	1496	240	96	394	301	..	51.81	10
NORTH PACIFIC UNION																				
Montana	642	77	212	40	599	56	29	38	2681	53	70	....	983	522	88	233	34	..	42.04	2
S. Idaho	869	202	230	94	466	70	22	160	5736	285	231	244	5160	567	307	296	63	1	48.32	5
S. Oregon	791	187	502	162	861	358	90	245	8945	205	250	102	3308	592	442	338	48	21	34.28	18
Upper Columbia	2365	148	482	132	1149	316	57	639	16454	116	332	2049	6980	1307	684	372	113	..	55.43	24
W. Oregon	2241	172	324	127	1330	277	21	150	5412	150	303	28	3275	1706	498	125	48	7	....	2
W. Washington	2059	197	305	80	856	374	37	1079	3645	574	409	....	5031	878	202	369	59	52	149.83	21
PACIFIC UNION																				
Arizona	380	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
California	1677	....	221	94	798	599	124	1208	13370	369	601	....	7877	442	908	176	61	..	59.28	4
Can. California	1832	224	211	84	846	281	57	580	7974	265	266	55	5471	327	133	182	30	..	....	69
Nevada, Mission	200	....	103	102	35	8	....	....	108	31	32	....	46	....	....	2	....	..	17.85	5
N. California	1629	363	522	183	661	228	147	695	13815	363	381	668	6639	534	490	326	32	22	145.76	30
N.W. California	1342	....	218	69	515	123	185	340	2285	157	119	....	1652	117	227	116	4	..	12.92	..
S. California	2253	....	736	152	1097	376	369	2117	19680	610	509	199	7698	1168	1105	393	129	14	27.20	1
S.E. California	1652	....	289	135	385	147	32	1182	9676	681	237	418	2525	350 1/2	377	59	56	31	51.13	23
Utah	205	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
SOUTHEASTERN UNION																				
Cumberland	657	194	195	86	451	213	2	230	2868	169	218	30	979	584	312	122	75	..	19.59	2
Florida	871	336	749	300	1504	392	334	1765	16271	414	490	1531	5704	794	437	542	155	70	87.97	..
Georgia	522	243	916	666	1739	666	35	3293	7989	227	410	224	6356	2277	422	344	220	50	190.43	3
North Carolina	565	223	229	150	1480	703	11	931	3947	232	113	35	2239	1101	347	641	221	41	94.18	11
South Carolina	338	229	164	133	682	429	22	1654	1241	38	65	4	907	1479	278	623	33	17	11.19	5
SOUTHERN UNION																				
Alabama	697	139	377	197	1626	741	....	602	4774	215	193	73	3183	1698	298	673	142	..	95.66	11
Kentucky	651	....	298	133	1186	833	67	1203	2816	369	185	181	1579	615	242	1844	49	16	11.48	14
Louisiana	446	....	118	65	160	96	47	9	1956	20	363	....	538	82	32	63	33	..	....	..
Mississippi	343	166	174	83	997	394	90	765	4091	138	112	5	1841	712	406	283	68	2	628.00	

ing. Only four of the conferences in the North American Division failed to report, Maritime, Quebec, Arizona, and Utah.

Let us remember, as we look upon this array of figures, that they are not merely figures, but symbols to represent human instrumentalities willingly offered to God, for him to use in saving souls. In the 914 conversions, we see some visible fruits, for which we praise God. The full results will be made known in eternity.

EDITH M. GRAHAM.

especially near, and hearts are impressed; and who can measure the results?

Visible Results

While it is true that the colporteur's work is largely seed sowing, and, consequently, he does not often have the joy of seeing the fruit of his labor, as does the minister or Bible worker, yet there are cases where the seed seems to spring forth quickly and bear fruit. We might give many instances of this kind, but space will allow us to give but one.

One of our field agents, while helping a young man to get started in his work, stopped one night with a family where there were two unconverted young men. Before retiring, the colporteurs stated that it was their custom to hold family worship at home, and if there were no objection they would be glad to read a chapter from the Bible and pray with them before going to bed. Consent was cheerfully given, and worship was held with the family both night and morning.

When the colporteur called to deliver his book, the lady met him at the door with the money for the book, and said: "Oh, I am so glad you have come with that good book! I am so anxious to read it. And I want to tell you that your earnest prayers in our home when you were here made such an impression on my boys that both have been converted and given their hearts to God."

Thus it is plain that the work of our publishing houses and colporteurs is purely evangelical, and the good being accomplished can be measured only by eternity.

W. W. EASTMAN.

Publishing Department

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

The Work of Our Publishing Houses and Colporteurs

FOR a number of years commercial work of all kinds has been eliminated from our publishing houses, and they have each been wholly engaged in the preparation and production of literature, the object of which is to give the third angel's message, or the "gospel of the kingdom," to all the world in this generation.

While the rank and file of our people are doing more or less in the way of circulating the products of these institutions, the larger part of their products is circulated by men and women who are making a specialty of this work, and they are our colporteurs.

Neither our publishing houses nor our colporteurs are in any sense commercial agents, but purely evangelical. Their work is "according to the gospel." Gospel sermons, Bible readings, and heart-to-heart talks in printed form, are being carried to and placed in the homes of the people, where they are being read and studied by many of earth's millions.

Visit of Human Agent Also

Not only does the colporteur circulate the gospel message in the form of the printed page, but his work is that of personal touch as well. Each canvasser gives a short discourse, direct to the one-soul audience; and how many times does that one soul, like the woman of Samaria, carry the message to many others. While it is true that many do not respond to his earnest entreaties, the colporteur is often refreshed as he sees the eyes of his listener moistening with tears, and the heart swelling with feelings of emotion, as he briefly unfolds the meaning of current events in the light of the Bible. Many times his visit is concluded with an earnest season of prayer, and not only has his own soul been blessed, but others have been made to feel that a messenger with a message, a true servant of God, has visited them, and the book is read with this sort of image deeply impressed on the mind.

Fireside Opportunities

Many are the opportunities of the colporteur to minister to whole families at their fireside. A Bible reading or perhaps a Bible study is given, and truths heretofore undreamed of by them are unfolded to their astonished minds. On these occasions angels of God draw

Religious Liberty Department

C. S. LONGACRE - N. Am. Div. Secretary

Persecution Raising Its Venemous Head Again

SINCE our last report of the indictment and conviction of our brethren before the county court at Watonga, in the State of Oklahoma, new complications have arisen. As soon as the public was apprised of the fact that our brethren were convicted by the court for Sunday-law violations, some organization wrote anonymous letters to many of our brethren who were in the habit of working on their farms on Sundays, threatening them with indictment and conviction before the courts if they did not cease servile labor on Sundays. We can only surmise what influences are back of these anonymous letters.

These letters also show how much respect the writers of them have for their own statutes. Section 1964 reads as follows: "All manner of servile labor on the first day of the week is prohibited, excepting works of necessity and charity."

Section 1965 reads as follows: "It is a sufficient defense in proceedings for servile labor on the first day of the week to show that the accused uniformly keeps another day of the week as holy time, and does not labor upon that day."

Of course, the Ministerial Association may argue that the records show that they were opposed to this exemption

statute for Seventh-day Adventists when the bill was enacted into law by the legislature, and that they are consistent in demanding that Seventh-day Adventists be compelled to cease from servile labor on Sunday. But they certainly cannot prove themselves consistent when they insist upon the State's prosecuting Seventh-day Adventists for violating the Sunday statutes of the State while there is an exemption statute of equal force for the observer of the seventh day. Such a course makes the agitator the violator of the statutes instead of the defendant.

Because our brethren paid no attention to these anonymous letters, but continued to do as they had done aforesaid and as they believed they had a right to do under the statutes of Oklahoma, a mob organized in the town of Hitchcock went out into the fields on Sunday, and severely beat three of our brethren who were found laboring in the field. One of them, the son of Elder Meyer, is suffering from a concussion of the brain, and is lying at the point of death. His assailants threw him to the ground and fractured his skull with a large piece of coal which they took out of the coal bunker of a threshing machine. These assailants have been indicted for assault with intent to kill. This furnishes new evidence in the cases of our brethren (who have been convicted and have appealed their cases for retrial) that it is a religious controversy, backed up by religious bigotry, intolerance, and mob rule.

Simultaneous with this incident comes the news from Tennessee that a number of our brethren near Goodlettsville have been indicted for Sunday labor. Investigation has brought to light the fact that the real cause of these prosecutions is due to the missionary activities of our people. Just as soon as a number of new members joined our churches in these localities, our enemies in the community, stirred by the spirit of jealousy, proceeded to prosecute our brethren for the same things which they tolerated in them heretofore.

Sunday-law crusades are breaking out in all parts of the country. The agitators in these religious crusades are the ministerial associations, the Lord's Day Alliance, and the W. C. T. U. The present war seems to make a certain class very religious in sentiment and fanatical in their zeal for the enforcement of a state religion.

We trust that our people will help us to place the *Liberty Magazine* in the hands of all the judges, lawyers, and newspaper editors. The judges and lawyers have to deal with these prosecutions, and they ought to understand the principles of civil and religious liberty which are so dear to us, and upon which the progress of our work depends in this country. Five dollars would send the magazine to twenty-five of these prominent men.

C. S. LONGACRE.

THERE is not a man in the church, from the sexton who sweeps the floor and keeps the house to the man who fills the pulpit and preaches the sermon, that is not comprehended in this command; and, my brethren, we have no more right to ignore this command than we have to ignore any other. Here it is: "Be filled with the Spirit."—*Len G. Broughton.*

Medical Missionary Department

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

Public Health Work

THE following editorial from the *Journal of the American Medical Association* will be of interest to those who are noting the progress of general health work:—

"The modern public health movement has been a development of the present generation, almost of the last decade. Two distinct methods, based on equally distinct lines of reasoning, appear to have been adopted. One view assumes that public health must be secured and maintained by means of a great organization, a State health police force, which will prevent the violation of the laws of health in the same way that the regular police force prevents crime. The other view aims rather at the education of the people, so that the laws of health will become common property and the power for their enforcement will lie in public opinion. The advocates of the first theory devote themselves to securing larger appropriations, so that more inspectors can be employed. The advocates of what may be called the educational method, endeavor rather to spend such funds as are available in presenting basic facts to the people in a strikingly impressive and convincing way.

"In this educational work, the State health department of Virginia has been especially prominent. Few if any States with as limited funds have been able to produce so many new and excellent educational devices. The *Health Almanac*, now used by six or seven States, was first issued from Virginia. The State department of health saw no reason why the household almanac should be monopolized by nostrum venders. The latest innovation from Virginia is another device captured from the 'patent medicine' advertising agent. Any one who has driven in country roads and lanes is familiar with the omnipresent tin sign, tacked on fences, gateposts, telephone and trolley poles, and even on trees and the sides of barns, urging the public to try 'Dr. Killem's Sure Cure for Bright's Disease,' or 'Ketcham's Old Reliable Cure for Consumption.' Obviously, such advertisements caught the public eye and held attention, or 'patent medicine' firms would not continue to employ them. Why not use the public highways to advertise health as well as quackery? No sooner said than done. A series of six placards, printed in black on yellow tin sheets, ten by fourteen feet, are being tacked up all over the Old Dominion. The farmer, the automobilist, the country swain riding with his sweetheart, even the humble foot traveler trudging along the dusty road, will now see from fence posts, walls, and telegraph poles such messages as these:—

"The Best Farm in This Country is the one on which the health of the family is best protected."

"Beware of Mosquitoes
They breed in stagnant or slowly running water."

"Typhoid Fever
CAN BE PREVENTED."

"The education of the people in regard to health is advancing when the trees and posts by the wayside are converted into heralds of good health and disease prevention."

Appreciation for the "Review"

ONCE more I wish to give a few thoughts on the mission of our good old REVIEW that has so long given precious messages of truth to the remnant people. We should be "strong and very courageous" as we see the third angel's message going to every nation on the earth in fulfillment of the words of Christ in Matt. 24:14. Not long will the tired soldiers have to wait for rest. Jesus is coming again, to save and to deliver his people. "The sweet by and by" is at hand. I may not live to see it, but I can rejoice that I heard and accepted the first angel's message in December, 1843. The other messages have come in their order and have filled their place in these years of effort and waiting. The world will be warned in time. My heart is made glad to know that we are already in the time of the latter rain, the agency which is to give the vital truths of this message full force and ripen the grain for the final harvest. So let it be.

A. M. LINDSLEY.

100,000 Circulation

THE *Protestant Magazine* is exerting a strong influence in favor of true Protestantism, both far and near. From far-off Mauritius, in the Indian Ocean, comes word from Brother Paul Badaut that the "mystery of iniquity" is at work and opposing his efforts. To offset this influence, he sends forty-one subscriptions to the *Protestant Magazine* and incloses \$13.50. The *Protestant Magazine* educates the people in right principles.

Elder Carlyle B. Haynes, of Greenville, S. C., canvassed the audience at the tent effort he is holding, and as a result inclosed twenty-three subscriptions to the *Protestant Magazine*, with check to cover the same.

Dr. L. L. Andrews sends fifteen subscriptions for the *Protestant Magazine* to the leading men of Fort Myers, Fla.

The *Protestant Magazine* is exerting a strong influence in favor of true Protestantism. Roman Catholic periodicals are now making open boast that bills will again be introduced at the next Congress, prohibiting from the mails anti-Catholic literature. This means much to Seventh-day Adventists.

The continual receipt of subscriptions from people who "happen" to come across a copy of the *Protestant* is proof that if it were given due prominence before the public, it could just as well have a circulation of one hundred thousand copies every month. An instructive circular for advertising purposes has been prepared, and will be furnished free in quantity for distribution. How many will you use? Address the *Protestant Magazine*, Takoma Park, D. C.

"Get into the habit of looking for the silver lining of the cloud, and when you have found it, continue to look at it rather than at the leaden gray in the middle. It will help you over the hard places."

A Remarkable Experience

WE have just received the following very interesting report of the work of one of our sisters in the East Michigan Conference who has been selling "The World's Crisis." The secretary writes of the sales of this young woman as follows: "Monday, 86; Tuesday, 86; Wednesday, 90. This was in Detroit, and the girl's best record in Jackson in one day was 110 copies." This shows that "The World's Crisis" sells easily and readily. Several young women have earned their scholarships during the vacation selling "The World's Crisis" and "The Shadow of the Bottle." Hundreds of others might do as well.

The Use of Tracts

THIS morning's mail brings us the following letter: "While riding in the street car one evening, a lady gave me a copy of 'Court Week in Heaven: A Court Summons.' I read it, and it was so good that I gave it to a young man of twenty-four years, who is a heavy drinker. I do not know whether he read it, but I knew it would help him if he would read it. I should like 100 copies to give to others, as that is how I received one." Possibly the person who handed this woman that tract little dreams of the wave of influence that was started.

Our Book Department Sales

THE sales of our book department for the first nine months of this year, as compared with the corresponding period of 1914, show an increase of 41 per cent. The result of this work is already beginning to be seen by the number taking their stand for the truth through reading.

My soul, what hast thou done for God?

Look o'er thy misspent years and see.

Sum up what thou hast done for God,

And then what God hath done for thee.

—Faber.

NOTICES AND APPOINTMENTS

Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE eighteenth annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1915 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., Tuesday, Nov. 9, 1915, at 3 P. M., standard time, for the election of trustees and the transaction of such business as may properly come before the meeting.

By order of the board of trustees.

GEORGE E. JUDD, Secretary.

College of Medical Evangelists Constituency Meeting

IN harmony with the adjournment taken March 24, 1915, a special session of the constituency of the College of Medical Evangelists is called to convene at Loma Linda, Cal., at 11:30 A. M., Nov. 10, 1915, for the purpose of transacting such business as may properly come before the meeting.

E. E. ANDROSS, President;
S. S. MERRILL, Secretary.



CHEAP LITERATURE



To meet the desire so many times expressed by our people that our literature might be issued in cheap form to be used extensively in lending, giving away, and selling at small price, we have issued a series of 12 books, known as the Berean Library. These are some of our standard works, and are printed from the same plates as the large books, but on thin paper and with paper covers. This library offers an opportunity for securing many of our standard books at special prices. Some have ordered as many as 25 sets to sell and lend in their missionary work. This is a good time to prepare for the winter's missionary campaign.

The following is the list of books:—

No. 1. "Steps to Christ." A book full of comfort and encouragement, and presenting in an easy and attractive manner the steps by which the sinner may be made complete in Christ. 144 pages; 25 cents.

No. 2. "Thoughts on Daniel." A verse-by-verse study of the book of Daniel, showing a remarkable fulfillment of prophecy in these last days. 345 pages; 25 cents.

No. 3. "Thoughts on Revelation." A companion volume to "Thoughts on Daniel." 430 pages; 35 cents.

No. 4. "His Glorious Appearing." An exposition of Christ's prophecy in Matthew 24. A book for the times. 128 pages; 15 cents.

No. 5. "The Sabbath in the Scriptures." A study of the entire Sabbath question from the Bible standpoint. 216 pages; 25 cents.

No. 6. "The Sabbath in History." A complement to "The Sabbath in Scripture," showing the fulfillment of prophecy as related in authentic history. 600 pages; 50 cents.

No. 7. "Capital and Labor." A candid and impartial study of the great problem of capital and labor now so prominently before the people of this country. 208 pages; 25 cents.

No. 8. "Here and Hereafter." Man in life and death. The reward of the righteous and the destiny of the wicked. 358 pages; 25 cents.

No. 9. "Bible Footlights." A book of Bible readings on thirty-three topics, designed to encourage the study of the Bible in the home. 320 pages; 35 cents.

No. 10. "Our Paradise Home." A description of the saints' inheritance, the future kingdom, and the restitution of all things. 128 pages; 15 cents.

No. 11. "Religious Liberty in America." A brief history of the struggles between the principles of religious liberty and ecclesiastical tyranny, showing the result of the recognition of right principles in the establishment of this government. 448 pages; 35 cents.

No. 12. "The Coming King." A treatise on the second coming of Christ, giving the signs of his coming and showing their fulfillment. 320 pages; 50 cents.

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The Protestant Magazine

for October

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

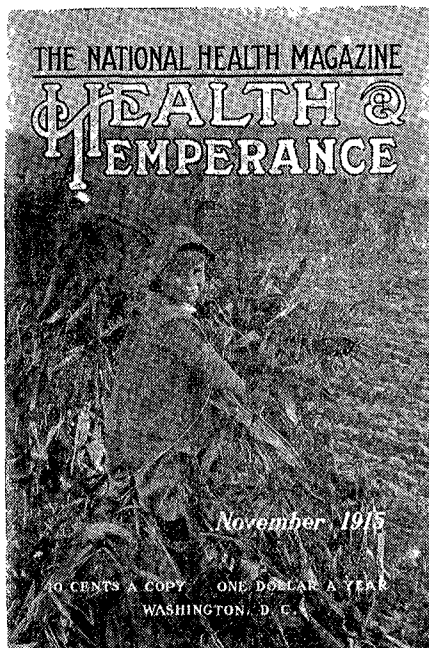
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Other Live Subjects in This Issue

"Roman Catholics and the Public Offices"
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"The Extent of the Pope's Authority"
"The Censorship of the Press"
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"The Japanese View of the Anti-Papal Panic"
"President Wilson, the Pope, and Peace"

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

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WASHINGTON, D. C., OCTOBER 21, 1915

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FROM the *Australasian Record* we learn that Brother and Sister A. C. Ches-son, who have been connected with the mission to the East Indians in Fiji, sailed on August 12 for New Zealand, on the way to India.

AUSTRALASIA is sending more mission-ary recruits into the Asiatic field. On August 31 Brother and Sister Edgar H. James and Brother and Sister Clarence H. Davis sailed from Sydney for Shang-hai, China. These brethren have been called to engage as leaders in the work of circulating our literature in China.

WE learn that Miss Beatrice Baharian, of Constantinople, daughter of Elder Z. G. Baharian, of the Turkish mission, has reached New York, having providentially found a way out of the war zone. Miss Baharian, who is a nurse, will engage in work in this country until the close of the war.

WE wish to pass on a good word from the Washington Sanitarium family in connection with the Harvest Ingathering campaign. Careful plans were laid for the work, and bands were formed. Dr. Miller took the first company out in the auto, six in all. The Lord blessed their efforts, and the first day, besides getting a goodly sum of money, they secured a patient for the Sanitarium. She came at once to the institution. To date they have gathered \$100, and plan to continue their efforts. One band secured \$30; another, \$22; and others, smaller sums. There are blessings manifold in this good work.

WE learn that in February, Brother R. H. Martin and family sailed from Sydney, Australia, to join the Fiji Mis-sion staff.

It is cheering indeed to hear of the full attendance in our schools, and to hear from all of them of the missionary interest pervading the hearts of the stu-dents.

ELDER F. M. WILCOX, the editor of the REVIEW, spent Sabbath, October 16, in Boulder, Colo., where he has many friends and acquaintances, having at one time acted for several years as manager and chaplain in the sanitarium. Next Sabbath he expects to be in Mountain View, Cal., where his brother, Elder M. C. Wilcox, is located as book editor for the Pacific Press. He has promised to send in items of interest concerning these and other institutions which he will visit en route to the fall council at Loma Linda, Cal.

WE learn from Elder L. R. Conradi that further news has come from the missions in German East Africa, so long cut off from communication. The news is encouraging. They have been able to give their native teachers part salary, sufficient to keep them from want, and in the necessities of the case the various missions have been growing more grain and foodstuffs than formerly, for which the war conditions have created a market. We learn also that one of our mission-aries in British East Africa, a Belgian brother, has been called over into the Belgian Congo, to engage in clerical service, we take it, for the government. Elder Conradi adds: "We hope he will be able to make a start on the study of the native language in the region where he is located, and become acquainted with the territory and the people. We hope that by the time this trouble is all over, we shall be ready to start mission work also in that great field. Thus while some things may look dark, God, in his wonderful providence, leads the way and so directs that even difficulties turn to victory."

The Fall Council

THE arrangement for the entertain-ment of those invited to attend the fall council at Loma Linda, Cal., is in the hands of the Pacific Union Conference. Some can be cared for in rooms, just how many will depend on the number of guests at the sanitarium at the time of the council. The greater part of the delegation will be placed in tents, nicely floored and made comfortable in every way. We have been notified, however, that it will be necessary for those who come to bring bedding, sheets, towels, etc., as it is not possible for the union conference to provide these things. Let those who have been asked to attend the council bear this in mind, and bring what will be necessary for comfort, remem-bering that the evenings are likely to be quite cool.

The arrangements for entertainment are necessarily somewhat limited, but an effort will be made to furnish comfort-able lodging for those who have been asked to meet with the General and Di- vision Committees in this council.

G. B. THOMPSON.

FROM a letter from Elder R. T. Baer, who has just arrived in South America to take the presidency of the Argentine Conference, we learn that good interest has attended evangelistic services in the city of Buenos Aires, where a goodly number have taken their stand. We be-lieve Elder George W. Casebeer has been leading out in the effort there. In the city of Rosario, where Brother Nicolas Hansen has been working, thirty-five have been baptized during the year. It is good to hear of the ingathering of souls in Catholic South America.

THE following is clipped from the *Asi-atic Division Mission News*: "A letter from Brother B. A. Meeker tells us that the newspaper reports regarding the flood and fire in Canton were somewhat exaggerated. The section burned over by the fire, he says, is not so extensive as was first reported. The latest reports are that about five hundred houses were destroyed. However, he states that there has been much suffering caused by the flood, and that many were drowned or burned to death. There was scarcely any damage done to our chapel in the city, and the flood did not reach our mission property at Tong Shan, so our workers did not suffer. Brother Meeker says: 'It is surprising to see how patiently the Chinese people take these misfortunes. It has been impressed upon me that they will not be slow to learn the meaning of the destructive elements when some one teaches them. Their gods could not save them; they were flooded with the rest of the things. Our meetings have been better attended since the flood. I believe that this is partly due to the fact that the people are losing confidence in their gods.'"

Encouraging Omens in the Harvest Ingathering

TWENTY-FIVE conferences had ordered more Harvest Ingathering Signs by Oc-tober 6 than they used during the entire campaign last year. On that date the Pacific Press had mailed 130,000 more papers than had been ordered at that time last year. Including 77,577 foreign papers used, 669,719 copies have been ordered thus far this year.

This speaks in strong terms of a deeper and stronger determination than ever be-fore on the part of all our people to im-prove this golden opportunity to work for God.

And why should it not be so? Every indication points to the fact that just now, here in the homeland, special priv-ileges are granted us that many of our brethren and sisters in countries across the sea would consider very precious in-deed.

Letters received from conference offi-cials tell of the splendid interest being taken by the churches in going out with the Missions special. There is a spirit of continuing at it until definite results are obtained, that is very encouraging.

Last week one day was spent with good results by the General Conference and Review and Herald workers, also by the teachers and students of the College. It is planned to do still more.

This is God's work, the waiting mis-sion fields appeal loudly for help, and all, young and old, can have part in this service. Let us all join in the good work.

T. E. BOWEN.