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EDITORIAL NOTES.

The messages that have gone forth to the members of the Southern Presbyterian Church from "Presbyterian Elder," of Columbia, South Carolina, have already made a tremendous impression throughout the Church. This week the message (see page 21) asks this question: "If it is advisable to raise \$3,000,000 for beneficence, how are we going about it?" The answer is found in two words—pray, act! Every member of the Church can do this. Many of the Synods have accepted their quotas of the \$3,000,000 and have appointed a committee of five or more consecrated business men to conduct a campaign to over-subscribe the Synod's quota. A similar committee may be appointed in each Presbytery and in each congregation. Will our Church accept the challenge of this consecrated layman, whose constant word of warning to every church member is, "Don't be a slacker in the Lord's work!"

In many churches throughout our land last Sunday prayers were offered to God for the successful termination of the world war, in accordance with the request made by President Woodrow Wilson that that day be made a day of prayer for the success of American arms. But Christian people must not imagine that their full duty has been discharged when they have observed a special day of prayer. It is the duty of every Christian to pray constantly and unceasingly that God's Kingdom may come and His will be done on earth as it is in Heaven. The President is to be asked by Food Administrator Hoover at an early date to provide in his annual Thanksgiving Day proclamation that Thanksgiving Day be set aside as a day of fasting and prayer instead of a day of feasting. Throughout our national history Thanksgiving has been characterized by real excesses in the quantity of food consumed. It would be becoming this year if the great national Thanksgiving holiday should be a day of fasting and prayer rather than a day of indulgence in the enjoyment of expensive food.

The war work of the Southern Presbyterian Church in behalf of the soldiers in army camps is now taking on very definite form. The chairman of "The Army Work Council," Rev. James I. Vance, D.D., of Nashville, Tennessee, writes a stirring message to the Church that will be found on page 10 of this issue. While our Church is late in getting into action in this matter, every effort should be made to secure the money needed to place workers where the greatest good can be done. "The Army Work Council" has decided that \$100,000 is the least amount on which the work that our Church ought to do can be decently financed. Every member of the Southern Presbyterian Church is urged to contribute promptly to this fund. All contributions should be sent to the Assembly's Treasurer of Home Missions at Atlanta, and it should be specified very definitely that the contribution is for army work. If this work is to be done, it must be done immediately, and the days are passing rapidly. While there are many calls upon the generosity of our

people at this time, this is one cause that we cannot afford to neglect.

During the month of November all churches are asked to consider the claims of Assembly's Home Missions. Those churches that have not adopted the Assembly's plan of systematic beneficence are especially urged to make special offerings for the cause of Assembly's Home Missions. Even in the churches that have adopted the Assembly's plan, the subject of Assembly's Home Missions should be presented vigorously and sympathetically by all pastors in order that the people may be educated to the great needs of this fundamental work in our homeland.

Recently a consecrated Christian woman sent several valuable diamonds to Rev. S. L. Morris, D.D., Atlanta, Georgia, Executive Secretary of Assembly's Home Missions, asking that the diamonds be sold and the money used for home mission work. This self-denying act on the part of this Christian woman is a splendid recognition of the importance of this work at the present critical time in the world's history. Dr. Morris would be glad to correspond with any persons who may desire to purchase these diamonds and thereby assist in making our homeland Christian.

The varied character and the supreme importance of our General Assembly's Home Mission work is set forth in several articles in this issue of the "Christian Observer." Pastors and people should see to it that full information is given to the people concerning the importance of this work during the month of November.

"International Go-to-Sunday School Day," November 4, 1917, is designed to illustrate the strength and importance of the Sunday school throughout the world. Plans have been made in many schools for a special ten minute exercise during the opening of the school on that day, without interfering with the lesson study period. A large map of the world, suspended where all could see it, would add to the interest of the service. Children representing the different continents might speak a few sentences giving statistics of the work and needs of the Sunday schools of all countries. Such a day may be made of real value to any Sunday school.

"Home Mission Week" will be observed throughout our Church November 18-25, the week preceding Thanksgiving. It has become a custom, in which the Protestant Churches of America unite, to devote this week to the study of the important problems connected with home mission work.

Rev. William Thorburn died October 18 at his home in Kerrville, Texas. Mr. Thorburn was a native of Scotland, but emigrated to this country in his youth and was graduated from the Southwestern University at Clarksville, Tennessee, in 1896, and from the theological department of the University in 1898. He served as pastor of the churches of Carrollton and Magnolia in Mississippi, and of Itasca, Brandon and McAllen, in Texas. For the past three years he had been incapacitated for active work on account of ill health. He was a man of modest, retiring disposition and had

general Brazilian requirements. We are contemplating, either making it a four years course, or demanding another year's preparation for entrance.

We have a five hundred acre farm with fair amount of equipment, a building for the class rooms, stables, farm buildings, etc. On the farm the boys are required to do considerable practical work as they come to us knowing nothing about the use of farm machinery, not even how to plow.

Most of the teachers are graduates of the school who have done or are to do what special studying may be done in this country. One of the teachers spent a year in the States studying his branch.

The agricultural school here is to be the agricultural unit of the Evangelical University that is in process of organization among the mission schools of the country. This also will give it prestige, and a large field of usefulness.

The government of the State of Minas has aided us heartily in all our work and maintains ten scholarships in the school. The Federal Government also aids us from time to time.

The student body up to the present has been small, but representative of all Brazil, having students from five or six states. It is probable that with the official recognition the student body will be largely increased.

The work and influence of the school is not limited to the actual teaching of agriculture. The school farm breeds and sells all over Brazil pure bred hogs and raises fine corn which is sold for seed. The "National Corn Show" was organized by the director of the school, as also was the "National Corn Club." This "National Corn Club" promotes the corn club work among the boys all over Brazil and seems destined to do a great work. The annual corn show has come to be really a national event.

The Gospel results among the agricultural students have been very satisfactory. At least seventy-five per cent. of the students have made their profession of faith here at the school. All of the faculty, with one exception, are professing Christians.

The possibilities before us are great and unlimited to build up a school of national reputation and influence of the very highest order. We are here for the furtherance of the Lord's Kingdom above all things. We look to the home Church not only for financial support but for constant intercessory prayer that this work may be used more and more for His service.

Lavras, Brazil, September, 1917.

For the Christian Observer.

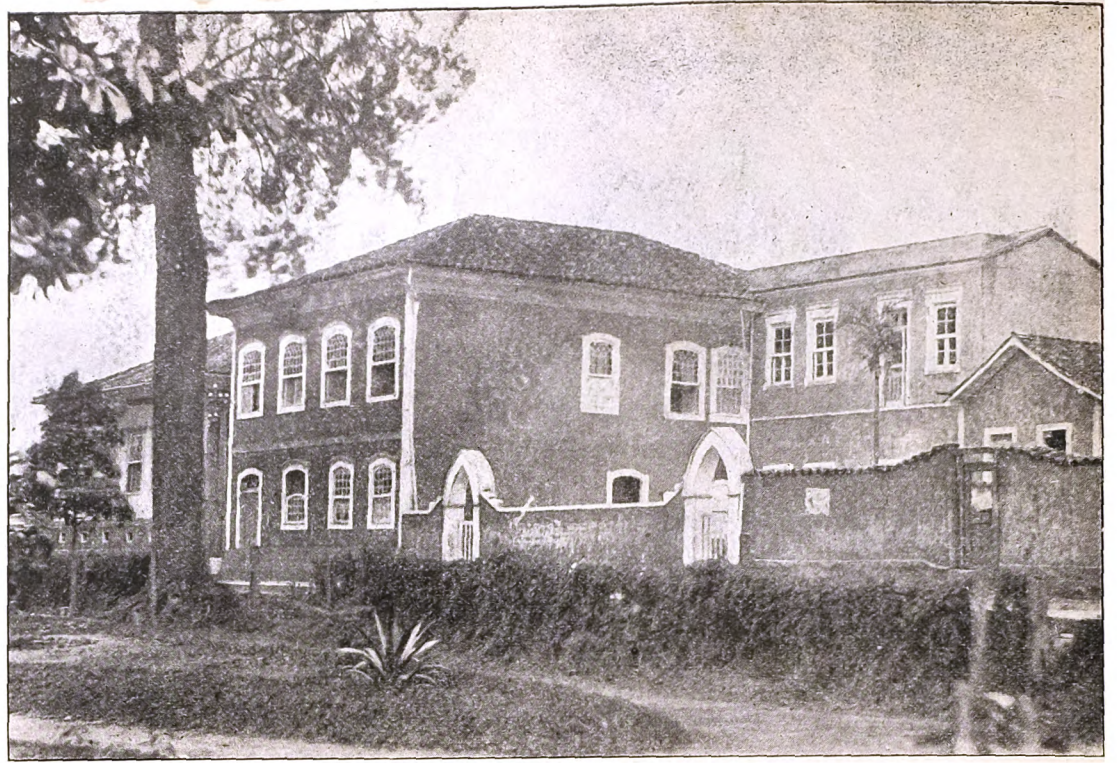
THIRTY-FIVE YEARS IN THE LAND OF THE SOUTHERN CROSS.

BY MISS CHARLOTTE KEMPER.

One on whose head have fallen the snows of eighty winters might reasonably be expected to have entered, if not upon her dotage, at least the period of anecdote. And so the readers of this letter, if perchance there should be any, may prepare themselves for a chapter of reminiscences, embracing, however, only the recollections of my life in Brazil. On January 5, 1918, it will have been thirty-six years since I left the home land to come to Brazil as a missionary of the Southern Presbyterian Church. My traveling companions on board the good ship "Rosse," were Rev. Edward Lane, of blessed memory, his wife and three children, and Mrs. Magalhaes, a missionary of the Northern branch of our Church, with her three children—a goodly company, without doubt, and for me it seemed a most auspicious beginning for my sojourn in a "strange land" to be associated with these servants of the King.



Physical Education at Charlotte Kemper Seminary, Lavras, Brazil.



The Building of the Charlotte Kemper Seminary at Lavras, Brazil.

The school was founded in 1893. Enrollment this year is 94, of whom 48 are boarding pupils. The building fronts on the public park in the center of the town.

We were the only passengers from New York, and we had the freedom of the ship under our kind Welsh captain and his officers. We saw no land after leaving Sandy Hook until we reached Bahia, where we spent some days in sight-seeing and in goodly fellowship with the brethren, and carrying with us the memory, that was to be evergreen, of all the beautiful things we had seen. We went by steamer to Santos, an important commercial seaport, and thence by rail to the city of Sao Paulo. The next stage of our journey brought us to Campinas, then a city of thirty-five or forty thousand inhabitants, in the center of the great coffee district of the State of Sao Paulo.

I had been sent out to relieve Miss Henderson in the care of the girls' school which was considered by the Committee quite an important factor in the work of the Church, and I did not get there any too soon, for Miss Henderson was sadly in need of help after all her years of service. She gave up the struggle and went to bed a few days after my arrival, glad to feel at last that she could take a little rest; and so it came to pass that I was at once thrown out into deep water and had no other alternative save to plunge "in medias res" and do the best I could with my very limited Portuguese vocabulary.

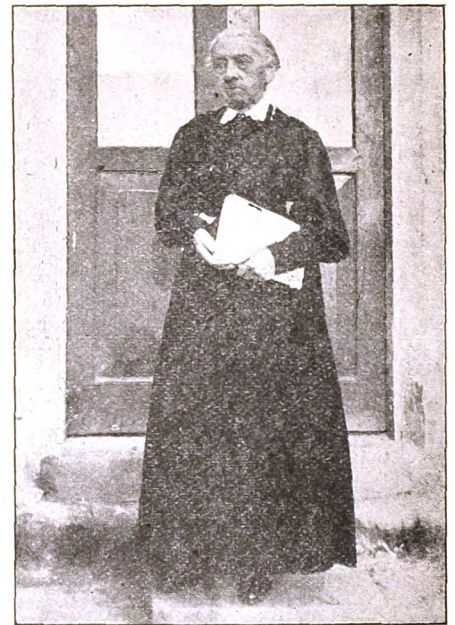
Of course I had a court of appeal in Miss Henderson to whom I could go when I did not know how to tell the cook to kill the chicken, and I can never forget her untiring kindness in helping me to cast off the shackles that bound my tongue. Of course the new-comers all make many and ludicrous mistakes in trying to deliver the message of joy to the people, and you may be sure that I contributed my full share to the general fund. But these dear Brazilians are too polite to laugh even if the preacher does exhort them to lay up their "scissors" in Heaven, the word for this useful implement being very similar to that for treasure. They are wonderfully quick, too, in understanding bad Portuguese.

Our school was not very large and in the boarding department the personnel was composed almost entirely of the daughters of church members. As in Paul's experience, so it was in the early years of our work in Brazil; not many wise, not many noble were called into the Kingdom. The first to hear and accept the call from the almost pagan darkness of Romanism into the glorious light of the pure Gospel were poor in this world's goods but rich in faith. This being the case, we considered it our privilege as well as our duty to give their daughters the best educational advantages in our power, and gratuitously.

Our school was an experiment on the manual labor plan, now so popular. The girls did their own work, washing and ironing their clothes, keeping their rooms in order, and sometimes helping in the kitchen when there was no cook, a condition of things by no means abnormal. The servant problem loomed large in those days. But there were advantages which must not be ignored; the girls had their first lessons in domestic science. Our initiatory experiment was eminently successful, for

we sent out from our academic halls quite a number of young women well prepared to fill their respective spheres as Christian home-makers or teachers in Christian schools. We had in our school here last year three children of one of our first pupils in Campinas, and one of them is still with us.

Many changes have taken place in social life in Brazil during the thirty-five years of my sojourn here, one of the most noticeable being the larger liberty accorded to the women. When I first came to Campinas it was not considered proper for a lady to go out alone, and to appear in a store to make her purchases was something unthinkable. The shopping, a pleasant pastime for most women, was done by the slaves by means of samples. When I would go down to the city to buy supplies or attend to other business connected with the school,



Miss Charlotte Kemper,

Eighty years young. Thirty-five years a missionary in Brazil.

I would frequently hear the remark made by some handsomely dressed woman who was leaning on the window-sill to catch a passing glimpse of the outside world: "She can do this because she is an American."

In order not to put too severe a strain upon their charity in judging our mode of procedure, I very often took some of the mission children along with me, and this made it entirely right even with the strictest critics. Due to this fact I came to be known as the lady who walks with the children. All this is different now. With the introduction of electric street cars, electric lights, moving pictures and other modern improvements, the social life is much freer. Indeed, I sometimes think that the pendulum may have swung too far on the other side. There may be too much freedom for the best interests of the young people. But I am conspicuously old-fashioned.

After several invasions in Campinas of that, in those days, so much dreaded epidemic, yellow fever, in which we lost three of our missionaries, it was thought best to remove our plant to some more

healthful locality, and Lavras was the place selected. The result has more than justified the choice of those who decided the question, although some of the mission circle who came with us from Campinas did not take a hopeful view of the situation, and thinking that there was no future for Lavras, at their own request were transferred to other fields.

I must confess that at first sight, this little inland town did not look very promising. But I have always been glad to remember that even in those



Physical Education at Lavras, Brazil.

A drill of small boys at the Gymnasio, showing one view of the dormitory and one of the broad avenues.

early days of trial and no little opposition on the part of the priests and their followers, I did not "despair of the republic." Some of the best and most influential men of the place, who desired to see a brighter day for their city, were glad to welcome us, and these have continued to be our loyal friends and cordial supporters.

The people here had heard very little about Protestants and that little was not what one would call complimentary. Among the ignorant classes all sorts of absurd stories were circulated as to what we did and what we did not do. For a time we were certainly the observed of all observers and we occupied a large place in the thought of the good folk of Lavras. But as the weeks and months passed we were found to be harmless in intent and practice, and we were admitted into the friendship and confidence of many who had, at first, looked upon us with suspicion, as possible disturbers of the peace.

Now that Lavras is an important educational center, a sort of Athens, I shall not any longer tax the patience of my readers, but will leave to some younger hand and a more facile pen the task of describing the new Lavras, with the interesting details of what has been done and is doing in our schools and other departments of our evangelistic work in this part of the Master's vineyard.

Lavras, Brazil.

For the Christian Observer.

WAR TIME CLAIMS OF HOME MISSIONS.

BY REV. CARY R. BLAIN.

In these war times there is danger that the Church will allow her interest to be diverted from her normal activities, and the Christian be tempted to economize by reducing his contributions to benevolences. But the truest patriot is the Christian who remembers that he is first of all a citizen of the Kingdom of Heaven, and the greatest service he can render his country is to conserve her spiritual interests.

Here are some insidious dangers that, while more or less prevalent at all times, yet manifest themselves peculiarly in times of war—evils which, if unrestrained, will undermine our national character, and from which only the Gospel can protect us: Hatred of those who have wronged us; covetousness, fostered by over-large war profits; selfishness, manifested in too great willingness to shift burden and danger on to others; desecration of the Sabbath on the plea of war time necessity. Our country everywhere needs today as never before the Gospel of love and self-sacrifice, Presbyterian emphasis upon Sabbath keeping, and the Presbyterian doctrine of God's sovereignty—the steady-quieting word, "Be still and know that I am God."

All the reasons for pushing Christian work in established centers obtain in Home Mission fields, and some additional ones:

(1) In them, more than in the larger centers of population, the preacher is a source of information as to what the government is asking of its people, and of inspiration to them to do their duty. He is needed to keep Washington in touch with Fog Hollow!

(2) In the more isolated fields war propaganda and the drafting of men are bringing the people into closer touch with the outside world, and this further awakening from age-long lethargy will make

them more responsive to the appeal of school and church.

(3) In these fields, as elsewhere, as the real meaning of war is brought home to men's hearts they will hear more readily the Gospel message, and larger opportunities for aggressiveness will be presented.

(4) In coming years the country will need more than ever the intelligent Christian citizenship, which in the typical home mission field must come largely through mission schools and churches.

(5) The Church, tempted to center her thought upon her own local problems, or to devote her energies to the pressing secular demands of the day, will find an antidote in the greater and more unselfish effort now necessary to support her work in these outlying districts.

Christian patriotism, the Church's own spiritual health, her continued growth, and loyalty to our Lord, demand that God's people pray and give and work more vigorously than ever to push forward the cause of Christ in all our Home Mission fields.

Pineville, Ky.

For the Christian Observer.

"JUST SUPPOSE."

BY REV. CHAS. M. BOYD.

But before supposing let us look for a minute at some facts.

Here is fact number one: The demands on the men and the women and on the pocket books of Christendom is unprecedented. The Red Cross, and the War Work of the Y. M. C. A., and the Libraries for the Soldiers, and the various forms of Relief Work must be supported. And we all know that not only the needs, but the dire necessities of the great foreign missionary work of the Church are such as they have been at no previous time. Nor will the aggregate of these various needs be lessened, but on the other hand they will be greatly increased, by the cessation of the war.

Fact number two is this: Christianity is the power that loosens men's hold on the life that now is to the extent that they will give themselves and their means, not only to the direct work of the Church, but to all benevolent effort. It is true that many non-Christian men have contributed largely to all philanthropic causes. But none can say that those non-Christian men would have been so liberal were it not true that at least the indirect influence of Christ had reached their lives.

And here is fact number three: The work in the home land must be vigorously manned and liberally supported, else what is now supposedly Christian will soon prove to be non-Christian. The proof of that proposition is apparent. There are thousands of once fine old Christian communities all over the South. But the supporting families moved away. The religious life of the new-comers was neglected. The churches are now rotting—not to say rotted—down. And there are sinning thousands in the dirty sections of our cities and also on their broad boulevards. These cities were once Christian towns. But the religious effort did not keep pace with the commercial development, and today thousands of down town and thousands of up town folks know no Christ. And the same principle, in a bit different way, perhaps, is illustrated by the condition of the neglected mountaineers, and the infant Negro race, and the incoming tides from southern Europe.

Now just suppose that in hearing the calls that come, as we certainly should hear them, we should also hear more plainly the call that comes from the work in the home land. Is it likely that other noble causes would suffer hurt? Is it not rather likely that in the years that are even immediately upon us we should be much more willing and able to hear the multitudinous calls that are sure to come with increasing appeal as conditions change?

Take a concrete case. In a certain Presbytery of some sixty churches at the last spring meeting there were nearly forty home mission churches vacant. That was an unusual condition. And those nearly forty churches were vacant largely because the presbyterial committee was not able to add one or two hundred dollars to each of the meager salaries of the erstwhile supplies. Had the committee had a thousand dollars more than it did have, it is likely that all those vacant churches could have been acceptably supplied throughout the year.

Now just suppose the wildest thing. Just suppose that committee had had the power to take and had taken from the other benevolent funds of the Presbytery the thousand dollars needed, and with that added amount kept the vacant churches supplied. Is it not altogether likely that those nearly 40 churches would have contributed to benevolences an average of twenty-five dollars each more than they did contribute, thus restoring the thousand dollars taken, while at the same time they themselves would have been given a chance to live.

And just suppose the Church catches the idea and supplies the means with which to prosecute, not only her presbyterial work, but also all of her great home mission work conducted by the Executive Committee of Home Missions, what will likely be the result on all missionary and benevolent gifts

through all the years ahead? Just so long as the Allies are able to keep their home bases strong, there can be no doubt of the result of the efforts of their armies in the trenches and on the water and in the air.

Tuscaloosa, Ala.

ALL IS WELL.

BY MRS. CHAS. E. BAKER.

Though empires wane, and kingdoms rise and fall,
Though war and strife may this whole world enthrall;

Though what the end may be no mortal man can tell,
We know that God is on His Throne, and all is well.

He'll speak, and all this war and strife will cease;
He'll speak and all this world will be at peace;
His voice alone can this long tumult quell,
For God is on His Throne and all is well.
Napton, Mo.

Young People's Societies

BY REV. WM. M. ANDERSON, D. D.

SEEKING WORTH WHILE THINGS.

Topic for the Week Beginning November 11, 1917.

Prov. 8:10-21; Matt. 6:33.

DAILY READINGS.

- M. Nov. 5. Seeking the Lord. Isa. 40:25-31.
- T. Nov. 6. Seeking wisdom. Prov. 2:1-12.
- W. Nov. 7. Supreme desire. Ps. 63:1-11.
- T. Nov. 8. Seeking God's will. John 5:30.
- F. Nov. 9. Seeking immortality. Heb. 11:13, 16.
- S. Nov. 10. The divine response. Heb. 11:1-6.

"But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." The wisdom spoken of by Solomon in this passage represents the greatest practical value that man can possess. Wisdom, in the most comprehensive aspect, is to be regarded as giving origin to all the arts and sciences, by which human life is improved and adorned. In the first address of wisdom in Prov. 1, her words are stern and terrible. The first step in the divine education is to proclaim "the terrors of the Lord." Here she neither promises nor threatens, but, as if lost in contemplation, speaks of her own excellence. In this connection she begins to draw her own real picture with her own pencil. The force of these verses is that wisdom is there where there is a fitness of worth to entertain her.

A learned, pious writer has said, "All arts among men are the rays of divine wisdom falling on them. Whatsoever wisdom there is in the world, is but a shadow of the wisdom of God." Prudence has been defined as, "Wisdom applied to practice." Wherever true wisdom is, it will lead to action. The farther wisdom proceeds in man the more practical knowledge he gains and finds out the course of the nature and properties of things, and the general courses of Providence.

In the thirteenth verse a great lesson is taught to modern life: "To fear retribution is not to hate sin;" in most cases it is to love it with the whole heart. The godly avoid sin because they hate sin, and not because they are afraid of being found out. Wisdom's life is a thing of system; it is the card-building of the Spirit. Wisdom is delivering a great message when she says, "I love them that love me; and those that seek me early shall find me."

This passage is peculiarly full of suggestions about "worth-while things." This topic is exceedingly timely for young people. They had better plan young what they value most and what they can take into the next world with them. The "worth-while things" can all be taken into the next world with you. We should therefore be careful with what we "load up."

Things to Leave Out.

Leave off pretence. Life is real and earnest. True things, truth and trueness are of utmost permanent value. Deceptions cannot be permanent, nor profitable. "To thine own self be true, and to another thou canst not be false."

Leave off worry. This is a cause of great friction in life. It is a sort of disease—spiritual nearsightedness. There is need for the enlarging glasses of faith. Our troubles consist of two classes—real and imaginary troubles. To worry about imaginary troubles is a waste of strength and time. Worry will not help the situation in the case of real troubles. When one has done his best to meet real troubles, he can safely and confidently leave the result with God.

Leave off passion, in every evil form. This is sin's choice method of display. Sin greatly enjoys those who cultivate false pride, anger, hate and lust. All these and their kind greatly hurt the body and clog the machinery of the soul. Their effects, which greatly outmeasure the causes, must be carried into the other world.

What Is Worth While?

Lay fast hold of faith, the most needed and universal exercise of the soul. By your faith inspire and cultivate faith in others; by your faith link yourself with the plan and purposes of God; by your faith enter the realm of the non-reasonable,