

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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## Providences in the Wilderness

"THEY wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way." Ps. 107: 4-7.

How often has the Lord done this for the children of men! The story of pioneering days in missions is particularly full of his delivering providences. The way had to be found over barriers and through obstacles, but always the Lord led his servants forth "by the right way."

In his "Narrative of the Introduction of the Gospel Among the Baralongs," Samuel Broadbent tells of a series of deliverances in the wilderness that he knew to be wrought by the direct interposition of an ever-watchful Providence. A missionary party of two families was lost in the desert regions of Bechuanaland. Their cattle had been stolen. None could be procured in the country. In fact, the country was filled with ravaging hosts of tribesmen, warring with one another, and putting the missionaries in constant peril of being discovered and slain. The native drivers, brought from down in the colonial country, had determined to leave the wagons and turn back. For eighteen days the party had been held together near a little water hole. Siffonello, the Baralong chief, who had come to their camp with some of his people, had no offer to make of helping them on, willing as he was to have them come to his tribe. He was the chief for whom they were searching. The only thing left was to send letters a fortnight's journey to the nearest station to see if cattle could be secured

there,—of which there was little hope,—and in the meantime the peril of the party would increase. It was the last extremity, and just here Providence intervened. The letters were being written to send back by the native helpers who were threatening to abandon the party. Mr. Broadbent says:

"While thus engaged, some of the people present discerned at a distance some cattle, or a herd of gnus or buffaloes. As an enemy was then in the land, Siffonello closely watched their movements. It soon became evident that they drew nearer to us, and were not wild beasts, but cattle driven by men, but whether by friends or foes we knew not.

"All eyes were directed toward them. I reached for the telescope, and clearly ascertained that a number of cattle were being driven by only a few men toward us. I went to Mr. Hodgson, who was busy writing on his wagon, and said, 'I think our oxen are coming.' He quickly replied, 'Impossible!' and took no further notice, plainly intimating that he did not wish to be interrupted in his writing. So I withdrew.

"Meanwhile our wives were using the telescope on the same objects; for, owing to the form of the ground, they could be seen at a great distance. They handed me the glass to look again; when, scanning them minutely, I first thought I discovered one of our cows, and soon observed an ox with only one horn, and I knew that one of ours had a horn broken off. I went a second time to Mr. Hodgson, and said, 'Come out of your wagon, and satisfy yourself; our cattle are come!' He came out, and saw, and exclaimed, 'Why, this is miraculous!'

"All we could learn about them was, that it seemed the party who had stolen them had abandoned them, from fear, as I suppose; and some Baralongs, discovering them, and knowing from their chief's visit to us our position, had conducted them to our wagons.

"How wonderful are the ways of Providence! and how needful it often is for a missionary to 'stand still, and see the salvation of God!'"

The missionary adds that even the delay by the loss of the cattle was seen later to be a providence; for had the party continued as they were going they would have missed Siffonello, the chief who had invited them, as he and his tribe had been driven out by the invasion of the Mantatees; and the missionaries would have moved straight into the midst of forty thousand of these fierce invaders. And the exact timeliness of the return of the animals was apparent from the fact that just then it was seen that the waterhole was going dry. All along, the party had had no fear of lack of water, as on beyond in the far distance they saw a lake; but when they proceeded on their way, guided by Siffonello's men, they found the lake was only a mirage; nothing but dry sand was there. Mr. Broadbent says again:

"We saw the hand of God, first, in stopping our progress by permitting our cattle to be taken away, by which we found the people we were in search of; next, in restoring them in time to prevent our own people setting off for Campbell; in sending help before all the water in the little pool was used, or dried up; and in keeping our minds from fear of drouth, by the appearance of plenty not far distant. He led us a way we knew not: we trusted in him, and were not confounded! Our night of anxiety was followed by a morning of bright prospects and hope."

Just as in olden time, the Lord delivers his children still, leading them forth "by the right way." The psalmist says, "Let the redeemed of the Lord say so." That is why it is a good thing to recount the special providences of God and to give glory to his name. By these we are taught his presence and his power, and are prepared to better understand his constant protection.

W. A. S.

## The Work of Church Officers

IN a previous article we mentioned some of the weighty responsibilities that rest upon the officers of our churches, especially on the elder and the deacon. Perhaps it will help us to grasp more fully the work which we have to do, to set down a list of the various lines of work which every strong, aggressive church must do. Here are a few things which have come to our mind in a study of this question, with some suggestive texts:

1. The spiritual standing of the church. Acts 1: 8.
2. The Sabbath school. John 21: 15, last clause.
3. The church school. Isa. 54: 13.
4. The Missionary Volunteer work. Eccl. 12: 1.
5. The circulation of our literature. Ps. 68: 11.
6. The health and temperance work. 3 John 2.
7. The home missionary work. Mark 13: 34; 1 Thess. 1: 8.
8. Increasing the tithe. Neh. 13: 10-13.
9. Offerings to foreign missions. Prov. 11: 25.
10. Increasing the circulation of the REVIEW AND HERALD and union conference papers. Ps. 68: 11.
11. Urging our young people to attend our schools preparatory to working in the cause. 2 Tim. 2: 15.
12. Looking after the aged, poor, and sick. Ps. 35: 13, 14.
13. Showing an interest in the erring and discouraged. Eze. 34: 4, 5.
14. Arranging for the Sabbath meeting. Heb. 10: 25.
15. The weekly prayer meeting. Acts 12: 5, 12.
16. The granting of church letters. Rom. 16: 1.
17. The annual election of church officers. Acts 6: 1-4, 8.
18. The celebration of the ordinances. 1 Cor. 11: 2, 24-30.
19. The holding of the church business meeting.
20. Seeing that the church membership list receives proper attention.
21. Funds for the regular church expenses.
22. Church discipline.

As we review the above list — and there are other important items that might be added — the following texts suggest themselves:

- "Who is sufficient for these things?" 2 Cor. 2: 16.  
 "Not that we are sufficient of ourselves." 2 Cor. 3: 5.  
 "Our sufficiency is of God." 2 Cor. 3: 5.

Yet notwithstanding the fact that the work looks formidable and the responsibility seems staggering, which one of the above items should we want to see omitted? All are important to the healthy growth of the church, and upon the church officers rests the sacred responsibility of seeing that all these lines of work are fostered and developed in the local church. As before stated, the elder must take the oversight, for he is the "overseer"

and bishop of souls. Next to him are the deacons, who carry a burden and responsibility in the church.

The treasurer must carry a burden for the finances which pass through his hands; and if there is a falling behind in any funds, he must see that the situation is brought to the attention of the church, and plans laid to strengthen the fund. We do not see any reason why the treasurer, by visiting and correspondence with isolated and absent members of the church, cannot do much to bring in tithe, mission offerings, and other funds. Sometimes just a word in a kind, pleasant way, giving information that he is about to make his monthly remittance to the conference treasury and would be glad to include the funds of those who have not handed in their tithe and mission offering, will result in reminding some of their duty and prompting them to hand in the Lord's money. I merely mention this as an illustration of what could be done; the same principle would apply to other branches of the work.

A church clerk who is a good correspondent can do splendid work in a church by writing warm Christian letters to isolated members, calling on the sick and securing their reports, and seeing that each member is kept in close, sympathetic touch with the plans of the church.

In this connection we insert the recommendations on church order passed by a large committee of the North American Division Conference a few years ago, as they will answer many questions regarding the jurisdiction of the different church officers, transfer of members from one church to another, etc.:

### "Church Order"

"WHEREAS, There are some questions of church order, in regard to which there has grown up a difference of opinion, because of the passing out of memory of actions taken long ago by the General Conference, we offer the following as a suggestive plan to be followed in church order:

"1. That the church officers be elders, deacons, deaconesses, clerk, treasurer, missionary secretary, Sabbath school superintendent and secretary, Missionary Volunteer leader and secretary, with such additional officers as may be called for on account of the size of the church.

"2. That the elders, deacons, and such other persons as may be chosen by the church, constitute the church board.

"3. That these officers be elected by the church on the following plan:

"That the church appoint a committee on nominations, or authorize the church board to make such appointment to suggest to the church names for these offices; that the vote of the church elect the officers, and that they serve for one year in all cases except the Missionary Volunteer officers, who shall hold their offices for six months.

"4. That officers requiring ordination be ordained as soon after the election as possible; that they do not administer the ordinances until they are ordained.

"5. That the jurisdiction of a local elder, or his authority to administer the ordinances, be confined to that church which elected him as elder, except where the conference committee under special circumstances deems it advisable to instruct him to go to another church.

"6. That if he be re-elected, or properly elected elder of another church, his ordination shall stand good. He need not be reordained.

"7. That in case of his removal to another conference, the fact that he has acted as elder over one church should not be considered a ground for calling him to act as elder again. The church should consider his qualifications just as they would if he had never been an elder; and if there be any doubt, inquiry should be made of the officers of the conference from which he came, to ascertain whether he filled the office acceptably; and if he has been faithful to his church covenant, he need not be reordained.

"8. That all offerings taken in the church be handed each week to the treasurer, who shall keep an account of them; that the treasurer remit all foreign and general offerings to the conference treasurer at the close of each month; that he pay over to the missionary secretary the offerings for the local missionary work; that he disburse the church expense fund as he may be directed by the church board.

"9. That all expenditures from the expense fund and the poor fund may be considered by the church board and authorized before being made.

"10. That members be transferred on the following plan:

"a. That letters of transfer received from other churches, and requests to join on profession of faith, as a general rule, be presented to the church one week before being acted upon.

"b. That members be transferred only by letters of transfer sent direct from the church clerk issuing them to the clerk of the church to which they wish to be transferred; that personal applications from members

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for letters be made to the clerk of the church which they wish to join.

"11. WHEREAS, For some years there has been a tendency on the part of many of the members of our churches to remove from the church to which they belong without transferring their membership, thus causing confusion in the matter of keeping accurate records of membership; therefore,

"We urge all the members of our churches everywhere to be more careful in respect to the transfer of their membership to the church where they reside; and, further,

"We believe it would be advisable, in cases where members do not report to their church for a period of two years, that after due efforts have been put forth by the home church, their names be dropped from the church record.

"12. That we discourage the disbanding of churches in order to discipline unfaithful and troublesome members, but urge that the

Bible plan of dealing with unworthy members be followed; that by patience and love, many prayers and earnest entreaties, we put forth untiring and persevering efforts to reclaim those who may have lost their spiritual perception; and that in cases where, after the plain instruction laid down by the Master has been followed, members refuse to respond to the efforts put forth, they be disfellowshipped by vote of the church.

"13. That before a church is organized, those expecting to join be carefully and thoroughly instructed in all matters of doctrine, and in the relation which should exist between members; that the organization of churches be effected in counsel with the executive committee of the conference; and that, if possible, the president of the conference be present and assist in the organization."

Other questions must be reserved for another article.

G. B. T.

## The Papacy and the War

As the time draws near for the peace conference, all parties involved in the war are anxiously considering how they may obtain through the peace negotiations those advantages for the securing of which so much blood has been shed. All desire the establishment of safeguards against any recurrence of the dreadful events of the recent past, at least any recurrence for many years to come. There is the demand that restitution be made for the damage done in the recent war as well as for the equitable adjustment of long-standing scores of injustice.

But the belligerents are not the only ones involved; they are not the only ones interested in the outcome of the negotiations. Besides the neutral nations who, it is urged by some, should have representatives at the peace table, there is a great religio-political power which has long looked forward to having a share in the making of peace plans. Many Roman Catholics, and even some non-Catholics, have considered the Pope as the logical chairman for the peace conference. Artists have even drawn pictures of the peace table with the Pope occupying the chairman's seat.

No one can have failed to observe the repeated efforts of the Pope to pose as the mediator of peace. Even after the United States had entered the war, the Pope made another attempt. Under date of Aug. 1, 1917, His Holiness Benedictus XV addressed a communication to all the belligerent peoples, proposing a cessation of war on the basis of a return to the *status quo ante bellum*, with disarmament, a concert of nations, and arbitration of the territorial claims and other perplexing problems of the belligerent power. This proposal evoked an official answer even from the United States, which had never

given the Pope any recognition as a ruler in temporalities. President Wilson pointed out in this reply that any peace with an unconquered German imperialistic militarism was impossible. This ended the Vatican's effort at peace mediation.

Leaving aside all discussion of the question as to whether Papal sympathies were more largely with autocracy than with democracy, we pass to another phase of the Vatican's efforts,—the campaign for official recognition by the nations. There has been a studied effort in this country to gain semiofficial recognition through the presence of the President and other officials of the United States at the so-called Pan-American Mass held each Thanksgiving Day at Washington, D. C. President Wilson has wisely refrained from attending, knowing that the papal hierarchy were sure to exploit any such action as an official recognition of their church.

Now that President Wilson plans to visit Rome while in Europe on his

peace expedition, it is understood that he has been invited to visit the Vatican.

There will certainly be an effort to bring about diplomatic relations between the United States and the Papacy. As the San Francisco *Bulletin* of August 29 says:

"The Vatican is pursuing a steady policy of resuming and establishing diplomatic relations with as many countries as possible;" and "one of the dearest projects along this line which His Holiness is declared in competent circles to have at heart is to see the apostolic delegate at Washington raised to the position of a papal nuncio or papal ambassador."

Since the beginning of the war the Vatican's efforts toward establishing diplomatic relations have attained marked success. England, China, Japan, and even Turkey have sent representatives to the Vatican. Some of the so-called Roman Catholic countries which had more or less severed their connection with the Pope as a temporal ruler, have now restored full diplomatic relations, or are expected to restore them soon. It will be of supreme interest to students of Bible prophecy to see whether the United States, departing from her consistent past position of a clear separation of church and state, will now give the Papacy the recognition she desires. The time will come, according to the prophecies of Revelation, when she will say, "I sit a queen, and am no widow, and shall see no sorrow." Perchance the time when in the language of another Scripture the deadly wound received by the papal symbolic beast will be healed, is nearer than we really realize. Though we cannot look forward to that time with any satisfaction; we can look just beyond it with great joy and assurance to the coming of our blessed Lord and Saviour, Jesus Christ. May God speed that happy day!

L. L. C.

## The Peace of the World—No. 4

THE subtle perversion of truth is the most dangerous form of error. It carries with it just enough of the gold of truth to attract the earnest seeker after the pure metal, only later to blind his eyes with dust and alloy, which are base and worthless.

### Duty to God and Duty to Cæsar

The Master, when on earth, made a clear distinction between those duties and relationships which should be rendered to God, and those which should be rendered to Cæsar, or civil government. Matt. 22:15-22. Over and over there is taught in the Scriptures of Truth the doctrine that the state has no right to invade man's moral personal relationship to his

God; that the law of the heavenly kingdom governs in a higher and holier realm than that occupied by the civil state. When men have been asked to give allegiance to the state in matters pertaining to religious belief, God has vindicated his servants who refused obedience. Such instances are recorded in the experience of the three worthies of the book of Daniel, and in the experience of the apostles as recorded in the book of Acts.

On the other hand, there have existed in every age of the Christian church, men who have sought to confound these relationships. Failing to appreciate the character of the kingdom of God and the manner in which

its holy principles could be brought into the life, they have sought salvation by their own efforts. This has led the church to magnify its forms and ceremonies, to amplify its ritualism. It has been a prompting motive in fasts and penances. It is responsible for the doctrine of indulgences, and for the belief in the efficacy of sacred relics.

This theory that man could make himself righteous has led to the belief that by compelling his fellows to observe certain outward forms they also could be made righteous. The moral responsibility attaching to the individual has been attributed to the nation as well. Christ, it was believed, should be recognized as the true head of the nation, while the visible human head acts as his agent to enforce the laws of the divine government. The outgrowth of this pernicious theory was seen in the system of church-and-state government under Constantine, and later in the development of the papal system.

#### Departing from Protestant Principles

The majority of Protestants for long years have rejected this theory. It is therefore the more regrettable to see some professing this name today advocating principles which brought ruin to the church in the fourth century, and which resulted later in the development of the terrible system which so long proved the curse of Christendom, the baneful fruit of which the world is still reaping at the present time. We refer to the influence now operating in the Protestant Church having for its aim the enthronement of Christ as national ruler, and the recognition of his laws as the foundation of civil government.

These movements are operating under various names. One of the oldest in this country is the National Reform Association, which was organized in 1877. It has for its object "the placing of all Christian laws, usages, and customs on an undeniable legal basis in the fundamental law of the land," and the enthronement of Christ as the nation's king. There are other organizations which are working for the same object. One of these is the World Alliance of the Churches for the Promotion of International Friendship; another, the Commission on Christian Education of the Federal Council of Churches; still another, the Church Peace Union.

These stand as representative of a large number of societies and alliances which have as their objective the promotion of this same idea embodied in the platform of principles of the National Reform Association. These organizations believe that they see in the proposed League of Nations the

opportunity for which they have long been waiting, and they hope that by giving their influence to this proposed league, sooner or later they may secure recognition of the principle of religious internationalism for which they stand. A few statements from their published documents illustrate our meaning.

#### Making Christ King

In a sixteen-page brochure recently issued by the National Reform Association, entitled "A Declaration of Principles for Christian Civic World Reconstruction," we find the most recent statement of the aims of this association:

"Jesus Christ is king of the nations. His law is the rightful law of their existence. Their governments are under his authority."

Speaking of the survival of democracy for the future, and of its mission, this leaflet says:

"And to live as a ministration of the divine authority, it must come into accord with the divine will. It must acknowledge Christ as the source of its power. It must embody his law in its statutes. It must conform its social customs to his gospel of man's duty to man."

Under the head, "Destruction and Reconstruction," we read further:

"The law of Jesus Christ must be the foundation. His precepts must bind the superstructure. Otherwise the reconstructed world will fall again in desolation."

In its pronouncement on social justice this association states:

"In order that industrial justice shall prevail, the ethics of Jesus Christ must be applied to this relationship of life and our great industrial life be placed upon a Christian basis.

"And this justice so attained by the individual nations within themselves must be maintained in the relations between the nations of the earth; that thereby the commercial ambition which makes encroachment by one nation upon another, leading to wars of conquest to exploit greedy commerce, may never recur to desolate the world."

Regarding the national power and responsibility of civil government, we have this:

"Nations are placed under the rulership of the Lord Jesus Christ, who is the administrator of the divine government. His administration is characterized by righteousness, so that nations may be the recipients of his favor if they are righteous, or may be subjected to punishment for their sins. "These principles should be inwrought in the hearts and lives of the people so that they will form the very essence of the vital constitution of a nation; otherwise there is lack of qualifications for free government.

"They should find definite expression in the organic law of each nation, since they are the most fundamental of all the principles that enter into the constitution of political society and determine national welfare.

"They should form the basis of statute law and guide legislators and executives in the whole process of law enactment and law enforcement."

The final conclusion reached by this brochure is:

"There is only one safety for the nations. It is righteousness. The world, as we knew it before 1914, will be no more. It must be better, or it will be worse. Our Lord, the divine Ruler, shows us his righteousness, which is assured national preservation if the nations shall choose to live under his law.

"To establish the justice of Jesus, thereby attaining the peace of Jesus, is the demand upon all the Christian citizenship of the world."

#### National Righteousness

Similarly, the American branch of the World Alliance for Promoting International Friendship Through the Churches, says in its declaration issued Nov. 15, 1917:

"The church should teach mankind that God's laws cover the whole of human life, individual, national, and international. It should deepen the desire for national righteousness and truth, unselfishness and brotherliness.

"The church should add its strength to the movement for establishing right international relations on an enduring basis. It should vigorously press for a League of Nations, having such features as periodic conferences, a world court, commissions of inquiry, boards of conciliation and arbitration, and adequate administrative agencies, to the end that national sovereignty shall be more properly related to international judgment and opinion."

#### Nations Morally Responsible

The World Alliance announces the following as a part of its "concrete program":

"International action providing for—

"An International League of Peace.

"A World Supreme Court.

"The submission of all international disputes to the World Supreme Court for judicial settlement or to Boards of Arbitration or of Conciliation, before resort to war."

It teaches that Christ's principles are applicable to nations as well as to individuals, and declares as its basis of operation:

"In formulating the principles on which to base international relationships, the first which must be insisted upon is that Christ's principles should rule states equally with individuals. . . . The eternal principles of right and wrong must govern the action of states as well as of individuals, and it is the duty of Christian men to discover a means whereby these principles can be enforced so far as human imperfection allows."

The leaflet of this alliance from which we have quoted states: "This peacemakers' movement is indorsed by the Federal Council of the Churches of Christ in America and by the Church Peace Union." Hence we must consider all three of these religious peace societies as working in hearty accord for the principles stated above.

#### Protestants and Catholics Unite

This effort for religious world unity is an all-inclusive one. Under its banner it purposes to marshal not

alone the forces of the Protestant world, but of the Catholic world as well. Mr. Gore, the Bishop of Oxford, a man standing high in the Anglican Church, is making a tour of this country under the auspices of the National Committee on the Moral Aims of the War. According to *Current Opinion* for November, he is to speak in thirty leading American cities, and is making the League of Nations the keynote of his addresses. He has this to say regarding religious internationalism among the nations of men:

"I have long been persuaded that the best immediate way of promoting religious unity in our country [i. e., in England] is for all the fragments of the Christian church to act together, as if they were one, on the moral and social questions of the day. Let us join to attack the questions of housing, wages, fellowship of employers and employed, commercial dishonesty, secret commissions, intemperance, and sexual morality, so far as they affect public policy. In the country as a whole, and in each town and district, let Anglicans, Roman Catholics, and Protestants sit together in common council, and act together and bring the weight of their combined moral influence to bear on these grave questions of public policy. So far as their religious principles admit, let them join in prayer together on neutral ground. So they will learn to know one another and act in common. This will be the best basis for religious reunion of a deeper kind.

"So, on the wider field of international relations, let us adopt the same method. The head of the Roman Catholic communion and the Anglican Bishops of the Province of Canterbury, acting with unanimity in their convocations, and the leaders of the Free Churches, have all given the weight of their support to the proposal of the League of Nations. Let them not be content to act apart. Let them combine in England and America for the same purpose. Let them organize themselves for a propaganda.

"Cannot the same be done by the Roman Catholic Church in the countries of its communions, under the leadership of the Pope? Let the same be done in the small remnant of neutral Christian nations. If we cannot, as I feel sure we cannot under present circumstances, have an Ecumenical Christian Conference, such as the Archbishop of Upsala proposes, let us have co-ordinated action in all Christian countries, by all portions of Christendom, on behalf of the League of Nations."

#### No Royal Road to Unity

Bishop Gore recognizes that there is no easy or royal road to the concerted action between the various units of the great professed Christian church which he desires to see brought about. But he believes this is possible of realization:

"True, there is no rapid road to heal the divisions of Christendom. But there is no reason why in welcoming and promoting the League of Nations the Christian church should not even now act as if it were one. The same agreement to act together is feasible on all social and moral questions so far as they affect public policy. In the case of the League of Nations the heads of the Roman, the Anglican, and the chief Prot-

estant communions, both in the British Empire and in America, either have spoken in assent already or are likely to do so very soon. Why should not all the portions of Christendom in every nation combine into a single body to welcome and to propagate the principle of the league? For, indeed, it is its own voice that the church hears echoed back by the statesmen who propose it. True it is we are a long way off a reunited Christendom—such a supernational fellowship of men as the catholic church should be. True it is that the League of Nations will be on no professedly religious basis, and will exclude no nation on account of its religious beliefs. Nevertheless, there can be few practical measures which would be so strong a witness to Christian principles as the formation of a league of nations to promote and maintain peace, and nothing would make the peoples of the world understand what Christianity stands for better than the spectacle of a divided Christendom reunited at least to promote this purpose."

#### Catholic Leaders Favor This Propaganda

In a pamphlet entitled "The Church and International Peace," issued by the Church Union, James Cardinal Gibbons, of the Roman Catholic Church, expresses the following hope for the future:

"Let us, finally, cherish the hope that the day is not far off when the reign of the Prince of Peace shall be firmly established on the earth, and the spirit of the gospel will so far sway the minds and hearts of rulers and of cabinets that international disputes will be decided, not by standing armies, but by permanent courts of arbitration; when they will be settled, not on the battlefield, but in the halls of conciliation, and will be adjusted, not by the sword, but by the pen, which is 'mightier than the sword.'"

#### A Contrast

Thus we see that these religious peace societies are working, in a way, for the same purposes as the political peace propagandists. The latter, however, are working, as we now view it, for legitimate aims, to secure, through international agreement, freedom from the disastrous results of war, confining their operations wholly to civil procedure and operating strictly within the bounds of civil relationship.

The religious peace societies, however, while they are working for the abolition of war, have for their grand objective religious legislation, a peace founded upon religious unity, an agreement among the nations by which Christ shall be recognized as the world's king, and his law as the basis of jurisprudence. In these efforts we see grave dangers to the state, a movement which counterworks the principles of true democracy, and which is destined in its natural outgrowth to create a religious autocracy worse than any civil autocracy which the world ever saw.

In preceding articles we have expressed our sympathy and accord with the objects of the high-minded

statesmen of America and Europe who are working in agreement for an international league, with the principles of civil government as the basic foundation. But we recoil with horror from the league proposed by these religio-political reformers. The thought of their realization revives the memory of all the horrors of the past in the days when men were subjected to every indignity, to loss of property and of life itself, because they refused the behests of the state.

#### Will These Efforts Succeed?

We confidently believe that they will. We believe that the Scriptures of Truth plainly reveal that sometime before the end there will be consummated among the nations just such a league as these religio-political reformers are working for at the present time; that the nations of men will be so deceived that they will fondly believe that the profession of international righteousness will commend them to God's favor and save them from impending judgments. With one voice they will say, Let us cease from warfare. Let us beat our swords into plowshares and our spears into pruning hooks. Let us exalt the Lord God as king. Let his law go forth out of Zion. Read this remarkable prediction as brought to view in the second chapter of Isaiah:

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Note that this demand for international righteousness is not the cry of isolated individuals, but many nations are represented as engaged in it. We shall witness in the days to come a remarkable fulfilment of this prediction. We hope that those who are now advocating a league of the nations on civil grounds may have wisdom to steer the ship of state and of internationalism entirely free from these rocks and shoals which have wrought such havoc in the past. They will seek to do this, no doubt. But eventually, and before the close of this earth's history, this poison of so-called religious internationalism will be injected into the scheme for maintaining the world's peace.

### No Wicked Motive Attributed

We cast no aspersions upon the men and women who are pushing this religious propaganda. We believe they mean well. They are highly respected leaders of religious thought in the great Christian world. In their efforts they believe they are rendering a distinct service to their Master and to the world at large. This makes their efforts in a propaganda which can work only evil in the end, the more regrettable. If indeed it were possible to make men righteous by law, these efforts would be worthy of commendation. If nations could be made Christian by legal enactment, if the kingdom of Christ could be ushered in through the gateway of politics, then all men might welcome the efforts of these reformers. But this is not possible. This we shall endeavor to show more clearly in our next number.

F. M. W.

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### DEATHS IN WAR AND PLAGUES

THE germ has proved more fatal than the Germans. The total loss of life from all causes in the American Expeditionary Forces up to date of the signing of the armistice is 53,169, according to official announcement of General Marsh. The total loss of life throughout the country on account of the recent influenza epidemic is not fully known, but the Bureau of the Census has figures covering forty-six large cities whose combined population is a little more than one fifth of the total population of the United States. In these forty-six cities during the two weeks ending October 26, 40,782 deaths were reported. If to the estimate of the loss of life in these forty-six cities we add the deaths in the other four fifths of the country, it is very plain that the loss of life in two weeks due to the influenza epidemic must have far exceeded the total loss of life in America's share in the struggle to make the world safe for democracy.

L. L. C.

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"It probably never occurs to a young man or woman that he or she is 'hard to live with.' That is a phrase we always, somehow, use about other people. But why? Why not occasionally consider whether the difficulties we complain of may not be partly the result of our own sharp angles and selfish wills? The art of living with others is largely the art of living for others, and not for ourselves.—*The Home Messenger*.

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A NEGLECTED Bible means a starved and strengthless spirit, a comfortless heart, a barren life, and a grieved Holy Spirit.—*F. B. Meyer*.

## Divine Balances

J. S. WASHBURN

If the enemy of our souls cannot fill us with wordliness, cannot cause us to commit open and terrible sin, but finds in us a desire to serve God, he will do his utmost to push us over to the extreme of fanaticism, and get us to take extreme positions, which may in the end accomplish as much or more harm than open wickedness. Let us remember that God "hath not given us the spirit of fear; but of power, and of love, and of a *sound mind*."

The mind of the Lord is perfectly sound. It is perfectly balanced. The nearer we become like him, the more strongly manifest will be that which we in homely terms call "common sense." Foolish sentimentality, wild extremes, have no place in true Christian experience.

It is true that God gives to us joy, happiness, unbounded, unmeasured, but there is always with it a serenity, a peace, that passeth all understanding. The Spirit of God is a meek and quiet spirit. The Holy Ghost never makes a fool of a man. All about us there are those teaching doctrines that seem to have been con-

demned by the wise man, who said, "Be not righteous overmuch." Many times these doctrines come so near to the truth that it is difficult to distinguish the dividing line between truth and falsehood, but those who go over the line are led to claim extra holiness and sanctity. Logically, the next step is that their desires, feelings, and propensities have been sanctified, and elevated to a higher plane than that of their fellow beings, that they are holy, and hence it is safe to follow them.

For a time Satan may hold his deceived servants from committing out-breaking sin, but the time surely comes when some wild, some foolish, or some terrible act indicates that these deceived souls are off the main line, and that that which seemed to them a higher and quicker line to heaven proved to be but a sidetrack, quickly turning from the main road down to destruction. May the Lord give us all the spirit of a sound mind, preserving us from following the many voices that say, "Lo, here," and, "Lo, there." Matthew 24:23 is being fulfilled today.

## The Gift of Giving

THE AGGRESSIVE PRINCIPLE

E. R. PALMER

LITTLE is said in the Scriptures to justify the more or less prevalent modern idea that people must be called together into beautiful halls and churches and listen to eloquent preachers and talented choirs in order to hear the gospel. "Go ye into all the world, and preach," is the gospel commission. If the modern idea, which largely casts aside the aggressive principle, were right, the commission might more properly read, "Come ye from the ends of the earth and hear the gospel which is preached to you."

But this is not the divine plan. When man was lost, God sent his Son Jesus into the world to save him. In the parable, the shepherd left the ninety and nine, and went into the mountains to search for the one lost sheep. The gospel must be carried to all, without trusting to the uncertain hope of their coming after it.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." Isa. 52:7.

In this figure of speech the *feet* only of the messenger are mentioned, to give emphasis to the thought that the message must be carried to the place of its conquest. "Every place that the sole of your foot shall tread upon, that have I given unto you," said the Lord to Joshua. All those precious

promises found in Joshua 1:1-9 are based upon that condition. The feet of Israel must tread the land before they could receive it as a possession.

So in the work of the gospel. It is not enough for us to pray for the conversion of sinners; it is not enough to look with fear upon the palaces of the rich, or with solicitude upon the hovels of the poor. Our feet must cross their thresholds. Even the great God takes short steps by our side and walks with us as we go into his harvest field. Showers of blessing are promised on the fields we sow and cultivate, but we should always remember that these blessings upon the good soil must be preceded by the footsteps of God's messengers.

"It is not enough that a banquet is provided, and the guests invited; our Saviour has taught us to go into the highways and hedges, and 'compel them to come in.'"

"It is not enough, on a coast lined with the decoy lights of pleasure or obscured by the fogs of error, that a lighthouse is erected to guide the tempest-tossed to a haven; the lifeboat must buffet the surf and breast the waves, to pick up the victims of the storm. It is not enough to plant a fort on the borders of the enemy country, dangerous only to those who assail it or come within the range of its guns; but it is also required that the church militant should be in the field, extending its conquests to every hamlet and every heart.

"That the aggressive principle ought to be more largely infused into our schemes of evangelization is obvious. The example of

the Saviour in his itinerant labors; of Paul preaching the gospel 'in the regions beyond;' of the primitive disciples 'holding forth the Word of Life,' and going 'everywhere preaching the word,' and of a few holy men in all ages who have caught their spirit,—all encourage to it. The promises of success to those who 'go forth weeping, bearing precious seed,' and of reward to those who 'turn many to righteousness,' invite to it. The fact that religion is a personal concern, that men are converted singly and not in groups, and that one soul led from the ways of sin to holiness is of more account than worlds, impels individual Christians to the work of saving individual souls.

"Souls are too precious, life too short, and eternity too near to admit longer delay or neglect. Millions even at home, and countless millions abroad, will miserably perish unless more prompt, energetic, and aggressive means are employed to impart the gospel to the individuals and families comprising the masses of men."—*"Colportage,"* by Fison, pages 1-8.

"It is not perhaps sufficiently remembered that the process by which men in general are to be brought to practical acceptance of Christianity is necessarily aggressive. There is no attractiveness, at first, to them in the proceedings which take place within a common church or chapel: all is either unintelligible or disagreeable. . . . Something more must be done. The people who refuse to hear the gospel in the church must have it brought to their own haunts. If ministers, by standing every Sunday in the desk or the pulpit, fail to attract the multitudes around, they must by some means make their invitations heard beyond the church or chapel walls."—*Horace Mann.*

"Have you found the heavenly light?"

Pass it on;

Souls are groping in the night,

Daylight gone:

Hold thy lighted lamp on high,

Be a star in some one's sky;

He may live who else would die—

Pass it on."

(To be concluded)

"The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." *Ezra 6:14.*

The work which had been made to cease by their adversaries "unto the second year of the reign of Darius king of Persia" (*Ezra 4:24*), was finished "in the sixth year of the reign of Darius the king," a period of four years. The secret of the speedy finishing of the work that had been long hindered, is given by Nehemiah:

"So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." *Neh. 4:6.*

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## WRITE TO THE BOYS

M. E. KERN

MORE than once during the war we suggested that relatives and friends be sure to write often to the soldier boys in camp or field. Even those who have been very careless at home, greatly appreciate cheery letters from their loved ones; for "though your lads are far away they dream of home." Shall not our letters, as well as our prayers, follow our young people as they leave home and the home church to go out into the great world of activity and temptation? Such expressions of interest and love will go a long way toward keeping them in the paths of virtue.

While I believe that the following incident, which comes to me in a letter from one of our foreign missionaries, represents the exception rather than the general rule, it is a very forcible reminder of our duty to make use of the mails to bind to our hearts and homes the young men and young women who may be absent from us.

"Not long since a vessel owned by our Government was, through an accident, delayed here for nearly two months. Aboard her were two young men who had Seventh-day Adventist mothers and sisters. One of these young men had once believed, but had backslidden. Upon reaching port after a six weeks' voyage, they went ashore at the first opportunity and directly to the post office to get the home letters. I could scarcely believe it from their own lips—but not only was there not one word from their mothers or sisters awaiting them then, but no word at all came during the subsequent two months of waiting here, although I personally wrote one of the mothers, and we could very easily have had a reply before her boy had to sail again. Can you wonder that these boys felt lonesome and discouraged? One of them, we are glad to report, renewed his covenant with God while here, and will, we believe, be 'faithful unto death.'"

## Lessons from the Book of Ezra—No. 6

### THE DECREE OF KING DARIUS REAFFIRMED

A. T. ROBINSON

ON reading the letter of the Jews' adversaries, King Darius, as the letter suggested, caused search to be made in "the house of the rolls" (*Ezra 6:1*), and as the result of the search, a copy of the commandment of King Cyrus, issued in the first year of his reign, for the rebuilding of Jerusalem and the return of the sacred vessels carried to Babylon seventy years before by King Nebuchadnezzar, was found (see verses 2-5).

The king then sent "his pleasure . . . concerning this matter" to the Jews' adversaries, in these words:

"Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence; let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place." Verses 6, 7.

One can imagine how those schemers appeared as they begin to read this royal document. Somehow the thing doesn't read just right. The king somehow hasn't caught on to their plans. So they read on in the king's message:

"Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered." Verse 8.

Worse, and more of it! I can imagine hearing these plotters against the Jews say, "This decree of the king not only commands us to let this movement alone, but actually to help it forward." Then they read further:

"That which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Je-

rusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet saviors unto the God of heaven, and pray for the life of the king, and of his sons." Verses 9, 10.

Somehow, the king seems to place a higher value upon the prayers of God's people than upon all the professed loyalty and friendship of these plotters against the Jews.

If questions arose in their minds as to whether or not they should carry out the king's orders, such questions were quickly settled, as they read further:

"Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed." Verses 11, 12.

The Jews' adversaries, having spent fourteen years plotting against the work of God, were now compelled to help in speedily finishing that work.

"Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily." Verse 13.

A later decree for the completion of the work of rebuilding and restoring the service of the temple, was issued by Artaxerxes. *Ezra 7:21*. For the dates of the three decrees, or commandments, to restore and build Jerusalem, see marginal dates: Cyrus' decree, *Ezra 1:1*, B. C. 536; Darius' decree, *Ezra 6:8*, B. C. 519; Artaxerxes' decree, *Ezra 7:21*, B. C. 457. Inspiration treats these three kings' decrees as one threefold commandment.

# SPECIAL ANNOUNCEMENT

The growth of the cause makes this necessary, and the recent Industries Board of restrictions in the use of paper by periodicals.

*With 32 pages each week it will be possible—*

To illustrate the REVIEW in a better way;

To report more fully the rapid developments at home and abroad;

To make the general departments, as "Our Value," of more value to its readers;

To present more quickly the plans of the office of the General Conference or of any of its departments.

## Much Care and Thought Have Been Given to Planning for the Issue of 1900, and Already the Following Features Can be Announced:

1. *Bible Studies*.—Four great lines of Bible study will be presented, one following another in consecutive order throughout the year:

- a. The Second Coming of Christ, by Elder M. C. Wilcox.
- b. The Law and the Sabbath, by Elder S. M. Butler.
- c. The Sanctuary, by Elder G. B. Starr.
- d. The Nature of Man, by Elder F. M. Burg.

2. *Studies in the Testimonies*.—A continuation of the studies given last year, which have been greatly appreciated.

3. *Articles from the Pen of Mrs. E. G. White*.—Some of the stirring articles published back in the 90's by Sister White will be reprinted in the columns of the REVIEW.

4. *Studies on Health and Temperance*.—There will be furnished an excellent series of studies on this subject, by Dr. A. B. Olsen, of England.

5. *Official Communications from the General Conference*.—These were never so important as they will be during the year to come, in the great crisis through which the world is passing.

6. *Critical Studies in the Original of Difficult Texts*, by Prof. L. L. Caviness, a master of Greek text, he having taught this and other languages in our schools for eight or nine years.

7. *The Great Unentered Fields*, by C. C. Crisler, assistant secretary of the General Conference for the Asiatic field.

8. *Studies for Young People on Foreign Missions*, by Elder J. L. Shaw, associate secretary of the General Conference.

9. *Letters from the Orient*, by Elder I. H. Evans, vice-president of the General Conference for Eastern Asia.

10. *Letters from the Neglected Continent*, by Elder O. Montgomery, vice-president of the General Conference for the great South American field.

11. *Observations in Australia and the Far East*, by Elder W. A. Spicer, secretary of the General Conference and associate editor of the REVIEW.

12. *Notes of Travel*, by Elder J. L. Shaw, secretary of the General Conference brethren will visit C.

13. *Questions of Church Discipline*.—We shall consider the subjects of church discipline, as baptism, the communion, etc., and church members, church officers.

14. *General Reports from the Departments*.—In our reports, we shall present in our columns the reports from our representatives in the various departments.

15. *Brief Reprints of Articles*.—We shall reprint brief articles by Elders Joseph Bates, J. N. Andrews, Uriah Smith, and George I. Butler, which could profitably and advantageously appear during the year to come.

16. *Current Events and News*.—We shall present from week to week by the editor.

17. *Our Homes Department*.—We shall present one of profit and practical bene-

18. *General Articles*.—We shall present with this movement, and other things to present to us during the year.

19. *General Conference Departments*.—In the departments of the General Conference, Bureau of Home Missions, Religious Education, etc., there will appear reports of our institutional work, will be

# **Beginning January 1, 1919, the REVIEW AND HERALD will Contain 32 Pages Each Issue**

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*Mission Fields.*— In addition to these special  
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on fields where they are operating.

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## **The Many Opening Providences**

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makes it essential that every believer  
fall into line, and all unitedly advance  
to the finishing of the work!

THE best way to keep in touch with the plans of our leaders is for each believer to be  
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much, and this is especially true at the present time.

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REVIEW circulation. There are, however, in every conference, and in nearly  
every church, believers who can read English, but who are without the weekly visits of  
the REVIEW. Many of these persons do not know what they are missing. Our sub-  
scribers who are greatly helped by reading the REVIEW are the best fitted to tell them  
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THIS book will probably be ready in January, and will be strictly up-to-date in every  
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## IN MISSION LANDS

### North India Workers' Meeting

MILTON M. MATTISON

OUR workers' meeting was held this year at Hapur. It was thought best to hold our meeting in the hot season instead of during the winter months, as it would not then interfere so much with our regular work. Some of our Hindu friends supplied us with benches and chairs free, which were placed in a fine grove of mango trees. There we gathered for our meetings.

About one hundred of our brethren and sisters from the Punjab, Najibabad, Rae-Bareilly, Garhwal, and Lucknow were assembled. From the first meeting the Lord's presence and blessing were experienced in a marked way.

The report for the year was read at the first meeting, and showed advancement in every branch of our work in this field. We were glad to have Dr. H. C. Menkel, Elder A. H. Williams, and Elder I. F. Blue with us as representatives of the union mission. As our superintendent, Elder W. W. Fletcher, was in attendance at the General Conference, the assistant superintendent, Dr. Menkel, pointed out our need of the Holy Spirit and the results to our work of its fuller reception. Brother Williams, the union treasurer, also gave us some helpful talks, and offered many valuable suggestions regarding the use of the Lord's money, stating that we, as his stewards, should be careful and faithful in all things. Brother Blue gave excellent instruction along educational lines, and also conducted some interesting Bible studies. He has recently passed his third examination in Urdu, so his talks were in the language of the natives. It was a very encouraging feature of this meeting that all our European brethren in the field were able to converse freely in the native tongue, and that all the meetings, except one each day, were conducted without an interpreter. This is a new thing in our work in India, and was a source of great courage to all.

Brethren F. H. Loasby, R. P. Morris, C. C. Belgrave, F. L. Smith, and the writer, besides our Indian evangelists, Jahan Singh, Lakhon Singh, and Buddha Singh, assisted, presenting various phases of the third angel's message. Some of these meetings were held especially for those not of our faith and for those who have recently accepted it. Each day special meetings were held for discussing plans and better means of carrying on our village work, and also the literature work. All our brethren entered heart-

ily into these discussions, and many valuable lessons were learned from the different experiences which they related.

Some of our brethren have had difficulties to meet in gaining an entrance into certain villages, but they have stepped out by faith, and the Lord has richly rewarded their efforts. Many souls are hearing the word of life daily, and are becoming more and more favorable to our work. While the brethren were having these experience meetings, Sister Morris and Sister Blue held meetings with the sisters, taking up such subjects as were calculated to help them in their zenana work and in their home life. It is a great help to our Indian sisters to have our European sisters able to talk to them in their native tongue and give the proper instruction.

On Sabbath about seventy of our brethren and sisters took part in the ordinances. This was the largest meeting of its kind that I have had the pleasure of attending since I have been in India. The ordinance of humility was a new thing to many present who had come in among us, as we are the only people in North India that I know of who observe this custom. It was a most impressive service, and nearly all entered into it in the spirit of the Master, and received a great blessing.

At this meeting our North India Committee succeeded in fixing the wage scale of our Indian brethren on a somewhat uniform basis. We are thankful to the Lord for this, as it has been very embarrassing in the past to have one man getting one wage and another getting something else, while possibly both were doing the same work. For this year we are giving three grades of certificates: The Probationary Bible Worker's Certificate, Bible Worker's Certificate, and the Evangelist's Certificate. This has helped us in unifying our wage scale.

The medical work at Chohar Kana Mandi, in the Punjab, conducted by Dr. V. L. Mann, has made splendid progress the past year. He is using his medical work more and more, with good results, as a means for the extension of his evangelistic work. The reports from Chohar Kana Mandi show that every month the receipts from his dispensary are enough to cover his expenses and to pay the wages of one or more evangelists. The many villages about the dispensary offer a wide field for service, and there are

more openings and calls than can be filled as they should be, for lack of trained men.

The reports of our literature work the past year show plainly that the Lord has great things in store for the colporteurs, even in heathen India. We are now publishing bimonthly magazines in the Hindi, Urdu, and Gurmukhi languages. The sales of these have surprised us the past year, and we feel sure that it will be an easy matter to increase the eight to ten thousand of these we are now selling each issue to twenty-five thousand. We rejoice to hear that our brethren in the homeland are sending us a man as leader for this important branch of the Lord's work.

On the evening of the last day of the meeting all went to a canal about three miles distant, where fourteen persons were buried with their Lord in baptism. This was a precious scene. Especially did it seem good to us who are in the different mission stations, to see the ones for whom we have labored, give their hearts to the Lord and take this step. We are encouraged to work more earnestly than before, that others may see and accept the way to Christ. Returning from the baptism, two European ladies, whose husbands are employed in the railway here, stated that they were very glad for the privilege of seeing how the Lord was baptized, as they had never before seen baptism by immersion.

The following morning, before the workers returned to their homes, a meeting of the North India church was held, and all of those who had just been baptized were received into church fellowship. About ten others were received by letter. At this meeting several were given a chance to express their thanks and appreciation for the good arrangement for food, etc., which had been carried out by our evangelist in Hapur, Jahan Singh. There was nothing but harmony and good will throughout the entire meeting, for which all were thankful. At this meeting I was forcibly impressed with a statement made by Dr. Menkel. He remarked that eleven years ago, so far as he knew, there were only one or two places in all India where work was being carried on for the Indian people, and only one or two of our foreign workers who could speak the language. "To see such a gathering as this," he said, "in one of the five divisions of India, and to see a dozen or more of our European brethren and sisters speaking and preaching in the languages of the people of India, offers an opportunity for devout thankfulness to God."

All returned to their homes feeling that it had been good to be here, and with a greater determination than ever before to do all in their power to spread the knowledge of the truth we all love so dearly.

## Port of Spain, Trinidad, West Indies

M. B. BUTTERFIELD

THE work in Port of Spain, Trinidad, is progressing, and we are still getting results from various past efforts. Thinking that the readers of the REVIEW would like to learn something about the way we carry on the work down in these fields, and also to have a report of some of our experiences, I will relate in detail, the best I can, the work accomplished in one of our tent efforts.

I know that many in the States, as I myself before coming here, can scarcely appreciate, or understand, what it means to be associated with another nation or race of people. While telling the truth about a people is good, yet experiencing the truth is much better.

After spending some time with them, one is better able to see the force of Acts 17:26, which says that God "hath made of one blood all nations of men for to dwell on all the face of the earth," and to realize that we ourselves are of the same flesh, and that we are all more or less alike. The people here are very strict in following their customs, and of course this has made them very proud. For example, the people look down on one if he is obliged to take up a servant's work in order to earn a living. Many of the common people—I mean people without a home or position—feel that it is degrading to carry a package on the street or enter a grocery store. Many will send the children to do this kind of work, which they themselves would not be seen doing. The next class of people, those a little higher in position and society, are never found doing common labor. They all have servants.

Port of Spain, with sixty thousand inhabitants, is very aristocratic, and it seems almost impossible to reach the wealthy class with this message. However, we are trying hard to reach them through the usual channels. The city is full of large churches. We are compelled to put forth strong efforts in order to reach the people.

Our last tent effort in Port of Spain ended in the month of April. We began the effort in the Prince's Building, the city theater. This is the best and largest building in the city, and is controlled by the government. As the building will seat one thousand people, and is the place where all the large entertainments are given, and a place frequented by the governor of Trinidad, we thought it just the place to start our big campaign. We secured the building for two weeks. We decorated the platform with the flags of the Allies, and had a choir of about seventy voices. This was a great help in drawing the people, as it advertised the meetings. The theater was packed every night. We transferred our meetings from this building to a big tent, where the

effort continued seven weeks longer, unabated. I think I can safely say that at least fifty thousand people attended the meetings. This series of meetings has stirred the city throughout. Many have said, "The city has been turned upside down." We received much opposition and severe criticism. Still, with all the opposition there are many in favor of the truth, who no doubt will accept the message later. Thus far, we have baptized sixty-three from this effort. Altogether we have labored in Port of Spain nearly two years. During this time we have held three series of meetings and have baptized one hundred seventy persons. We give God the praise for what has been done,

and trust that he will give us strength to continue in his work.

The church in Port of Spain has done good work in helping to make every effort a success. Some of the most loyal people are to be found in these island churches. It would do your heart good to attend a meeting and hear their good testimonies.

To show their love and zeal for the message, I will refer to one instance. One brother walked twenty-eight miles each day to attend the meetings and never missed a night in eight weeks. I think we should have to go far to find a member in the States who would do as well.

These experiences afford us courage in our work here. We sincerely request an interest in your prayers that health and strength from God may be given to us to continue our labors for this people.

## Honolulu, H. I.

I. H. EVANS

WHILE the boat on which we had passage to the Far East lay in the harbor for repairs, Mrs. Evans and the writer enjoyed the privilege of visiting the workers and the church in Honolulu. On our arrival we found Brethren R. W. Smith, C. R. Webster, and F. E. Stafford waiting for us on shore, and we were soon in the comfortable home of Brother Stafford, whom we knew and with whom we worked in China some years ago. We found these workers usually well, with many things they wanted us to see and do while we were to be with them.

We visited the treatment-rooms in the afternoon, and learned that Brother and Sister Webster were having all the work in their commodious treatment-rooms that they had the strength to do. They looked tired; and I oftentimes wonder if some of our own workers do not need, more than those to whom they give the treatments, the very treatments that they toil so hard to give others. But they were making their own way, and rejoiced to have some part in the work in which we are all engaged.

Brother Smith is acting as pastor of the church, doing evangelistic work, and serving as superintendent of the whole island field, while his wife is teaching the church school, in addition to caring for her home and two little ones. This is heavy work in a tropical climate such as that of Honolulu, and these workers will need to care for their health, or they will not be able to carry the work as long as we might wish.

The church membership was reported to be 120, which is the largest since the work was started many years ago by Brother W. M. Healey, of California. I had the privilege of speaking to the brethren and sisters in the evening. Though there was little time

to circulate the notice of the appointment, there was nearly a full house, and I was much impressed by the sight of so many young people among the worshipers. I could but wonder as I saw so many fine-looking, promising young people, how many would qualify themselves for work in the cause of God. Much depends upon the attitude of the workers in encouraging these young people to seek training in one of our schools. Without education and training, many who otherwise could do good service will be wholly unfitted to enter the field in which their natural abilities would indicate that they could do good work. More and more this people must urge our young people to attend our training schools.

While Honolulu is but six days' distance from San Francisco, it gives a sense of relief to get off the boat, and feel the solid earth beneath one's feet. Then, too, the first stretch on a long sea voyage is usually the most trying, so one feels grateful for the change, even when he knows that it can be but for a little time. It seems like an oasis in the great desert of waters.

The city of Honolulu is beautifully picturesque in its environment, the mountains rising back of it, and the sea lying at its feet. All who visit the place are charmed with its mild air, its ever-verdant and multicolored foliage, its wonderful flowers, and its giant palms. I have seen it at many different seasons of the year, and always found it beautiful.

The islands were discovered by Captain Cook in 1778. Eight of them, the largest being Hawaii, are inhabited. The estimated population, exclusive of the United States military forces, was 228,771 in 1916. Of this number approximately 97,000 are Japanese; 23,000 native Hawaiians;

24,000 Portuguese; 22,000 Chinese; 16,000 American, British, Russian, and German; the remainder consists of Filipinos and people of other nationalities.

Semitropical nuts and fruits are produced in the islands in abundance, and the pineapple and sugar industries have been developed to large proportions and form a rich source of revenue. At present these industries are greatly crippled by a shortage in labor.

The visitor to "The Paradise of the Pacific" cannot but feel a sense of sadness at the thought that these hills and valleys, which, a generation ago, were the property of the races who had held them so long, are now owned and exploited by others. Year by year the native Hawaiians are becoming fewer and fewer, while the foreigners are increasing in numbers and strength. In the land where their fathers lived and ruled they are now the toilers and the poorest of the poor, while the descendants of those who brought them the gospel own and govern their country.

A little more than a year ago the aged queen of the islands, who was deposed in 1893, was laid to rest amid a native demonstration that would have done honor to any ruler; for it showed the love and homage of the people over whom she once reigned. Nearly the whole native population of the islands came to pay their last respects to the dead queen, following her remains on foot to their last resting place. With her death the last link that binds them to the past—a past whose history they cherish, and whose heroic deeds they rehearse to their children—is forever broken.

Promptly at five o'clock in the afternoon, our boat left the harbor. We missed the farewell music of the native bands, which used to play to welcome the coming and to speed the parting guests, and the picturesque feats of the diving boys who used to accompany the incoming and outgoing ships, and dive for coins. Soon the city faded from sight, though the outlines of the hills remained till dusk; and as we stood at the ship's rail watching, even these veiled from our sight by the ever-increasing distance, we felt a deep longing that many of those who live in these lovely islands might meet their Lord with joy when he comes.

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#### JOY IN DOING

"Tis in battling toward the summit  
Life achieves its best endeavor.  
Is there hardship?—overcome it!  
Drop the plummet, lift the lever;  
Chain the sea and sun and planet;  
Conquer nature, sullen, sodden;  
Mine the gold and carve the granite;  
Pierce with paths the wilds untrodden,  
For the glory's in the gaining,  
And the guerdon's in the strife,  
And the joy of doing something  
Is the robe and crown of life!"



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.

### Our Greatest Task

MRS. A. N. LOPER

Too busy to work out life's greatest problem?  
Too busy to obtain the answer true?  
Too busy for the very thing most vital—  
Leading to God the children given you?

The buds that grow within the earthly garden  
Demand the truest, the most tender care  
To bring them to perfection—work most blessed  
With the great Gardener of souls to share!

Engrossed with cares of life, shortsighted mortals  
Are prone to waste in needless things the time

Bestowed for leading to the pearly portals  
The feet so prone to stray from path divine.

How soon these careworn, fruitless days are ended!  
How soon their opportunities are past!  
How soon our needless toils are strangely blended  
In memory with failures that will last!

Our most essential task—to guide the erring  
Into the path of life, from sin set free,  
The sweetest memories forever sharing—  
Our children saved to all eternity!

### "So Loved That He Gave"

AGNES LEWIS CAVINESS

THE holiday season is upon us again almost before we know it, and has taken us unawares. In our larger joy that the world is to have a bit of respite from the war that has torn her so cruelly, we had almost forgotten that the year goes on as usual and brings at its close the days which have come to mean much in homes everywhere.

However uncertain the date of Christ's birth, or misguided the tradition that makes celebration of that event on December twenty-fifth, still there is an atmosphere, a sense of "good will to men," that has come to pervade the holiday week, which, if we try to ignore, robs us of much that is warm and tender and beautiful.

"The Christmas spirit," as we have come to call this indefinable something, is a spirit we all need—all the year round. Let us not refuse it entrance to our hearts.

There is a joy in giving with love which is not peculiar to any particular season or custom. Let us make room for a flood of this joy this week by giving. Many of us have so little to give. We are quite willing to agree that "blessed be nothing" until our hearts go a-shopping for our dear ones; and then we long for a purse as large as the globe to give wherever our love prompts us.

But after all, there are many things we can give, even with an empty purse. We can give our gratitude; for gratitude is the coin with which

we pay debts too large to be otherwise cancelled. We can give our cheerfulness; for petulance and fretfulness lie all about us. We can give our hope; for many are in despair. We can give our courage; for there are those about us to whom this light is almost gone. We can give our helpfulness; for a world of helplessness cries out its need. We can give of our bread and water; for in so doing we will find it changed to cake and wine for sweetness. And last, in order to give any of these, we must give our love. How dead are these other gifts without the warm, transforming essence of love!

To many the holiday season brings only a sense of loss, a hunger for a presence that is denied, for the dear one taken away. Such feel they have nothing to give—that they themselves are beggared. But the widow of Zarephath found her little store multiplied many times by sharing with Elijah.

Whatever our disappointment, our loneliness, our sorrow, we have no cause for unhappiness. We may have cause for great grief, but no cause for unhappiness—not while Jesus stands beside us to drink the cup with us drop by drop. If your grief is buried in the heart of the earth, leave it there. Do not take it out to break your heart and the hearts of those about you, anew. If your sorrow is a living sorrow, harder to bear because you cannot bury it in the ground, hide it away in your heart, and lift

up your head, and smile, even if the hands are clenched and the tears blind you as you do it. I used to think that it is harder to thus carry a hidden grief; but I know now that strength thus demanded to smile for the sake of those about us surges back into our hearts and limbs to make us mighty to serve.

"God so loved the world, that he gave —"

Shall we not also love, that we may give — ourselves for service?

## Educational Department

W. E. HOWELL - - - - - Secretary  
O. M. JOHN - - - - - Assistant Secretary

### A DEARTH OF TEACHERS

#### AN APPEAL TO THE PROFESSION

We are suffering much the present year from a dearth of well-trained teachers. The prospect is that we shall suffer in larger degree another year, unless some vigorous recruiting and training can be done meanwhile. The facts in the case may be stated briefly in this way:

1. Information from the field indicates that we could be using the present year, a hundred more teachers in a hundred new elementary schools, if we had the teachers. Even under the trying conditions of war and epidemic, there has been some gratifying growth, but not nearly so much as there might be and ought to be if we could man the schools. Our people are experiencing an awakened conscience in the desire to have their children in our own schools.

2. It is no reflection upon the teachers now in service, to say that we are using a larger proportion of inexperienced and untrained teachers than heretofore. While we appreciate the services of these in this emergency, it is only just to them and to the schools to give them opportunity for more training as early as possible.

3. The work in some of our academies and colleges has been seriously hampered for lack of efficient teachers to replace those taken in the draft, or drawn into other necessary lines of work. Two colleges and two junior colleges are working today without a head to one or more departments, while some of the academies are using improvised help.

4. There are pressing calls for teachers from the mission fields that we are unable to supply, and a prospect that these calls will be multiplied as never before, especially in the reconstruction of Europe and the expansion of our mission work made possible by the close of the war.

#### How Can We Meet the Demand?

We do not know the full answer to this question, but I want to suggest some of the ways that will help:

1. There are many here and there among our people, who have had successful teaching experience, but for one reason or another have been drawn into other kinds of work or into private life. Cannot many of these rise to the emergency and re-enter the profession?

2. There are many talented Seventh-day Adventist teachers now employed in the public schools. While we sympathize with these schools in their present estimated shortage of 50,000 teachers and their use

of 120,000 "that never taught a class before," yet to my certain knowledge a considerable percentage of our teachers would prefer to be in our own schools, and a hearty invitation is hereby extended to these to enlist with us.

3. There are numerous young men and women yet in our colleges who give promise of making good teachers, if their attention is only drawn to the need and encouragement given to prepare for teaching. Let every educator and all our workers be on the lookout for these.

#### Opportunities for Training

Experienced teachers who have been out of the work for some time and those who have been teaching elsewhere would appreciate an opportunity to freshen up before returning to the service in our own schools. Those who are teaching this year for the first time and without adequate preparation, will feel keenly the need of better training at the first opportunity. Those who are looking forward to teaching will want all the immediate help they can get. There are at least two good opportunities before us yet to prepare for next year, as follows:

1. The second semester in our colleges and junior colleges where teacher-training work is done, begins somewhere about January 25. The remaining eighteen weeks of the year afford excellent opportunity to press into our normal departments. Many could join the regular classes already being conducted, while special classes may be formed for others.

2. A summer school of eight weeks will be conducted in some eight or ten of our colleges and junior colleges, beginning probably about the first of June. One of the two main purposes of the summer school is to provide strong training for teachers. This is now done on a regular credit basis. This will afford special opportunity for all who may now be teaching, as well as for all others, to do substantial work.

Thus, there is possible twenty-six weeks of training for many, and eight weeks for all, before another school year opens. Those who are looking toward academy teaching need professional training as well as others.

#### Special Needs

In addition to the regular and better-developed lines of teaching, we are looking especially for qualified teachers in the following very important lines:

1. *Medical Missionary.*—In each of our larger advanced schools we need what I may call a teaching physician, to take direction of the medical missionary training now being planned for in our schools, supervise the health inspection and development and general sanitation, and assist in teaching the sciences, especially physiology and other biological subjects.

For each of both our larger and our smaller boarding schools there is greatly needed one or two experienced graduate nurses to assist in this important work. Such an epidemic as we have recently had emphasizes the need of this ability and training in our schools in normal times.

2. *Trade Teaching.*—Expert mechanics and teachers are greatly needed in the following five lines: Agriculture or gardening, carpentry or cabinetmaking, printing, cooking, and sewing, as well as in household economy generally. Teachers are needed in these subjects in both college and academy grades.

3. *Physical Education.*—Persons with a knowledge of how to conduct physical development work, including physical measurements, strength tests, and remedial and development measures for physical weaknesses,

and to teach swimming, are much needed to supplement the industrial training and medical missionary work, in order to do justice to our boys and girls whom we are sending to the ends of the earth for strenuous labor.

4. *Missionary Activities.*—Men and women with marked ability in the training of young people in missionary activities during the school period will be of great service to our schools from now on. The best way to train for service is to train in service, and not depend too exclusively on book learning alone.

#### Where to Report

Will every one who is interested in any feature of this appeal for teachers, please report to the union educational secretary or superintendent, to the head of one of our colleges or academies, or to the General Department of Education? The leaven of our educational campaign is at work among all the people, and we are happy that an unprecedented demand for schools and teachers has been created. We are united in seeking out the very best talent, and enough of it to meet the needs of our rapidly extending work. We must take emergency measures to meet an emergency. Prompt and energetic action by all to help fill our normal departments and our summer schools to their fullest capacity, during the second semester and next summer, will assist greatly in relieving the situation for the coming year.

W. E. HOWELL.

## Missionary Volunteer Department

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

### MISSIONARY VOLUNTEER DAY CHURCH PROGRAM FOR SABBATH, JANUARY 4

(To be given by the entire church, not by the Missionary Volunteer Society.)

Song: "What Hast Thou Done?" Christ in Song, No. 96.

Scripture Reading: Isaiah 55.

Prayer.

Reading: "The Call of Our Young People to a World Task," by A. G. Daniells.

Reading: "Saved Through Service," by M. E. Kern.

Song: "My Lord and I." Christ in Song, No. 599.

Reading: "A Message from the Conference President." (This will be sent to the churches from the conference office.)

Presentation of Reading Course and Standard of Attainment Certificates by the Church Elder.

Consecration Service.

Song: "Ready to Do His Will." Christ in Song, No. 600.

Closing Prayer.

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#### NOTE TO CHURCH ELDERS

By vote of the General Conference, Missionary Volunteer Day is now the first Sabbath in January. It is well that we devote at least one Sabbath in the year to the consideration of our young people's work. This program is for the regular Sabbath service of the church, and not for the Missionary Volunteer Society. It should be given in every church whether or not it has any young people or a Missionary Volunteer Society.

While it is well to call on young people to assist in the program, *the church elder or the church board should plan for this service.* Every one who has any part in the program should be made to feel the responsibility for reading or speaking so that all can hear and understand the meaning. We have all read of the herald who arrived at the end of his long journey, and dropped dead before his message was delivered. It is to be regretted that after the president of the General Conference and others have prayerfully labored to present a message to all our churches, that message should fall dead in the churches between the reader and the congregation, because some one is too timid, or too careless, or too indolent, shall we say, to raise his voice so that all can hear.

Such an occasion as this is a very fitting time to present Reading Course and Standard of Attainment certificates to your children, young people, and others who have earned them. It is to be hoped that every church will have some to pass out.

Let us all pray for the success of Missionary Volunteer Day.

MISSIONARY VOLUNTEER DEPARTMENT.

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### THE CALL OF OUR YOUNG PEOPLE TO A WORLD TASK

It is a world task to which the Master calls his church today. His church embraces every member within its fold. That includes every young man and young woman who professes Christ. Therefore the Master's call is to his young people as certainly as to the older and more experienced members of the church.

The call to this world task is clear, strong, and urgent. The task is great—greater in value and importance to mankind than any other enterprise in which men are engaged. It is great in its scope—actually and truly world-wide. And the time appointed for the finishing of this task is short.

And now the task. What is it? It is the proclamation of God's special message for today. That message is his final warning and last call to man. It is world-wide in its scope—"to every nation, and kindred, and tongue, and people."

That is the task, and when it is finished the Master will come to gather all who have accepted his call. After witnessing the world-wide proclamation of this message, John saw a cloud, and "upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14: 14. This represents the second coming of Christ as king, to reap the harvest of the earth.

"The harvest," Jesus said, "is the end of the world." Matt. 13: 39. That will be the climax of all of God's great plan and merciful effort to save the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

The task, then, to which the church is now called, and in which it is the solemn duty and the high privilege of our young people to take part, is the finishing of God's work in the earth. That is the great objective placed before us today. It is the greatest task ever laid upon the church in any single generation.

Now all that is required for the successful performance of that task is of first importance to those who are called to it. One of the vitally essential requirements is faith—clear, well-grounded, unflinching faith in the call to the task. This faith must be built on the Bible, the Word of God. That is its

only sure foundation. "Faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17. It should be clearly understood, then, that in our call to this world task, is included a diligent study of the Scriptures of Truth. They are the source of information we need and must pass on to others. They, too, furnish us with the confidence and certainty we so much need to do efficient work for others. "That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" Prov. 22: 19-21. Oh, let us then search this Book of excellent counsel and knowledge!

Another necessary requirement for the finishing of this task is consecration. Nothing short of the consecration of mind, body, time, and means will answer. Anything and everything, anywhere, must be our attitude. The personal, spiritual preparation for this great service is of greater importance than anything else. This will give clear vision and steady purpose. It will also bring to us the power needed for the task.

Jesus knows how weak we are, and how helpless in the presence of the great work he has assigned us, and he has provided all the power we need. He says: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." "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." "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This, then, is God's program for his church today. This is the task to which the young people of his church are called. They are to bear witness for him unto the uttermost part of the earth. They are to give a warm, tender invitation to lost, suffering, sorrowing men, women, and children the world over, to come to Christ and be saved. The invitation must be sincere, and real, and earnest, for the need is real and very great. Through the spirit of prophecy we are told that "there are many . . . pleading with God that they may understand what is truth. In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned his angels to co-operate with human agencies in carrying forward his vast design, that all who desire life may behold the glory of God."—*General Conference Bulletin, 1893, p. 294.*

Let us dedicate our lives to God for the faithful performance of this great and glorious task. Let us turn as never before to the study of his Word. Let us seek the baptism of the Holy Spirit that we may be endued with the divine power we need for efficient service. And when the task is finished may we all share in the glorious reward God will so gladly grant each faithful worker.

A. G. DANIELLS.

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### SAVED THROUGH SERVICE

THE most precious heritage of the church is her children. The most important stewardship of the church is the stewardship of the lives and characters of the children and youth committed to her keeping. What shall it profit a church if she gain many converts from the outside world and have a large income of tithes and offerings, if she lose her own children? What shall be the

answer of church officers and parents, in the judgment, to the searching question, "Where is the flock that was given thee, thy beautiful flock?"

### The Soul-Winning Ideal

Every Christian parent, every true shepherd of God's flock, wants to see all the children safe in the fold. But that is not sufficient. We want them saved; but they must also be enlisted in the work of saving others. And this, because it is the duty of the whole church to spread the good news, and because only in soul-winning service will our children be kept in a saved condition.

Elder Daniells has placed before you the call of our young people to a great world task. It is the duty of parents, church officers, ministers, and older members of the church to keep before our young people this great call of God, and to assist them in such lines of study and service as shall cause this great ideal to be always uppermost in their minds.

The greatest good we can do to our children is not to leave them rich legacies of earthly possessions. It is not even to give them a mere knowledge of the truth and of the things that are coming upon the earth. Thousands of men and women who were brought up under the influence of Adventist teachings, and who are now in the world, believe all this, and tremble. We must go farther, and lead our children to definitely consecrate themselves to the Master's use. And we must patiently train them in habits of missionary activity.

### Object of Missionary Volunteer Day

It is fitting that the church should set aside one Sabbath service in the year—and that the first—to a consideration of this great problem, and for a definite consecration of themselves to this great purpose. It is not the primary object of Missionary Volunteer Day to speak to the young people, nor to give them a little extra attention. We do want the services of this day to speak to their hearts, and desire that they and their problems shall receive special attention; but *most of all* we desire that the messages of Missionary Volunteer Day shall arouse the whole church to a sense of the magnitude and importance of this Missionary Volunteer work, and lead the workers and older members to a fuller and more sympathetic co-operation with every effort to save and train our youth for service.

### Growth Through Activity

The method and result of young people's work is briefly outlined in the spirit of prophecy. "When the youth give their hearts to God, your care for them should not cease." No, they have only made a start. What next? "Lay some responsibility upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong." This does not say anything about exhortations. In another place good leaders are spoken of as those "who will talk little and encourage a great deal." What the young people need is to be definitely and patiently encouraged to express their love for the Saviour in some concrete way. "Teach them," it goes on to say, "to labor in a quiet, unpretending way for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part." And then the great result of this painstaking effort is given,—"Thus they will grow up to be workers for God."

It is difficult to overemphasize the importance of enlisting young Christians in

some form of Christian service; for activity counts for more with young people than theories or didactic instruction. It is the things we do again and again that form our life habits and fix our ideals. And if our young people are to be saved and become the messengers of God's truth, they must be trained in unselfish service for others. All our sermons on consecration will vanish like the morning dew unless we can lay before the youth some definite needs for their assistance, and lead them into some form of Christian service.

Parents who want their children to become industrious and self-supporting men and women do not stop with exhortations. Tasks are assigned about the home to the children, suited to their age and ability. They are carefully shown how to do the work, and are tactfully taught to take pleasure in doing it. Thus habits of industry become fixed, and useful citizens are trained.

And so it is in the church. If we would have our children grow up to be active Christians, and strong supporters of the church, they must be trained in youth to love and serve. "It is good for a man that he bear the yoke in his youth."

And this youthful activity in God's service reacts in the development of strong Christian character. The effort to win souls leads the individual into closer and still closer fellowship with Jesus Christ. It leads away from the petty frivolities that occupy such a large place in the minds of young people, and focuses their attention on things of eternal worth.

The librarian of the public library at Washington, D. C., tells us that the war has caused books on art, whist, amusements, etc., formerly so popular with women's clubs, to give place to books on nursing, knitting, and kindred subjects. Just so will the warfare against sin, and their efforts to do good, lead our young people to choose the books and associations that are worth while. The War Savings Stamp plan was educational as well as financial. Of greater importance, perhaps, than raising money, in the minds of national leaders, was the development of patriotism in the hearts of the rising generation.

This great idea of the salvation of our young people through service is very forcibly expressed in "The Desire of Ages." "It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. The light which was glowing in their own hearts when Jesus spoke to them, 'Thy sins be forgiven thee,' they might have kept alive by helping those in need. The restless energy that is so often a source of danger to the young, might be directed into channels through which it would flow out in streams of blessing."

#### Our Second Line of Defense

God has given the Advent people a great work to do, in giving the message to every nation, kindred, tongue, and people. Our first-line trenches are widely extended in fields afar. To support that line with food, clothing, and munitions of war is a large undertaking. But we must not forget that other great task of enlisting and training the raw recruits for the conflict. As Miss Slattery has said, "Not only to France, to Belgium, and to Britain, but to America also, childhood and youth are the second line of defense. To strengthen that line, to equip it for future duty, to train it for future victory, is a more colossal task than the strengthening, equipping, and training of those who constitute the first line."

How true also of the church! It is to

the boys and girls in our churches that we must look for recruits for the gospel work. Upon the instruction and ideals in our homes, and upon the sympathy and leadership in our churches, will depend, to a large extent, the salvation of these young people and their fitness for the battle front.

#### Universal Missionary Training

Much is being said in America today about universal military training. It may be consistent for the governments of this world to give all their young men military training; but it is not only consistent, but absolutely necessary, that the remnant church should institute universal missionary training for all her young men and young women. It is necessary for the finishing of the work, and it is necessary for the salvation of our youth.

It is for the accomplishment of this universal missionary training that the Missionary Volunteer Department is organized. Like the boy Jesus, we want all our young people to be about their Father's business. Societies should be organized wherever there are young people. Young people should be actively engaged in carrying out the various activities of our organization,—the Morning Watch, the Reading Courses, the Standard of Attainment, and various kinds of missionary work.

A goal has been set for the Missionary Volunteers of North America. This has been apportioned to union conferences, and by union Missionary Volunteer secretaries to local conferences. The conference secretary in turn has passed it along to the various societies and isolated members. What shall our 1919 record be? What the young people answer will depend quite largely on the support and encouragement received from the church.

May God help our ministers, teachers, church officers, adult church members, and parents to take such an active and sympathetic interest in our children and youth that the year 1919 may witness a mighty forward movement of our Missionary Volunteer army.

M. E. KERN.

## Appointments and Notices

### READING FOR THE NEW YEAR

As always, the Watchman Magazine brings the most of its power to bear upon the spiritual side of life—the personal relations of men with their God. In its January pages you come face to face with

#### The Evangelist.

The purpose of God to keep in close touch with his people, from the fall to the restoration, is revealed in "A Relic of Eden," by George B. Thompson.

From a fresh viewpoint of logic, the insidious errors of that reborn heathen cult, evolution, are refuted by Benjamin G. Wilkinson in "Did Creation Take Millions of Years?"

#### The Pastor

Gently but insistently, the question is put to every reader by Meade MacGuire, "Do You Pray?" And this is but the first of a series of questions.

#### The Teacher

Three important but different series appear in the January number. The Simple Truth, which began in November, this month presents "Christ Lives in Us." "Studies in the Revelation," by William E. Videto, will run through the year. Simply but forcefully, the writer presents this great series, the first number being upon the seven churches. "In the Interpreter's House," by Floyd Bralliar, begins this month a series of nature talks that will inform, charm, and inspire our readers, young and old, throughout the year.

#### The Mother

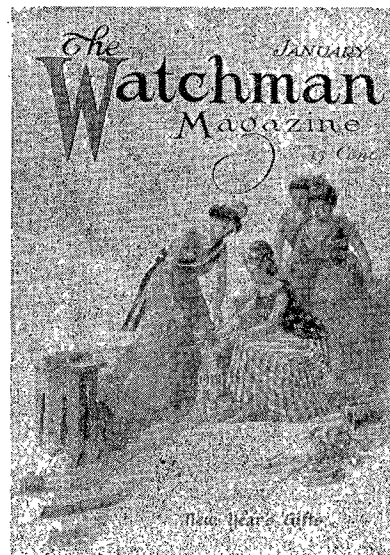
Do you ever go about the humdrum duties of the day, "smiling grimly as you scrape the frying pan"? There is inspiration in the "Morning Watch," as Agnes Lewis Caviness tells of one mother's experience, in "These Be the Potters."

#### The Temperance Worker

Dr. D. H. Kress never wrote more convincingly than in his article, "How to Make Prohibition Safe,"—a message for you and your neighbors.

#### The Missionary

"In perils in the city, in perils in the wilderness, in perils in the sea," wrote the great



missionary to the Gentiles; and we are reminded of his words in the account of a missionary's experience, in "The Porto Rico Earthquake," by William Steele.

Space fails us to tell of half the good things in the January Watchman Magazine. You will not only follow with us the usual "Outlook Department," but will welcome a new feature on page 80, "The News Interpreted." And you will be charmed with a unique departure in the illustrating of the magazine. Order through your tract society.

### PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Elder B. H. Palmer, Spur, Minn., desires literature for both children and adults, in German, Scandinavian, Bohemian, and English.

Margaret E. Merkle, R. F. D. No. 4, Lowville, N. Y. Especially Instructor, Liberty, Signs of the Times, Review and Herald, and tracts.

### REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

"Please unite with me in prayer for the conversion and healing of my sister and grandfather," is the request from a Washington sister.

An anxious mother writes from Oregon asking us to pray that her daughter may be perfectly resigned to the will of God, if it be that she be healed, or if it be that she be laid to rest.



WASHINGTON, D. C., DECEMBER 19, 1918

EDITOR FRANCIS MCLELLAN WILCOX

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W. A. SPICER G. B. THOMPSON L. L. CAVINESSSPECIAL CONTRIBUTORS  
A. G. DANIELLS I. H. EVANS W. W. PRESBOTT

We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not personally solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

DR. R. S. INGERSOLL, medical superintendent of the Madison (Wis.) Sanitarium, spent several days in Washington last week, visiting our various institutions.

ELDER W. T. KNOX left Washington on December 9 for the Pacific Coast. The itinerary planned for him will require his absence from the office until about the twentieth of January.

ELDER AND MRS. L. L. HUTCHINSON, of the Arizona Conference, have responded to the call to go to Hawaii, and sailed from San Francisco December 5, on the steamship "Nanking." Elder Hutchinson takes the superintendency of the Hawaiian Mission.

A TELEGRAM from Elder C. N. Sanders announces the death of Elder J. A. Morrow, at New Orleans, La., December 7, of influenza and other complications. Particulars will be given later. Brother Morrow has been a faithful worker in this cause, and we deeply regret that he has been obliged to lay down his burdens. We extend to the sorrowing ones our sincere sympathy.

We desire to call special attention to the Missionary Volunteer program published in this number. Our conference workers and church officers should seek to make this program an interesting Sabbath service, a service which will speak to the hearts of our young people. This can be done by a little forethought and study on the part of those directly responsible for the service. Let us earnestly labor to this end.

It is hardly necessary to direct the attention of the reader to the two-page announcement regarding the REVIEW published on pages 8 and 9 of this number. All will be pleased, we are sure, to know that we are to have a larger paper. This is demanded by the growing movement with which we are connected. It also affords an additional reason why the REVIEW should be placed in the home of every Seventh-day Adventist. Let us strive for the accomplishment of this purpose for 1919.

MR. AND MRS. W. A. SCHARFFENBERG, formerly of the Washington Missionary College, sailed from Seattle, December 8. Brother and Sister Scharffenberg go to China to learn the language and take up mission work.

MISS DOROTHY WHEELER, of the West Michigan Conference, answered the call to Shanghai, China, and sailed from San Francisco, December 5. Sister Wheeler will take up stenographic work in the Shanghai office.

It is to be regretted that the influenza epidemic is recurring in many places throughout the country. We understand that in some sections general quarantine against the disease is still operative. Several of our brethren have written in desiring help and instruction in the treatment of the disease. We refer all such to the tract entitled "Spanish Influenza," which has been published by the Medical Department of the General Conference, Takoma Park, D. C. This may be secured free by inclosing the necessary postage.

### THE GENERAL CONFERENCE HOME MISSIONARY CONVENTION

A VERY successful Home Missionary convention was held in the Seventh-day Adventist church in College View, Nebr., beginning November 25 and lasting until noon of the 29th. Fully eighty delegates were present, representing every part of this country.

The Central Union Conference had made arrangements for the entertainment of the delegates, and a warm welcome was extended to all who attended. In return the delegates freely expressed their appreciation of the courtesies shown them by the Central Union Conference officials.

Monday evening Elder A. G. Daniells called the delegates together, and some preliminary steps were taken in preparation for four days of intensive work. Elder L. H. Christian was chosen chairman of the convention, with H. H. Hall as secretary and J. W. Mace as assistant. The program, as arranged by the Department at Washington, D. C., with some twenty-six different speakers, was fully carried out, and in the consideration of the various topics some excellent suggestions were presented.

As the convention proceeded from session to session, special committees were chosen to frame resolutions covering every phase of the department work. The general features of the organization of this important line of work were not changed to any extent. The talks and papers, as well as the discussions, which were spirited at times, served to throw light on the organization of the great work that is now being, and has been, carried forward since the organization of the Home Missionary work more than five years ago.

The Home Missionary secretaries were especially pleased to have present a number of union and local conference presidents, and it was an encouragement to see these men and the General Conference officials get behind this work. The great objective of this important gathering, as clearly set forth in the following statement, was constantly kept before the convention:

"The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with

the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his intrusted ability, to the saving of souls. Christ requires that every one who would be called by his name, should make his work the first and highest consideration, and disinterestedly co-operate with heavenly intelligences in saving the perishing, for whom Christ has died."—Mrs. E. G. White.

While the records show that more than 17,000,000 copies of *Present Truth* have been circulated the past five years, and 53,000,000 pages of the *Signs* weekly the past year, and that there has been increased activity in all lines of missionary endeavor, nearly 4,000 souls having been won to the message, it was deeply felt and earnestly urged that ten times as much might have been accomplished if all our church members had been fully instructed and set to work.

Elder L. H. Christian was chosen to take the secretaryship of this department, and Brother W. L. Adams to take charge of the western part of the field, while the writer will have charge of the eastern part, or all the territory east of the Mississippi River. This will give the entire field much better supervision.

This convention marked another milestone in the finishing of the work. It is the sign of all signs that we are nearing home. We are told by the servant of God that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers." This convention set in operation anew forces that will organize to carry quickly to all the world a knowledge of Christ's soon return, and what it means to be ready to meet him. Now is the time for every believer to inquire of the Lord, What wilt thou have me to do? A faithful performance of every assigned task, as well as an improvement of every opportunity, will greatly hasten the finishing of the work. Soon the "well done" will be spoken. F. W. PAAP.

### AN INTERESTING BOOK

ONE of the most readable and helpful books ever printed is "The Hand That Intervenes." It is a storybook, a real storybook, one that every member of the family will read, and that with the greatest spiritual profit. Here we have, not a single story of men, women, and children and of what befell them, but many such stories, every one of absorbing interest. This is the book in its parts; and then considered as a whole we have one story, a story in many parts, telling of God's care for his children, and of the wonderful deliverances brought to them in so many places and in such a variety of ways that we just naturally think of the text that says: "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.

It is a book we should all read, both parents and children, and there is no better book to lend to our neighbors. Of course it doesn't say much about the doctrines peculiar to us as a people, but it will open the way for such literature. Indeed, the book is invaluable, not only for strengthening our own faith in God, but as a means of opening doors and hearts to the whole message of present truth. By all means read, and get others to read, "The Hand That Intervenes." C. F. BOLLMAN.