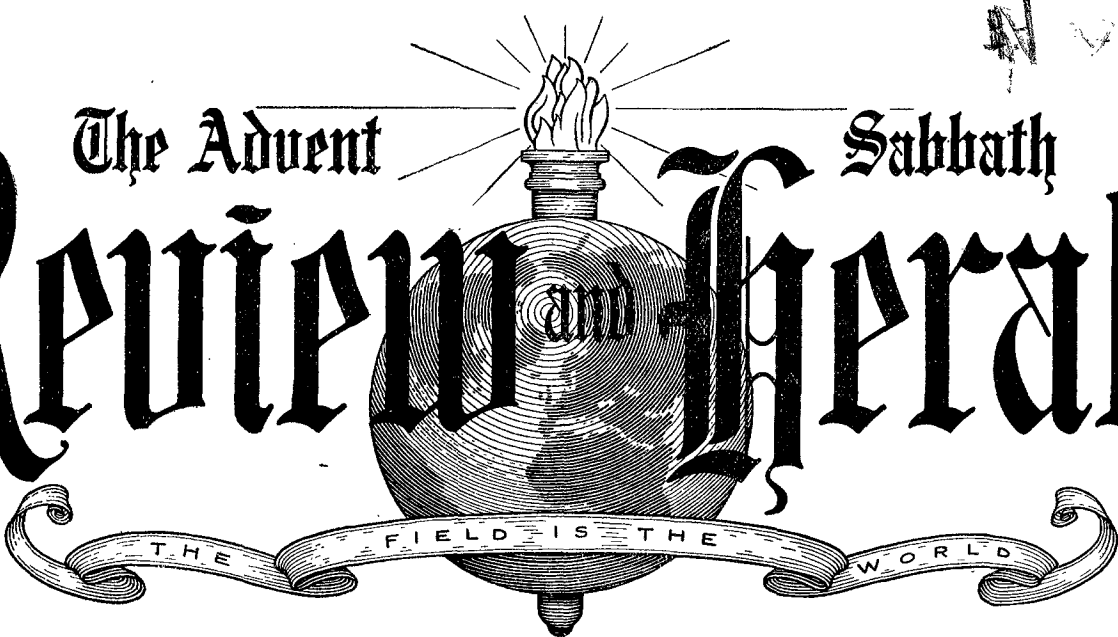


The Advent Sabbath Review and Herald



THE FIELD IS THE WORLD

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., SEPTEMBER 26, 1918

No. 39

The Bible in War Time

THERE is one book whose circulation seems to have been in no wise decreased by the war; on the contrary, the demand for it is greater than ever before. This book is the Bible. The distribution of the Scriptures among the soldiers has quite naturally met the approval of such men as the President of the United States and other Government officials. It will be interesting and encouraging to all Bible lovers to know that Marshal Foch, the commander-in-chief of the Allied armies, has also recently expressed his appreciation of Bible circulation among soldiers. Because of the quarter of a million copies of the Scriptures distributed among soldiers abroad by the American Bible Society, Marshal Foch sent the society the following message:

"G. Q. G. A. le 24 juillet 1918.

*Commandement en Chef
des Armées Alliées
Le Général*

"A LA NEW YORK BIBLE SOCIETY:

"La Bible est certainement le meilleur viatique que vous puissiez donner au soldat américain partant à la bataille pour entretenir son magnifique idéal et sa foi.

"F. FOCH."

In English translation this reads: "The Bible is certainly the best viaticum [sacrament or provisions for a journey] that you can give to the American soldier going into battle to sustain his magnificent ideal and faith."

In addition to those distributed abroad, the society is also "supplying thousands of copies every week to men in the embarkation camps just before they sail for the other side."

Concerning the work of printing the Bible which has thus been greatly increased, we learn:

"The call for the Bible since we entered the war has taxed the resources of our printers. The American Bible Society granted last summer to the Y. M. C. A. for the soldiers a million Testaments. It had no stock at hand for this grant, which required ninety tons of paper. A New England firm furnished the needed amount, a New York printery worked night and day for months on the job, and the Testaments were ready for distribution the middle of May. The British Bible Society issued nearly 10,000,000 Bibles in 1917-18, and sent 3,000,000 of them to China. This society is now 114 years of age and is still in its youth, and in spite of the war keeps up its work in Berlin, Vienna, and other cities of the Central Powers. It is reported that when the British entered Jerusalem a few months ago they found the depot of the society safe, with 30,000 Bibles on hand."

Truly God makes even "the wrath of man" to praise him; and many are finding in the pages of his Word the consolation in time of trial which cannot be found in any other book. May his word not return unto him void, but may it accomplish all whereunto he sends it, is our prayer.

L. L. C.

"At his burning, here is notoriously to be observed that as he was at the stake, in the midst of the flaming fire, which fire had half consumed his arms and legs, he spake these words: 'O ye papists! behold, ye look for miracles, and here now ye may see a miracle, for in this fire I feel no more pain than if I were in a bed of down: but it is to me as a bed of roses.' These words spake he in the midst of the flaming fire."—Vol. IV, p. 705.

Again, there was the testimony of Thomas Haukes, gentleman, who, for refusing to have his infant child baptized, was condemned to the stake at Coggeshall, Essex, by Bishop Bonner:

"A little before his death, certain there were of his familiar acquaintance and friends, who frequented his company more familiarly, who seemed not a little to be confirmed both by the example of his constancy, and by his talk; yet notwithstanding, the same again, being feared with the sharpness of the punishment which he was going to, privily desired that in the midst of the flame he would show them some token, if he could, whereby they might be the more certain, whether the pain of such burning were so great that a man might not therein keep his mind quiet and patient, which thing he promised them to do; and so, secretly between them, it was agreed, that if the rage of the pain were tolerable and might be suffered, then he should lift up his hands above his head towards heaven, before he gave up the ghost.

"Not long after, when the hour was come, Thomas Haukes was led away to the place appointed for the slaughter. . . . At length after his fervent prayers first made and poured out unto God, the fire was set unto him. In the which, when he continued long, and when his speech was taken away by violence of the flame, his skin also drawn together, and his fingers consumed with the fire, so that now all men thought certainly he had been gone, suddenly, and contrary to all expectation, the blessed servant of God, being mindful of his promise afore made, reached up his hands burning on a light fire, which was marvelous to behold, over his head to the living God, and with great rejoicing, as it seemed, struck or clapped them three times together. At the sight whereof there followed such applause and outcry of the people, and especially of them

Providentially Sustained Amid Suffering

THE same Form that was seen by Nebuchadnezzar—the "form of the fourth," walking with the three Hebrews in the fiery furnace—has walked all the way with the children of God. It has meant grace to endure suffering, and sometimes—evidently as a visible and physical testimony to

the divine presence—it has meant such a sustaining power as to bring deliverance from the sense of suffering.

In his "Acts and Monuments," Foxe cites the case of James Bainham, a lawyer, who was burned for his faith at Smithfield, in 1532:

which understood the matter, that the like hath not commonly been heard, and you would have thought heaven and earth to have come together. And so the blessed martyr of Christ, straightway sinking down into the fire, gave up his spirit, A. D. 1555, June 10."—*Id.*, Vol. VII, pp. 114, 115.

Three of the men to whom the signal was given, later walked "the fiery way."

Thomas Tomkins, the Shoreditch weaver, was answering for his faith before Bonner, Bishop of London, in the hall at Fulham Palace. Angered by the weaver's answers, the bishop seized his hand and drew the back of it over a lighted candle, holding it there:

"Tomkins, thinking no otherwise but there presently to die, began to commend himself unto the Lord, saying, 'O Lord! into thy

hands I commend my spirit,' etc. In the time that his hand was in burning, the same Tomkins afterward reported to one James Hinse, that his spirit was so rapt, that he felt no pain. In the which burning he never shrank, till the veins shrank, and the sinews burst."—*Id.*, Vol. VI, p. 718.

The promises of Christ of grace sufficient were fulfilled to his own in those dark days. He walked the fiery pathway with the witnesses to his truth, showing himself their ever-living Saviour. As in Bible times, so was it in Reformation times. And still his angels are abroad, and his promises are living words for daily strength and comfort, in great trials or in common ones. "And, lo, I am with you alway," the assurance comes, "even unto the end of the world."

W. A. S.

Education During the War

THE schools throughout this land are opening up this year with the prospect of a very decided falling off in attendance. Because of this there has been carried on an active campaign on behalf of education. President Wilson himself thought it worth while to contribute to the campaign his aid and support in the following letter to the Secretary of the Interior, Franklin K. Lane:

"THE WHITE HOUSE,

WASHINGTON, 31 July, 1918.

"MY DEAR MR. SECRETARY:

"I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools, or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social, and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades, and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the Nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them, and trust that you may have the co-operation in this work of the American Council of Education.

"Cordially and sincerely yours,

"[Signed] WOODROW WILSON."

The Commissioner of Education, P. P. Claxton, says of this letter and of the importance of the educational campaign:

"DEAR SIR: I am inclosing a copy of a letter from the President of the United States to the Secretary of the Interior, and am appealing to you and other Ministers throughout the country to assist us in this campaign for maintaining, at their normal efficiency at least, all schools of all kinds and grades during the war. The policy stated in the President's letter has been the policy of the Administration, including both the Department of War and the Department of the Navy, from the time we entered the war, and the events of the year have served to emphasize its importance.

"Not only is it necessary for the welfare of the country and the safety of our democracy when the war is over; it is equally important for the strength of our country while the war continues. We would all hope that the war may end soon, but it may be very long, and in war a people must prepare for every possibility. If the war should be long, there will be great need in all the Allied countries for large numbers of men and women of the best college and university training for service both in the Army and in the industries directly or indirectly connected with the war, and the colleges and universities of the United States must supply this need to a large extent for all the Allied countries. In some fields, as chemistry and the various forms of civil and industrial engineering, the demand for trained men and women is already much greater than the supply. It is therefore a patriotic duty for young men and women who are prepared to enter college to do so, and for those now in college to remain until their courses are completed, unless they are called for some service which cannot be rendered so effectively by others. They should be encouraged to exercise that high form of self-restraint which will keep them at their studies despite all temptations for more immediate service until they are prepared for the expert work without which the devotion and efforts of millions will be of little value.

"When the war is over and the days of reconstruction come, the call upon this country for men and women of the highest and best training for help in rebuilding the world will be large and insistent. For our own good and for the good of the world we

should be able to respond generously. Conditions in this country and our position among the peoples of the world will require of us a higher level of intelligence and civic righteousness than we or any other people have ever yet attained. This must be insured largely through the education of our schools.

"Parents should be encouraged to make all sacrifice necessary to keep their sons and daughters in school. Because of the increased cost of living this will not always be easy. Teachers should be encouraged to remain at their posts despite temptations of larger pay elsewhere. Men and women who have had successful experience as teachers and are not now in the schools should, wherever possible, be induced to take the places made vacant by teachers who have been drafted into the Army, or who have for other reasons left the schools. The people should be shown the necessity of increasing their appropriations for the support of the schools to meet, to some extent at least, the great decrease in the purchasing power of money. We must see to it that 'no boy or girl shall have less opportunity for education because of the war.'"

Education remains a national essential to this country both during the war and subsequent to the same because of the national need of trained leaders. If this is true from the national standpoint, it is equally, if not more true in the work of the gospel message for this time. As the advent message rapidly spreads to every nation, kindred, tongue, and people, the need of "trained leadership" becomes increasingly greater. And "we must see to it" that our schools so adjust themselves to new conditions that "no boy or girl shall have less opportunity for education because of the war." Are we all doing all we can toward this end?

L. L. C.

"Do all to the glory of God."

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
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Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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Bible Study

SEVENTH-DAY ADVENTISTS should seek as never before for a knowledge of the Scriptures of truth. There was a time some years ago when they were noted for being Bible students, and it was difficult to find the Seventh-day Adventist who could not give a reason of the hope that was within him. Of late years there has been a tendency to neglect this close personal Bible study. We see many of our young people without a knowledge of the special message for this time. We need to return to our former diligence in this matter. Every believer should take time every day to sit down and commune with God through the reading and study of his Word.

There are several excellent ways in which the Bible may be studied. The first and most natural method is reading by course. A knowledge of Bible history, of the historical setting of its instruction, is a valuable help in a correct understanding of the Word. The Bible should be read through by course at least once every year.

Another excellent plan is that of topical study, that is the study of the Bible by subjects. This method is especially helpful in enabling us to obtain a definite knowledge of the special truths of this message. Valuable aids to this study are concordances, Bible textbooks, and similar helps.

The study of the Bible by books is also a valuable exercise. We cannot fully comprehend the full force of truth in some of the epistles until we

sit down and read the entire epistle from beginning to end, recognizing the object in the mind of the writer, and carefully weighing his argument.

Much may be learned in the study of words, or the study of a single text. We need to dwell long upon some of the great key-words of the Scriptures, look up their original meaning, their relation to other words and thoughts, their beauty, their import. We shall find ourselves well repaid for our untiring effort. The Bible should have the first place in our study and reading.

Next to the Bible, the special instruction which has come to this church through the spirit of prophecy should be studied. The writings from the pen of Mrs. E. G. White should be found in every home. Their study will always incite to greater earnestness and spirituality. These writings, instead of detracting from Bible study, will lead to a more intimate acquaintance with the Word of truth.

The primary object of all study, and especially of the Bible, should be for personal instruction. Let each seek a message from God to his own soul. By the aid of the Spirit let each seek to apply its messages to the individual life. By thus doing, an experience will be gained whereby others in need may be reached. Above all, the life will preach the truth, and this is the most effective style of preaching. Living the gospel is preaching the gospel.

F. M. W.

The Darkroom

It is in the darkroom that the negative is developed. Without this process the beautiful pictures of shady nooks and flowing streams, and of places and things met with in travel, would be impossible. To be of value the negative must pass through the darkroom, and be submerged in acids.

There is a lesson in this. We too must pass through a developing process. The submerging fluids of the darkroom are for us. We shrink from the test, and well we may, but nevertheless the dark, biting experiences of life come. Some days the sun is obscured by dark clouds, and we are left to struggle on seemingly without a ray of light to guide our footsteps.

It is said that there are times when the experienced Alpine guide blindfolds the traveler as he takes him across some of the more rugged places; for, though there is no real danger, yet the yawning chasms seem oftentimes so terrible that, if seen, they would appall the heart of the climber. So

there are times when the divine Guide sees best to darken our vision that we may learn to trust him more implicitly. It is better to walk with God in the dark, than to go alone in the light.

The late Phillips Brooks said:

"The times that make us weariest, and that force our weakness most upon us, and make us most to know how weak we are,—these are our coronation days, the days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement, and days of aching loneliness, which come when the strong voice is silent, the dear face is gone. Those are the days when Christ sees most clearly the cross of our need upon our foreheads, and comes to serve us with his love."

It is in affliction that the closest acquaintances are formed. It is when the shadow of the hand of affliction is drawn across our vision that we come to know a true and loving friend, or neighbor. They may have been the same all the time, but in the darkroom of trials and suffering we come to know their true worth, and thus form

friendships that only death can sever. So in a great time of affliction, when the star of our hope is set in a dark background, we come to know God, whose hand guides our destiny, and who sees, that though the fires of affliction may burn exceedingly hot, only the dross is consumed.

As the darkroom reveals the defects of the negative, so will the searching, crucial times in our experience reveal our defects and show where changes must be made before we can reveal the perfect likeness of our Master. The darkroom oftentimes discovers to us hidden sins, pits of depravity, and wicked unbelief hitherto unknown. Recently, with others, I visited a base hospital where the X-ray work was under the direction of a friend, and he kindly showed us some of the wonders of this mysterious thing. In the darkened room we saw distinctly the beat of a human heart. So in the dark hour of human suffering, cruel bereavement, and bitter disappointment, that which lurks in the heart, hitherto unseen, is brought to light, not to haunt us by its presence, but that it might be put out of the life.

It is in the darkroom of tribulation that some of the strongest characters have been developed. David had his cave of Adullam; Joseph spent weary hours in the gloom of the dungeon of an Egyptian prison; Moses chose affliction with the people of God rather than the treasures of Egypt; Daniel passed through the lions' den, and the three worthies through the fiery furnace; Paul was whipped, stoned, and imprisoned, and finally ended his life at the block. The Master himself had a Gethsemane, and it is no marvel that his children must taste the cup of trial. Through it all the divine hand of a loving Saviour is to be found. He is the One who sits as a refiner, watching the fire, only waiting to behold his image.

"Christ leads me through no darker rooms Than he went through before."

We are far from understanding all the dark experiences that come to us in life, but in eternity we will understand. Sometime during the unmeasured ages our Redeemer will walk with us by the side of the river of life and explain to us the meaning of the inscrutable providences through which he permitted us to pass. It is for us now to trust him, even though we may not see.

G. B. T.

✻ ✻ ✻
"WHEN thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2.

"The Demands of Our Times"

E. E. ANDROSS

I WILL take as a text, Rom. 13: 11-14:

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."

The apostle speaks of the times, and says it is possible for us to know the time. Therefore, we inquire tonight, "What time is it?" All of you will recall the experience of the great apostle Paul upon the Alexandrian corn ship as he journeyed toward Rome. For thirteen long, weary days and nights neither sun nor stars appeared. The great boat was tossed with the tempest, the sea being lashed into fury by the gale. About midnight on the fourteenth night "the shipmen deemed that they drew near to some country." Fearing shipwreck, they cast the line, and found the depth of the water twenty fathoms. Sounding again when they had gone a little farther, they found it fifteen fathoms. Then, fearing lest they should be driven upon the rocks, they cast four anchors out of the ship's stern, and waited anxiously for the day. O how ardently did the 276 souls aboard that great ship long for the morning. Many times, doubtless, they inquired, "What time is it? When will the morning dawn?"

Some of you have passed through the sad experience of watching by the bedside of some loved one stricken with disease. You watched the ebbing of the tide of life. You saw the emaciated form of your dear one, who was fast slipping away. You longed for some power to dispel the presence of the enemy, to arrest the approach of death. As you watched through the long night you yearned for help, and you asked, "When will the physician come again? When will the morning dawn?" To you it seemed that the timepieces had stopped, the hours dragged so slowly by. And again and again you asked, "What time is it?" Ah, dear friends, nearly six thousand years have passed since the shades of the night of woe settled down upon this old world, and surely the morning soon must dawn. Well may we inquire tonight, "What time is it?" Before we can discover the demands made upon us we must know the time, for all through the ages God has had a special truth for each particular time in the history of the great plan of salvation.

Certain signs, I believe, tell us clearly what time it is. This is night-time; there can be no question about that. Darkness has long been enshrouding the earth in gloom. Darker and darker has it become as the hours dragged by. But soon the day is to dawn.

I need not, tonight, call your attention to the great signs in the sun, the moon, and the stars. You know that Bible prophecy has been fulfilled. You know that the events have taken place exactly as God predicted in his Word. They are the harbingers of the coming of the glorious morning.

To my mind one of the most prominent signs of the coming of the great day of God is the world-wide missionary movement. It is but a short time since the first missionaries of modern times were inspired to leave their native land and all that was dear to them upon earth, that they might penetrate the heathen darkness and help bring lost men and women to God. O what a change has come over the world in this respect during the last century! Today we see every part of the earth traversed by the missionaries. In God's providence we see rapid means of communication, which have come into existence during these years. In fact, everything is at hand which will facilitate the work of carrying the gospel of the kingdom quickly to the world. Hundreds and thousands of young men and young women are inspired with the thought that the whole world must hear the gospel message in this generation.

At the same time there has been a marvelous increase in wickedness of every sort. "When the Son of man cometh, shall he find faith on the earth?" It seems as if it had almost leaked out of the hearts of all men and women—at least, of the vast majority of them. The Bible prophecies upon this point surely are being fulfilled. At times great waves of crime sweep over the earth. Then, too, we see in the physical world an increase of earthquakes and tidal waves, so that every element of nature, as well as man himself, seems to have conspired to devastate the earth.

Momentous events of every kind are converging upon the days in which we are living. Think tonight of the conditions existing among the nations. You remember the words of Jesus, referring to the last days, when he said of them that the sea and the waves would roar, and men's hearts would be "failing them for fear, and for looking after those things which are coming on the earth." These days are the exact counterpart of the days of which Jesus spoke. Conditions existing today surely meet the specifications of the prophecy in every particular, and especially in this respect:

"The nations were angry, and thy [God's] wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." Rev. 11: 18.

Notice the order of the events: First, the nations are angry, God's wrath has come; it is also the time for the judgment of the dead, and the giving of the long-promised, long-hoped-for, and longed-for reward to God's people.

In 1909, just a few short years ago, while representatives of the press from various parts of Great Britain were assembled in London, Lord Rosebery was called upon to address them. He said at that time:

"I do not know that in some ways I have ever seen a condition of things in Europe so remarkable, so peaceful, and in some respects so ominous as the condition which exists at this moment. There is a hush in Europe, a hush in which you may almost hear a leaf fall to the ground. There is an absolute absence of any questions which ordinarily lead to war.

"All forebodes peace; and yet at the same time, combined with this total absence of all questions of friction, there never was in the history of the world so threatening and so overpowering a preparation for war. That is a sign which I confess I regard as most ominous. For forty years it has been a platitude to say that Europe is an armed camp, and for forty years it has been true that all the nations have been facing each other armed to the teeth, and that has been in some respects a guaranty of peace. Now, what do we see? Without any tangible reason we see the nations preparing new armaments. They cannot arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon—and that in a time of profoundest peace."—*McClure's Magazine*, October, 1909.

Six years ago the former prime minister of Great Britain uttered these words. His statement seems like the voice of prophecy.

Now let me read another extract, taken from the *North American Review* of September, 1914:

"Well, the great conflagration has come at last, and today all Europe is wrapped in flames. With what frightful swiftness the little spark upon the middle Danube has flashed the huge tinder box of an entire continent and set alight a dozen by-fires in Africa, Asia, and the Far-Eastern seas! . . . Suddenly a cloud appeared on the southern horizon, a cloud at first no bigger than a man's hand, but swiftly covering the entire heavens and wrapping the earth in darkness, shot only by lurid lightnings."

How vivid the description of the suddenness with which this awful conflagration burst upon the world.

Surely we are nearing the time spoken of in the prophecy of Revelation; and "knowing the time, [we should realize] that now it is high time to awake out of sleep."

* Discourse delivered at the educational and Missionary Volunteer council, Pacific Union College, St. Helena, Cal., June 4, 1915, 8 P. M.

What demands do our times make upon us? It seems to me they demand that we should heed the words of the great apostle Paul. Listen to what he says: "I beseech you therefore, brethren,"—and in his words let me also beseech you. I am addressing tonight men and women upon whom perhaps more than upon any others, the future of this work depends. You are the men and women who are training our boys and our girls, our young men and our young women, who tomorrow will take the lead in this great work of God in all the earth. Upon these young men and young women the mold which you place will remain. Your work will determine very largely their success or failure.

O listen tonight to the words of the apostle—to what the times in which we are living demand shall be done:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Heb. 12: 1.

Then the apostle says, "Be not conformed to this world: but be ye transformed by the renewing of your mind," that is, formed again. I believe this conforming to the world is one of the greatest dangers that confronts us today, and therefore it is important that we heed the words of the apostle at the very beginning of this council.

"Be not conformed: . . . but be ye transformed." Brethren, if that word means anything it means that we shall hew out a new path in our educational work, in our young people's work. It does not mean that we are to sit at the feet of the world to learn how to train our young men and women for God. The world does not know the times in which we are living; it does not know the demands God is making upon us at this hour. Of this it has no knowledge whatever. But we know, or should know; and therefore the words of the great apostle, "Be not conformed to this world." Let these words ring in your ears:

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Verse 2.

Surely, if we ever do prove it, we must do it quickly.

Not only are we to consecrate ourselves to God, but we are to have a heart preparation for the work which lies before us in the few remaining moments of probationary time, that we may meet God in peace. There is to be an entire change. This work must begin in the heart. That is the citadel of the soul. Out of the heart proceed evil thoughts and all the sins of the world. Out of the heart, also, proceeds every good thing.

"The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chron. 16: 9.

Then his eyes are upon us today. We may not have climbed very high upon the ladder of earthly fame. Neither did our Master. He was not recognized by people generally as a great leader of men. They questioned, "How knoweth this man letters [learning], having never learned."

Whether we are, or are not, recognized by the world as leaders in educational lines has very little to do with this question of the demands of the hour. We may be great in the eyes of our Lord, the great Teacher, and it is for those whose hearts are perfect toward him that he will show himself strong. He is searching these out. He wishes to manifest his strength through them. Dear friends, we shall be able to meet the demands of the hour if we are willing to consecrate ourselves to our God as we should.

The work of regeneration begins in the heart. It is first made tender. The individual is given a new heart and a new spirit. Then he is inclined to follow the Lord's pattern in all things; not the pattern of the world. He will not be turned aside into wrong channels. "He will in no case become the betrayer of sacred trusts." God surely has committed to us a sacred trust in the training of our young men and women. No more sacred trust could be committed to any people in the world than this.

Surely the times in which we live demand that we should be ready to meet our God, for that day is hastening on apace. Soon our Saviour will come in all his glory; and we shall be called into the presence of the great God. Therefore the exhortation of the prophet, "Prepare to meet thy God." The Saviour himself voiced the same warning, as recorded in Matthew 24: 44:

"Therefore be ye also ready [in a state of preparedness]: for in such an hour as ye think not the Son of man cometh."

What does that mean?—to be ready to meet Jesus? When he appears in all his glory his eye will search the secret recesses of the soul. Before he comes, our name is called in review before the Judge of all the earth. The records kept in heaven will reveal to all the secrets of the soul. We cannot hide them. Therefore, to be ready means that we shall have confessed every sin, and received forgiveness. It means that we shall be clothed with the wedding garment of Christ's righteousness, pure as the sunbeam's robe of light. No stain of earth's pollutions must be found.

If one thing is more important than another to make us strong men and women as teachers and as leaders, it is that we shall have pure hearts and clean hands, that we shall be ready moment by moment to meet our God. I do not believe God can use men and women today as leaders of our young people,—men and women who are required to stand in the place of the great Teacher and prepare our youth

to go out into the world to help finish this last gospel work,—unless they themselves are clean and pure of heart before God. I believe that is the first essential. I would not discourage mental culture in the least, but I believe if there is any difference at all it is in favor of heart purity rather than mental training. Of all things today, we need purity before God. "Be ye clean, that bear the vessels of the Lord," is the admonition given us. The times demand that we shall cleanse our hearts and purify our hands.

We never can be ready to meet our God unless we believe his Word implicitly, absolutely. It is important that we have absolute confidence in all he has told us, trusting him fully. We read in 2 Chronicles 20 of the time when Jehoshaphat was compelled to meet his enemies, who came against him, a great host, like the sand of the seashore. He prayed earnestly to God as he stood "in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court," and said:

"O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and Mt. Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." Verses 6-12.

The prayer was heard. The answer came, and the Spirit of God rested upon Jahaziel, the son of Zechariah, a Levite, as he stood in the congregation, giving him a message of hope, of victory for the assembled multitudes of Israel. Then, as the people went to meet their enemies, Jehoshaphat, standing upon an eminence, said to them:

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." Verse 20.

There never was a time when it was easier to disbelieve God than now. We have been told that the Spirit of God is gradually but surely being withdrawn from the earth. Surely it is so. Faith seems to be leaking out of the hearts of men, and upon every hand the enemy seems to be upon our track to lead us to doubt God. Science, falsely so called, comes in with

its disbelief, either seeking to convince us that there is no God, or that he will not hear us, that he will not manifest his power in our behalf. Today the word should be sounded everywhere, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

I was very much interested in a little extract which I recently took from one of Oxford's scholars, Dean Burgan. He says:

"I must be content with repudiating, in the most unqualified way, the notion that a mistake of any kind whatever is consistent with the texture of a narrative inspired by the Holy Spirit of God. The Bible is none but the Word of God, not some part of it more and some part of it less so, but all alike the utterance of him that sitteth upon the throne, absolute, faultless, unerring, supreme—the witness of God which he hath testified of his Son."

O let us, as teachers and leaders, go back to this blessed old volume and study it more earnestly, believe it more fully, trust it more constantly, more implicitly, than ever before. I believe that God has not only spoken to men in the past, but that he is speaking to men today. He wishes us to accept with equal faith his voice speaking to us today, and his Word given to us centuries ago.

It is most important that we should follow the pattern God has given us. We are building today houses of character, temples of the Holy Ghost. We also are building the temple of the Lord, the church. I am glad we are called upon to build at a time when the building is being finished. Surely, if ever God needed consecrated workmen, it is now, when the last work is being done, the last stones placed in proper position in the temple. O how important that when we are finishing the work God has given us to do in the building of this spiritual temple,

we should heed the admonition, and build according to the pattern. It is of the utmost importance that we adhere closely to the counsel God has given us. It is especially important in our educational and young people's work. Through his Word and through the prophetic gift God has spoken. We should read that counsel and follow the pattern closely.

The world has a pattern, or has tried to devise one. It has not succeeded very well yet. There is no unanimity among the world's educators. But as we follow the pattern God has given us, success will come to our work. Soon the work will be finished. Blessed will be the results of our labor, as we follow on to know the Lord. We shall, if faithful, turn out from our institutions men and women filled with power from on high.

One thing more the times demand. It has been impressed upon my heart constantly of late. One of Jesus' last words to his disciples was the assurance:

"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49.

If ever men needed the baptism of the Holy Spirit, they need it now. The times demand it, and the demand is most urgent.

"Ye shall receive power, after that the Holy Spirit, they need it now," says Jesus. I am thankful to learn, both from the Bible and the spirit of prophecy, that the Spirit of God awaits our demand and reception. We may receive power for all the work God has given us to do if we will seek it from God, and I am sure that the times urge upon us that we press our petitions before the throne, not being content until the heavens open and the Spirit of God descends upon us every one, and fits us for service.

these was in reality world-wide or truly universal, except in its potentialities, but each in its turn ruled the world as it was then known to civilization. Every schoolboy has heard that Alexander wept because there was no other world for him to conquer. The story, while probably not true, serves to emphasize the popular conception of the universality of Alexander's rule. The point of this is that the little horn that came out of one of the four horns of the goat must of necessity come from some actual or potential part of Alexander's empire. As a matter of fact, it did come forth from the Macedon horn, the most western division of Greece.

Rome, in its inception, as Vergil testifies (opening lines of the *Æneid*), was colonized by Greeks, reaching the Tiber by way of Troy. Thus, ethnologically, the Romans sprang from the same parent stock as the Greeks. Then, too, the many points of similarity between the Greek and Latin languages point unmistakably to a common origin. Again, from the standpoint of the prophecy, Rome was also closely related to Greece politically and geographically. Lying to the west and peopled by descendants of the original Greek colonists, Rome had much in common with Greece, with whom it was long on the most friendly terms. Dr. Eduard Meyer, professor of ancient history in the University of Berlin, referring to the relations of Greece and Rome, says:

"As a matter of fact, the West [or in other words, the Greek part of Italy] was left [by the mother country] to its own devices. But it presently became evident that the development which there took place, untroubled by interference from without, was fraught with consequences of the utmost moment to the Hellenistic political system. By abstaining from peremptory interference while such interference was yet possible, the Macedonian kingdoms permitted a power to arise in Italy so strong that in a very short time it proceeded to aim a fatal blow at their own existence."—*The Historians' History of the World*, Vol. V, p. 1.

Greece might have reasonably assumed some control of the colonies of her people in Italy, but it seems she did not, and thus they grew into a distinct empire.

On page 2 of the same volume, Dr. Meyer adds:

"As early as the sixth century [B. C.], during the Etruscan period, the city of Rome on the Tiber had grown into a large and important community. . . . With the Greeks it was on friendly terms; from of old, Greek civilization had found almost as ready acceptance among the Latins as among the Etruscans, and in the struggle with the latter people Latins and Greeks had fought side by side."

On page 12, Dr. William Soltan, professor of ancient history in Zaberu, says:

"A steady stream of Greek colonists had been occupying the coast of southern Italy ever since the eighth century B. C., their first settlement dating from two centuries earlier. . . . The population of southern Italy adopted

The Little Horn of Daniel Eight

C. P. BOLLMAN

THERE are two leading interpretations of the little horn of Daniel 8: 9-12, 23-25: one, that it represented Antiochus Epiphanes, one of the twenty-six kings of the Syrian horn; the other, that it was a symbol of Rome in both its pagan and papal phases. That the latter is the true interpretation appears from the following considerations:

"His [Alexander's] lineage became extinct," remarks William Harris Rule, "and neither kingdom nor succession remained to represent the fruit of his conquests in Asia under one crown, for they were divided towards the four winds of heaven; namely, (1) Macedonia and Greece, westward, to Cassander; (2) Thrace, Bithynia, etc., northward, to Lysimachus; (3) Egypt, southward, to Ptolemy; (4) Syria and the lands eastward, to Seleucus."—*An Historical Exposition of Daniel*, London, 1869, p. 221.

Macedon and Greece were the root, so to speak, of the "notable," or original, horn of the goat; for Alexander

was the son of Philip of Macedon. He first united under him all Greece, and then enlarged his empire by conquest. When Alexander died, the added portions of his kingdom simply broke away again and set up political establishments of their own, leaving the original territory to give birth to another world power that should eventually become greater than all that had preceded it. The ram (Medo-Persia) "became great" (Dan. 8: 4); the "he goat [Greece] waxed very great" (verse 8); while "out of one of them [one of the four horns of the goat] came forth a little horn, which waxed exceeding great" (verse 9).

This was literally fulfilled by Rome, and by Rome only. In every essential sense Rome came out of the Macedonian-Greco horn of the "he goat." Four so-called universal empires have ruled the world,—Babylon, Medo-Persia, Greece, and Rome. None of

the language, manners, and customs of the Greeks, and in the north the Etruscans served both as exponents of their own peculiar civilization and as intermediaries between the Greeks and the mountain tribes."

Finally, it was from the conquest of Macedon, B. C. 168, that Rome first emerged a full-fledged candidate for the crown of world power, a crown which became unmistakably hers upon the collapse of the Achaean League, B. C. 146, which was closely followed by the destruction of Corinth, the enslavement of her inhabitants, and the reorganization of Greece as a Roman dependency.

It was "in the latter time of their kingdom," that is, of the divided state of Alexander's empire, that this new power is seen issuing forth from the Macedonian horn of the goat. It was then that this kingdom, or "king of fierce countenance, and understanding dark sentences," or as Moses expresses it in Deuteronomy 28:49, 50, a nation "from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance," etc., first appears. True, these verses refer primarily to a different phase of the work of the Roman power, but that

only serves to emphasize the striking parallelism between the words of Moses and the words of the angel recorded by Daniel. Surely both are describing the same people, the same power. Again, in each case the power described destroys "the mighty and the holy people." This was true of Rome, both as applied to the Jewish people, whose nationality was taken away by the Romans A. D. 70, and to the true Israel, the saints of God so cruelly persecuted by pagan Rome during the first three centuries of the history of the Christian church.

Moreover, it was Rome in its pagan phase, that stood up against the Prince of princes, putting to death the Son of God; and it is Rome in its papal phase, Rome in the sense of the Papacy and the whole papal system, that according to Second Thessalonians 2:8, is to be "broken without hand," being consumed "with the spirit of His mouth," and destroyed "with the brightness of his coming." Surely we make no mistake in holding that the little horn of Daniel 8:9-12, 23-25 is the Roman power in both its pagan and papal phases, whereas the little horn of the seventh chapter is wholly papal.

About half a century ago, when the battle of Anti-Semitism in Germany and Austria had reached its culminating point, Dr. M. J. Schleiden, a Christian professor of science, was moved to write an essay, entitled "The Importance of the Jews for the Preservation and Revival of Learning During the Middle Ages." The movement he tried to stem, the English translator of his essay says, "had assumed thrilling proportions, not stopping short at the disfiguring of historical truth, trying to rob Judaism of its reputation in the world of letters and learning, which it had well earned by generations of gifted scholars, whose work had left its mark upon the development of almost every field of human research and knowledge."

This essay, written originally in German, went through several editions, and has been translated into French, Italian, and English. The author, in the preface of one of the later editions, gives the following as his reason for writing the essay and his appreciation of its kind reception:

"It has given me great satisfaction to find that this essay . . . has been noticed in a manner which I could hardly venture to expect. This perhaps is partly due to the recognition of the feeling which caused me to pen these chapters,—a wish at least to make a commencement to set right a part of the unspeakable wrong which has been done to the Jews by the Christians."

In his essay (page 10), Dr. Schleiden gives a historical survey of the work done by Jewish scholars among the various nations from the beginning of the postexilic period down to the Renaissance, and then concludes with the following general statement:

"I have shown how, during the whole of the Middle Ages, while all European nations stood still or retrograded, or, like the Germanic people, had scarcely advanced at all, the Jews stepped forward energetically on the path of mental progress, and developed every side of scientific life, and how much of their acquisitions had been transferred to the various nations who were commencing a new intellectual life by the end of the Middle Ages.

"But the Jews have an additional great merit. At the time when the Western nations began to look longingly towards the results of the old intellectual culture, the Jews had to step forward and act as interpreters, as the ignorant Christians did not understand the languages in which the spirit of the old world had communicated its gifts. Had the Jews not done good work as translators, the darkness of medieval life would not have been lifted from us for a long time. The first people who developed a fresh and intellectual life after the night of the migration of the nations and the wild orgies following in their wake, were the Moorish Arabs, and they were solely indebted to the Jews who interpreted Greek literature to them. A Jew—Aristobolus—was primarily instrumental in bringing about the translation of the Old Testament into Greek, the so-called 'Septuagint;' and his grandson, bearing the same name, translated the book of Jesus Sirach, 'Book of Wisdom,' into the same language."—Pages 9, 10.

After this general statement regarding the preservation and propagation

The Ancient Hebrew System of Education — No 5

Its Contribution to the World's Knowledge

M. E. CADY

SOME of the illustrious Hebrew students we found quitting themselves like men, and occupying positions of trust and honor in the nations whither they had been carried captive. Prominent among these were Joseph in Egypt, Daniel in Babylon, and Nehemiah and Esther in Medo-Persia. Mordecai's power and influence under Ahasuerus are graphically stated in the following words of Scripture:

"The king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed." Esther 10.

While Israel as a nation became selfish, self-centered, and exclusive, and failed to become the saving light unto all nations that God had designed her to be, yet during the captivity, and subsequently, the superior wisdom, knowledge, and skill of her sons and daughters were recognized, and they became teachers and administrators in the affairs of world empires. We find both Nebuchadnezzar and Darius acknowledging the superiority of Israel's God and of her noble captive children, and issuing worldwide decrees warning all nations and peoples not to speak anything amiss

against the God of Daniel, Shadrach, Meshach, and Abed-nego, but rather that all men fear and tremble before him.

Shall we not conclude that these nations were also greatly blessed by becoming sharers with Israel in their knowledge of the arts, sciences, and letters, and that all down through the centuries, noble Jewish men and women have been the conservators and distributors of knowledge? This is contrary to the generally accepted view. While Israel is given credit for giving to the world a pure monotheistic religion, culminating in Christianity through the teachings of Christ the greatest Jew, yet most scholars have constantly and persistently affirmed that we are indebted solely to Greece and Rome for most of our knowledge outside of religion and morals. However, the learned Paul, as already noted, emphatically declared that the Jews have "much [the advantage] every way" over other nations.

But strange as it may seem, above the voices of the multitude of doubting scholars, other voices are sounding and being heard. Some scholars are expressing faith in the testimony of Paul, and believe that the nations of today as well as the nations of the past are debtors to Israel in "every way" for the progress they have made, and the degree of civilization attained.

of learning, Dr. Schleiden enumerated the various branches of knowledge pursued by the Jews:

"We find that during the intellectually dark and slothful Middle Ages, the Jews were the preservers of agriculture, of all large industries, the cultivation of silk, dyeing and weaving works. It was they who carried on an international trade which was and ever will be necessary to the well-being of all nations. We have seen that the Jews left no branch of science or learning untouched, ever searching and developing, and at the end of the Middle Ages handing over the results of their long and arduous labors to the nations who were only then commencing to wake up. They are the founder of systematic philology; they . . . are the only people who possessed a penetrating and fruitful knowledge of Holy Writ, as they stood alone for many centuries in their knowledge of the languages of the Orient (partly even of Greek) and the tongues of the West; they were furthermore the only people who freely developed the study of philosophy, and more especially that part of philosophy relating to religious problems, while they cultivated with greater thoroughness than any other nation the field of ethics and practical morality."—Pages 55, 56.

"We find again, that it was a special object of research with the Jews to elaborate a methodical scientific study of medicine; they participated actively in the progress of astronomy; they founded the great medical faculties of Salerno and Montpellier, and contributed materially to the flourishing condition of the University of Padua. A few years after the invention of the art of printing, the Jews established printing works in many towns."

Mr. Gerard, our late ambassador to Germany, fully concurs with the German scientist, Dr. Schleiden, quoted above, as will be seen by his recent utterances regarding the sources of the "real culture" now in Germany.

"Subtract the German Jews and in the lines of real culture there would be little of the real thing left in Germany. Gutman, Bleichroeder, Von Swabach, Friedlander, Rathenau, Simon Warburg, in finance; Barchardt and others, in surgery and almost the whole medical profession; the Meyers, the Ehrlichs, Bamberger, Hugo Schiff, Newberger, Bertheim, Paul Jacobson, in chemistry and research; Mendelssohn, Wagner, etc., in music; Harden, Theodor Wolf, Georg Bernhard, and Professor Stein in journalism,—but why continue? About the only men not Jews prominent in the intellectual, artistic, financial, or commercial life of Germany are the pastors of the Lutheran churches. And the Jews have won their way to the front in almost a generation. Still refused commissions in the standing army—except for about 114 since the war (December, 1917); still compelled to renounce their religion before being eligible for nobility or a court function; still practically excluded from university professorships, considered socially inferior; the Jews of Germany until a few years ago lived under the restrictions that had survived from the Middle Ages. . . . Jews could not own houses and lands. They were not permitted to engage in agriculture, and could not become members of the guilds or unions of handicraftsmen. . . . Jews attending the fair at Frankfort-on-the-Oder were compelled to pay a head tax, and were admitted to Leipzig and Dresden on condition that they might be expelled at any time. The Jews could worship in their own way provided they used only two small rooms and made no noise.

"The reproach that the Jew is not a producer, but is a mere middleman, taking a profit as goods pass from hand to hand, is handed down from the time when Jews were forbidden by law to become producers and, therefore, were compelled to become traders and middlemen, barred from the guilds and from engaging in the cultivation of the soil."

If space permitted, others would bear witness to the historical truth that the Jews have occupied vantage ground amidst the mountain peaks of learning since they lost their national identity as well as before. Scholars generally, although somewhat reluctantly, are conceding this, for the indisputable evidence brought forward makes any other attitude unsatisfactory.

Professor Baldwin, Professor of English literature at the University of Illinois, states clearly and briefly the attitude taken by the enlightened, unprejudiced scholars of today regarding our obligations to the Hebrew people in his recent work, entitled "Our Modern Debt to Israel." He says:

"Undoubtedly the most important result of the new interest in Hebrew literature has been the awakening of the world to a keener realization of the incalculable debt that it owes to Israel and to Israelitish thought. We have come at last to understand that modern culture, both artistic and ethical, goes to Athens and Jerusalem, but that English culture owes far more to the Hebrews than to the Greeks. By clearly revealing the contributions made to our intellectual and moral life by the leaders of Israelitish thought, modern scholars have shown that we are what we are, not only morally but intellectually, as a result of the influence of Moses, David, Solomon, Isaiah, of Paul, and of Jesus, rather than as a result of the influence of Homer, Hesiod, Sophocles, Aristophanes, Plato, and Aristotle."

Another modern scholar writing on this vital theme, in one short pregnant sentence has given honor to whom honor is due:

"The Romans drank from the pool, the Greeks drank from the stream, and the Jews drank from the fountain."

While, as a nation, Israel forsook the "fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13); yet here and there individuals drank from the unfailing fountain of wisdom and knowledge, and the nations of earth have been enlightened and uplifted by their rich and generous contributions.

It would be intensely interesting and profitable to look over the honor roll containing the names of illustrious Hebrew scholars and statesmen, noting the time when each lived, and the nations and rulers blessed by their service; and above all to learn the particular contribution each one made to the world's knowledge and advancement. This information can be gleaned from Dr. Schleiden's book above referred to, sometimes labeled, "The Sciences Among the Jews," and from Gustav Karpeles's work, entitled "Jewish Literature and Other Es-

says," in the chapter, "The Jews in the History of Civilization." These writers tell us:

1. That the greatest classic in the English or any other language—the Bible—is of Hebrew origin. That the Jews as a nation were known as a literary people. After the exile they were called by the Arabians, the "*Ahl ul Kitab*" (the people of the Writ). Almost every Jew could write, and every member of the community could read the Holy Scriptures. Before the Christian era, many Jews, especially in Alexandria, spoke Hebrew and Greek. At the time Rome ruled, they learned Latin; later Syriac; after that Arabic; and finally they added Spanish, French, and German.

During the Middle Ages there were only a few Jews (of the lower class) who did not understand at least two languages; many completely commanded five to seven languages. Besides writing original works in science, letters, and philosophy, the Jews have been the world's most gifted translators, translating the Holy Scriptures into the Arabic and other languages, and also works on science and philosophy. One of the greatest religious poems is Jehuda Halevi's "Elegy of Zion."

2. That in the field of science the Jews were the greatest physicians, being the best informed along the lines of medical knowledge. The first works on fevers and materia medica were written by Jewish physicians and translated into other languages. Until the end of the sixteenth century the most famous physicians were largely Jews, who founded and operated medical schools. Not until the end of the seventeenth century was a line of separation drawn between medicine and natural science; therefore all medical men were students of natural science. Mathematics and astronomy were the first to disconnect. Many eminent astronomers and mathematicians are named among the Jewish scholars. The astronomers developed astronomical tables; made maps showing the constellations of the stars; invented astronomical instruments; discovered the periodic revolution of Halley's comet, the parallax of the stars, the rotation of the earth on its axis, the causes of the change of the seasons, the refraction of light; wrote astronomical works and laid the foundation for establishing in the time of Tycho Brahe and Kepler the fundamental principles of astronomy, and a correct view of the orbits of the heavenly bodies. Jewish mathematicians originated four of the names of the ten numerals, the decimal calculation, the abacus (counting board), and assisted in the work of constructing navigation instruments to aid in traveling the trackless seas.

3. A number of Jewish philosophers wrote on religious rather than metaphysical questions. They studied, however, the writings of the Greek philosophers, and Chasdai Crescas was

the first to enter the arena against Aristotle and his authority. He combated, with great acumen in his book "Or Adonai" ("The Light of God") Aristotle's views on the universe and his "physics." This happened in 1410 A. D., considerably before any Christian scholar ventured to protest against the sway which faith in Aristotle had so long held.

4. In statescraft the Jews have shown great skill and ability. All through the ages since the time of

Daniel and Mordecai, the rulers of kingdoms and nations have chosen Jews to act as envoys, diplomats, prime ministers, and financiers in the affairs of state. Solomon's words regarding advancement and promotion have proved true with those of his brethren who have taken them to heart, and who have sought to improve upon their talents:

"A man's gift maketh room for him, and bringeth him before great men." Prov. 18: 16.

An Indwelling Saviour Our Great Need

D. H. KRESS

To the men who had been associated with him, Christ said on the eve of his departure from them:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." John 16: 7.

Christ had been with them for more than three years, but he desired a closer union. In fact, a closer union was necessary for their salvation and for the salvation of the world. Not merely was he to be with them, but after his visible presence was removed from them, he promised by his Spirit to dwell within them. This was to be a new experience, and this experience became theirs on the day of Pentecost.

A new life and power took possession of them. They were conscious of it, and the world soon became conscious of it. The works that Christ did while with them, and which they were then unable to do, they now carried forward. In some respects they did even greater works than he had done. They took no glory to themselves, for they recognized that it was still Christ who worked, not Christ with them, but Christ within them.

After the healing of the impotent man who sat at the gate of the temple asking alms, the people gathered together and marveled. Peter said:

"Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? . . . Be it known unto you all, . . . that by the name of Jesus Christ of Nazareth, . . . even by him doth this man stand here before you whole." Acts 3: 12 to 4: 10.

Paul said: "I live; yet not I, but Christ liveth in me." This he declared was a mystery which had been hid for ages and generations, but is now manifest to the saints, "which is Christ in you, the hope of glory."

This is what it meant to confess Christ then. It meant to have an indwelling Saviour, which enabled them to live his life. It means the same now. To the remnant church Jesus says:

"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." Rev. 3: 20.

Before the work of God again goes with power, a new experience is to be theirs. A new power is to take possession of them. Not merely is Jesus

to be with the remnant church as its protector and guide, as he has been in the past, but he is to be within its members. This mystery is again to be made manifest to the saints in the closing scenes of earth's history. The works which Christ did, and which the disciples did when he not merely dwelt with them, but within them, are again to be witnessed.

"It is our privilege to have a living, abiding Saviour. He is the source of spiritual power implanted within us, and his influence will flow forth in words and actions, refreshing all within the sphere of our influence, begetting in them a desire and aspiration for strength and purity, for holiness and peace, and for that joy which brings no sorrow with it."

This is the result of an indwelling Saviour. We cannot then center our thoughts upon self. Self is dead, but Christ is a living Saviour. Continuing to look unto Jesus, we reflect his image to all around us. We cannot stop to consider our disappointments, or even talk of them; for a more pleasant picture attracts our sight—the precious love of Jesus. He dwells in us by the word of truth.

A special testimony to ministers says this of what it means to confess Christ:

"In order to confess Christ, we must have him to confess. No one can truly confess Christ unless the mind and spirit of Christ are in him. . . . We must understand what it is to confess Christ, and wherein we deny him. It is possible with our lips to confess Christ, yet in our works deny him."—"Testimonies for the Church," Vol. I, p. 303.

By nature we are the children of wrath.

"Man is naturally inclined to follow Satan's suggestions, and he cannot successfully resist so terrible a foe, unless Christ, the mighty conqueror, dwells in him, guiding his desires and giving him strength. God alone can limit the power of Satan. . . . Satan knows better than God's people the power that they can have over him when their strength is in Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host."—*Id.*, p. 341.

This is good news.

"The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite

soul from sin. He came to destroy the works of the devil, and he has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—"The Desire of Ages," p. 311.

There is hope for all, for the Lord "delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of his grace." "Many will come from the grossest error and sin, and will take the place of others who have had opportunities and privileges but have not prized them. They will be accounted the chosen of God, elect, precious; and when Christ shall come into his kingdom, they will stand next to his throne" ("Christ's Object Lessons," pp. 234, 236), as the greatest monuments of his mercy and grace.

"Christ desires nothing so much as to redeem his heritage from the dominion of Satan. But before we are delivered from Satan's power without, we must be delivered from his power within."—"Christ's Object Lessons," pp. 174, 175.

"Christ declared of himself, 'The prince of this world cometh, and hath nothing in me.' Satan could find nothing in the Son of God that would enable him to gain the victory. . . . This is the condition in which those must be found who shall stand in the time of trouble."—"The Great Controversy," p. 623.

"Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—"Testimonies for the Church," Vol. I, pp. 187, 188.

Every sin unsundered is an open door for Satan to enter. The temptations from without reveal these openings. What we must seek deliverance from is not the things without but the sins they reveal within. Abundant provision has been made, so that the weakest one upon earth may come off more than conqueror through Christ. Thanks be unto God, which giveth us the victory through our Lord and Saviour, Jesus Christ.

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"WE . . . rejoice in hope of the glory of God." Rom. 5: 2. The song in the heart of the saint is not merely the song of the heaven to which the saint is going, but the song of the coming triumph of God in the affairs of men and in this world. Amid all the suffering and sorrow and anguish of today, the man of faith bends and listens, and the making of the music of the ultimate anthem is heard: "We . . . rejoice in hope of the glory of God."—G. Campbell Morgan.

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"BLESSED are the pure in heart."



The Perfect Law of God

FREDERICK GRIGGS

"God is love," and all his works and all his ways are but the expression of what he is—love. His love is perfect. It is the embodiment of all that is just and good. Righteousness and judgment are the foundation of God's throne; and mercy and truth are ever before him.

In his loving wisdom God created all things that are, by his Son Christ Jesus,

"who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1: 15-17.

From the mote flying in the sunbeam to the orderly planets in their courses, God, through Christ, is the author and sustainer of all. This great universe and all that therein is has its existence because "God is love."

The existence of all things depends upon the laws of God and their operation. God is a God of order and law. "God is not the author of confusion." The peace and harmony of all creation depends upon law. God requires implicit and absolute obedience to his laws. This is shown by the operation of all the laws of nature. The exactitude of the planets in their courses are a striking example of the obedience which God requires of man. Man is the highest of all God's creation. God has given to him an understanding that enables him to comprehend the meaning and value of the divine requirements. And surely God requires of man no less unswerving obedience to his laws than he requires of inanimate nature.

God created man a free moral agent. He did not make him an automaton. He gave him this freedom of will because he "is love," and desired only man's willing service in return for the life and blessings which in love he gave him. God created man perfect. He was sinless and was pronounced good by his Creator. He placed him in a beautiful home, and gave to him faculties of mind and being which would enable him to enjoy the beauties of this home. But in the very nature of the case, man's enjoyment of the life which God gave was dependent upon his observance of the laws underlying that life, and upon which it depended. Sad to say, man exercised his freedom of choice in the wrong direction; he chose to serve self rather than God, and transgressed God's law of love. And sorrow and death came

into the world because of this transgression.

The law of God is an expression of himself, a transcript of his character. Its observance gives life; its transgression is sin, and brings death. The principles underlying the law of God have always existed. They are the foundation of his throne. They were not originated at Sinai. The ten moral precepts there uttered were but an expression of principles that have existed from everlasting to everlasting. In the very nature of the case, it is right to love God and man, and wrong to hate them; and nothing could ever change this. Upon these two great principles—love to God and love to man—"hang all the law and the prophets."

Three kinds of laws are to be noted in the Scriptures: the moral, as expressed in the ten commandments; the ceremonial, as set forth for the tabernacle service, pointing to Christ; and the judicial, as relating to the civil government of the Jews. The ceremonial laws ceased to be effective upon the sacrifice of Christ, to which they pointed; and the judicial laws lost their direct force when Israel chose a king that they might be like the nations around them. These laws were temporary, and changed with changing conditions. But the moral law, by its very nature never has, and never can be, changed or done away with, for it is founded upon love, and, as such, is a revelation of God and coexistent with him. It is not an expedient, given for a particular time or people, as were the ceremonial and judicial laws. The psalmist says:

"The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness," Ps. 111: 7, 8.

How could they be otherwise, when the God who made them says of himself, through his prophet Malachi, "I am the Lord, I change not." The unchangeable God would not utter a moral precept which could be changed, for all such precepts are founded upon the great principle of love—love to God and to man. Hence the truth of Christ's words, "Heaven and earth shall pass away, but my words shall not pass away." The starry heavens and the solid earth are changeable, but the precepts of Jehovah are not.

The Jews continually sought to catch Christ in some transgression of the law, or in some expression which would seem to nullify its binding claims upon man. They did find him transgressing their traditions, which

in self-righteousness they had thrown about the law; but he did not transgress the law itself. The Jews taught that the teachings, or traditions, of the church were of more value than the law of God, upon which they professed to base such teachings. Neither then nor now, however, does aught avail save the plain "Thus saith the Lord."

On one occasion Christ said to them:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5: 17.

Christ fulfilled the law in obeying it. He said, "I have kept my Father's commandments, and abide in his love." Likewise are we to fulfil the law by keeping it, by performing the work of love which it imposes upon us. "Bear ye one another's burdens, and so fulfil the law of Christ," said Paul to his Galatian brethren. Gal. 6: 2. Christ's work upon earth was to vindicate the very law which the Jews charged him with breaking. He came to show men that it could be kept in letter and in spirit. He came to earth as a man; he took not upon himself the strong, perfect nature which Adam had, but a nature weakened by thousands of years of sin. He confessed that he had no strength to keep the law, in himself. He said, "The Son can do nothing of himself. . . . I seek not mine own will, but the will of the Father which hath sent me." And then to us he further says, "If ye keep my commandments, ye shall abide in my love." John 15: 10.

If the law of God could have been changed to meet man's sinful condition, then Christ need not have suffered the consequences of man's transgression and have died. The very fact of his death testifies to the immutability of the law of God. Though he had never broken the law, he bore its severest penalty, for his Father hid his face from him, and he died in the anguish of a broken heart. If the law had required more of man than was just and right, then might there have been some ground for its change. But the law only asks a fulfilment of love. Desirable as this is, we are unable to meet the demand of this law of love, because of our fallen, sinful natures. Hence Christ went to the cross, in penalty for us, that we might be delivered from its condemnation and enabled through him to obey its precepts, and in order that he might make us, for eternity, with himself, sons of God. (See Rom. 8: 3, 4.)

It is by means of the law of God expressed to us in terms of our comprehension, that we know sin. "The law entered, that the offense might abound." Rom. 5: 20. God's expression of his law at Sinai did not multiply or increase sin, but it simply pointed it out, that the sinner might be brought to repentance. It is not those who are well, but those who are sick, who need a physician. The physician tells the sick man his ailments.

Likewise the law of God reveals to man the condition of his soul, for "by the law is the knowledge of sin." Rom. 3:20. Mr. D. L. Moody's advice in dealing with those "who are not stricken in their sins" and "have no deep conviction of guilt," was to "bring the law of God to bear on these; and show themselves in their true light. . . . Don't try to heal the wound before the hurt is felt. Don't attempt to give the consolation of the gospel until your converts see that they have sinned—see it and feel it." This is in keeping with the words of Paul:

"But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceedingly sinful." Rom. 7:13.

It is a terrible thing for a person to have a cancer eating at his vitals, and not know it. But it is a more terrible thing for the cancer of sin to eat at the vitals of a man's soul and he be unconscious of it. Hence, God in his goodness gave us his law, "that the offense might abound," that we might feel our need of a deliverer. And so the law has become "our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:24. In every age the law has been the detector of sin, but thanks be to God, in all climes and in all times "where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:20, 21.

Christ kept his Father's commandments. He fulfilled all the law, not in his own strength, but in his Father's. Thus the law became a witness of Christ's righteousness. In Christ is found our righteousness and our salvation, for, "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorified, let him glory in the Lord." 1 Cor. 1:30, 31.

Our God will judge the world:

"He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

Now a just God must have a just rule of judgment, and this rule of judgment is by the apostle James said to be the "law of liberty." "So speak ye," said he, "and so do, as they that shall be judged by the law of liberty." James 2:12. But this "law of liberty," or "the royal law," as he elsewhere calls it, is none other than the law of God as set forth in the ten commandments. This is evidenced by the quotations from the decalogue which James makes as recorded in the second chapter of his epistle. It is only reasonable that the law which God has given man as the rule of life,

should be the law by which his life should be judged; and God has so ordained it.

This law, founded on love, unchangeable and perpetual, "holy, just, and good," may well be our daily meditation and our continual delight. It is a complete whole, and "one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5:18, R. V. The heavens and the earth as we know them, shall pass away, but the word of our God will abide forever. This wonderful law is so perfect that it converts the soul; it does this by discovering to man his sin. It convicts man of his wicked heart, of his lost condition, and leads him to cry out, "What must I do to be saved?" It points him to God and to his Son, whom God exalted "with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins." Acts 5:31, R. V. We are saved by grace, and not by the law. By the law we have the knowledge of our need of grace, and by it are pointed to God as the creator. He is the creator not only of the heavens and the earth, but of a clean heart. This clean heart gives to us a heaven upon earth. It is the end of our faith, even the salvation of our souls, both here and now and in the great hereafter.

QUESTIONS

1. What distinguishing element of God's nature may be said to have led to his work of creation?
2. Upon obedience to what does the existence of all things depend?
3. Why may it be said that the law of God is a transcript of his character?
4. Why is the law of God unchangeable?
5. Of what is the law of God the detector, and why?
6. Show that the ten commandments are God's rule of judgment.
7. Why is it just that they should be?

CHLOROFORM SURPRISES THE AFRICANS

DR. C. J. STAUFFACHER, connected with the hospital at Inhambane, Africa, operated by another mission board, writes:

"The natives can never understand how chloroform can put one to sleep and kill all pain. The other day we removed a growth nearly as large as a person's head, and as the woman came to she felt for her growth and wondered if we had removed it by magic. If she could have seen the blood and the scare she gave us, she would have had a different opinion. Nor can they understand how a strong stimulant will revive an unconscious person.

"It was but the other day I was called to see a dead woman. Her son came early in the morning, but found me away, so he returned at ten o'clock. Still finding me absent, he came again at noon, and said he wanted me to see his mother, who had died that morn-

ing. Thinking he wanted some help in the burial, I went, and when I saw her I asked what I could do for him, and as nearly as I could find out, he thought my medicine would bring her back to life. Several times we have administered to unconscious natives whom they thought dead.

"A raw heathen has great fear lest any one get some of his blood. This morning I pulled several teeth, and they bled freely. On the outside of the building, I gave the woman a mouthwash, and when she left she carried away a considerable amount of real estate. This must be carefully hidden so no one can find it.

"Their medicine consists of an arrow specially prepared, with a tuft of dried grass on it, and this is placed in a tree in front of the sick person's house, to drive away the devil who caused the sickness. This arrow is fixed amidst the beating of drums and humming of magic chant. I have several at the dispensary. I found one in front of a house, and asked the headman to whom it belonged. He answered, 'I don't know.' They all answered they did not know who placed it there or whose it was. I said, 'If it doesn't belong to any one, I will take it.' You should have seen how they looked at me, for the witch doctor had told them that any one who took the arrows would die. They rushed out and told me, but I replied that I was not afraid, and rode away. It certainly gave their faith in the power of the witch doctor a good shaking."

"EYE HATH NOT SEEN"

ELIZABETH ROSSE

EARTH is beautiful and fair,—
Springing grass and budding tree,
Fruitful vines and singing birds,—
How can heaven fairer be?

Thunderpeals that rend the sky,
Winds that whistle wild and free,—
Sweeter, grander songs than these
How can heaven's music be?

Highest mountains capped with snow,
Broadest plains and deepest sea,—
Lovelier scenery than these
How can heaven's landscapes be?

God hath spread a table here,
Lading it from vine and tree,—
Better to the sight or taste
How can heaven's bounties be?

Friendships that entwine the heart
In the bonds of sympathy,—
Dearer comradeship than this
How can heaven's friendships be?

Gatherings in the house of prayer
With a blood-bought company,—
Blest with peace and joy more deep
How can heaven's Sabbaths be?

Yet our Lord hath sent us word,
Nothing we can hear nor see
With its glories can compare,—
What, O what, must heaven be!

IN MISSION LANDS

An Appeal from India

L. G. MOOKERJEE

To use Hegel's phrase, "India is the Land of Desire to the world." All great nations have at some time sought her material or intellectual treasures. Americans should remember that Columbus was seeking her when he discovered America.

India is called "Hindustan," that is, "The land of the Hindus." In area it is one third the size of Europe; it is equivalent in area to seven German Empires, ten Japans, or fifteen British Isles. India's population is equal to that of all Europe except Russia. Out of every five persons in the world, one lives in the Indian Empire.

The total area of India is 1,328,392 square miles. The population is 320,000,000. Out of this number 217,586,920 are Hindus, and 66,623,412 are followers of the false prophet. This is more than one fifth of the world's population. The Indian Christian population is 3,876,203, nearly one eightieth of the total population. Two fifths of the Indian Christian population are Roman Catholics. About three fifths of the Christians are in Madras. In Cochin and Travancore more than a quarter of the total population are Christians.

Burma holds the first place in literacy, 222 per 1,000, but the education is generally of a very elementary character. Bengal comes next, with 77 per 1,000; then Madras, with 75; then Bombay, Bihar and Orissa, and the Punjab. In India there are five universities, more than 120 art colleges, 5,900 secondary schools, and 113,000 elementary schools.

India is the fifth country in the world in the extent of its railway systems. There are more than 33,000 miles of railway and 45,000 miles of canals in India.

"Excluding European tongues, . . . the total number of languages spoken in India and Burma is 147," according to the "Year Book of Missions in India." Dr. J. M. MacPhail writes in the quarterly paper published in connection with the United Free Church of Scotland: "The vernaculars of India number 220, including thirty-eight minor dialects;" "98.9 millions speak Hindi (Western, Eastern, Bi-hari); 48.4 millions, Bengali; 24, Telugu; 19.8, Marathi; 18.1, Tamil; 15.9, Punjabi."

If we study the distribution of the Christian population of India, we find, according to the census of 1911, that Madras comes first, next comes Travancore, and then come Bengal and Assam.

"Seventeen per cent of all the females in India are widows, as compared with nine per cent in western Europe. About 333,000 widows in India are under fifteen years of age."

There are 117 foreign and nineteen indigenous societies working in India in the interest of spreading Christianity.

In November, 1793, began the most aggressive activity of Protestant Christianity in India. This was begun by William Carey, the "Wycliffe of the East."

According to the "Year Book of Missions in India," "of the whole Christian community ninety per cent have come from the depressed classes, or the outcaste community. . . . Probably not more than one in a thousand comes from the Brahman caste."

The British and Foreign Bible Society prints the Scriptures in whole, or in part, in eighty of the Indian languages and dialects. It also publishes three versions in Ceylon and five versions in Burma.

Facts About Bengal

In the Presidency of Bengal there are twenty-eight districts, with a population of 46,305,642.

There are 130,000 Christians in Bengal, according to the last census, March, 1911.

The Presidency of Bengal, as constituted, embraces an area of 84,092 square miles. Somewhat smaller than the British Isles, it has almost a million more inhabitants.

The capital of Bengal, Calcutta, which was the capital of India until recently, is, next to London, the greatest city in the British Empire, and is supposed to be the principal port of Asia. This city has the greatest student population in the world. Calcutta has a population of 1,043,307, according to the census of 1911, excluding the suburbs. It is ranked among the twelve largest cities of the world.

"Bengal stands first among all the provinces in India, not only for the actual number of persons able to read and write, but also for the proportion (7.7 per cent) which they bear to the total population."

There are 4,516,902 widows in Bengal. This affords a great field of work as yet untouched by our mission. "In Bengal sixteen per cent of all females between fifteen and forty are widowed."

We are working in only five of the twenty-eight districts of Bengal, and even in these, for lack of men and

means, the work is being hindered. Just think, the message came to Bengal more than twenty years ago, and thus far we have barely touched five districts. When will the other twenty-three districts receive "the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation"?

Some of our leaders use a pet phrase in our camp-meetings, conferences, etc.: "We as a people have belted the world." While in the States, I heard this statement many times. But, O brethren and sisters! let me tell you it will take a much larger belt than our present one to belt "the Gibraltar of heathenism." The message of Isaiah comes very forcibly to our people at this opportune time: "Spare not, lengthen thy cords, and strengthen thy stakes."

As workers in India we have some gigantic propositions to face, for India is unlike any other country. China, for example, has a vast population, but there are not the varied races, with so many different systems of religion and castes, which make the path of the messenger of the cross strewn with indescribable difficulties.

Dear brethren and sisters, these are facts which we must face, living as we are in the very last end of this world's history. Soon the curtain will fall, the message will close, and then what? The call by politicians and statesmen of the nations of Europe and America at war today is for more man power and money power. The trumpet of God calls in no uncertain sound, simultaneously with the trumpet calls of the world heads, for more power from God, more power from men, and more money from God's children in the spiritual conflict with the "prince of this world." No conscription is to be enforced in this warfare, but volunteer soldiers of the cross, putting on "the whole armor of God," must fight as heroes under the blood-stained banner of Prince Emmanuel, until the overcomers are rewarded by him in the great day of his appearing.

Friends, you who have the light of the third angel's message, do not the above facts and figures appeal to you? In India there are only about one hundred of our foreign missionaries; we are working in only thirteen of the languages of India and Burma. It takes three years before a man can have a workable knowledge of a language. When will the rest of the Indian languages be learned by representatives of the truth? "Lift up your eyes, and look on the fields; for they are white already to harvest."

"The whole wide world for Jesus!
From out the Golden Gate,
Through all the South Sea islands,
To China's princely state;
From India's vales and mountains,
Through Persia's land of bloom,
To storied Palestina,
And Africa's desert gloom."
Dacca, Bengal.

Native Scenes in Peru

E. H. WILCOX

In the month of March, 1918, while on my way to Bolivia, I visited one of the most noted cities of south Peru. Here I met the brother who has charge of our work in that part of the country, and perhaps you will be interested to learn something about this visit.

The town has a population of about fifteen thousand people. There are electric street cars, and one sees a few automobiles on the principal street. The sewer water finds its way in open ditches along by the sidewalk to a river that flows through the town. Many persons, in fact most of the peons, go to these ditches with their water pitchers and get a pitcher of this water to drink or to cook with. Food at the hotel is cooked in this water. People here seem to know nothing about germs.

As we pass along the street, we see a number of Indian women who have a supply of things to sell, either on a little table in the street, or on the sidewalk. Much of their supply consists of meat which is so covered with flies that persons can hardly see it. Some of them sell beans, peas, and potatoes that are called holy because they have been blessed by the priest.

We pass by many *chicharias*. These are dirty huts where they make *chicha*, which truly is a great curse to this

country. It is very cheap, and all the poorer class of people drink it. It has the same effect as alcohol and beer. Most of the people are drunk in the afternoon and at night because of the drinking of this. They forget that they have had any trouble, and give themselves to dancing and much wickedness. Many times we find a man lying across the sidewalk or in the street, entirely oblivious of the world and all its troubles. Once I saw a man lying in the gutter in this condition. His wife was sitting by his side holding a baby of about four weeks; she was almost as drunk as he. The family dog was also stretched out asleep by the side of the man. Some one said the dog was drunk also; but I think not, for indeed dogs know better.

There is great need for workers to carry the message we love so well to those who are accustomed thus to live in dirt and filth and sin; for this message causes people to clean up and live a different life. To those here who receive the truth, the things which I have described are as disgusting as to us.

We pray the Lord of the harvest that he will help us in giving this message; that where there is one worker now, it may not be long before there will be many.

dollars in sales. The bookman also did well.

A Bible was sold to the head priest in a Buddhist temple. A few days later a worker called upon the priest and found him reading the Bible. The priest said that when he bought the book he did not examine it and not until later did he know that it was the Christian's Bible. However, he said that it was good doctrine.

A woman Bible worker is stationed at Nan Hsien, and in connection with the meetings a special effort was made in behalf of a score or more of interested women. In America women compose the larger portion of our church membership, in China the great majority of our believers are men.

As the meetings drew to a close, the magistrate (mayor) visited us at the chapel. He said that he favored the Christian religion, and that his son was pleased with the work that we were doing in Nan Hsien. Before leaving the city we called upon the magistrate at his residence. He was very kind and pleasant. We felt a real feeling of fellowship. He referred to the dangers on the road to our next station, and offered to send a guard of twenty soldiers with us. We politely declined to accept this offer, saying that we trusted in God, and that we would also pray for the magistrate, and for the city of Nan Hsien. He was deeply touched by this.

Since coming to China I had felt that it was well-nigh impossible to arouse and warn a large city to a sense of the message, but since our experience at Nan Hsien the task seems not impossible. Under God's blessing, this large city of a hundred thousand souls and more was awakened. The majority of the inhabitants heard about our work and message. The canvassers and evangelists daily visited the people and opened unto them the Scriptures. At this place we experienced the droppings of the latter rain. Surely God's Spirit moved upon this great city.

Of the number who became interested in our faith a year ago eight were baptized during our last visit. Seven of these came direct from heathenism. Only one had heard the Christian doctrine before. Altogether, twelve persons have been baptized at Nan Hsien the past year. Others are nearly ready. As a result of our recent meetings several score more persons handed in their names for continued Bible studies. We look for much fruit in this city.

Journeying on to the next station, at Hwa Yung, we went part of the way by small sailboats, then walked several li on the narrow rice paths across the country to a canal. It was raining, and the paths—only one and a half feet wide—were very slippery. Every moment one expected to find oneself in the rice ponds three or four feet below. When we arrived at the

Itinerating in Troublous Times in Hunan, China

O. B. KUHN

In spite of the many dangers to travelers because of war raging in the province of Hunan, in answer to several imperative calls from the field an itinerating party consisting of two evangelists, two canvassers, the field agent, myself, and son Henry visited several stations.

Leaving Changsha, which is held by the northern soldiers, we sailed on a small river launch for Ih Yang, which is occupied by the southern troops. As our vessel approached the city, the soldiers, thinking that northerners in disguise were on board, fired upon us from a distance. The boat was quickly turned about and steamed ahead full speed, landing us several li from the city. There had been fighting here the day before, the northerners retreating across the river. Some southern troops were just entering the place, and we followed the Red Cross section into the city, arriving safely at our chapel.

At Ih Yang our meetings were well attended, and the interest was good, though a battle was expected daily, and the people for the most part did not venture out.

Henry, nearly six years old, made many friends, and told them not to

worship idols of wood and stone, but to believe in the true God. Toward the close of the meetings a boy twelve years old brought an idol to Henry, and gave it to him, saying that he was not going to worship it any more.

Leaving Ih Yang on a small sailboat, we passed from the southern lines to those held by the northerners. We met with no danger and were not molested, except to be stopped and searched by the northern soldiers. Our personal belongings were not examined; only the vessel. Our next station was at Nan Hsien, where we rent one of the finest buildings for chapel use that we have in China. A year ago, when I first visited this place, we had only three believers. At that time we moved into a larger building on a better street and held a series of meetings. Seventy persons became interested in the message, and thirty began to keep the Sabbath.

During our recent visit we conducted evangelistic services, which were attended daily by two or three hundred persons of the better classes. Between the meetings scores of men came to the chapel to inquire. The colporteur selling small books and tracts averaged daily three or four

canal, only small open boats could be secured. In these we passed through the canal and crossed a lake in the rain. Another ride through the canals and a walk of several li brought us to Hwa Yung, looking much the worse for the mud and the rain.

At this city the people were chiefly attracted by Henry. No foreigners reside there, and perhaps it was the first time that the inhabitants had seen a *hsiao-gwei-dzi*—small devil. The people crowded about Henry by the hundreds, much as visitors at the zoo do when looking at the animals. Perhaps the little chaps regarded him as a small animal, for they asked him if he ate *hwa-seng*—peanuts. The meetings in this city were also well attended.

Our next trip was by sailboat across Ting Tung Hu, the largest lake in China. Stopping at an island, we visited a Buddhist temple, one of Hunan's oldest and most famous places of worship. It is said that the tea sold here by the priests is of great spiritual efficacy. Visitors pay thirty cents a cup for it. Our party drank no tea, but the canvassers sold the priests several small books and tracts. At this temple there is an old bell said to be nearly two thousand years old. The chief priest pleasantly stood beside it and Henry sat on top while it was photographed. A few Buddhist priests have accepted Christianity. We may hope that more shall yet enter the kingdom and become priests unto the God of heaven.

Yoh Djou was the last station visited on this circuit. This large, prosperous commercial center has been twice taken by the revolutionists and twice recaptured by the royalists. The royalists now hold the place. The city and its inhabitants have suffered much from shot and shell and from fire. It has also been thoroughly looted a few times. A large section of the business district is a heap of ruins. One of the most optimistic things that I have ever seen was noticed here. A merchant's building is now nothing but a pile of brick and tile, but from the ruins he has put up a small room in which he lives. He broke brick into bits and cemented them on the outside of his room in the form of the character "*Fuh*," which means happiness, or blessing. This character, "*Fuh*," is put on all of the houses and shops in China.

We feared that our meetings would not be well attended because of the heavy hand of the soldiers upon the city. The people are forbidden to be on the streets after dark. We advertised that the evangelistic services for the public would be held at four o'clock instead of in the evening as is usual, and arranged to have meetings in the evenings with the church members, who would make their way quietly to the chapel along unfrequented byways and alleys. The afternoon meetings were well attended, and in the evening not only were all

of our people present, but one or two hundred outsiders also came quietly to the chapel to hear the preaching.

At Yoh Djou nine persons were baptized. Only one of the candidates had been a member of any other mission, and he had severed his connection with them four years ago. Here one old lady nearly seventy years of age received baptism. A few years ago her son accepted the truth and later entered the canvassing field. He is now an earnest, big-hearted, successful preacher of the message. During these years he has prayed for his mother, who bitterly opposed his faith. A few months ago she ceased worshipping idols and accepted the Saviour, and began to keep the Sabbath. Today she is a happy Christian, rejoicing in the salvation of God. Her son is praising the Lord for the great deliverance wrought in behalf of his mother at her advanced age.

coming out of the Catholic Church into the Methodist and later into the Adventist faith.

At another meeting a well-educated man arose and said that he was somewhat acquainted with the Christian people of China, and that he had read the Bible; also that he had not accepted the religion himself, but knew that the words of the scripture which says, "Ye are the salt of the earth," are true as regards the moral influence of Christianity upon our dark and unworthy China. He hoped that the good work would go on as leaven in the lump. We believe that this man will soon take his stand for the truth in a personal belief in the Saviour, and in the acceptance of the work and message of our mission.

We will remain in Changsha two or three days, and then begin another round of stations, running up into the hot weather of July. Our itinerating



ELDER O. B. KUHN, WITH ASSOCIATE EVANGELISTS AND COLPORTEURS

So prayer avails much in this dark land. A year ago I also baptized another old lady sixty-five years of age. These old people, breaking away from lifelong ties that bound them to heathenism, and now demonstrating in their daily lives the faith and love of the Saviour, are remarkable witnesses to the power of God to deliver and save and keep. One man baptized here occupies an important position on the railroad, having scores of men under his direction. He arranges his office work so that he can keep the Sabbath holy.

In a testimony meeting on the Sabbath a man arose and said that years ago he was looking for light. He left the religion of his fathers and entered the Catholic Church. Not finding what he wanted there, he joined the Methodist mission. Now, he said, he was convicted of the Sabbath truth and kindred doctrines. He asked us to pray for him that he might make agreeable arrangements with his pastor to unite with us. And God leads honest seekers for light in old China as he does in more favored lands. I am reminded of my own experience in

party is larger than is usually the case, but it obtains better results, more house-to-house work is done, and a larger preaching force is provided. Traveling in the small river boats is inexpensive, and the canvassers are self-supporting. The field agent's efforts to train the church to do home missionary work meets with good success and will prove profitable in the highest sense. The work of the two evangelists, together with that of the local preacher, is also highly profitable.

The meetings are advertised on printed, illustrated announcements. Large posters are also put up announcing that a foreign pastor will lecture on the great world war and topics of world interest, and on Bible subjects. If the city has a newspaper, it is also used to advertise the services. Personal invitations are given when the announcements are handed out. In this way a good class of persons come to hear. Our workers show me the sights of the city. These sight-seeing tours cover the whole place and arrive at points even of little interest. In fact, these walks cover the ground so

thoroughly that I suspect sometimes that I am being paraded for advertising purposes. In many of these cities a foreign preacher is seldom seen or heard.

The meetings are conducted sim-

ilarly to tent and hall meetings in America. We use the same prophetic charts and the same methods. I truly appreciate the experience I had in the homeland in a few seasons of tent and hall efforts.

A Cheering Message from Malaysia

F. A. DETAMORE

THE cause of truth seems to be progressing throughout Malaysia, and we have many reasons for rejoicing in the blessings we are continually receiving at the hand of God. We see many evidences of the working power of the Saviour on the hearts of those for whom we are laboring. Through the loyalty and generosity of our brethren in the homeland, it has been made possible for us to purchase land for headquarters for the various interests centering in Singapore, and a most beautiful spot has been selected on a picturesque hillside facing a street car line that runs to the city. It contains many fruit trees and trees of other kinds that make it seem inviting and homelike. When once homes for our workers and a printing plant are erected on this land, the message will certainly have a better footing than ever before.

Our training school has been in operation for several years, and a number of good workers have been educated for the work. Older ones have gone into service, and new ones have come in to fill the vacancies. We cannot too highly estimate these centers of training for our young people, for the education they furnish not only gives them a thorough knowledge of the truths for these last days, but it also fits them to be a real blessing in dispensing the truth to others. Brother K. M. Adams and Miss Lena Mead, with their fellow teachers, are kept very busy.

Tithes and offerings are increasing very encouragingly throughout the field. The Missionary Volunteer work is making good, and the older ones are often found mingling with the young in the meetings which are conducted in a number of languages. Our Sabbath schools are increasing in attendance and in interest. The donations are coming up to the mark which has been set as a goal, all giving cheerfully for the support of the work. Best of all, many hearts are responding to the truth and additions are being made to the fold.

The good word has just been received from the governor-general of the Dutch East Indies giving our brethren permission to do regular missionary work in North Sumatra, where Brethren Barto and Kime have been engaged in teaching English for more than a year, praying, waiting, hoping for the day when they could be free to proclaim the blessed message. Now the glad news comes that their request has been granted for that section, and they have full liberty to teach the

truth in every way they choose. Surely, this should cheer every loyal friend of this cause. Long have we waited, and many have been the fears, and sometimes it has almost seemed like a waste of time for these brethren to remain there so long not able to enter upon the work that hangs so heavily upon the heart of every true Seventh-day Adventist. But this time of waiting has not been in vain. The brethren have been able to study the Malay language and to become acquainted with the habits and customs of the people, and they have been able to enroll a fine class of young men from sixteen to twenty-five years of age. Some of these may become their first converts from Mohammedanism and heathenism. Let us pray that the word may grow and increase now as never before in that section.

We have had permission to teach the truth in South Sumatra for a number of years, and have a nice little company at Padang, where Brethren J. S. Yates and B. Judge have been laboring. We also have there a prosperous school. Brother Yates has recently had to go to America with his wife on account of her failing health, and they will be greatly missed, as their work was making such rapid advancement that all the time of these brethren and a number of native workers was fully occupied in active service. Now Brother and Sister Judge must carry the load with the help of their native associates. They need our prayers that their physical strength may not give way. How greatly do they need help! We trust that Brother and Sister Yates may soon be able to return.

Letters from Brethren I. C. Schmidt, Melvin Munson, and Sister Petra Tunheim, at Batavia, Java, tell of new victories there which would cheer any lover of truth. A number are soon to be ready for baptism as a result of Sister Tunheim's regular Bible studies among the Dutch, Chinese, and Javanese. Our Malay paper is published at Batavia, and this takes a large portion of the time of the workers there, but the results are worth their most earnest efforts, for the subscriptions are coming in very encouragingly. We have a number of Malay-speaking canvassers in the field at the present time, and the Lord is blessing their efforts in selling literature and in taking subscriptions for the paper. When the printing plant is established in Singapore, it is planned to have the Malay paper printed there, and Brother Munson

will then move to Singapore. We greatly need other workers to help carry forward the work in all these fields.

Brother and Sister G. A. Wood, who have been in charge of the work in Soerabaya, Java, have now gone on furlough to Australia for a well-earned and much-needed rest. Brother Albert Munson and his wife are filling their place, and he writes that the interest is holding up well and that the attendance is increasing. They are carrying forward the Bible studies and other branches of the work much as Brother and Sister Wood had done, and the Lord is blessing the efforts. He is already able to preach in Malay, as he was born in this field and learned the language in childhood. We are glad for help in that field, for it seemed for a time that we would have to see Brother and Sister Wood leave with no one to place in charge. This has been the case in other fields, and in consequence the work has always suffered a great setback.

In British North Borneo progress is being made, and new ones are taking their stand for the truth and asking for baptism. Brother R. L. Mershon is still there, alone, and feels keenly the need of some one to join him in the work. It is now nearly a year since his wife died, and he has had to live all alone in that isolated field. We pray the Lord of the harvest to send forth laborers to this place, lest it, too, have to suffer great loss by being left without a foreign worker. Surely, we should have more than one family at each mission station in these great lands of darkness, and especially in such lonely spots. Our native workers are of good courage, and reports show that they are bringing people into the truth.

Very encouraging reports are coming from Brother and Sister G. A. Thompson, of Kuala Lumpur, in the Federated Malay States. A good number of new converts are reported, and the tithes and offerings are increasing very encouragingly. The workers have been giving as much time to the study of the Chinese languages as they possibly could, and the Lord has blessed their efforts, though it is recognized that it is much more difficult to learn a language where English is universally spoken than it is where only the language studied is heard and used all the time. The native workers are earnest, and they are having fruit for their efforts. Land has been purchased at Kuala Lumpur, and we plan to devote our next Harvest Ingathering money to the erection of a church there. This will be a wonderful blessing, and will give stability to the work.

The Singapore Mission, which includes the work in Singapore and a number of points adjacent to this large center, some on the peninsula and some in Borneo and the smaller islands, is prospering under the di-

rection of Brother J. W. Rowland. The majority of the inhabitants in Singapore are Chinese, so Brother Rowland is studying their language and is able now to use it to quite an extent. A number of Chinese workers are employed, and good results are being seen for the labors all are bestowing. The tithes and offerings are increasing, and the various lines of missionary effort are successful. We have a nice Sabbath school at Sarawak, in Borneo, and the indications are that we may be granted more liberties there since the new white rajah has come to the throne. Before, we were not granted liberty to work there, but the way seems to be opening before us. The Lord of the harvest is beckoning us on to take possession of the land as fast as we can occupy it to his glory.

Thus the cause of truth moves forward, and our hearts are cheered to see its progress in this great Mohammedan land. As the government restrictions are lifted, we believe the Lord will give us wisdom, to reach many of these honest souls, and that they shall shine forth to the glory of God through all eternity. All who have a part in giving them the truth, either directly or indirectly, shall share in the reward to be meted out to the faithful. We are of good courage and glad for a part in this closing work.

Singapore.

PICTURES OF GROUPS OF CHRISTIANS FURNISH LIGHT

PETRA TUNHEIM

ONE day I met a young man (Chinese) in an office in Batavia, Java, while collecting for the Harvest Ingathering. While he was looking at the pictures of groups of Christians, he exclaimed, "I want to contribute all I can to this good work. I should like to get one of those papers to show my father those nice pictures, as I feel sure when he sees them and hears those stories of how others have given up their idols, that he will also become a follower of Christ." This young man himself has an earnest desire to study the precious Word of God and become a true Christian.

OUR Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom he has purchased with his own blood. He longs with inexpressible desire that they should come to him and have life. As the mother watches for the smile of recognition from her little child, which tells of the dawning of intelligence, so does Christ watch for the expression of grateful love which shows that spiritual life is begun in the soul.—*Mrs. E. G. White.*

"THE field is the world."



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.

All correspondence relating to the Home department should be addressed to the editor of the REVIEW.

To My Son

Do you know that your soul of my soul is a part,
That you seem to be fiber and core of my heart?
None other can pain me as you, dear, can do,
None other can please me or praise me as you.

Remember the world will be quick with its blame
If shadow or stain ever darken your name;
"Like mother like son," is a saying so true;
The world will judge largely of mother by you.

Be yours then the task, if task it shall be,
To force the proud world to do homage to me.
Be sure it will say, when its verdict you've won,
"She reaped as she sowed! Lo, this is her son."

—Selected.

MOTHERS AND SONS

MRS. I. H. EVANS

"THE hand that rocks the cradle is the hand that rules the world." An old adage, but it voices a truth which cannot be wisely ignored. Family history from the days of Sarah and Rebekah to the present has proved and proved again that the mightiest factor in human destiny is the influence of a mother upon her child.

Oh, if mothers could realize, in the press and fret and worry of the days when their boys are small, and their wants and needs are large, unfailing, and seemingly endless, how very soon the clear, shrill voices will take on the deeper notes of maturity, frankness and faith will give way to reserve and questioning, the clay will harden in the mold, the boy will merge into the man! For the days of babyhood and boyhood and youth go so fleetingly—and when they go, they are passed forever! Only memories remain—in the mother's the vision of the little lad she has cared for and caressed and comforted; in the boy's, if his mother has fulfilled her high trust aright, a love and reverence that cannot be put into words. One may glimpse a faint understanding of it by reading the reports of nurses who minister to those severely wounded in battle. "Mother!" is the last cry on their lips, their last realized longing in the hour of death. "Mother!"

How careful should mothers be to lead consistent lives before the sons whose ideals will always be gauged by what the mothers are rather than by what they say! In his book, "When Home Is Heaven," Mr. J. Wilbur Chapman relates two incidents showing the influence of two

mothers at a vital time in the experience of two young men.

The first was of a mother in Philadelphia. A young man attended a revival meeting and was deeply moved. He decided to be a Christian, and left the meeting firm in that resolve, and anxious to tell his mother of the step he had taken. "He found her interested in bridge whist, and much absorbed in the game, and when he leaned forward and whispered to her telling what he had done, she brushed him aside saying, 'Run away, my boy, I will talk with you about that again,' and the boy came back to our meeting to say that he had decided not to be a Christian; for, said he, 'if Christ is real, then I am quite sure my mother is not a Christian, or she would not have treated me with such indifference.'"

The other story has to do with a hospital ward in the Civil War. "After one of the hard-fought battles of the war, a chaplain in the Southern army was called to see a dying soldier. Taking his hand, he said, 'Well, my boy, what can I do for you?' He supposed, of course, that the young man would want to cry to God for help in his extremity, but it was not so. 'Chaplain,' he said, 'I want you to cut off a lock of my hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me.'

"'For what?' asked the chaplain, and the dying soldier boy said, 'For giving me such a mother. Her teachings are my comfort now. And then, chaplain, thank God that by his grace I am a Christian. What would I do now if I were not a Christian? And thank him for giving me dying grace. He makes this hard bed feel "soft as downy pillows are."'

"And so," said the chaplain, "I kneeled down by his bed with not a petition to utter; only praises and thanksgiving for a good mother, a Christian's hope, and dying grace."

Such illustrations have no need of comment; they point their own moral.

It is trite to repeat that early influences are most lasting, and that the impressions and memories of childhood are "last to go." The aged man may forget what happened yesterday, may fail even to remember the names and faces of his daily companions; and yet be able to retell with great vividness and detail incidents that occurred when he was a little child. All this proves again the importance of controlling these early impressions, and making them exactly what they should be.

Our boys—our own dear boys—are no different, though we may fondly think so, from other sons. Whether they are weak or strong, earnest or purposeless, wavering or loyal, is determined by their heredity, their environment, and their training. And so much of this rests primarily and fundamentally with the mother!

Mothers stamp their own personality in a peculiar sense upon their sons; they implant and exemplify the principles that shall endure through life. No nation is greater or better than its mothers, no cause can flourish that does not have the support and devotion of the women in its ranks, whose ideals are personified in the lives of their sons.

This is a solemn thought, and it comes home to our mothers in a peculiar way. What shall be their attitude, in view of these facts, toward their sons in regard to the finishing of this work? Will they rise to the fulness of their opportunity, and mold their sons for service in God's cause? A far weightier responsibility rests

upon them than they can ever know. Whole families have been uplifted and made strong by the purpose and power and godly life of a devoted mother when the father gave no help.

Long ago there lived in a Michigan village a family of believers in the advent message. The father had no interest in religious things, but the mother was a devoted and earnest Christian, and of a strong and winsome personality. She took her sons to Sabbath school and to church, often in the face of outspoken opposition from her husband. With an aching heart she kept on in the face of difficulties that would have daunted one who depended alone on earthly strength. Those sons are honorable and honored men today, holding positions of responsibility in this message. One of them is a teacher in one of our leading schools.

Mothers, you have a direct and unshirkable responsibility toward this cause today. It is yours to supply the recruits for the work at home and in distant lands. Your sons must step into the thinning ranks of the older workers, and carry the standard forward to victory.

How will you meet this responsibility? Remember this: Your son must not be left uneducated for God's service if you have any desire to see him a worker in this message. He must not only be dedicated but trained for service; he must be taught that God has a place for him, and that it is his duty to get ready to fill it, to lift heavy burdens, to bear weighty responsibilities, to suffer and if need be to lay down his life for his Master.

When the solemn question is asked of the mothers of the church, "Where is thy flock, thy beautiful flock?" God grant it may be their happy privilege to answer: "Here am I, and the children whom thou hast given me."

"not himself," their first impulse should have been to express their condemnation, and not so much to him as to their mother. And as there was in this condemnation not only resentment toward him but more of pity for her, it is not hard to believe that most women would have welcomed it.

But this mother was different. Sympathy for her which involved bitterness toward one to whom she and they owed loyalty was contrary to every instinct of her soul, every standard of her mind. At the first breath of resentment she would say, gently but inexorably: "Not a word; he is your father!"

Is it strange that this mother's sons have grown to be men whose lives are full of the beauty of friendship, and that they loved and revered her, and, since she has left them, their reverence and love her still? That is a marvelous heritage for any mother to give her children.

Your own opportunity may not be the same as that of this mother. But the chance to be loyal knocks at the door of every human heart; and perhaps your children, consciously or unconsciously, are learning how to deal with their chance, when it comes to them, by the way you are treating yours.

If your boy is being forced, in spite of himself, to find you wanting in some of those traits which you are telling him to cultivate, we on the outside may know nothing of it. Children as a rule have a reserve on such matters, which some of their elders might well imitate. You need have no slightest fear that your boy will tell his companions that you juggle the truth, though he is doubtless perfectly aware of it—if you do. He is not likely to make your faults a subject of conversation with the "fellows," even though he not infrequently hears you discussing his faults with your own friends. No! In so far as he can manage it, you will be safe in his hands. But there are times when others cannot help seeing what is happening: those times when a boy is justifiably ashamed of his mother's behavior. You have seen women lose their tempers in public; or let themselves go in an outburst of boisterous hilarity; or become ridiculous because of their vanity; or even descend to absolute vulgarity. And you have seen their own boys regard them with eyes full of the pain of deep mortification.

Can you expect your boy to be thrifty when he learns from you to be extravagant? Can you teach him to be brave if you yourself complain and whine over your own troubles? Can you expect him to show courtesy to women when you do not command his chivalrous respect? Can you teach him self-control—you, who do not control yourself? It is not enough that you should give him a perfectly good moral compass and tell him the right course for him to steer. For during

Mothers, What Do You Want Your Boys to Be?

Just what is it you wish your boy to be? Honorable, of course, and loyal and kind; gay, too, yet no buffoon; frank, yet not inconsiderate; law-abiding, yet independent; unselfish, yet not weak; generous, yet not a spendthrift; respecting the wishes of others, but never at the cost of his own self-respect. That sounds like a rather large contract. But if you analyze it, the thing becomes comparatively simple. At least it rests mainly on a single basis—integrity. Honor, loyalty, self-respect, the very gayety which comes from genuine happiness, even manners—all these rise from that foundation of ingrained truth, "integrity."

Just what, then, are you doing to lay that foundation for your boy's character to build itself upon? Can you give him something which he can see for himself you *haven't* to give? You may fool him some of the time, but you cannot fool him all the time.

Watch his eyes and you will find in them, sooner or later, the knowledge of what you really are.

Take, for example, that wonderful and rare trait of loyalty. Perhaps you have a chance in your family life itself to give your boy an example of it that will serve him always as an ideal standard, irresistibly appealing. Perhaps this can be made clearer by telling of one mother who did give her boys such a standard:

The father, through a train of circumstances, had slipped into the habit of drinking too much. The children were not young enough to be blind or indifferent to the situation, not old enough to meet it with understanding or forgiveness; they were deeply humiliated on their own account, and bitterly resentful on their mother's account. Their devotion to her was absolute, and it is not to be wondered at that, when the father came home in the state commonly described as

the early years of his life he sails on *your* ship. You may carry him on the wrong or right course.

If you can answer the questions here asked, you will be pretty close to knowing the truth.

It is a common thing for parents to talk of their "right" to the love and respect of their children. It may sound revolutionary to say it, but that is an absolute mistake. No human being has a "right" to either love or respect in its highest sense. Both must be won.

It may, and probably will, shock the average mother to be told that she has not the right to her boy's respect. But it is true. She has the right to his consideration and respectful treatment, yes. But when it comes to the real thing,—the absolute, involuntary feeling, not merely the outward show of it,—there can be no question of "right." It rests with a mother whether she wins it. The only right is the child's; he has the right to be able to *give* it.

Do all mothers realize this? Do you, who are reading this, for instance? Or are you making the common error of mistaking the outward show for the thing itself? Are you being satisfied with your boy's obedience, even deference, without asking yourself what thoughts he is perhaps hiding from you, and trying to hide even from himself? How do you stand in your son's innermost heart and mind?

Give a boy half a chance, and he will love and reverence his mother. There will be some exceptions, of course; there is no rule in the world without them. But in all the range of human relations the two which are the most unflinching are the love of a mother for her children, and the love of children for their mother. They are the most steadfast sentiments of the heart. Beside them all others—the love of friends, the love of man for woman, of woman for man—are accidental and ephemeral. A stream cannot rise higher than its source; and the source of human life is in the mothers, just as truly spiritually as physically. All our present efforts toward reform are noble and necessary, but they work from the surface downward. The root of the whole matter is in the souls of the mothers of our people. Is it not a big question then: What is your son really thinking about you?

The chances are that you will evade it by saying: "Well, I am doing the best I can to teach him to do right. I've told him to do this, and I've punished him for doing that; and if he doesn't do as I've tried to have him—why, I don't see how I am to blame. It's a pretty hard thing to bring up a boy to do just what you think he ought to do."

Indeed it is: the very hardest thing in the world! Because it means not bringing him up to a certain standard, but bringing yourself up to that high level. You think that "telling"

and "punishing" and "doing" and "wishing" should bring the result you desire. But there is one thing greater than all these put together. It should be inscribed on the soul of every mother. It is the supreme achievement. It is: *Being!* Mightier than all the words of counsel ever spoken, nobler than all the deeds ever done, more compelling than all the punishments ever inflicted, is it, to *be* what you would teach others to be.

Do you dream for one moment that your boy does not see for himself what you *are*, while he is listening to your spoken words or smarting under your punishments? Who has not seen that appraising look even in a little child's eyes? One often sees it in children's eyes when they are taking the measure of people less familiar to them; it is natural then. But it is unnatural,

SYMBOLS OF GOD'S LOVE

WORTHIE HARRIS HOLDEN

SPARKLE, radiant star, and speak
Truths of God divine;
Enter, music of the spheres,
And tune this soul of mine;
Sky, his glorious canvas be
Of beauty scenes each hour;
Breezes, blow and breathe to me
The Spirit's wondrous power.

Symbols of God's grace abound,
Lest my thoughts might stray;
Love its warp and woof provides,
Weaving every day.
Heart of mine, awake and see,
Ere thine eye grow dim;
God is calling off to thee—
Calling thee to him!

Portland, Oreg.

and has a sad significance, when it replaces the unquestioning trust with which a child should regard his mother. As I said, if you give a boy half a chance, he will love and reverence his mother. He *wants* to do it. The instinctive craving is there, strong and ineradicable, like all natural instincts. If it is gratified, he accepts it as he accepts food or a response to any cry of his nature. But if it is not met, there is an abiding hunger, a hunger of his spirit far more disastrous in its results than mere physical hunger.

Children's minds are supposed to be like open books, especially the minds of very little children. But even the youngest of them have a strange power of reserve, especially when it comes to expressing their opinions—say rather their judgments—of older people. For they do judge us: relentlessly and with appalling accuracy they appraise us for what we are.—Edward W. Bok, in the *Ladies' Home Journal*.

"HOME—a world of strife shut out—a world of love shut in."

THE SINS OF THE FATHERS

It was one of those dreamy, fragrant days in mid-June, which makes one long for the sweet freshness of the woods and country lanes. The window boxes along the street facing the city's hospital made a brave showing, their brilliant green still defying the heat and smoke. Behind the iron fence guarding the great hospital grounds could be seen patches of velvety lawn, and geranium beds, the rich scarlet of the blossoms, like a promise of hope, bordering the walk to the house of pain and suffering.

Standing apart was a building of severe simplicity, which, though large, seemed small in comparison with those about it. There were no doors in the front or sides, and the bars on its many windows and the iron spikes of the gateless fence gave it a prison-like aspect.

Fortified with the permits which granted admission and such information as was desired, I made my way to the rear of the building. The air of the vestibule was heavy with the odor of antiseptics, and now and then the stillness was broken by the wail of a suffering baby. To my ears that cry sounded like a prolonged, "Why? Why? Why?" for upon most of these little ones had been visited the sins of the fathers, and all were paying the horrible price exacted for another's sin.

Soon a white-clad, matronly looking nurse came forward, examined my papers, then guided me to the babies' ward. We passed between rows of cribs in which lay little, wasted forms, some with eyes which would never see, and others with faces which would never be lighted by intelligence. Few cried, save when disturbed by the attendant nurse in the discharge of her duties, for the waste of the disease does not cause the pain the emaciated little bodies would indicate. Gazing upon the fleshless little forms, the clawlike hands, and the yellow, wrinkled faces, one could but wonder how life was sustained, and ask why these babies should be compelled to make a sort of vicarious atonement for another's sin.

"Have you not an unusually large number?" I asked the nurse, as we passed into the ward of the older children, though none are received here after the age of ten years.

"Oh, no, we have not so many as usual today. Ordinarily our quarters are hardly large enough; there have been times when we were compelled to put three patients in one bed."

The majority of the cases were congenital; some, however, were the victims of infection in various forms; but each little sufferer was a silent argument in favor of a widespread knowledge of sex hygiene.

Passing to the main building, I sought the wards, one for men and another for women, where the older patients afflicted with venereal diseases are isolated. There was a girl

of fifteen with a diseased spine, and a face and neck disfigured with horrible sores. The nurse indicated a healthy, vigorous young woman with an ugly sore on her lip—the result of her sweetheart's kiss. Another girl had drunk from a glass which had been used by some one else, and a gray-haired, gentle old lady had her face swathed in bandages—she had contracted the disease from her son. In the men's ward was a lad of thirteen years with a precocious knowledge of life, a victim of his youthful transgressions. There were to be seen men and women suffering from the disease in various forms, the majority of the latter being the victims of another's wrong.

The day's brightness seemed a mockery when I stepped into the street again, carrying with me the memory of the horrors I had witnessed and the sound of that baby's cry still echoing in my ears. As I walked along the street, I saw on the door of a cottage a red placard on which was printed "Chicken-pox" in heavy black letters, and beneath it the usual warning of the board of health. And I wondered how the dangers that menace society from each specific disease are estimated. Why should the presence of chicken-pox, the most inoffensive of contagious diseases, be proclaimed by a glaring red placard, when the diseases responsible for all the horrors sheltered in that isolated building in the block beyond are not reportable? As well close the crossing when a motorcycle passes and leave it unguarded when an express train flashes by.

No untold horrors follow in the wake of chicken-pox to threaten either this generation or the next; but to venereal diseases are charged at least 20,000 cases of blindness in the United States, about 60 per cent of the operations performed on women, much of the feeble-mindedness and arrested development among children, and the annual toll of locomotor ataxia, paresis, and other diseases.

"But what can we do?" mothers ask. Warn your children about public toilet seats, wash bowls, and drinking cups. Provide those who are attending school with their own towels, soap, and drinking cups. The likelihood of contagion in such places is not great, but general sanitary measures are always advisable. Then teach your children to respect their bodies, and explain the facts of life to them in a clean, wholesome way. Inspire your sons with that veneration for life and womanhood which will make them regard each girl as a potential mother; and teach your daughters that their bodies are a divine trust, awaiting the fulfilment of God's most beautiful promise—motherhood.—*Mabel Tuttle Frush, in American Motherhood.*

GENUINE religion finds truest expression in the home.



THE SAVIOUR'S LOVE

M. J. PIERCE

Oh, fill me with love
That comes from above,
Direct from my Saviour divine;
I will sing to his praise,
And walk in his ways,
I am his and he shall be mine.

With our life hid in him
We battle with sin,
New victories winning each day;
We trust in his name,
The kingdom we'll gain,
We follow while he leads the way.

When life's warfare is done,
And the victory won,
Loud praises to Jesus we'll sing;
We have trusted his word,
His welcome we've heard,
He is our Redeemer and King.

If we forsake every sin,
Let the dear Saviour in,
We may dwell in the home of the blest;
No more shall we sigh,
Nor for lost ones will cry,
For Jesus has given us rest.
Sonoma, Cal.



LAKE TITICACA INDIAN MISSION*

To the Brethren and Sisters Assembled at This Conference, Greeting from Our People from the Titicaca Indian Mission.

The Lake Titicaca Indian Mission field is in the extreme southeastern part of Peru, and consists of vast table-lands varying in elevation from 12,000 to 14,000 feet above sea level. These table-lands are broken here and there by mountains known as the Great Cordilleras. Many of these are snow capped, rising to a height of from 14,000 to 20,000 feet. The northeastern part of the great Cuzco table-land slopes away into the great and almost unknown lowlands of the Madre de Dios region, the only low country that we have in our field.

Situated almost in the center of this great Indian region is the beautiful fresh-water Lake Titicaca, the highest steam navigable lake in the world, at an elevation of 12,490 feet. This lake is about the size of Lake Erie.

Climate

Although our field lies in the torrid zone, because of the high altitude it is always quite cold. The summers, beginning in October and lasting until March, are wet and cold, and the winters, from April to September, are dry and cold, with an atmosphere highly charged with electricity and a wonderfully bright sunlight which is overstimulating to the nervous system. Good lung capacity and a strong heart and nerves are needed for these high altitudes.

Inhabitants

These high plateaus are thickly inhabited, the southern part by the Aymara Indians, of whom we have 80,000, and the northern part by the Quechuas, of whom there are more

than a million in our field. The lowlands of the Madre de Dios region are inhabited by the savage Chunchos. These numbers apply only to the Lake Titicaca Indian field, as there are several millions more of these Indians in Bolivia, Peru, and Ecuador.

Beginning of Our Work for These People

Our work began first among the Aymaras, who live around Lake Titicaca and on its historic shores, at a place called La Plateria, twenty-one miles south of Puno. The main station was established in 1911. It was at this place that the Lord awoke a desire in the heart of the Indian Camacho to help his people. This Indian was one of the very few who could read. Some of our literature fell into his hands, and as he read he would teach his people. He finally communicated with Elder Allen, who was at that time superintendent of the Peruvian Mission, asking that some of our brethren visit him. Soon after receiving this letter, Elder Allen and I visited the Indians for the first time.

Their Condition

We found them in a truly deplorable condition, living in the grossest filth and heathenism, with no knowledge of the true God, and with a wrong conception of Christ. There were some who worshiped the sun, others who worshiped the ground, and still others who were worshiping the images that the priests had set up for them.

Those who knew about Christ knew him only as a strange, mystic Being, without mercy or pity, a Being who could be influenced only by the priests, and therefore not to obey them minutely was to incur the wrath of God. Thus when the priests instituted the drunken religious feasts, the Indians were ordered to attend. In this way drunkenness became universal and was considered almost a virtue by the Indians.

Added to drunkenness was the habit of chewing the coca leaf, which produces an effect similar to the cocaine habit. These vices caused the most horrible diseases, working ruin and death among the people. Thus we found them.

Our Methods of Work

We immediately went to work to help them, lovingly and tenderly treating their sick, of whom there were hundreds, and at the same time teaching them of God and the truth as it is in Jesus. Day after day, early and late, this work went on, and soon by the blessing of God a church was organized and the mission established.

There was no religious liberty in Peru in those days; not even tolerance in this part of any other religion than the Roman Catholic; and we found that we were regarded as lawbreakers. We were insulted on every hand; stones were thrown at us; and when we were going through the villages, often the streets would be blocked by the people, and our horses would be struck with clubs; and many times we were threatened with death. Our Indian brethren were imprisoned and in some instances were almost beaten to death.

But nothing hindered the work. God was with us, and all worked for the advancement of the cause. Because of such fierce persecution, the work for the Indians became known in all Peru, and the authorities be-

* Report read at the recent General Conference, at San Francisco, Cal.

came interested, and when a few years ago a bill was presented before Congress for religious liberty, our Indian work was the lever used to push the bill through the national assembly.

Growth of the Work

The growth of the work has been very rapid. Where only six and a half years ago there was not a believer, we have now one thousand and fifteen baptized Indian members. At the main station we have a church of more than five hundred members.

By the blessing of God and the kindness of our people, the Mission Board has been able to send us re-enforcements, and mission stations that were only dreams two years ago have been realized.

Our first station was planted in the peninsula of Chucuito in October, 1916, with Elder C. V. Achenbach and his wife in charge, and proved a success from the very first. We have a church of sixty-five members there.

The second station was established in the large district of Moho, among thousands of Indians, with Brother and Sister E. P. Howard in charge. This is the place where I was met by twenty chiefs who said, "We are far behind; we do not know the law of God; come and teach us." In the face of great opposition, the work has grown wonderfully at this place. A church has been organized, with eighty members, and many others will soon be ready for baptism.

About the same time another station was started in the important center of Pomato. Brother and Sister R. A. Nelson were placed in charge here. We have in this mission a church of one hundred twenty-one members. In this district we also met fierce opposition. It was here where hundreds of Indians were incited to kill us, and nearly accomplished their purpose. Good buildings have been erected at all these stations, \$1,400 having been allowed for each station, the Indians carrying the lumber and sheet-iron roofing, in some instances, twenty miles on their shoulders.

Besides these mission stations, we have two substations, with faithful Indian brethren in charge.

Educational Part

It soon became evident that schools should be established for these people. The Indians pleaded to be taught to read so as to be able to study God's Word. The first school was opened at La Plateria. They came from far and near, old and young, and in a few days the enrolment had reached one hundred fifty. The Indians were delighted, and it was not long before some could read the Word of God for themselves. Now by the blessing of God, we have nineteen schools and hundreds of people attending.

Results of Our Work

As a result of this work, there are very few drunken Indians seen any more in this region. In the place of curses and fighting, disease and death, there is now song and praise to God and a clean and happy people.

The prospects for our Indian work are very bright. The Spanish people are greatly impressed by the change in the lives of the Indians and several of the Spanish have been baptized. Every home is now open to us, and the Spanish people are joining with the Indians in calling for help.

Everywhere the doors are open and the people are ready to receive God's message. And why should it not be so? We are living in the end of time. God has gone before us and prepared the hearts of the people. In the valleys, on the plains, on the shores of the rivers and lakes, up on the high, bleak mountains, everywhere the same story, the great need of this complete message that the God of heaven has given us to proclaim to all. Men are needed to answer the calls for help.

A training school is needed at once, a place where natives can be prepared for the work. A small beginning has already been made in our day school at La Plateria. But this school is overcrowded, and we must now have a separate school to prepare those who should enter the work. Seven thousand dollars will buy the land and put up the needed buildings.

We thank you all for your kind interest, and for what you have done for us, for the sacrifices you have made, the many earnest prayers that you have offered in our behalf. We know we stand before you today because of them, and you shall share in the reward.

F. A. STAHL.

NEWSPAPER PUBLICITY A GOOD PAYING PROPOSITION

AN unusually large interest is being manifested in the tent effort which Evangelist L. K. Dickson has been holding in Portland, Oreg., since Sunday night, August 18, and which he is planning to continue for several more weeks. A crowd that packed his tent greeted him on the opening night, and a good-sized audience has been present every night since.

Instead of extensively using handbills, announcement cards, and pamphlets to advertise his meetings, Elder Dickson dispensed with this kind of advertising after announcing the opening service, and has been depending exclusively on the newspapers to attract people to his meetings.

Every service thus far held, with the exception of one, has been advertised in the

newspapers, and Brother Dickson is very much pleased with the results. For the first week, we had an average of two columns published in the *Oregonian*, the leading newspaper in Oregon, on each sermon delivered. In these two columns a comprehensive study on the subject was given, so that the multitudes who read the newspapers could get a clear idea of the great advent message through reading it in their homes.

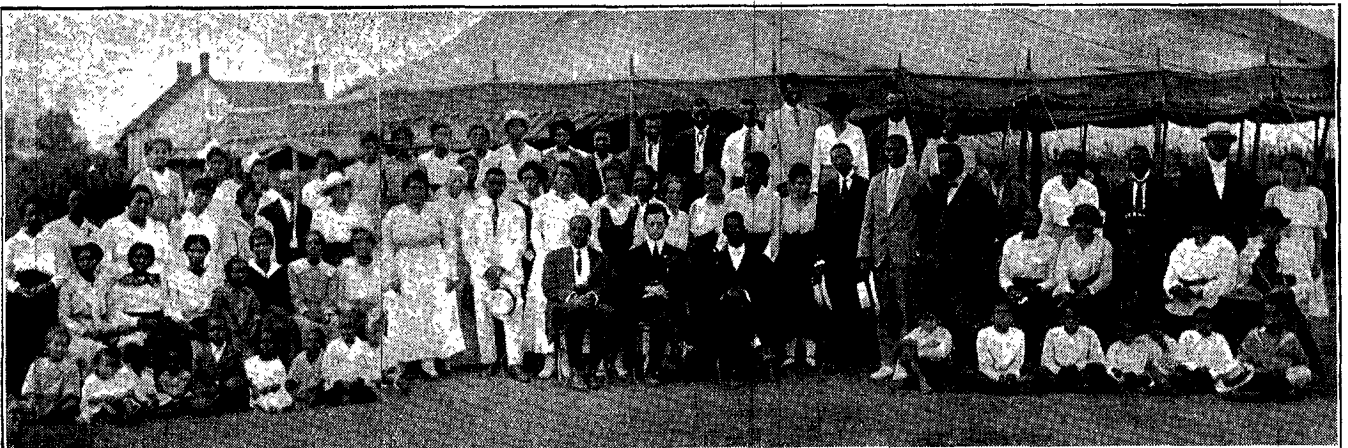
The plan was so successful, and brought so many requests for more literature both through the mails and over the telephone, that it was decided to use both the *Oregonian* and the *Journal* as the effort continued. During the second and third weeks of the effort these two papers have contained a report of the sermon every day except one.

Brother Dickson presented the Sabbath question during the second week of the effort, and since then a number have already taken their stand to observe the Lord's day, and many others are advancing steadily in their desires to do God's will.

The publicity given to the message through the daily press has been the means of giving the Bible workers plenty of work in visiting in the homes of interested persons, and every one in the company tells encouraging experiences. Persons of intelligence, anxious to drink more deeply from the fountain of truth, have telephoned to Brother Dickson, asking for more literature, and have gladly invited workers to call upon them to enlighten them further on these important subjects. Men and women living as far away from Portland as one hundred fifty miles have written in for more literature, after reading the reports in the papers.

The brethren in the Western Oregon Conference, especially those directly connected with the effort, are thoroughly convinced that the daily press is an avenue which, if properly used, will bring most wonderful results toward winning souls to God's cause, and sending forth the warning message over an unusually wide field.

These sermons are being printed day after day exactly as they are prepared. They contain the striking texts from the Bible which send conviction straight into the hearts of those who read them, and in order to have the message appear in this important agency without fear of the editor's blue pencil shortening the matter furnished, we are paying for their publication at the regular church rate. Compared with the price of a tract, the cost of the publication of these sermons is small. So impressed have members of our different churches in Portland become with the importance of using this agency for giving the message to the world in this generation and cutting the work short in righteousness, that they have gladly con-



COLORED BELIEVERS ATTENDING THE CAMP-MEETING AT NASHVILLE, TENN.
(Received too late to accompany the report published last week)

tributed to a fund to help meet the expense. With the offerings that have been given night after night, the fund has already reached in cash and pledges nearly \$1,500.

One lady, who kept her first Sabbath on August 31, and who was attracted to the meetings through reading the newspaper reports, was impressed to assist in continuing this feature of the campaign, and gave a hundred dollars. Others, who are numbered among the new converts, are also giving liberally of their means. The money to carry forward such a progressive campaign certainly is being received in a most encouraging manner, and the results have been so good thus far that Brother Dickson has made arrangements to continue his effort throughout the winter. **WALTER L. BURGAN.**

AN IMPORTANT EDUCATIONAL MOVE

(Continued from page 24)

ity students" for exemption. Through interviews we learned the war committee's idea of the best way to prepare our colleges for such classification.

Fortunately their recommendations are exactly in line with our own plans for improving the evangelistic training in our colleges in every respect but two merely technical ones that we did not have in mind. These two are that after better organization this department of our colleges be named "School of Theology," and that on the completion of the ministerial college course, the degree S. T. B. (Bachelor of Sacred Theology) be granted. Our people would not of their own choice select the term "theology" to designate our work of training as part of the name for our ministerial department, but since this term is so well understood generally, and the word "theological" is almost invariably used in referring to our schools by Government officials, educators, and others outside of the denomination, it seems the proper thing to adopt the name "School of Theology." The other point we did not have in mind is the giving of the distinctive degree S. T. B. These two points are urged by the men who have to do with the recognition of divinity schools for the reason that it is much easier to check up such a school when it has a distinctive name and a distinctive goal of its own, as evidence that a distinctive kind of training is being done. The organizing of such a theological department calls for the making up of a faculty unit, with its dean, to supervise the instruction and training given.

All things considered, therefore, for the double purpose of producing better recruits for the ministry, and of better defining the status of our schools from the military viewpoint, the General Conference Committee, after mature deliberation, adopted a plan submitted to it by the Department of Education for developing our ministerial and other evangelistic training in our colleges, embodying the following essential points:

1. Organize the various kinds of evangelistic training into a department to be called "School of Theology."

2. Organize a definite faculty unit, with one member as dean.

3. Use in the main, the present faculty, and for this year the present Ministerial Course already offered by our colleges, but add lecture courses on our various kinds of

departmental endeavor and general organization, to be given by a specialist in each kind of work.

4. Put the instruction and training on a strongly laboratory basis, that is, strengthen the field training in soul-winning effort by students during their course.

5. Give the S. T. B. degree on completion of the college course, and a diploma on completion of the junior college course for the ministry and Bible work, as also a suitable certificate for the completion of special courses aimed to prepare for departmental endeavor.

6. It is understood that the giving of a degree or diploma should not be overvalued, since it does not necessarily indicate that the graduate is qualified to enter the service he has prepared for, any more than the obtaining of the A. B. degree necessarily qualifies the graduate for teaching, or preaching, or any other specific line of service. Recommendation for service will depend rather upon the actual record made by the graduate in both his study and his field work during his course, and confidential information will be given accordingly by the faculty to conference presidents, and the Mission Board.

7. A part of the plan also is to recognize our standard twelve-grade academies as pre-theological schools in affiliation with the college of their district, for the purpose of giving bona fide preparatory students for the ministry in the eleventh and twelfth grades a better defined status.

8. It is recommended that for the present year our colleges and junior colleges issue supplements to their calendars, embodying an outline of the theological curriculum and the faculty, together with a list of affiliated junior colleges and academies.

It is hoped by this new organization to turn out a much better product from our colleges to meet the actual needs of the denomination, both by better field training, and by committing students to a serious choice of the ministry or other kind of evangelistic effort at least two years before graduation, while at the same time giving them a more definite status in our own work, and in reference to the military situation.

W. E. HOWELL.

SPECIAL MEETINGS IN TAKOMA PARK

AS the REVIEW goes to press the annual camp-meeting of the District of Columbia Conference is being held in Takoma Park. The camp has been meeting in two divisions, the young people in a tent pitched in the rear of the Review and Herald Building, and the general public in a tent pitched on the church lawn. Services have been held morning and evening. Elders B. G. Wilkinson, T. B. Westbrook, and R. E. Harter are in charge of the general services. Elders M. E. Kern and C. L. Benson are leading out in the work for the young people.

The Lord is giving to these brethren a plain, clear, decisive testimony regarding the perils threatening the church of God at the present time. The lessons contained in the prophecy of Joel have been emphasized. The message is meeting with a hearty response in all hearts.

Missionary Volunteer Department

M. E. KERN } Secretary
MATILDA ERICKSON } Assistant Secretaries
ELLA IDEN }
MEADE MACGUIRE } Field Secretary

PROVIDING FOR THE SOCIAL LIFE OF THE YOUNG PEOPLE IN THE LOCAL CHURCHES—NO. 3 *

I AM sure there are some of us here this afternoon who feel like getting together and holding a grand jubilee because of the new era that is dawning in our denomination. The very fact that plans for social life are allotted an hour here at the General Conference, is a good omen. Instead of so many negatives, "Don't do this," and, "Don't do that," we are learning the things we may do, without incurring the displeasure of the church.

Have you ever noticed little lambs, how they run and jump and frolic? Well, we all have animal life. We are not altogether spiritual beings yet. We here are just children grown taller, and I feel sorry if the play spirit has died out of any of us so soon. We all love young life. It is bright, fresh, animated, attractive, inspiring, and I believe if I should ask any of you here whether you would enjoy an hour or so of fun and frolic, when you could forget the anxieties, cares, etc., for a little time, you would all unanimously say, "We would."

I am glad the Bible says there is a time to laugh. We need to laugh sometimes, but in order to laugh we must have something to laugh about. If any man has got so far away from the play spirit that he does not care for any of these things, he has withered up and pretty nearly passed his usefulness.

Some people say all a man needs when he is mentally tired is an ax and a pile of wood, and I suppose if he enjoys it, it might do the work. When we recruit our animal life, we recruit our spiritual life; but some people do not seem to understand this very well, and have become morbid and feel that there is not enough in Jesus Christ to satisfy them. Oftentimes it is only because their animal life needs reviving in some way, and I believe one of the reasons why some of our young workers break down is because they do not know how to take the proper recreation.

I believe the time has come when something definite should be done. Suitable literature should be prepared along this line. We need a series of books for our children and young people, showing how properly to direct the activities of children and youth, and how to provide suitable recreation for our children. As former editor of *Our Little Friend*, I have appreciated the calls from the field for something on this subject for our boys and girls, and as a young person myself I have felt the need of something definite in the way of suitable recreation for our young people. I am glad a plan is being formulated at this convention to provide suitable literature to meet the needs of both classes, the older ones and the younger ones. It would seem to me that a book for the mothers with the children in the nursery up to the boy and girl age, and then a book which would properly direct the boy and girl activities in a pleasing and profitable

* Stenographic report of a talk given by Miss Blossom Wilcox, in one of the Missionary Volunteer Department meetings held at the General Conference, San Francisco, Cal.

manner, are as necessary as something along the social life of our young people.

Surely, if we value the souls of our dear young people, we shall appreciate that they must not be allowed to drift into the world to find recreation, but as a people we should see that something is provided properly to direct their activities, and that speedily. Oh, I think the world is away ahead of the church in some things. As I go to meals each day and see the great playhouses, and people standing in line waiting to spend an hour of so-called fun, I appreciate better the great, crying need that something be furnished of a pure, uplifting nature. It must be something that will not draw them away from God, and yet something that will satisfy the needs of our busy, crowded lives, and satisfy the young people, whose abundant exuberance will find outlet in something, perhaps harmful, if not properly directed. But I believe that what is furnished should be of the very choicest kind.

Publishing Department

N. Z. TOWN Secretary
W. W. EASTMAN Assistant Secretary

"THE WAR AND THE WORD"

THE following interesting and inspiring paragraphs regarding the splendid work the Bible societies have done during this war, are taken from an address given in April by Mr. Lewis Birge Chamberlain, recording secretary of the American Bible Society. As one reads of how these societies have been able to carry on their work of circulating the Scriptures among the troops of all the nations at war, the overruling providence of God is plainly visible:

"As almoner of the Christian public, and especially of the American Sunday school children, through the World's Sunday School Association, the American Bible Society has supplied, from the opening of the war in 1914 to the end of 1917, to the soldiers on both sides of the conflict, approximately 1,500,000 Bibles, Testaments, and portions. This is no small record, service, or influence. To the great mother of Bible societies, the British and Foreign Bible Society, and to the great British Christian public which has supplied the funds in the midst of the vast burdens of war, belongs the greater honor, and to it is gladly paid the highest tribute. The latest official statement is that, from August, 1914, this society has distributed, including several hundred thousand which the American Bible Society supplied them, over 7,000,000 Bibles, Testaments, and portions, not only among the troops of the wide-flung British Empire, and her allies and assistants from Europe, Africa, Asia, North America, Australia, and the islands of the seas, but also among all their foes, and in the very ranks of their bitterest enemies.

"The secretary of the British and Foreign Bible Society recently reports that 'no government, friendly or hostile, has deliberately put hindrances in the way of replenishing and maintaining stocks needed for sailors, soldiers, and civilians in the areas swept by the tides of battle.' He further states that in the very first year of the war 1,065,000 volumes of the Scriptures were circulated by the British and Foreign Bible Society in Central Europe, and adds, 'Let it be said to the credit of all concerned, that the British and Foreign Bible Society's

Bible Houses still remain open in Berlin and Vienna, in Budapest and Constantinople.'

"Here, fittingly, it may be mentioned that it was an appeal from a Christian German, on almost the very day war began in August, 1914, that led to the American Bible Society's entering into the supply of Scriptures through the response of the World's Sunday School Association and the children of America. In this most savage of wars, waged with the most devilish of methods, and begetting an unparalleled intensity of hatred, let it be recorded that *Russian* prisoners in Germany have been supplied with Scriptures printed on *German* presses by *American* money sent through *British* channels!

"The National Bible Society of Scotland records a circulation of over 3,000,000 volumes of the Scriptures among the men at war from August, 1914, to December, 1916.

"Since our nation entered the war, a bare year ago, the American Bible Society has rendered a further highly creditable service. During this twelve months it has issued, in special bindings for the army and navy, 2,231,831 Bibles, Testaments, and portions, of which over one half have been New Testaments, more than one half of these being outright donations, and all supplied at prices entailing cost to the society. Two and a quarter million volumes in one year is a remarkable production. One may realize more clearly what is meant if it is added that, eliminating Sundays, holidays, and the weeks when our presses were idle because of lack of coal, this has meant an average output of over a thousand volumes every working hour, of every working day, during the twelve months!

"Including these two and a quarter million volumes, and the volumes supplied to our American troops during the Mexican border disturbances, as well as those supplied to the European armies and forces from Asia and Africa through our agencies, the approximate aggregate contribution of Scriptures for the forces at war since August, 1914, by the American Bible Society would be practically four million volumes!

"Omitting, because not available, the issues of Continental Bible Societies, of general publishers, and of local and other organizations issuing the Scriptures; and uniting the distributions of the three greatest Bible societies of the world, the American, the British, and the Scottish, from August, 1914, to April, 1918, a conservative estimate would be that 15,000,000 volumes of the *Word of God* have been circulated among the forces at war! And be it remembered that the demand, in America at least, has been distressingly ahead of the supply.

The Marvel of the Supply

"Tremendous as has been the circulation, it does not surpass the marvel of the supply. In the mere accomplishment of quantity the supply has been astounding.

"Let your imagination run over the figures and facts involved—15,000,000 volumes printed under the adverse conditions and unprecedented difficulties and obstructions caused by war. The mere production and obtaining of ordinary paper would be no light achievement; but a large part has been a special thin paper, more difficult to make, to obtain, and to handle. Think of the upheaval in the labor market, especially in skilled labor, when men have been called from paper mills, printing houses, and binderies to fill the ranks of the armies and navies and factories and shipyards, and new workers have had to be obtained and instructed. Think of the difficulties of transportation in obtaining material and in distributing the completed books, with railways

and steamship lines upset and absorbed in carrying the dire necessities of warfare. And these are only small aspects of the marvel of supply. The bulk of the 15,000,000 volumes have been put out in specially prepared bindings for the army and navy, which have required thought and experiment and elimination.

Eighty-One Languages

"But the 'marvel' is still greater. These books have not all been in one language. Did time permit, it would be impressive indeed to take a trip in philology and geography by telling something of the many and strange languages in which these Scriptures have been supplied to the men involved in this great war. Some languages use two and more characters, which involve as much press work as different languages. There may be other languages not recorded; but counting only those of which we have definite knowledge in the reports of our own society and the British and Foreign Bible Society, the Scriptures have been supplied in an amazing number, reaching around the whole earth. They have gone forth, to men involved in the war, in 34 languages originating in Europe, 5 in Asia Minor, 12 in Asia, 18 in Africa, 3 in North America, and 9 in the islands of the seas—a total of 81 languages.

"Surely it is no misuse of words to speak of the 'marvel' of this supply of 15,000,000 volumes in 81 languages!"

N. Z. TOWN.



THE DAILY OPPORTUNITIES

THIS encouraging little report of a day's work, sent in by one of our sisters who is isolated and lives on a farm, ought to stir all who read it:

"I feel I must tell you about my day's work. I got up this morning eager to do some work for the Lord. I began looking over my tracts, papers, and books, placing them where I could reach them easily and quickly. The men were working the driving horse, and the homes in this section are too far apart to visit afoot. But I thought I would do what I could for whoever might call. Soon I saw a man coming after a can-teen of water. He runs a pumping plant near our place. I thought the Lord was sending him here, and I decided to try to sell him a book. So when he came, I said:

"'Do you have any time to read?'

"'Yes,' he replied, 'if I had anything to read.'

"I said, 'I have a good book I should like to show you.'

"He was so glad to get it, he almost grabbed it out of my hands.

"About noon another man came. I told him I had a good book that I should like to show him. He said he was a bachelor, and got lonesome, and would like to have something to read. So he took the book after about a minute's canvass. Another man came by. He is a Portuguese. I asked him if he would like to have something in his own language to read. He said he would, so I gave him some Portuguese tracts. He thanked me, and said he would give me some money for missionary work. The next man who called was our ditch tender. I told him about the books, and he said he would take one and let his wife see it. I feel sure they will take the book. We talked a half hour on world conditions.

"Besides placing the books, I have given away four papers today—all without leaving the place—and have written two missionary letters and two cards. It is just half past five, and I may have a chance to

do some more yet. Yesterday I had to go to town, so I took along two books and sold them while there. The people up here seem hungry for something to read, and I do wish that you would make an effort to send some one to canvass in this vicinity."

This sister's experience reminds us of the splendid motto: "If the opportunity for great deeds should never come to us, the opportunities for good deeds is renewed for us day by day;" and it is evident that she is making the most of the opportunities that come daily to her door. Here is a worthy example set for our good sisters all over the land who, because of their household cares and duties, are unable to leave their homes to carry on missionary work. Notice, too, that this sister had her literature within easy reach for those who called at her door. Would it not be helpful if instead of having our tracts and papers hidden away in some bookcase or closet, we kept them within easy reach, say on a small table by the front door, or in a neat little rack that might be fastened on the inside of the back door, or on the wall?

Let us not be longing and wishing for some conspicuous place in which to serve, but rather determine to be faithful in witnessing through the daily routine, and to make the most of those opportunities that so frequently rap at our doors. "Better to be faithful than famous."

ERNEST LLOYD.

Food Conservation

WHEAT CONSERVATION PROGRAM

THE recent careful survey by the Food Administrators of the United States, France, England, and Italy of the food resources of the 220,000,000 people fighting against Germany, shows that, to maintain enough supplies and necessary reserves against disaster, there must be maintained in all these countries a conservation of wheat flour during the coming year.

It has been agreed that the wheat bread of the Allies shall contain twenty per cent of other grains than wheat, and it is only just that we should bear our share in this saving and that our bread at least should be universal with those who are suffering more greatly from the war than ourselves.

Distribution and transportation circumstances in the United States render it necessary to rely very largely on the voluntary action of our homes to enforce this mixture. The "Victory Bread" so made is wholesome, and there is no difficulty in preparation. We desire to emphasize the fact that the mixtures outlined below are for wheat bread and the saving of wheat flour, but they are not intended to displace the large use of corn bread. We must use the mixture with wheat flour in addition to our normal consumption of corn bread.

For this purpose, regulations are formulated below, effective September 1, providing first, for the preparation and marketing by the manufacturing and distributing trades of the country of a mixed flour complying with the international policy, which will be available for purchase by the household; second, in regulations covering the case where straight wheat flour is sold by retailers, that at the same time twenty per cent of other cereal flours must be sold coincidentally; third, requiring that all bakers' bread shall contain twenty per cent of other cereals, and the Food Administration relies upon the householders of the country to mix at least twenty per cent of the substitute cereals into

the wheat flour at home for all uses. Cornmeal for use in corn bread should be purchased separately from combination sales.

Ready Mixed Flour for Sale as "Victory Mixed Flour"

It is desired to insure a supply of ready mixed flours on the market, and to have millers and dealers of all kinds encourage the use and sale of this flour so that the country may be on a mixed flour basis without the necessity of retailers' making combination sales of flour and substitutes.

All such mixed flours made according to the following regulations should be labeled "Victory Mixed Flour," and are to be labeled with the ingredients in order of their proportion. The flours so mixed must be milled in accordance with the standards of the United States Food Administration. No "mixed flours" (except pancake flours) shall be made or manufactured except in the exact proportions as outlined below:

Mixed wheat and barley flour shall be in the proportion of four pounds of wheat flour to one pound of barley flour.

Mixed wheat and corn flour shall contain the proportion of four pounds of wheat flour to one pound of corn flour.

Mixed wheat, barley, and corn flour shall contain the proportions of eight pounds wheat flour to one pound barley and one pound corn flour.

Mixed wheat and rye flour shall contain the proportion of three pounds of wheat flour and not less than two pounds of rye flour.

Whole wheat, entire wheat, or Graham flour or meal shall contain at least ninety-five per cent of the wheat berry.

All the above "Victory Flours" may be sold without substitutes, but at no greater price from the miller, wholesale, or retail dealer than in the case of standard wheat flour.

Retail Sale of Standard Wheat Flour

The new regulations supersede the fifty-fifty rule. The retail dealer selling standard wheat flour is required to carry in stock either barley flour, cornmeal, or corn flour, and with every sale of wheat flour must sell a combination of some one or more of these in the proportion of one pound of substitute to each four pounds of wheat flour. No dealer may force any other substitutes in combination upon the consumer, and these substitutes must conform to the standards fixed by the United States Food Administration.

There are some localities where other substitutes are available, which retailers may wish to carry. In order to meet this situation the following flours may be sold in such combination in lieu of the above flours if the consumer so demands, at the ratio of one pound to each four pounds of wheat flour; that is, feterita flour and meals, rice flour, oat flour, Kafir flour, milo flour, peanut flour, bean flour, potato flour, sweet-potato flour, and buckwheat flour. Pure rye flour or meal may be sold as a substitute, but must be sold in proportion of at least two pounds of rye with three pounds of wheat flour.

The foregoing rules apply to all custom and exchange transactions as well as sales of flour to farmers unless modified by special announcement of the Federal Food Administrator of the State where the mill is situated, acting with the approval of the Zone Committee.



"Some fellows are not satisfied to kill time unless it belongs to some one else."

Appointments and Notices

CAMP-MEETINGS FOR 1918

Eastern Canadian Union Conference

Newfoundland ----- Sept. 27 to Oct. 6

Pacific Union Conference

Arizona, Phoenix ----- Oct. 31 to Nov. 10

Southern Union Conference

Mississippi, Jackson ----- Sept. 19-29

Mississippi (colored) ----- Sept. 19-29



QUICK RESULTS

In proof of the claim that **Present Truth** brings quick results, we quote the following from a letter recently received, which is similar to many reaching the publishers daily:

"Gentlemen:

"Yesterday, a friend of mine lent me two copies of the paper you publish, **Present Truth**, Nos. 15 and 16, "The Bible Sabbath" and "Who Changed the Sabbath?" I read them all through, and I was so forcibly impressed with the truth of your statements and claims, I wish to come in close touch with the subject. I assure you, your papers contain thoughts worth while to a Bible student. God's Word is to me the man of my counsel. Therefore, if you are still publishing the paper, I wish to subscribe for it, and if you can furnish back numbers, I should like ten copies each of Nos. 15 and 16. I also wish a copy of the eleven books advertised in your paper under the title, **The World Crisis Series**.

"Sincerely yours."

OBITUARIES

Jensen.—Ellen M. Jensen was born in Denmark, July 13, 1885, and died July 25, 1918. She came to this country five years ago, and was married to Alfred L. Jensen. Soon after her marriage she accepted present truth and became a member of the Alameda (Cal.) Seventh-day Adventist church. She lived a consistent Christian life, dying in triumph of her faith. Her husband, two children, her parents, two brothers, and one sister mourn.

A. Brorsen.

Claffin.—J. J. Claffin was born Aug. 14, 1854, in Greene County, Ill. He was married to Mrs. Mary E. Easdale in 1896, and in 1905 they moved West, first settling in Spokane, Wash., and later at Riverside, Cal. Some time ago he became interested in the truths held by this people, and in belief accepted them, beginning to observe the seventh-day Sabbath, but he never fully united with us, remaining a member of the Baptist church until called by death Aug. 9, 1918.

W. F. Martin.

Knight.—W. J. Knight was born in Ohio, Aug. 4, 1848, and died in Portland, Oreg., July 29, 1918. In early life the deceased lived in Kansas, and was there united in marriage to Miss Sara E. Brock. To them were born one daughter and three sons, all of whom were present at their father's funeral. Brother Knight moved his family to Portland in 1880, and spent the remainder of his life in or near that city. He fell asleep in hope of a part in the first resurrection.

T. H. Starbuck.

Leppert.—Kathryn Leppert was born in Germany Nov. 8, 1839, and came to New York City with her parents in 1860. She was married to Abel Leppert Oct. 10, 1863, in Brooklyn, N. Y. Eight children were born to them, seven of whom survive. Sister Leppert accepted present truth twenty-three years ago at Red Lake Falls, Minn., and remained faithful until her death, which occurred Aug. 2, 1918, at her home in Rathdrum, Idaho.

R. H. Martin.

Collie.—Mrs. Louisa Fulton Collie was born in Upper Stewiacke, Colchester, Nova Scotia, June 2, 1841, and fell asleep in Jesus at Los Angeles, Cal., Feb. 11, 1918. She was the mother of Elder Joseph Collie, who died more than fifteen years ago. Sister Collie was a faithful member of the Seventh-day Adventist church for forty-three years. She helped to fold the first numbers of the **Signs of the Times** sent out from the press, when it was in Oakland, Cal. She is survived by one daughter and a host of friends.

W. Milton Adams.



WASHINGTON, D. C., SEPTEMBER 26, 1918

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OUTGOING MISSIONARIES

NOTWITHSTANDING the many difficulties incident to workers' going to foreign fields, it so happened in the arrangement of transportation that during the past fortnight twenty-seven workers, and eight children, have set sail for foreign shores in response to the Macedonian calls.

Elder and Mrs. I. H. Evans, after five years of strenuous labor in the homeland, returned to China, sailing from San Francisco. Brother Evans, as vice-president of the General Conference for eastern Asia, takes general direction of the work in that division of the field.

A few days earlier, from the same port, Elder E. E. Andross and Elder and Mrs. C. W. Flaiz sailed for the Orient. Elder Andross has been asked to visit our rapidly growing work in the Far East. In addition to Japan, China, and the Philippines, it is planned that he visit India, where he will spend some time inspecting mission work in that field. Elder Flaiz, president of the North Pacific Union Conference, responds to the counsel of the General Conference Committee to spend a number of months in the Far East, coming in touch with our work and workers there. He will probably visit Japan, Korea, China, the Philippines, and travel as far west as Singapore, in the Straits Settlements.

On the same boat sailing from San Francisco were Elder and Mrs. S. E. Jackson and their two children, Elder and Mrs. L. E. Froom and their son, Durward and Mrs. Williams, W. E. and Mrs. Strickland and child, L. O. and Mrs. Pattison and daughter, and E. L. and Mrs. Lutz.

Brother Jackson left his work as president of the North Dakota Conference to go to the Philippines to take the presidency of the Philippine Union Conference. Brother Froom, associate editor of the *Signs of the Times*, after a period of language study takes the editorship of the Chinese *Signs of the Times*. Durward Williams, of the Northern Illinois Conference; W. E. Strickland, of the Georgia Conference; and E. L. Lutz, of the Mount Vernon Academy, will take up the study of the Chinese language preparatory to work in China. Brother and Sister Williams will probably be stationed in the province of Shantung, in North China, while Brother and Sister Lutz are en route to the far-distant province of Szechwan. Brother and Sister Pattison, of California, go to the island of Sumatra in the Malaysian field.

About the same time, from Seattle, Brother Roy M. and Mrs. Cossentine, of Union College, sailed for eastern Asia, and Andrew and Mrs. Nelson, of the Western Washington Conference, for Japan.

On the East Coast, from New York, Elder and Mrs. M. N. Campbell and their three children sailed for England. Elder Campbell, president of the British Union Conference, returns to his field after spending a few months since the General Conference in this country.

Sailing from the same port, for South America, were E. W. and Mrs. Everest and their son; also Mrs. Susie B. Mallory and Mrs. J. T. Thompson. Brother Everest responds to the call for a manager of the Buenos Aires publishing house. Mrs. Mallory, of Michigan, follows her son and daughter, Professor and Mrs. Steen, who sailed a few weeks ago for Brazil, and Mrs. Thompson returns to join her husband in Uruguay.

For many months most of these workers have been looking forward to the time when they should sail for the regions beyond. Some have been delayed, waiting for passports, others for boats, and still others to be relieved from the responsibilities resting upon them in the work at home. We are profoundly thankful to God that this company of workers can be released to answer the pressing calls which hasten them on their way. There awaits them in lands whither they go, warm hearts and opportunities of blessed service.

J. L. SHAW.

INFORMATION CONCERNING THE DRAFT

A LARGE number of our brethren who have registered in the draft, have written to the War Service Commission for information which will be helpful to them in making out their questionnaires. As the answers to their questions will be of value to a larger number than can be reached by personal correspondence, and will be needed by many other registrants, and also be of value to our people generally, the following information is here given:

Students preparing for the ministry, or for the practice of medicine and surgery, in order to claim exemption must have been in a recognized theological or divinity school, or recognized medical school, either on May 18, 1917, or May 20, 1918, or since May 20, 1918.

Ordained and licensed ministers must fill out a section of the questionnaire (Series 4), giving the name of their denomination, the manner by which, the date when, and the place where, they became ministers; must state the nature of their religious labors on Jan. 1, 1918, and also at the time of making out the questionnaire; and must state whether they have any additional occupation.

Those who fill out the section concerning religious convictions against war, which is Series 9 of the questionnaire, must give the name of their denomination and the location of its governing body; must state whether by reason of their membership in this denomination they claim exemption from military service, except in noncombatant capacity; must state the number of

adherents their denomination has in the United States, which for Seventh-day Adventists is about 85,000; must state when their denomination adopted opposition to war as a part of its principles, which for Seventh-day Adventists is 1864; must state when, where, and how they became members of the denomination; whether their own religious convictions are against war or participation therein in accordance with the principles of their denomination; and must give name, location, and date of organization of the particular local church or congregation of which they are members.

The War Service Commission has had five leaflets published which contain instruction and information of great value to all Seventh-day Adventists in the draft. The first of these is "Quit Yourselves Like Men," which is a noncombatant certificate; Presicamp and field, by Elder F. M. Wilcox, the editor of the REVIEW.

The second leaflet contains regulations and instructions of the Government to non-combatants. This leaflet contains Rule 14, of Section 79, of the Selective Service Regulations, authorizing local draft boards to furnish noncombatants with form 1008, which is a noncombatant certificate; President Wilson's order defining noncombatant service; a copy of the noncombatant certificate; the War Department's instructions to civil authorities; and the proper mode of procedure in presenting claims.

Leaflet No. 3 is entitled "Our President," and was written by Elder G. B. Thompson.

The fourth leaflet is entitled "The Bearing of Arms," and contains the documents which set forth the record for Seventh-day Adventists on this question.

The fifth leaflet will be found of much value to those who are called to enter the service. It is entitled "To Our Young Men," and was written by Elder C. S. Long-acre. Any one or all of these leaflets may be had without charge by addressing the

C. B. HAYNES,

Sec. War Service Commission.

AN IMPORTANT EDUCATIONAL MOVE

For a long time it has been the feeling of our leading educators that the work of training young men and women for the ministry and other kinds of evangelistic work should be put on a stronger basis in our colleges. The two most obvious needs are recognized to be, better organization and more active field training during the course of study. While plans have been maturing to meet these two needs, the latest development in the war situation emphasizes the need of speeding up our plans. By request of the War Department, six of our colleges have been recommended by the General Department of Education for recognition by the Government as qualified to do premedical work, up to the latest standards, and have been accepted. The same war committee that has accepted these schools assures us that it is only a matter of time when we shall be asked to name such of our colleges as may be properly classified by the Government as "divinity schools," so as to afford a more definite basis for recognizing "divin-

(Continued on page 21)