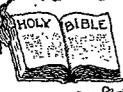


The Advent Review and Sabbath Herald



Vol. 96

Takoma Park Station, Washington, D. C., Thursday, January 9, 1919

No. 2

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

AND TO THE ESTABLISHED

TO BE SAVED FREELY BY HIS GRACE

I
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PRESIDENT WILSON

Who Heads American Delegation at the Peace Conference

Precautions Against Influenza, and Points on Nursing It

WITH influenza still prevalent in many parts of the country and reappearing in a number of places where it was supposed to have subsided, the medical authorities are still giving out precautions and instructions for the guidance of the public, to avoid as much as possible the further spread of the disease. With the serious results already seen from this plague, as many call it, and with the importance of having at hand all possible helpful information, it may be well to give the following, taken from the "Weekly Bulletin of the Department of Health, City of New York:"

"PRECAUTIONS AGAINST INFLUENZA FOR VOLUNTEER WORKERS"

"1. Do not volunteer for service with patients in hospitals or homes unless you are in good health and are over twenty-one years old.

"2. Wear a wash dress. Cover clothing with an over-all apron when attending sick patients. When removing this apron always fold it with exposed side in. Have a clean apron each day if possible.

"3. Wear a mask over your nose and mouth when caring for patients. Gauze masks should be changed when they are wet or soiled. Keep soiled masks in a paper bag and disinfect by boiling three to five minutes. Paper masks, which are preferable, can be made of one half of a paper handkerchief folded crosswise over a piece of tape, the ends of the tape passed above the ears and tied at the back of the head. Keep discarded masks in paper bag and burn.

"4. Keep your finger nails cut close. After attending to patient, always scrub your hands with soap and hot water, using nailbrush if possible. Always scrub hands before eating. Keep fingers away from face and mouth as much as possible, as they are the most likely carriers of infection.

"5. When caring for patients, instruct them to be very careful to turn the head when sneezing and coughing, and cover mouth and nose with handkerchief. Also be very careful of expectoration, as this is the source of infection.

"6. Keep your teeth and mouth clean, and gargle two or three times a day with antiseptic alkaline solution or salt and water (one teaspoon to one pint).

"7. Keep yourself in good condition by taking your meals regularly, getting proper sleep, keeping out in the fresh air as much as possible, and avoiding crowds. Keep bowels regular and avoid worry. There is no need to be afraid of infection, if you take these precautions.

"8. If you should get a cold or cough or feel ill with headache, chills, nausea, pain in back and limbs, and fever, report by telephone to the office where you registered and go at once to bed, getting immediate advice from a doctor.

"IMPORTANT POINTS IN NURSING INFLUENZA CASES"

"I. Protection of Nurse"

- "1. Wear wash dress.
- "2. One clean gown or apron daily carried in small linen or paper bag.
- "3. Mask — one half of a paper napkin or paper towel, folded once, over tape which is carried above ears and tied at

back of head. Fresh mask for each visit.

"4. Instruct patient when sneezing or coughing to turn head away from nurse or attendant and cover nose and mouth with handkerchief.

"5. For disinfecting hands — scrub with soap and water (hot if possible).

"6. On returning from calls use mouth wash.

"II. Essentials in Care of the Patient"

"1. Take temperature, pulse, and respiration. When possible give cleansing bath and full general care on first visit, repeating as the pressure of work allows. Make patient comfortable on all visits.

"2. Frequent cleansing of mouth very essential, also gargle.

"3. Attention to daily evacuation of bowels (castor oil for children; for adults, enema or salts).

"4. Provide for plenty of regular nourishing food. Liquid or soft diet. The following is advised — milk, cream, broths, gruels, soft eggs, toast or crackers with jelly or jam, stewed fruit, cooked cereals, rice, etc. Avoid beef extracts where there is any suspicion of kidney complication.

"5. Provide for regular supply of drinking water. At least six glasses in twenty-four hours.

"6. Provide for continuous supply of fresh air and as much sunlight as possible — avoiding drafts.

"7. Patient to be kept comfortably warm and strictly confined to bed if possible. Apply heat to feet. If patient has to get up to go to lavatory, provide warm wrap, stockings, etc.

"8. Convalescent patients to be required to remain in bed at least forty-eight hours after temperature is normal. Four to five days is more advisable.

"III. Prevention of Contagion in the Home"

"1. Isolate patient from rest of family.

"2. Instruct family to avoid all unnecessary contact with patient, such as kissing, shaking hands, etc.

"3. Instruct every one to cover nose and mouth when sneezing or coughing.

"4. Provide patient with good supply of mouth wipes — either paper or gauze squares; also toilet paper or old linen to receive sputum, and paper bag in which to dispose of same. Bags and contents to be burned.

"5. Patient's dishes to be boiled. Toilet articles to be kept separate.

"6. Soiled linen to be covered at once with cold water, put on to boil, and boiled at least ten minutes.

"7. Toilet basin or bath used by sick or convalescent patients to be scrubbed at once and scalded if possible. Door knobs, faucets, or other articles handled by patient should be scrubbed.

"8. Any member of family having following symptoms to be isolated at once and confined to bed: pain in front of head, pain in back, chill, tightness in chest, vomiting, and general weakness.

"9. Responsible person to be instructed to call doctor or nurse attending case, if patient's breathing becomes rapid and difficult, or sputum is pinkish or red in color."

A leaflet on the treatment of influenza, prepared by Dr. H. W. Miller, medical superintendent of the Washington (D. C.) Sanitarium, may be obtained free by addressing, with postage, General Conference Medical Department, Takoma Park, D. C.

* * *

PAPERING THE HOUSE WITH "REVIEWS"

[As a rule, we believe better use can be made of our denominational papers than pasting them on the walls. The following incident, however, shows the good the Lord worked out of the "Review" when it became necessary to use it in this way to keep out the cold of winter.—Editor.]

RECENTLY, as I was reading an article in the REVIEW regarding the experiences of the pioneers in the early days of this message, my mind went back to the first time that Elder James White came to Michigan, in 1853. About this time mother began to keep the Sabbath.

Father was away in California, looking for gold, and finally came back without any. Our family then moved to Ingham County, Michigan, as poor as the poorest. But frequently mother would go without a part of her food in order to get money to send for the REVIEW. Father was not then an Adventist.

We were so poor that we moved often, renting different farms here and there. Each time we moved into an old house mother would take her old REVIEWS and paper up the cracks in the walls. She was always particular to put up some good article when she could.

Years after this mother was at a camp-meeting, and heard a woman who was relating her experience in a testimony meeting say that the first she knew of the Sabbath truth was when she moved into an old house in Ingham County, Michigan, where some Adventists had been living, and found the walls papered with REVIEWS. Mother made her acquaintance later, and sure enough, she had moved into a house we had vacated, and in this way learned of the message.

H. F. STATES.

The Advent Review and Sabbath Herald

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

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The Advent REVIEW AND Sabbath HERALD



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

VOL. 96

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 9, 1919

No. 2

Providential Deliverance

IN mercies and deliverances, where perhaps the worldling sees only good fortune, a happy chance, the believer recognizes a providential hand, and gives thanks to God. The prophet Isaiah (in the language of the Revised Version of Isaiah 65: 11) rebuked those who in ancient times regarded the god of fortune, or chance:

"Ye that forsake Jehovah, that forget my holy mountain, that prepare a table for Fortune [Gad, the ancient god of chance], and that fill up mingled wine unto Destiny."

What a failure to honor God it would be, should the Lord send an angel from heaven to clear the way for a child of God, or to bring about some favoring condition or deliverance, and that child of his fail to see his hand, and take it all as a mere working of chance!

A Story from South Africa

The story of South African missions gives one incident showing how in a thing most trivial in itself, God's providence was revealed and recognized to his glory. In 1827 Barnabas Shaw, a Wesleyan missionary, accompanied by a Mr. Munting and a native, were traveling across barren regions in northwestern Cape Colony. The party became bewildered and lost, and were without water. Mr. Shaw says:

"It was a trying season, and in this dilemma I opened my Bible, and read the account of Hagar in the wilderness. This seemed to encourage us to trust in divine Providence, and we had not proceeded far when I discovered several bullocks at a distance. Our hopes were now raised, and we ascended the top of a hill, hallooing as loud as we were able, and waving our hats, but there was no person to answer us, and, to our great sorrow, the oxen disappeared, and we saw them no more.

"This circumstance greatly depressed us, and the wilderness became more solitary than before. While thus dejected, I again saw some distant objects, which proved to be a flock of sheep and goats. By this time my strength had completely failed, and I fell to the ground faint and helpless. My African boy, William, was also quite exhausted. Mr. M., being the strongest, pushed forward till he came up with a Hottentot in charge of the flock, who informed him that the farmer's house we were seeking was at no great distance.

"The man went at once to inform his master of his discovery, and the kind-hearted Boer, Mr. Engelbrecht, sent horses to convey us to his place, and we were thus mercifully delivered from our perilous position. When we reached the farmer's place, he exclaimed, 'It is the Lord who has wonderfully delivered you this day. In the morning when I arose, it was my intention to send my sheep to the northward, but the Hottentot had taken them away to the southward. I therefore reserved my orders for tomorrow. But had the sheep been sent to the north, instead of the direction in which you found them, nothing could have saved you from perishing, as you were going into a country where there is no water, and which is destitute of inhabitants. The Lord kept me asleep half an hour longer than usual this morning to save your lives.' On hearing this, Mr. M. cried out, 'The Lord has delivered us!' and engaged as long as he lived in the world to keep the eighth of January as a day of thanksgiving to God, and surely I may sing with the poet,

"Through hidden dangers, toils, and death,
He gently cleared my way."

— *The Missionary World Encyclopedia*, p. 362.

Happier and truer far the simple faith of the Dutch farmer who recognized God's providence overturning his own plan for the day, than the attitude of mind that shuts God and his angels and his divine providence away from human affairs, unless it be in the great experiences.

W. A. S.

* * *

The World Outlook

ANOTHER year has passed. A new year lies before us. What outlook does it present? What possibilities are wrapped up in the twelve months to come? What will the unfolding of the three hundred sixty-five days bring to the nations of men? to the readers of this paper?

Springing hope in the hearts of thousands places the new year in a roseate setting. Others, judging the future by the past, and appreciating the complexity of the situation, peer into the unknown with questioning and foreboding.

The world has just emerged from four years of devastating warfare. Never in the history of mankind has there been a war fraught with such colossal losses and such terrible suffering. According to conservative estimates, more than twenty million men, the flower of earth's young manhood, have been cut down in death, or through wounds and sickness have been brought to a state of physical disability for the remainder of their lives. More than two hundred billion dollars have been expended in shot and shell and for general war establishment, equipment, and operation. Thousands of wives have been widowed and thousands of children orphaned. Some of the fairest and most fertile portions of the earth have been desolated. Cities have been wiped out. Treasures of art have been plundered. Rare architecture has been disfigured and ruined. No amount of reparation or indemnity will be able to place the world back where it was four years ago.

And what has been accomplished? In the political world stable governments have been swept aside. The iron rule of autocratic empires has been broken. Kings and emperors have been driven from their thrones. It is hoped that from these revolutionary changes greater liberties will accrue to the nations of men. If this shall result,— if all mankind, including hereditary rulers, shall learn that kings do not rule by the authority of divine right; that might does not make right; that it will be wiser and better in the future to settle international differences by arbitration rather than by the sword; if the way shall be opened for the gospel message to go more freely to earth's remotest bounds, and men and women of every nation shall be accorded the free choice of religious expression,— if this shall result, then indeed the world will not have passed through its baptism of blood wholly in vain.

But these results are not assured. The world stands today in an expectant and hopeful attitude. Great interest centers in the peace conference soon to assemble in Versailles. Never in the history of the world have the representatives of the nations been confronted with such problems as will confront those gathered around that peace table. Harassing, age-long questions which have proved to be bones of contention between the nations for years, will come in for settlement. Issues growing out of this great war must be decided. The territorial status of the new nations which have emerged must be determined. The rehabilitation of the Jewish state, to which the British ministry has pledged

itself; the future of the Ottoman Empire; the control of the Bosphorus; the indemnities to be assessed upon the Central Empires; the disposition of the German navy and of the German colonial possessions, must be decided upon; and the one question in the minds of thousands paramount to all others is, What measures shall be adopted for the stabilization of world peace in the future?

Surely, if the rulers of men ever needed the prayers of Christian believers, and if the injunction of the apostle to pray for those in authority should ever be heeded, it is now. The national representatives gathering in France for the peace conference are men of high ideals. We believe that so far as it is possible for human nature to deal wisely and justly with world problems, these men will seek a wise solution of the questions before them. But it must be recognized that, after all, the nations are composed of selfish men and women, and the selfishness of the human



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SECRETARY OF STATE LANSING
 American Peace Delegate



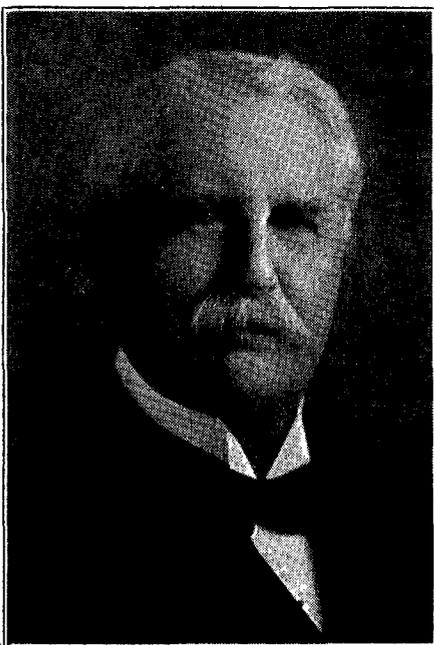
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 American Peace Delegate

heart is the primary cause of the strife and contention which exist in the world. And just as long as sin exists this evil human nature will seek avenues of expression.

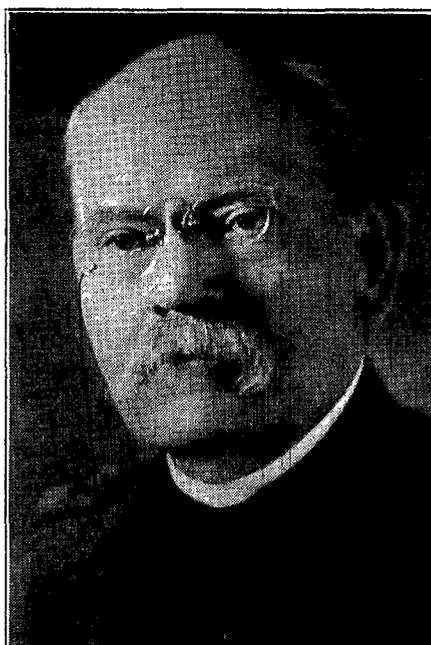
The perplexities of the future will by no means be eliminated, even if international warfare is forever held in abeyance, which of course is not possible. Strife and contention by no means spring wholly from racial differences or animosities. Class distinction and rivalries are found in every nation. They are responsible today for the anarchy which prevails in Russia, Austria, and in a varying degree in Germany, preventing the establishment of stable representative governments in these territories. They are responsible for the industrial strife which exists everywhere. And it is from the internal troubles resulting from class rivalries that the governments of earth have as much to fear in the immediate future as from international complications.

Disorderly elements which have been held in check during the last few years through patriotic ardor or appeal, now that the war is over, will assert themselves in new force. Trade competition will increase. The poor will continue to be obliged to fight for existence. The rich will continue to hoard their accumulated store. And these conditions, instead of growing better, will continually grow worse.

The student of prophecy must recognize that we are living among the perils of the last days. Stable governments in every land will be seriously threatened. The evil philosophy of Bolshevism, so-called, will become a menace to every civilized state. The integrity of the church will be threat-



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ened by the subtle philosophies of infidelity and atheism. Society will be honeycombed by the evil principles of excess and license.

The future will prove occasion for supreme heroism on the part of every man who loves the right. The child of God, as he witnesses evil men and seducers waxing worse and worse, must take on new purpose to stand in the strength of truth and in the righteousness of Christ Jesus against the evils now threatening the world, the church, and society. He must stand to the extent of his influence a representative of heaven, a sentinel giving the warning against the approach of evil. He cannot ally himself organically or sympa-

Church Discipline

THE discipline of its members is the most delicate work the church is called upon to do. Those who have successfully disciplined themselves and their own children, are best qualified to take part in this work. Among the qualifications of elders is this,—he must be “one that ruleth well his own house, having his children in subjection with all gravity.” 1 Tim. 3:4. This lies at the foundation of all church discipline. Those who have been brought up under wholesome discipline from childhood will rarely, if ever, need it when they become members of the church.

“The order and prosperity of the kingdom depended upon the good order of the church. And the prosperity, harmony, and order of the church depended upon the good order and thorough discipline of families. God punishes the unfaithfulness of parents, to whom he has intrusted the duty of maintaining the principles of parental government, which lie at the foundation of church discipline and the prosperity of the nation.”—*Testimonies for the Church,* Vol. III, p. 294.

Disfellowship

Some have sought to make it appear that separating members from the church is wrong. They label it popery. But we should not fail to do our duty in this respect because some one who perhaps needs discipline does

not see light in it. Both the Holy Scriptures and the Testimonies teach that it is sometimes the duty of the church to withdraw the hand of fellowship from members.

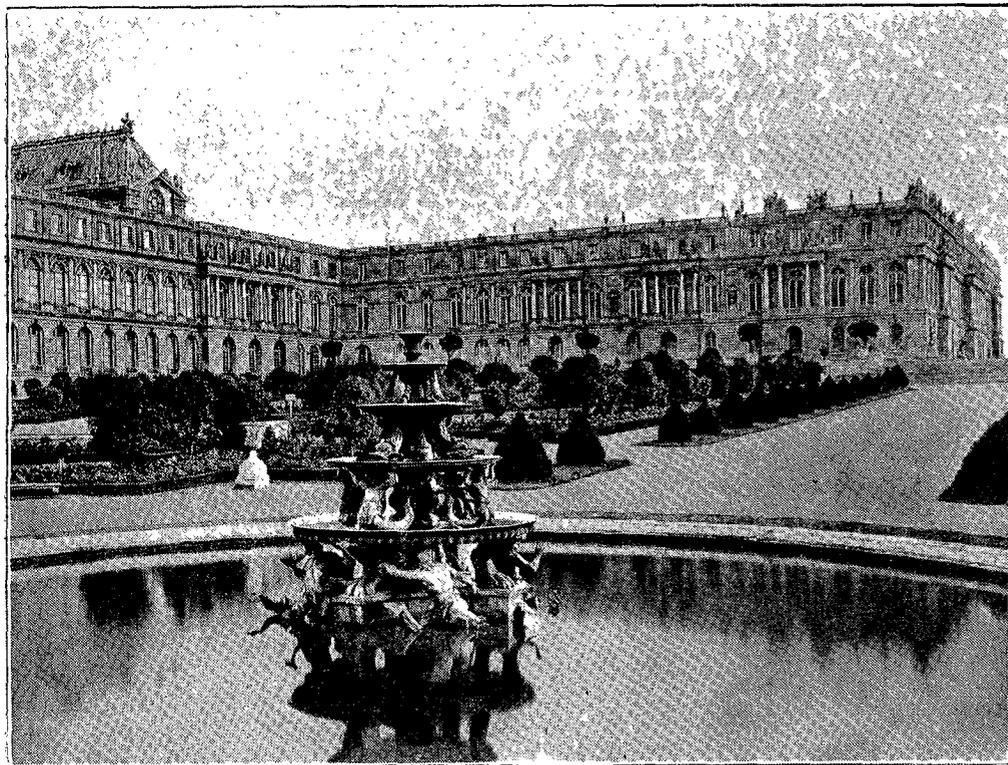
“Christ has plainly taught that those who persist in open sin must be separated from the church; but he has not committed to us the work of judging character and motive.”—*Christ's Object Lessons,* p. 71.

Labor for the Erring

The Saviour has given very clear and explicit instruction to his church concerning the method of procedure when it is necessary to discipline a member of the church family. He says:

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” Matt. 18: 15-18.

Notice: If the offense is between you and some brother, you are to go and tell *him*. He is the first one to be talked to about the matter. Only two will know anything about the difficulty up to this point, and if both have the spirit of the Master, two is all



MEETING PLACE OF PEACE DELEGATES AT VERSAILLES

thetically with any disorganizing, disintegrating element. In these days of excess he must stand for conservatism in government, in Christian faith and morals, in social ethics.

Particularly do we who believe in the near coming of the Lord need to recommend by a well-ordered life and godly conversation the holy religion we profess. While we recognize that the tendency around us is downward and that the nations of men cannot be saved from taking the final steps in apostasy against God and in opposition to his truth, we must also recognize that it is possible to save from the wreck of nations and of the world, individual men and women. And for the salvation of the individual we should earnestly and zealously labor. Thousands are anxious to know the meaning of events now taking place in the world. God has given us, in his mercy and in his providence, an understanding of their meaning. We possess this knowledge, not because of our righteousness, nor because we are wiser than other men, but because God in his mercy has committed to us this ministry. And he holds us responsible for the ministry committed to us. Every believer should consider himself a watchman, standing ready to herald the message of his Lord. In this will be our safety as the perils of the last days thicken around us.

F. M. W.

that ever will know anything about it. Notice how emphatic this is made—"between thee and him alone." There is no backbiting or tattling, no telling Brother Blank and Sister Blank what you have heard and what the brother has done to you. Here is where we often fail. Before going to the one against whom we feel aggrieved, we go and tell somebody else. Sometimes we tell several, and spread the matter all over the neighborhood; for when we tell somebody else, he usually follows our example and tells some one else also, and this person takes the same course, and so the difficulty is magnified and peddled from home to home. All this before the person involved has been asked to explain. Often when the facts are finally ascertained, there is nothing to it, except perhaps some slight misunderstanding. And after we have been thus imprudent, nothing can restore the former conditions. It is too late; the falsehood has been spread and can never be recalled. But if the Saviour's instruction had been followed, all this evil would have been avoided, and sincere souls would have been saved some grievous trials.

But if, when we see him alone, the one whom we think has done us an injury will not hear us, then we are to take "one or two more." If we do this, only three, or possibly four, will ever hear anything about the trouble. When we follow the instruction the Lord has given us, all church difficulties will be kept within a very small circle.

If this were always done, many souls who have otherwise been placed in great trial would be saved, and church trials, which are often a reproach to the cause, would be avoided.

If the offending brother still refuses to be reconciled, our next step is to bring the matter before the church. And of course, if we follow the instruction of the Lord in this matter from the beginning to the end, the action taken by the church on earth will be approved in heaven.

* * *

The Verity of Prayer

"I AM not speaking by the book. I have read almost nothing on the subject of prayer, but I have tested it and tried it and experienced it, and I know what I am talking about. The older I grow, the less disposed I am to be dogmatic. The more I delve into the law of scientific research, the less I am inclined to say I know about anything in heaven and earth. But this I do know: God does hear prayer, and answers it. God does guide those who seek his guidance and in ways which are absolutely unmistakable. About the value and the efficacy and the power of prayer I dare to say I am sure beyond and conflict. Once become a master of prayer, as the Master wants you to be, you face life a gentleman and a friend; you walk through life surrounded as in an atmosphere with the power of Almighty God; you are daily and hourly conscious of the presence of God; no difficulty can reach you which is not immediately solved by the wisdom of God."—*Dr. William C. Sturgis.*

Peo of the Solomons

THREE years and a half ago Peo (pronounced Pay-o) was the untaught son of a head-hunting chief of the Solomon Islands. Today he comes to the Australasian Union Conference session to make his appeal for help for his own people—an appeal that he can make in fair English.

Said Elder C. H. Watson, president of the conference:

"When I heard Peo read from the English Bible the message of Revelation 14, beginning, 'I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,' it thrilled my soul with the desire to send help into that field where head-hunters are begging us to send them the light."

Does not even the mute appeal of Peo's picture put the same longing into your heart? It is a wonderful story that our missionaries—Brethren G. F. Jones and D. Nicholson and their wives—brought us from the wild Solomons.

Four years ago, at the time of the Australasian session, Elder Jones was not present. He and Sister Jones were just landing among wild men who might easily have taken their lives. Now they come reporting eleven baptized Solomon Islanders, and more than a thousand, at nine different stations and outstations, who have placed themselves under instruction, and who drop their work on the Sabbath day in order to attend our services.

"There are many more like Peo," said Sister Jones. "His father, a chief, is not often at the meetings; he is old, and not always able to get out; and another tribe made a raid upon his people, and smashed many of their canoes."

Peo's ears are pierced, and the lobes hang far down—a reminder of the days of his sav-

agery. But those ears have heard the joyful sound; and with only three and a half years of experience separating him from the darkness of bloodthirsty heathenism, he is already counted as a truly converted teacher and helper in the work of winning the islanders to Christ.

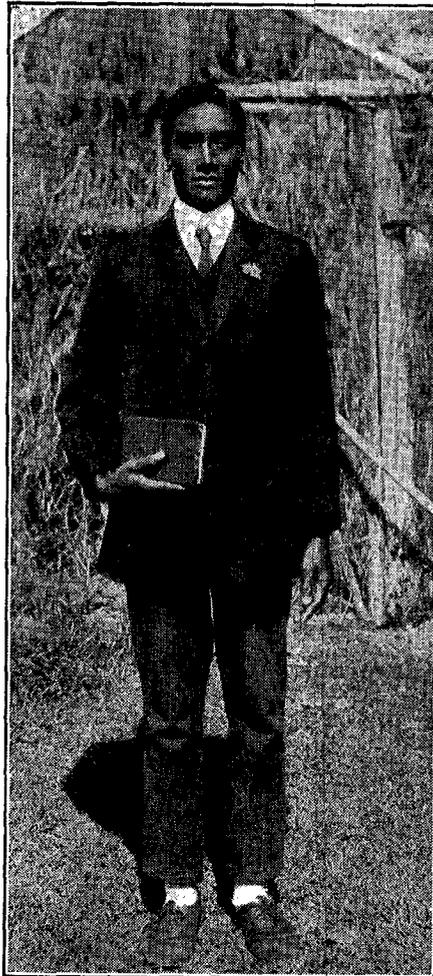
These thousand and more souls leaning toward the light in the Solomons truly appeal to our hearts to send more workers into those wilds. W. A. S.

* * *

"PAULINIUS, when he was told that the Goths had sacked Nola and plundered him of all he had, lifted up his eyes to heaven, and said: 'Lord, thou knowest where I have laid up my treasure.'"

* * *

PEACE is the product of thoughtfulness, of reason, of self-control.—*H. W. Wilbur.*



PEO

A Baptized Solomon Island Teacher

Bolshevism, or Russian Radical Socialism

THE announcement, as yet unconfirmed at this writing (December 29), that the Ebert government in Germany has been overthrown and that Dr. Liebknecht is expected to be prominent in the organization of the new cabinet, makes a consideration of Bolshevism, toward which Dr. Liebknecht seems to lean, very timely at the present moment.

Students of Biblical prophecy are alert to the political and social changes taking place in the world, inasmuch as these changes may be, and in many cases are, clear signs of the time in this world's history in which we are living. We believe that the imminent second advent of our Lord Jesus Christ is the only final solution of the many political and social problems which have long vexed the world. However, we must be interested in every attempt to improve here and now the present unsatisfactory conditions in human society.

One of the greatest causes of human misery is the oppression of the poor by the rich. According to the Scriptures, this oppression and the resentment of the poor against the rich because of it, are to increase rather than decrease. In view of this injustice there comes to the rich the exhortation,

"Weep and howl for your miseries that are coming upon you. . . . Ye have laid up your treasure in the last days. . . . Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter." James 5: 1-5, A. R. V.

The world has just been through a day of slaughter such as has not been seen perhaps since time began, and it is our positive conviction that we are now in the last days. We are not surprised, therefore, to find that the last half century has marked the period of greatest capitalistic development, and that even during the war many men have made fortunes for themselves.

Simultaneously with this recent development of capitalism, there has sprung up a politico-industrial philosophy known as Socialism, whose fundamental tenet is that the capitalistic organization of society is in itself wrong. Socialists therefore claim that instead of merely trying to provide protection for the poor against unjust exploitation by the rich, the whole industrial system as now organized should be done away with. Socialists differ among themselves as to the methods to be employed in changing the present system, and the detailed working out of the system which is to take its place.

Their Philosophy

The Bolsheviki, of whom we hear so much and know so little, are Socialists. In their philosophy, capitalists are to be eliminated; in this they stand with all Socialists. But the Bolsheviki go farther and advocate the theory framed by Leon Trotzky (the present foreign minister of Russia) at the time of the Russian Revolution of 1905,—“immediate transition from absolutism to a Socialistic order.”

“Trotzky's own political line was the revolution—a violent uprising of the masses, headed by organized labor, forcibly to overthrow bureaucracy and establish democratic freedom.”—*Biographical notes in "Our Revolution," by Leon Trotzky, p. 9.*

Socialists of a less radical type, on the other hand, look to increasing government ownership as a gradual transition to a completely Socialistic state.

Let it be clearly understood, however, that Leon Trotzky's Socialism is not national but international.

His is a good type of the “international mind.” He does not think that the working class, which he considers “the only revolutionary power,” has any reason to be patriotic. As he says in the preface to his book, addressed to the German Socialists, “The Bolsheviki and World Peace:”

“Capitalism has expanded beyond the limits of the national state and feels intolerably cramped within its boundaries. The national Great Power must go, and in its place must step the imperialistic World Power. In these historical circumstances the working class, the proletariat, can have no interest in defending the outlived and antiquated national ‘fatherland,’ which has become the main obstacle to economic development. The task of the proletariat is to create a far more powerful fatherland, with far greater power of resistance—the republican *United States of Europe*, as the foundation of the United States of the World.”

In this same book Trotzky gives his explanation of the cause of the war and the proper solution from his standpoint of present world problems, in these two paragraphs:

“The only way in which the proletariat can meet the imperialistic perplexity of capitalism is by opposing to it as a practical program of the day the Socialist organization of world economy.

“War is the method by which capitalism, at the climax of its development, seeks to solve its unsolvable contradictions. To this method the proletariat must oppose its own method, the method of the Social Revolution.”—*Id.*, p. 29.

Bolshevism, being antinational in its tendencies, is violently opposed by all who have national interests at heart. Being a philosophy of economic and political domination by one class of society, the workingmen, it is violently opposed by all other classes. Should it spread through Germany and other neighboring countries and from there throughout the world, it will mean that the war of nations is to be succeeded by a war of classes.

Fear for Results

It is because of the revolutionary character of its doctrines that the spread of Bolshevism is viewed with such concern by the leading statesmen of the Allied Powers. They are frankly fearful of the results which come from the practical working out of this radical type of Socialism, involving, as it does, a violent upheaval of society and the domination of the working class over all other classes. In this very anxiety for the future, which is taking possession of men, we may see a sign of the times; for among the signs given by Christ to his disciples when they asked him concerning the end of the world, was, “Men's hearts failing them for fear, and for looking after those things which are coming on the earth.” Luke 21: 26.

Verily it is a time when, though other men's hearts fail them for fear, we to whom the advent of a soon-coming Saviour is the “blessed hope,” should see in the very perplexity a cause to rejoice and be exceeding glad. In full view of injustice and oppression on every hand, we must heed the words of the apostle's exhortation:

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5: 7, 8.

L. L. C.

* * *

THEN pealed the bells more loud and deep:
“God is not dead; nor doth he sleep!

The wrong shall fail,

The right prevail,

With peace on earth, good will to men!”

—Longfellow.

Need of Earnest Effort

MRS. E. G. WHITE

IN the power of the Spirit, the delegated servants of Christ are to bear witness for their Leader. The yearning desire of the Saviour for the salvation of sinners is to mark all their efforts. The gracious invitation, first given by Christ, is to be taken up by human voices, and sounded throughout the world, "Whosoever will, let him take the water of life freely." Rev. 22:17. The church is to say, "Come." Every power in the church is to be actively engaged on the side of Christ. The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of God. Infidelity and Spiritualism are gaining a strong hold in the world. Shall those to whom great light has been given be cold and faithless now?

Great Perplexities Before Us

We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us. A power from beneath is leading men to war against Heaven. Human beings have confederated with satanic agencies to make void the law of God. The inhabitants of the world are fast becoming as the inhabitants of the world in Noah's day, who were swept away by the flood, and as the inhabitants of Sodom, who were consumed by fire from heaven. The powers of Satan are at work to keep minds diverted from eternal realities. The enemy has arranged matters to suit his own purposes. Worldly business, sports, the fashions of the day,—these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgment. In the broad road that leads to eternal ruin there walks a long procession. The world, filled with violence, reveling, and drunkenness, is converting the church. The law of God, the divine standard of righteousness, is declared to be of no effect.

At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. Their example is to be such that it will have a telling influence for good on those around them. They are to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

Great Earnestness Required

Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. Consecrated workers should go forth into the field clearing the King's highway, and gaining victories in new places. My brother, my sister, is it nothing to you to know that every day souls are going down into the grave unwarned and unsaved, ignorant of their need of eternal life and of the atonement made for them by the Saviour? Is it nothing to you that soon the world is to meet Jehovah over his broken law? Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into the dark places of the earth.

The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. God might have wiped out this foul blot upon creation by sweeping the sinner from the face of the earth. But he "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. Then why are we not more in earnest? Why are so large a number idle? Why are not all who profess to love God, seeking to enlighten their neighbors and their associates, that they may no longer neglect so great salvation?

A Lack of Sympathy

Among professed Christians of today there is a fearful lack of the sympathy that should be felt for souls unsaved. Unless our hearts beat in unison with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for souls, as they that must give an account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls?

The Saviour was an untiring worker. He did not measure his work by hours. His time, his heart, his strength, were given to labor for the benefit of humanity. Entire days were devoted to labor, and entire nights were spent in prayer, that he might be braced to meet the wily foe in all his deceptive working, and fortified to do his work of uplifting and restoring humanity.

The man who loves God does not measure his work by the eight-hour system. He works at all hours, and is never off duty. As he has opportunity, he does good. Everywhere, at all times and in all places, he finds opportunity to work for God. He carries fragrance with him wherever he goes. A wholesome atmosphere surrounds his soul. The beauty of his well-ordered life and godly conversation inspires in others faith and hope and courage.

It is heart missionaries that are needed. Spasmodic efforts will do little good. We must arrest the attention. We must be deeply in earnest.

"Bring the Men Up to the Colors!"

By aggressive warfare, in the midst of opposition, peril, loss, and human suffering, the work of soul-saving is to be carried forward. At a certain battle, when one of the regiments of the attacking force was being beaten back by the hordes of the enemy, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors, but the reply of the ensign was, "Bring the men up to the colors!" This is the work that devolves upon every faithful standard bearer,—to bring the men up to the colors. The Lord calls for whole-heartedness. We all know that the sin of many professed Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard.

From all countries the Macedonian cry is sounding, "Come over and help us." God has opened fields before us, and if human agencies would but co-operate with divine agencies, many, many souls would be won to the truth. But the Lord's professed people have been sleeping over their allotted work, and in many places it remains comparatively untouched. God has sent message after message to arouse our people to do something, and to do it now. But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me." Isa. 6:8.

The Reproach of Indolence

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord.

Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power.

At the same time there will be a power working from beneath. While God's agents of mercy work through consecrated human beings, Satan sets his

agencies in operation, laying under tribute all who will submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and, "Lo, there is Christ." The deep plotting of Satan will reveal itself everywhere, for the purpose of diverting the attention of men and women from present duty. There will be signs and wonders. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that await the people of God.

Work, O work, keeping eternity in view! Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us, and bless us; and cause his face to shine upon us; . . . that thy way may be known upon earth, thy saving health among all nations." Ps. 67:1, 2.—*Testimonies for the Church, Vol. IX, pp. 43-47.*

"Ye Have Killed the People of the Lord"

A. T. ROBINSON

A GREAT rebellion had broken out among some of the leaders in Israel. Korah, Dathan, and Abiram, with a following of "two hundred and fifty princes of the assembly, famous in the congregation, men of renown," had conspired against Moses and Aaron, the Lord's chosen leaders. They charged Moses and Aaron with having taken too much upon themselves, and thus arrogantly addressed them: "All the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

Moses charged Korah and his company with having taken too much upon themselves in speaking against the organization that the Lord had ordained. He proposed that on the morrow the matter should be tested. He commanded Korah, Dathan, Abiram, and the company who had joined them, to take their censers, with fire and incense therein, and appear before the Lord on the morrow; "and it shall be," he said, "that the man whom the Lord doth choose, he shall be holy."

Dathan and Abiram refused to comply with this order of the great leader, saying, "We will not come up: is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? . . . We will not come up."

The Penalty for Rebellion

As Korah and his company, censers in hand, stood in the door of the tabernacle of the congregation, the Lord said to Moses and Aaron, "Separate yourselves from among this congregation, that I may consume them in a moment." Moses then pleaded with God for the lives of the people—that the Lord would not destroy all the people because of the sin of a few leaders. At the further command of God, Moses said to the people, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins."

When this separation had taken place, and Korah, Dathan, and Abiram, with their wives and children, were lined up in front of their tents, Moses said: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all

men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord."

No sooner had Moses finished speaking these words than "the earth opened her mouth, and swallowed them up," with all that had joined in their disaffection! "And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense."

Yet the very next day after this manifestation of divine judgment upon those wicked rebels, vindicating the position of Moses and Aaron as the divinely appointed leaders of Israel, "all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Once more the intercession of Moses and Aaron saved the people from being consumed by the anger of the Lord.

A Lesson for the Church in All Ages

This experience is recorded in the sixteenth chapter of the book of Numbers. When those men apostatized from the ranks of Israel and went to ruin, the leaders were charged with having been the cause of their destruction. Thus it ever has been in the past. Thus it will be until the great controversy between right and wrong shall be ended. The shores of church history are strewn with human wrecks, whose destruction has usually been charged up to the account of the leaders.

This third angel's message movement has proved no exception to the rule in this matter. Some who have occupied positions of trust and responsibility, as did the ancient "men of renown," choosing to walk no more with us, complain of having been "cast out," and are ready, with those who sympathize with them, to charge the leaders with having "killed the people of the Lord." And "because sentence against an evil work is not executed speedily," as in the case of Korah and his company, "therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

Infinitely Better

J. S. WASHBURN

ONE of the most beautiful, homelike pictures in the life of Jesus is that which shows him in the home of his beloved friends, Mary, Martha, and Lazarus, in Bethany. Away from the hatred and the scorning of the Pharisees, and their malicious efforts to entrap him, Jesus found rest and peace in this pleasant home.

Mary, Martha, and Lazarus, apparently, were orphans, and the sisters naturally clung to their brother as the strength and support of the home. But Lazarus was sick, and Jesus was far away. Immediately word was sent to Jesus, "Lord, behold, he whom thou lovest is sick."

Did Jesus instantly hasten to Bethany to heal Lazarus? No; when he, many miles from Bethany, heard that Lazarus was sick, "he abode two days still in the same place where he was." It is evident that he might have gone sooner.

"Our Friend Lazarus Sleepeth"

Finally, to his disciples he said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Then, in answer to their surprised question, he said to them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."

When Jesus came to Bethany, the funeral was over, and Lazarus had already lain in the grave four days. With keen reproach, Martha said to Jesus, "Lord, if thou hadst been here, my brother had not died." Then shortly afterward, Mary came with the same reproachful words, as she fell down in tears at his feet: "Lord, if thou hadst been here, my brother had not died."

"Jesus wept"—the shortest, most pathetic verse in the divine Word.

The wise men among the Jews queried, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

They, too, reproached him for failing to do that which many believed he was able to do, that is, to heal the sick.

Why does Jesus go to the tomb? After apparently failing to show his interest in Lazarus while he was living, why does he direct his steps to the narrow house wherein his dead friend lies?

"Take Ye Away the Stone"

The gentle yet mighty Commander orders, "Take ye away the stone." Martha,—matter-of-fact, faithful Martha,—with renewed reproach, protests, and her thought seems to be: You could have healed him, but you did not. Now he has been dead four days, and by this time his loved form has decayed. Roll not away the stone that hides all that is left of him whom we loved. Let not the last memory to us and to these lookers-on, the last thought, be unpleasant, disagreeable, terrible. If you could not save him while he lived, expose not the loved form going back to the dust, to the inquisitive eyes of neighbor and passer-by.

Yet at Jesus' command, the stone is removed. The white form lies quietly on the cold stone of the sepulcher. After a brief, simple appeal to his Father, Jesus cries with a loud voice, "Lazarus, come forth." The white, still form trembles, quivers, moves, rises, and comes forth. With startled eyes they look upon him. "Remove the grave clothes. Loose him; let him go."

New life thrills through every vein. Lazarus in perfect health! Lazarus has returned from the narrow house, from the tomb, to his loved sisters, to his home, to his blessed, holy, mighty Friend. Who shall say that God's time was not best?

Dear brother, dear sister, whatever your sorrow, your trouble, remember that God's way, God's time, is infinitely better than ours. It is right. Some day we shall understand. Till then, trust him.

Some Things to Remember

M. C. GUILD

If you are ever tempted to despair because of the doubt and unbelief that you see in those about you, that sometimes creeps into the church, and, worst of all, that troubles your own heart, remember the twelve spies.

The ten spies that brought up an evil report concerning the Promised Land, were not to blame for seeing the mammoth giants in the land and the high stone walls that surrounded the cities. But they were at fault because of their lack of faith in the great and mighty God of Israel, who was stronger than all the giants, and was able easily to overthrow the walls of Jericho and to overcome all the obstacles in the way.

Caleb and Joshua saw all that the ten spies saw, but their faith took hold of God, and they said, "If the Lord delight in us, then he will bring us into this land, and give it us." Num. 14:8. Caleb said, "Let us go up at once, and possess it; for we are well able to overcome it." Num. 13:30. God signally honored these men of faith. The multitude of Israel, who united with the ten spies in murmuring and complaining, fell in the wilderness; but the faith of Caleb and

Joshua carried them through into the land of Canaan. It is encouraging to know that, while some turn back in our day, and others murmur and turn against the servants of God, yet there are still Calebs and Joshuas among God's remnant people.

Calebs and Joshuas Needed Today

Men like Caleb and Joshua, who stand firm for the truth, relying on the sure promises of God, will, with all the faithful, enter the Promised Land and see the interior of the heavenly city.

"Cast not away therefore your confidence, which hath great recompense of reward." Heb. 10:35.

If the outlook is dark and gloomy, and you meet with such difficulties that you are tempted to become discouraged, heed the counsel given to ancient Israel: "Remember all the way which the Lord thy God led thee." Deut. 8:2. He who led Israel safely into the land of Canaan by a way that they did not understand, in order that he might prove them, will not fail to lead the remnant of Israel safely home. Our safety lies in following in the footsteps of the Man of Calvary. "Call to remembrance the former days,

in which, after ye were illuminated, ye endured a great fight of afflictions." Heb. 10:32. The Lord, who helped you to endure many afflictions in the past, will help you now and in the days to come. Remember the bright spots in your experience. Remember that,

"The toils of the road will seem nothing
When we get to the end of the way."

If you are unjustly accused, and your motives are misinterpreted and misunderstood, when you are trying to do your best, remember Moses. No man ever had to bear more from murmuring and complaining and false accusation, than he, but he remained true to God. The grace of Christ sustained him in many a bitter trial. "He endured, as seeing him who is invisible." Heb. 11:27. If our eyes are upon Christ, and our feet are planted upon the solid rock of truth, none of these things will move us.

If you are in a backslidden condition, "Remember therefore from whence thou art fallen, and repent, and do the first works." Rev. 2:5. God is calling the backslider to return to Father's house, and to come home. "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you

one of a city, and two of a family, and I will bring you to Zion." Jer. 3:14.

If you are young, and the world with its glitter and glare is enticing you to seek its wealth and pleasures and honor and fame, and you are tempted to leave the humble way of the cross, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12:1.

If you have been blessed with this world's goods, "Remember the Lord thy God: for it is he that giveth thee power to get wealth." Deut. 8:18. We are stewards of the means that the Lord intrusts to us, and we shall one day be called upon to render an account of our stewardship. We should therefore "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35.

To all the command is given to "remember the Sabbath day, to keep it holy." Ex. 20:8. Not only are we to remember to keep the Sabbath, but we should "remember all the commandments of the Lord, and do them." Num. 15:39.

Finally, if in any way your heart is turning back toward the world, "remember Lot's wife." Luke 17:32.

The Perils Before Us

ISAAC BAKER

We are living in the most important period of the history of the world. Everything is at a high tension, and every one is wondering what is going to take place next. Some are looking for a long reign of peace in the near future, which many say will be the long-expected millennium. Great organizations have plans well outlined by which they feel confident that this order of things can and will be brought about. One of these organizations is the "World's Christian Citizenship Movement," which plans for "Christian civic world reconstruction." It believes that in order to accomplish this desire "the moral law, the ten commandments, should be enforced by the state," and that this will result in the conversion of the world. A large portion of the Christian world is in favor of some such movement as this. As the people look at these great movements, they are constrained to believe that there is force enough represented to bring about the conversion of the world.

And Satan is pleased, for well he knows that just the opposite is to take place. It is one of his last-day deceptions, by which he is blinding the world to the real things awaiting it, and preparing the way for his last efforts against the work of God.

Notice the following, taken from "The Great Controversy," in harmony with the foregoing:

"Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium."—Page 588.

There are two great errors on which the world will consolidate its forces:

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions."—*Ib.*

Protestantism and Catholicism Unite

That the religious leaders of this country will be the ones to lead out in bringing about this great union is clearly seen from the following:

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*Ib.*

In order to give strength to this great federation, "Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power."—*Ib.*

There is no question but that, with such a union as this, supported by miracles and wonders, with Satan appearing as an angel of light, the world will be carried away and well prepared to carry out the "dragon's" plans to make war against the remnant church, as stated in Revelation 12:17.

While the religious world is being prepared to act its part in the closing events of the great contest between good and evil, the civil world will be showing signs of decay and disorder:

"In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. . . . He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast."—"*The Great Controversy*," pp. 589, 590.

As "the Spirit of God is gradually but surely being withdrawn from the earth ("Testimonies for the Church," Vol. IX, p. 11), these calamities will become more frequent. The inhabitants of the earth will begin to inquire the cause of all this trouble.

"It will be declared that men are offending God by the violation of the Sunday Sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of

the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. . . . As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah."—*The Great Controversy*, p. 590.

Although troublous times will exist to a greater or less extent from now until probation shall close, the darkest hour will follow the time when the Saviour leaves the sanctuary and the restraining power of God is entirely withdrawn from the rejecters of the grace of God.

"When he leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. . . .

"Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*Id.*, p. 614.

As the prophet of old looked down to the end of time and saw the troubles in store for the inhabitants of the world, he exclaimed:

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him." Amos 5: 18, 19.

Thus it is seen that there are to be troubles on all sides, and every effort to evade them will be vain.

While probation's hours linger, every moment should be improved in getting ourselves right in the sight of God, and teaching the third angel's message to the inhabitants of earth.

In view of the facts just set forth, let us ponder well the following admonition:

"The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God."—*The Great Controversy*, p. 622.

Now, more than at any other time in our experience, we should make careful study of the following chapters in "*The Great Controversy*:" "*The Impending Conflict*," "*The Time of Trouble*," and "*The Scriptures a Safeguard*." I am sure we shall find in them food for our souls.

The Ancient Hebrew System of Education—No. 12 *Its Principles Applied to Modern Education—Philosophy*

M. E. CADY

Philosophy Denied

THE word "philosophy" is formed from two Greek words, which together mean a "love of wisdom;" a lover of wisdom is therefore called a "philosopher."

The Standard Dictionary gives the following definition of philosophy:

"The science of rational principles; the knowledge, in a scientific system, of the ultimate principles—elements, causes, and laws—that underlie and explain all knowledge and existences, and their application in the explanation of these."

R. W. Sellars, professor of philosophy in the University of Michigan, in his recent (1917) book, "*The Essentials of Philosophy*," gives the following definition:

"Philosophy is a persistent attempt to understand the world in which we live and of which we are a part. . . . It is an effort of the intellect of man to answer fundamental problems and gain a comprehensive view of the universe."

The oft-repeated and most familiar statement of the philosopher's problem is, "The explanation of the riddle of the universe." Philosophy does not deal separately with the sciences, such as physics, chemistry, biology, etc., but as a whole. Professor Sellars says:

"It aims at putting together the parts of knowledge thus attained into a systematic whole, so that all the methods of attaining truth may be grasped as parts of one method, and all the conclusions attained may be presented, so far as possible, as harmonious and consistent."

Philosophy does not restrict itself to the natural sciences, but enters the field of mental and moral science. History, education, and art are also within its domain. In fact, the field of its operations is the universe. Philosophy is the arbiter of all knowledge, not only as to the matter of its unification, but also of its justification to pass as knowledge. Surely if any class of educators needs not only a love for wisdom but the gift of wisdom, it is the philosophers. This high profession demands the wisest of men.

The Ancient Hebrew Philosophers

There were three classes of teachers, or educators, in Israel:

1. The priests.
2. The prophets.
3. The sages, or wise men—philosophers.

This is attested to by both Jeremiah and Ezekiel:

"The law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet." Jer. 18: 18.

"Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients [wise]." Eze. 7: 26.

Israel had its wise men, or philosophers, who gave wise counsel and instruction, and the names of a few of them are mentioned in the Bible. Moses and Solomon, especially Solomon, were richly endowed with the gift of wisdom. Jethro and Job, while not Israelites, gave counsel and instruction that had a far-reaching influence in developing and molding the life of the Jewish nation.

Solomon was the greatest of the Hebrew philosophers. Concerning him and other Hebrew philosophers and their philosophic viewpoint, Professor Baldwin, of the Illinois State University, in his work entitled, "*Our Modern Debt to Israel*," makes the following significant statements:

"Of Solomon, who was regarded as the representative and embodiment of wisdom, it was said: 'He spake of trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.' All the works of the visible creation were regarded as objects of reverent study, as revelations of the divine wisdom. 'O Lord, how manifest are thy works!' cried the psalmist, 'in wisdom hast thou made them all.'"

"Yet, while wisdom included within its range all God's creation, the department of study that offered the largest return of wisdom was human conduct. It was in the sphere of

practical ethics that the sages mostly worked. Enlightened worldly wisdom, dealing with the results of an observation of human life, extended if not minute, was characteristic of Hebrew wisdom. It was never broadly speculative. The sage never, like the modern philosopher, started with a question. It never occurred to him to ask, 'Who is God?' Rather he started with an axiom. . . . Given a God, knowable, just, and wise, the wisdom is to know him, so far as possible, through observation of his works and ways, and to turn that knowledge to practical account in our relations with him and with our fellow men. . . . To harmonize human life with nature by constantly connecting both with God, was the end and aim of the Hebrew wisdom."

Bible Books of Philosophy

While philosophical principles are found here and there throughout the Scriptures, there are three of the books of the Bible devoted entirely to philosophical thought — Job, Proverbs, and Ecclesiastes. The book of James, in the New Testament, is by some regarded as a fourth book on philosophy. There is no doubt that the three books of philosophy in the Old Testament were diligently studied in the schools of the prophets, and as a result the nation was furnished with "men qualified to act in the fear of God as leaders and counselors." (See "Education," p. 46.) Ahithophel, Hushai, and Jonathan, an uncle of David, were wise men and counselors of the king. Concerning the wisdom and counsel of the former we read:

"The counsel of Ahithophel, which he counseled in those days, was as if a man had inquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom." 2 Sam. 16: 23.

Hebrew Philosophy

The books of Job, Proverbs, and Ecclesiastes, and such psalms as the thirty-seventh, forty-ninth, and seventy-third, belong to the department of Hebrew literature called "The Wisdom." A study of these books will indicate the nature and method of Hebrew philosophical reflections. A comparison of the Hebrew and Greek methods of study in philosophical reflection is clearly given by Prof. A. B. Davidson, as follows:

"Hebrew wisdom differed from the philosophy of other peoples in the point from which reflection set out. The Greek philosopher started from the whole complex sum of things; he threw the universe into his crucible at once. His course consisted in pursuing the currents backward, till he reached the one source from which they all issued. His object was to find the one thing which explained all other things, and thus his final step was to name God. But the Hebrew thinker was at the source to begin with. To him God was already given; his task was not to discover God whom he did not know, but to recognize in all things God whom he knew. He did not rise up from his thoughts of the world to thoughts of God; his thought and knowledge of God explained to him the world and all the events in man's history. In these he saw God everywhere fulfilling himself, revealing his power and wisdom, and working out his great designs. Hence the wisdom (philosophy) became largely a doctrine of Providence; and when events in providence seemed to conflict with fundamental ideas regarding God, such as his righteousness (which was the case, for instance, when the righteous were seen in adversity, or when the wicked were prospered), the Wisdom took the shape of a theodicy — a justification of the ways of God to man. . . ."

"The conception of the Wisdom is that the world is a moral constitution, in all the phenomena of which, and of the life of men, God is present."

The Hebrew philosophy acknowledged God to be the source of the wisdom and knowledge of the Hebrews, and yet it recognized the limitations of the human mind in its search and comprehension of knowledge:

"The Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Prov. 2: 6.

"Great things doeth he, which we cannot comprehend." Job 37: 5.

"Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me." Ps. 131: 1.

Yet the Jews were diligent students in the legitimate field of thought and inquiry, for we read:

"I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." Eccl. 1: 13.

The proper attitude of the philosopher in his pursuit of knowledge is thus expressed by the prince of Hebrew philosophers:

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Prov. 2: 1-5; 9: 10.

The comparative value of wisdom is thus described:

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." Prov. 3: 13-15.

Later, Solomon, the great apostle of true philosophy, became enamored of the false philosophies of the heathen nations around him, and drank from those polluted streams. He forsook the "fountain of living waters" from which he had drunk in his youth, and others were influenced by his example. He later repented of his wrong course, and the book of Ecclesiastes expresses his repentance and confession, and gives also a clear statement of the true philosophy of human life.

Severe warnings and condemnations were written by the prophets against false teachers of philosophy:

"They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 2: 13; 8: 9.

"Woe unto them that are wise in their own eyes, and prudent in their own sight." "Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 5: 21; 29: 14.

Christ and Philosophy

The teachers in the rabbinical schools had so perverted truth, and emphasized the nonessentials of education, that Christ did not attend their schools. Yet when he reached manhood and entered on his public work, they expressed great surprise at his learning and wisdom, attained without their instruction:

"The Jews marveled, saying, How knoweth this man learning, having never learned [studied in our schools]?" John 7: 15, margin.

When Jesus selected men to carry forward the work that he organized and started in behalf of mankind, he did not choose the scholars of the day. He rejoiced later in the working out of his choice.

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the [worldly] wise and prudent [the philosophers and teachers of Israel], and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." Luke 10: 21.

It was the "wise men from the East," and not the wise men in Jerusalem, who were sufficiently wise to know that the time had come for the advent of Christ to the world. "He came unto his own, and his own received him not," therefore he could not intrust the responsibilities of his mission to them.

Paul and Philosophy

Before "Saul of Tarsus" became "Paul, an apostle of Jesus Christ," he was one of Israel's wisest men, a

member of the Jewish Sanhedrin, who had to be educated at the feet of Gamaliel, a most renowned teacher. But Paul's vision of Christ, on the way to Damascus, resulted in the scales' falling from his eyes, not only physically, but intellectually and spiritually, so that the things he had reckoned as gain he now counted as "loss for the excellency of the knowledge of Christ," who became unto him "wisdom, and righteousness, and sanctification, and redemption." Speaking of his work of building up Christ's kingdom, he said:

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 4, 5.

This Paul, to whom his enemies said, "Much learning doth make thee mad," met the learned Greek philosophers in the court of the Areopagus, where they carried on their philosophical discussions. He tactfully but fearlessly declared that their philosophical theories were unsound; for they did not recognize God as their Maker and the operator of the world and the dispenser of all its blessings to mankind. This great truth if accepted would transform them from doubters to believers, not only in God but also in Christ, the Son of God, as their Saviour; and their hearts would be yielded to him and their lives spent in unselfish service to build up his kingdom on earth, of which they would be loyal subjects through the means of the resurrection. As an immediate result of this lecture, we are told:

"Some mocked: and others said, We will hear thee again of this matter. . . . Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Acts 17: 32-34.

Thus it would seem that one of the chief philosophers, Dionysius the Areopagite, was won over to this larger and grander philosophy, whose fundamental principle is the recognition of God as Creator of all things and Christ as the Redeemer of lost mankind.

The apostle Paul boldly strikes the ax into the roots of the tree of worldly wisdom when he declares:

"The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain." 1 Cor. 3: 19, 20.

"It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" 1 Cor. 1: 19, 20.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." 1 Cor. 3: 18.

"Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound . . . the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence: . . . that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1: 26-30.

"Thus saith the Lord, Let not the wise man glory in his wisdom. . . . But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9: 23, 24.

Paul lifts the danger signal against any system of philosophy that does not acknowledge Christ:

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements [margin] of the world, and not after Christ," "in whom are hid all the treasures of wisdom and knowledge." "And ye are complete in him, which is the head of all principality and power." Col. 2: 8, 3, 10.

Ancient and Modern Philosophy

The ancient heathen philosophers busied themselves with the problem of world-building, and did not hesitate to tell just how matter and motion were correlated in the making of the universe. They knew just what part God acted in the building process, and pointed out his limitations in relation to matter and motion. Some of these world-builders did not find God so essential to the process, and gave him a very limited part in the work of construction, while others found his services altogether unnecessary, and left him out of their world-building schemes.

Not only did these ancient philosophers build worlds, but they built up a system of rhetoric and logic which they found absolutely necessary in order to make their theories sound plausible and acceptable. These ancient, self-sufficient philosophers did not profit by the interrogations addressed to a Hebrew philosopher who was treading on forbidden ground:

"Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?" Job 38: 2-6.

These interrogations of the Almighty should have borne the same fruits of humility and repentance in the hearts and lives of philosophers of all ages that they bore in the life of the one personally addressed:

"I uttered that I understood not; things too wonderful for me, which I knew not. . . . Wherefore I abhor myself, and repent in dust and ashes." Job 42: 3-6.

The ancient and early modern philosophers were scientists as well as philosophers. Francis Bacon and René Descartes believed that philosophy was universal knowledge and included the special sciences as its parts. The later philosophers — Locke, Hume, Kant, Berkeley, and others — have gradually restricted the field of philosophic inquiry, so that today the philosopher is a specialist, dealing in the main with the mental sciences and with the traditional metaphysical systems.

Some of the problems that the modern philosopher expects to solve are these:

1. To give clear and definite meanings to the concepts — space, time, mind, matter, and causality.

2. To make clear the working relationships that exist between the realities indicated by the above concepts.

3. To answer truthfully and clearly the following questions:

a. What is knowledge?
b. How is it related to consciousness?
c. How does it tell us about reality?
d. Can we have knowledge of reality outside of consciousness?

e. Do we really see things in the world or only in the mind?

f. Is mind and matter the same reality, the former being a more highly organized state of the latter?

g. What is life?

h. What is God? What is right and wrong?

i. What are we ourselves?

j. Where did we come from, and whither are we bound?

Philosophers are working hard to solve these problems and to answer these and like questions. They are very independent in their work, for they will not accept any outside help. The only results acceptable

to them are those that come from the reflection of their own minds.

The Bible and Philosophy

The modern philosopher, in the main, does not believe in a revelation of God to man; consequently the Bible has no place in helping to solve his problems. He does not refuse to examine the pebbles of knowledge gathered by the scientist, the historian, and other knowledge-gatherers, but he scrutinizes them and casts aside those that do not fit into his reflected scheme. So the Bible and religion, if in any measure acceptable, must fit into his conception of things. The apostle Paul describes this philosophical attitude:

"Professing themselves to be wise, they became fools. . . . And even as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment." Rom. 1: 22, 28, margin.

He tells us that there is no justifiable excuse for the philosopher's reasoning about creation independent of God:

"Because that which may be known of God is manifest to them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations [reasonings], and their foolish heart was darkened." Verses 19-21, margin.

The Bible, then, contains the true principles of philosophy and is therefore the philosopher's guide as truly as it is the guide of the scientist and the historian.

The three philosophical books of the Bible will furnish food for serious, earnest thought, and deep reflection. A brief statement of the philosophy of each of these books follows:

1. *Job*.—God is supreme in his universe, and finite, sinful man is out of his sphere when he questions the mysterious operations of a just and all-wise Creator, in the world about him, or in his dealings with mankind. By numerous interrogations God reproves man for his unbridled curiosity and presumption that boldly demands that he let him into the secret council chamber.

2. *Proverbs*.—Wisdom is exalted as the greatest gift of God, and all are exhorted to seek for this heavenly treasure. The highest wisdom is not in seeking to know the mysteries of God as revealed in creation, or in an endeavor to fathom the dealings of Providence, but rather in seeking to conform human conduct to the teachings and requirements of the Word of God.

3. *Ecclesiastes*.—This book contains the confession of the prince of philosophers, who had departed from the principles of true philosophy as laid down by himself in the book of Proverbs, and a restatement of those principles, with an earnest exhortation to the young to profit by his sad and unfortunate experience. The philosophy of conduct—of morals—is far more important than the philosophy of matter and mind. This is emphatically stated in the concluding words of this book:

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

That the Bible contains philosophy of great value—philosophy which will require earnest thought and deep reflection to comprehend—is seen in the following words from the spirit of prophecy:

"It contains philosophy the most profound, poetry the sweetest and the most sublime, the most impassioned and the most pathetic."—*Education*, p. 125.

"God's Word is true philosophy, true science. Human opinions . . . amount to very little. Those who are imbued with the Word of God, will teach it in the same simple way that Christ taught it. The world's greatest Teacher used the simplest language and the plainest symbols."—*Counsels to Teachers*, p. 433.

"The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation."—*Id.*, p. 422.

The blighting, soul-destroying influence of a philosophy which ignores God and his Word is thus described:

"Cold, philosophical speculations and scientific research in which God is not acknowledged, are a positive injury. And the evil is aggravated when, as is often the case, books placed in the hands of the young, accepted as authority and depended upon in their education, are from authors avowedly infidel. Through all the thoughts presented by these men their poisonous sentiments are interwoven. The study of such books is like handling black coals; a student cannot be undefiled in mind who thinks along the line of skepticism."—*Id.*, pp. 423, 424.

True Philosophy to be Studied

There is a true philosophy as well as a true science, and both should be diligently studied in our schools. The philosophy contained in the Word of God is referred to principally by the term "wisdom." This wisdom is highly recommended by the greatest Bible philosopher, and the youth are strongly urged to procure this chiefest of treasures.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Prov. 4: 7.

Wisdom will greatly bless and reward her possessor.

"Exalt her, and she shall promote thee: she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee." "Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." Prov. 4: 8, 9; 3: 16-18.

Mr. Lamb, in his book, "The Making of a Man," gives a concrete illustration of the meaning of Bible wisdom:

"Now, suppose it were possible for us to be placed alongside of God, to get so high and so near the throne that we could see things as God sees them, look at everything through his eyes, see this life and the future life and their relations one to the other, our relations to those around us now and for eternity, just as God does. Seated up there in the highest heaven and gifted with an eyesight that could sweep all worlds, and have a brain that could grasp the interests of eternity, our judgment and discernment would be broad and all-comprehensive, and our conclusions would be wise conclusions. In other words, to be able to see things from God's viewpoint would give us God's wisdom. This, in a measure, is to be our exalted privilege by and by. But instead of climbing up where we can see things as God sees them, let us think of God coming down to us and giving us his opinions, his conclusions, upon every important subject with which we wrestle, thus giving us the benefit of his wisdom upon each of these vast interests. This, besides being far more practical, is equivalent to lifting us up to the throne, and permitting us to look through God's all-seeing eyes and enjoy the benefit of his infinite brain and infinite heart every time we have important questions to decide, and need perfect wisdom to decide aright.

"This is what God has done in his Word. The Bible is God's attempt to impart his wisdom to us by putting us in possession of his view of things; not of a few things, but of all matters of importance either to this life or to the life to come. It is wonderful to find how universally and how minutely the Bible enters into every possible relation in life. Scarcely a problem arises involving either our relations to each other here upon earth, or our relations to God and to the future, that is not solved from God's viewpoint after he has considered with infinite skill all possible contingencies."

"But still more directly and personally, the Bible is the practical everyday Guidebook, the one perfect rule of life. It

is not simply a complete and beautiful theory, but it comes down to everyday affairs in the most practical way. It describes minutely our duties to ourselves, to our bodies, to our minds, to our spiritual natures, in childhood, youth, and hoary age; our duties to each other, husbands to wives, wives to husbands, children to parents and parents to children; it designates our neighbors, and our relation to them socially, intellectually, and religiously, our civil and our legal and all other relations. Indeed, our common laws and the common laws of every civilized country today are based almost entirely upon the Mosaic code, in many instances copied directly from the Old Testament. In fact, it is difficult to discover any important question in life about which the Bible is silent. It is all-comprehensive, all-embracing, God's own wisdom, the conclusion he has made upon ten thousand subjects covering every important phase of human life and human relations. And then to help us to understand it all there is presented one model life, a perfect specimen of man.

"In brief, the word 'wisdom' means *God's conclusions about everything becoming our conclusions*. And a careful and prayerful study of the Bible, helped by the Holy Spirit—such a careful and prayerful study as will reveal God's copy, and will secure the absorption of its spirit and its life germs into our heart and life—will give us this wisdom and secure all the wonderful things promised by the 'God of all wisdom' in his Word."—Pages 37, 38, 55-57.

This true philosophy recognizes that man in his sinful, fallen, weakened state cannot comprehend the deep things of God, and that his mind should be exercised principally in those fields of thought and study which will enable him speedily to regain his lost estate of innocency and purity. It will not seek to solve the mysteries of creation and of human life in their wonderful trinity of action and reaction on body, mind, and spirit, but will be content now "to know in part," since then "we shall know even as we are known." A knowledge of the workings of conscience will be regarded as of more importance than a knowledge of the working of consciousness. The meaning of perceptions and concepts will be appreciated in proportion as they give us a clearer understanding of the precepts that are to govern the life and conduct.

Abbé Pluche, in 1741, wrote a two-volume work entitled, "The History of the Heavens Considered According to the Notions of the Poets and Philosophers Compared with the Doctrines of Moses." He considers the world-building theories of ancient and modern philosophers, and shows how they contradict Moses' account of the creation of the world. The second volume shows that the philosophy of Moses has stood the test of time and experience, and has saved its devotees from skepticism and infidelity. The author closes his discussion with the following statement regarding the field of philosophy and the guide of the philosopher:

"God gave man senses and understanding to improve everything upon the earth and to give him praise for the same. To this point it is that experience, common sense, conscience, Moses, and all the Holy Scriptures refer us; and from this point all our great systems of physics [philosophy] seem to have labored to make us swerve, by raising us so high as to put us out of our sphere, and by busying us about what we can neither understand nor make any use of.

"Philosophy will, then, become amiable, accessible to every one, satisfactory, and profitable in proportion as philosophers, taking the extent [limit] of the human understanding for their rule, will renounce all learned pageantry, empty speculations, pretended profundities, and above all the illusory maxim of never admitting anything but what we evidently conceive, invariably to stick to the knowledge of facts, or the evidence of outward objects, of usages and relations. The natural consequence of the comparison which we have made of the thoughts of both the ancients and the moderns concerning the origin and design of all things, with what Moses tells us of the same, is that not only in point of religion, but also in natural philosophy, we ought to be contented with the certainty of experience and the simplicity of revelation."—Vol. II, p. 305.

The true philosopher has not only an intellectual and spiritual, but also a physical reward, both in this life and in the life to come.

"A man's wisdom maketh his face to shine, and the boldness of his face shall be changed." Eccl. 8: 1.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

* * *

J. V. Himes on Ascension Robes

JOSHUA V. HIMES was one of the leaders in the great advent movement of 1840-44. Some time after the disappointment he became a clergyman of the Episcopal Church, in which communion he held his membership at the time of his death. Shortly before he died he addressed to the editors of the *Outlook* the following statement with reference to ascension robes. This was reproduced in the *World's Crisis* of October 30, 1918, from which paper we copy. This statement from Mr. Himes is well worth preserving:

"I have been much interested in the articles lately appearing in the *Outlook* upon the question of ascension robes. I am glad that public interest has been again aroused upon this topic, for it is time it should be settled, and settled right; and nothing is truly settled until it is settled right.

"I wish to say that I was intimately associated with William Miller for eleven years, beginning in 1839; that with him I attended hundreds of meetings, laboring with him in public and private, and was with him at his home in the State of New York on the night of the tenth day of the seventh month, when we expected the Lord to come; and having had a perfect knowledge of everything connected with that work, I know the whole story of ascension robes to be a concoction of the enemies of the Adventists, begotten of religious prejudices, and that there is not a scintilla of truth in it. No wonder the writer in the *Outlook* of October 27 did not give his name and address. The statement that 'to be prepared, dressed in their ascension robes, was the instruction given by their leaders to the rank and file of the Millerites' is almost too silly to be noticed. The writer originated, and with others signed, the call for the first Adventist Conference, which was held with the church over which he was pastor in Boston, Mass., in 1840.

"During those eventful days, from 1840 to 1844, and for several years after, I had charge of all their publishing work, and no man, living or dead, knew better what was taught and done by Adventists than did I. There were some excesses, such as always attend great religious upheavals, but they were not committed by the 'instruction of their leaders,' and the putting on of ascension robes was not one of these excesses.

"When these stories first started, and while I was publishing in the interests of the Adventist cause, I kept a standing offer in the paper of which I was editor, of a large reward for one well-authenticated case where an ascension robe was worn by those looking for the Lord's return. No such proof has ever been forthcoming. It was always rumor, and nothing more. Absolute evidence never has been furnished. It has always been one of those delightful falsehoods which many people have wanted to believe, and hence its popularity and perpetuity until this present day. I have refuted the story hundreds of times in both the *Advent Herald* in Boston, Mass., and in the *Midnight Cry* in New York, which had a circulation of tens of thousands of copies; and no accusers ever made an attempt to defend themselves, although I had my columns open to them to do so. And now, at the age of ninety years, with a full personal experience of those times, before God, who is my Judge, and before whose tribunal I must soon appear, I declare again that the ascension robe story is a tissue of falsehoods from beginning to end, and I am glad of the opportunity to deny it once more before I die.

"The preparation urged upon the 'rank and file' of those looking for the coming of the Lord was a preparation of heart and life by a confession of Christ, a forsaking of their sins and living a godly life; and the only robes they were exhorted to put on were the robes of righteousness obtained by faith in Jesus Christ—garments made white in the blood of the Lamb. Nothing of an outward appearance was ever thought of or mentioned.

JOSHUA V. HIMES,

"Rector St. Andrew's Episcopal Church, Elk Point, S. Dak."

IN MISSION LANDS

East Asian Union Conference Meeting

I. H. EVANS

MRS. EVANS and I landed in Japan October 12. As soon as we had had our baggage examined, arranging to put in bond what we did not need with us, we proceeded, in company with Brethren B. P. Hoffman, H. W. Barrows, and H. Kuniya, to our mission headquarters, a few miles out of Tokio, Brother J. N. Herboltzheimer remaining behind to look after the baggage till it was placed in storage. Arrived at the mission compound, we were given a cordial welcome by many friends, old and new. A comfortable room was provided for us in the home of Brother and Sister A. B. Cole.

Bible Studies at the Meeting

For ten days most of the foreign workers in this union conference, and many of the native workers, had been attending a Bible institute conducted by Elder W. W. Prescott. The studies given afforded the workers an opportunity to take advanced lessons in Bible truths, and should prove a great blessing to all who enjoyed them. Though the institute had closed the day before our arrival, and the union and Japan conferences had each held their first meeting, Professor Prescott continued giving one or two studies each day during the sessions of the two conferences. Brethren C. C. Crisler, secretary of the Eastern Asian Division of the General Conference; H. W. Barrows, its treasurer and auditor; and S. L. Frost, the educational secretary, were also present, and by their earnest work and counsel added much to the success of the meeting.

The business sessions of the meeting were marked by a spirit of earnestness and unity of action, the old officers were re-elected, and on the closing Sabbath the workers enjoyed a rich spiritual blessing as they reconsecrated their lives to God for service in these fields. The workers returned to their homes with the determined purpose to make the work of God their chief business during the days to come.

The Japan Conference resolved to reopen its school early the coming year, and take hold anew of the work of educating its young people. During the past two years our work has not made the progress that it should in this promising field; in fact, it has scarcely held its own. The native believers deeply regretted that their school, from which they had hoped so much, had been closed, leaving their young people to receive their education in some other mission school, or in the government schools, while we had a building standing idle, waiting for a school to be opened.

Training School for Workers

In these benighted lands our only hope of securing efficient workers lies in our training our youth under Christian influences. Occasionally some one who has been trained in some other Christian school may come to us, and enter the work; but no denomination can hope for progress and solid growth that does not train its own workers. In Christian lands this is fully realized, and we have many schools for the young people of Seventh-day Adventist homes. And in heathen

lands this need is increased a hundredfold. Nothing can possibly act as a substitute for the careful training of our own young people, especially the sons and daughters of our older believers, in order that they may enter this work.

The conduct of these schools must become more and more a feature of our work, and as leaders we must make it a part of our ministry to encourage our young people to take the training afforded in them. This is essential if we ever hope to fill the calls for workers that come to us from entered and unentered territory. It takes money to operate these schools, both at home and in mission lands; but they yield enormous dividends, and as a people we can well afford to pay the price. In fact, we cannot afford not to pay it. The mission field that fails to educate its young people can but retrograde, and soon its work will be paralyzed because of a lack of well-trained workers to carry it forward.

A Change of Name

The East Asian Union Conference changed its name to the following title: Japan-Chosen-Manchurian Union Conference. This new name was adopted in order not to confuse the name of this union with that of the Eastern Asian Division of the General Conference. It was voted to invite the Japan-Chosen-Manchurian Union Conference to make its headquarters at Kobe, Japan, if a suitable location can be found.

This was the first time I had seen our mission headquarters in Japan. The price of land was so high, when the lease was taken, that the brethren failed to secure as much as is needed; yet the printing plant, the commodious homes for both foreign and native workers, the large church building, and the school, all within easy walking distance of steam and electric car lines connecting them directly with Tokio, make this headquarters a great factor in giving stability and solidity to our work in the estimation of the Japanese.

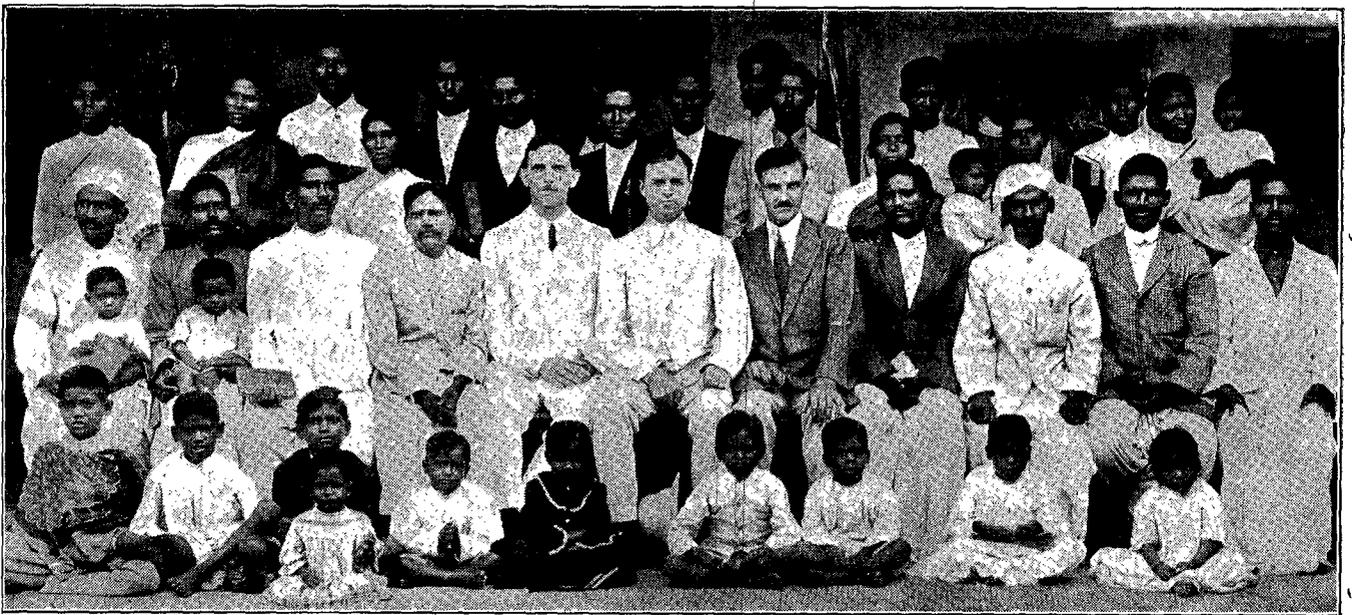
Increased facilities always mean increased responsibilities on the part of those enjoying them. A comfortable home in which to live means harder and better work on the part of the worker enjoying it; new machinery for printing our literature must mean more strength and ability consecrated to circulating it; school and church buildings are not erected to be selfishly enjoyed, but to count in the work of soul-saving. Now that we have these facilities, we must labor faithfully, trusting in God for success.

* * *

General Meetings in South India

G. G. LOWRY

It was decided last year that in the future it would be better to hold three local meetings for our people in South India than to hold the one general meeting as we had done in the past. The reason for this was that we have believers in three different language areas in this field. It is possible to conduct the meet-



Workers and Believers Attending the First General Meeting Held in the Telugu Field, South India

ing for the three languages at the same time and in the same place, but because of the confusion and waste of time caused by so much translating, we felt that it would be better to separate them. So this year a meeting was appointed for each of the language areas in the South India Mission.

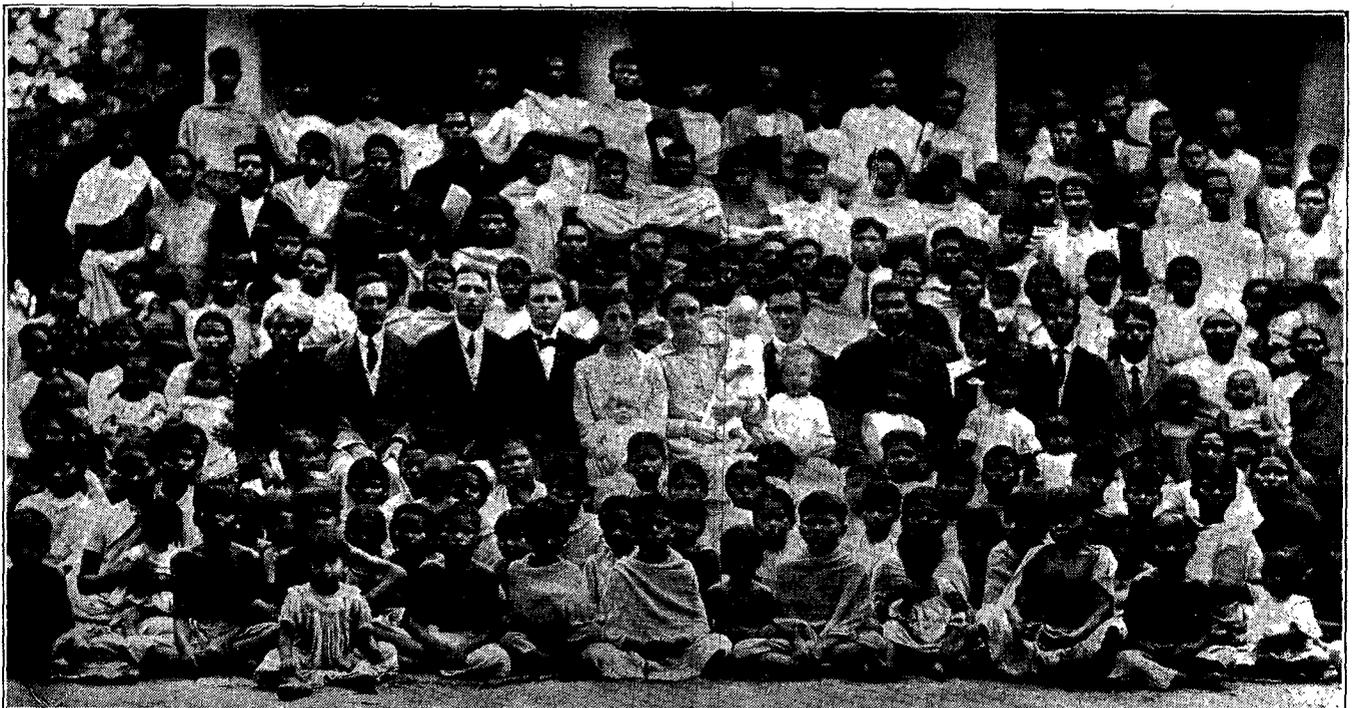
The meetings have just closed, so I will give a brief account of them.

Telugu Meeting

The first of the series of meetings, was held in the Telugu country July 5-8, at a place called Narsipur, in the delta of the sacred river Godavari. As our work has just been opened up in the Telugu field, we could not expect a very large attendance. However, there were about forty who gathered at the place of meeting. During the four days that we were together we spent much time in prayer and Bible study. In addition to the studies on practical Christian living, the cardinal points of our faith were presented, together with plans and methods of doing practical missionary work. Our brethren, many of whom have just come into the truth, greatly appreciated these

things. We had four meetings each day, the first of which was a devotional service. The early morning meetings were especially good. The Spirit of the Lord was present, and a spirit of deep consecration was felt by all. At the close of the meeting fifteen persons were baptized, after which we celebrated the Lord's Supper. Several Telugu people have been baptized before in Rangoon and other places, but this was the first baptismal service ever held by our people in the Telugu field. It was certainly a source of great encouragement to our Telugu brethren to witness this scene.

There are bright prospects for the future in this field. Twenty million people scattered along the east coast of India, from Madras almost to Calcutta, speak the Telugu language. These people have shown themselves to be open-hearted and favorably inclined toward Christianity. Not far from the place where our meeting was held is the place where Evangelist Clough, a Baptist missionary, assisted by one native preacher, baptized in one day 2,222 people. For years calls have been coming to us to open up work among this people, but because of the lack of men and means



Workers and Believers Attending the First General Meeting in the Malayalam Field, South India

nothing has been done for them until recently. About two years ago we began publishing in Telugu a quarterly magazine called *Present Truth*. This paper has been taken to thousands of homes, and has been the means of arousing an interest among the people in our work. To develop these interests we have now put three native Bible workers into the field.

We are thankful to the General Conference for sending Brother and Sister Hugh Peden out to help us. They are now studying the Telugu language, and will, we hope, soon be ready to begin work in this most needy field.

Tamil Meeting

At the close of the Telugu meeting, Elders I. F. Blue and A. H. Williams and I went to Nazareth, where we held a five days' meeting for the Tamil people. There was a larger attendance at this meeting than there was at the Telugu meeting. Not only our own people, but also many from the outside came. Workers were present from Bangalore, Madras, Pondicherry, and the outstation near Nazareth. The reports read to us by the different workers regarding their work during the past year, were very encouraging indeed. Advancement is being made in the Tamil field in every department.

One item of special interest was the reports of the colporteurs. We have five earnest men who have done good work in this line of service the past year. They all go out together, taking with them their cooking outfit, bedding, and other things that they need. On arriving at a town they camp there until every house has been visited, and then they move on to another place.

During the past six months they have visited more than fifty towns in this way. They not only sell books and papers, but do considerable real missionary work and preaching as they go along.

On the whole, the work in the Tamil field is in an encouraging condition. Our work first started in South India among this people. Many of them, after having heard the truth, become workers in different branches of the cause. Several of those who were small boys when we began the work here ten years ago, are now workers bearing responsibilities in the cause. Many more are also being prepared in our schools for the same lines of work.

The workers and believers left this meeting with hearts filled with courage and a strong determination to do all they can the coming year to advance the message.

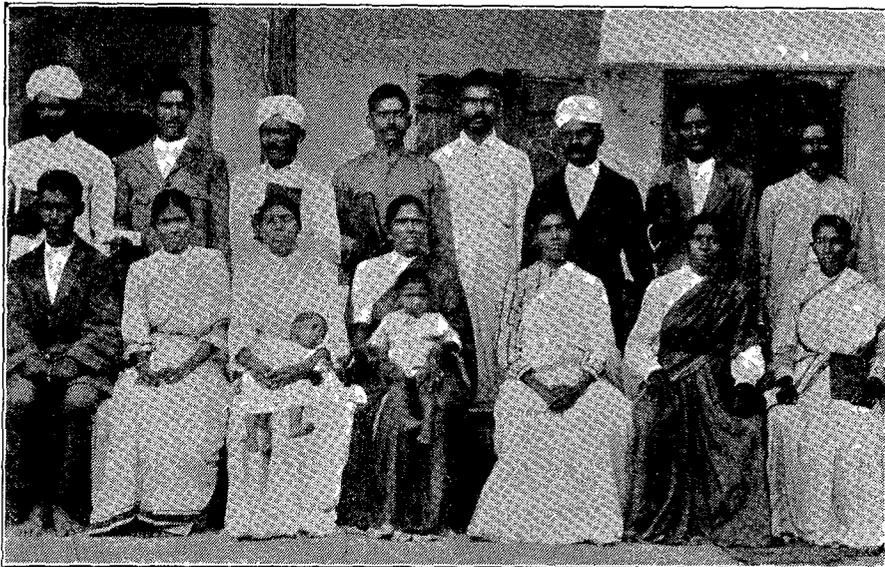
Malayalam Meeting

From Nazareth we went to the Malayalam country. This country is in the extreme Southwest portion of South India. The language is very much like Tamil, and is spoken by about 6,000,000 people. The meeting for the Malayalam people was held at Neyyattinkara (the name means "on the bank of the river of ghee"), a place where our work began about two years ago.

Though this is our youngest mission in the south of India, it is now becoming very strong. The meet-

ing here lasted five days, and was well attended. Most of those who came lived in the near-by villages. The people, as a rule, are very poor and ignorant, but they are capable of loving the Lord, and have just as much desire to be saved as any one else. At the Sabbath services there were more than two hundred people present.

At the close of the meeting fourteen persons were baptized and taken into the church. Then we celebrated the ordinances of the Lord's house. It was a very impressive scene — so many people surrounding the Lord's table out in that jungle place, where only a short time ago nothing whatever was known of the truth which brought us together on this occasion. The whole congregation, both those who took part and those who did not, were deeply moved, and many could not refrain from weeping when they saw for the first time the emblems of the Lord's broken body and spilled blood.



The First Believers Among the Twenty Millions Speaking the Telugu Tongue

The work at this station is at a very interesting stage just now. There seems to be a sort of mass movement on the part of the people. Scores of persons in different places are becoming interested in the message, and even whole villages, Hindus and Christians alike, ask to be placed under our instruction. We know, of course, that not all come with pure motives, and many know very little about what it really means to be a Christian, but at the same time their coming to us in this wholesale fashion gives us a chance to work for them, and we certainly shall find some wheat among the chaff. During the past year more than fifty have been baptized at this one station. This could have been duplicated in other places if we had had the men to put into the field.

Up to this time the work in this place has been carried on entirely by our native brethren, without any European to assist them. Brother and Sister Woodward, from England, are now studying the Malayalam language preparatory to taking up work in this field. This is a very promising field, and we have reason to expect many additions to our church in this section.

God has richly blessed us during the past year, and we enter upon another year with courage and faith, knowing that he will continue to bless and guide us if we remain humble and submissive and persevere in his work.

Speeding Up the Missionary Output

W. A. SPICER

ALWAYS throughout the Australasian conference and committee sessions the insistent call for more workers was heard.

Earnest attention was given to the courses of study at the Australasian Missionary College, in order that essentials might be covered in the quickest time possible and the one missionary aim be in full view of all students.

"Speed up," the brethren said, had been the cry in every department of national production during the four years of war; and with the increasing urgency of need in the Lord's work, they have been driven to adopt the same "speed-up" program.

As an additional feature of the work of the college, a short missionary course for experienced adults was adopted—a thorough two years' course of study; also a six months' course for colporteurs.

The college is doing good work. When the new appointments were completed, it was found that thirty-one of the students had been assigned to posts at home and abroad. Yet more were called for. In his presidential address Elder Watson said:

"Had we the workers trained and truly consecrated to the service of foreign missions, and had we the means to send them forth, we could at this moment place in our island field ten white workers for every one now engaged, and still the cry would come from fields unmanned, 'Help, Lord, we perish!'"

Unusual Demand for Help

This union conference never heard such a cry for help as now comes to them, and never did they see such promise of fruitage. This presses the brethren to give greater attention than ever to the training of workers. The report of Secretary A. W. Anderson, of the educational department, showed 1,109 pupils in our schools, with seventy-seven teachers.

Yet larger things are being sought for. But what an encouraging outlook does even this present in this region where the work began only thirty-three years ago! This is the fruitage of the message,—the same here as in every union conference in the world,—the believers taking on the burden of the finishing of the work and training their youth to go with the message into all the world.

One feature of this training work is a remarkable one. Dr. T. A. Sherwin's report showed that three hundred young people have received training at the Sydney Sanitarium since that enterprise began in 1898, and that two hundred are today connected with the organized work either as workers or as wives of workers; and that of the total number of three hundred, only twenty have turned from the truth.

Thus the cause of God is laying hold of the young people in this field, and its needs are holding them to Christ's service.

* * *

Brazilian Training School

JOHN LIPKE

SINCE the establishment of our school in 1915, we have seen how the Lord as watched over us and supplied our spiritual as well as our material needs. This year we thought that the war conditions, the shortage of means, the high prices of everything, and the raising of our tuition would hinder many of our young people from coming to school. But how happily surprised and glad we were when the number of our stu-

dents grew beyond our expectations. Last year, with a lower tuition, we had fifty-three students at the end of the year; and this year, with a higher tuition, we have already sixty-three, and expect four more.

Increased Spiritual Life

Comparing the spirituality of our students this year with that of last year, we can see more progress. It seems that our young people are realizing the serious and important times in which we are living. There is a longing to get nearer to the Lord and to obtain a good preparation for the work in the Master's vineyard. Our hearts have been cheered and deeply moved when we have heard the sermons preached by our oldest students, who are finishing the course this year. Their earnest appeals have been a blessing to us, and indicate that under the direction of the Spirit of the Lord these students are going to make good workers in the field. We are glad to see the missionary spirit among our pupils grow stronger from day to day.

We believe the Lord has also directed in the cattle raising as well as in agriculture. Last year the frost destroyed our pasture and grasses, so that we had great difficulty in feeding our cattle. As our attention was called to the fact that in the United States the farmers conserve the fodder in silos, we decided to make an experiment, and have built two silos. After the frost came this year, we opened the silos, and had feed for our cattle. We praise the Lord that he has helped us to solve this very difficult problem.

Agricultural Resources

We are very thankful that connected with our school we have plenty of land so that we can do some educational work in regard to the best methods of farming. We can thus combine up-to-date American methods in agriculture with Brazilian methods. Experience has taught us that not everything that can be done in the States can be done here.

To develop the sense of responsibility in our young people, we have put the responsibility of the farm work and of the cattle raising upon our students. Five of them form a committee, and this committee, together with the principal, have their sessions, and study the methods best calculated to further those two branches of industry. They decide what to do, and as leaders of the different kinds of work, see that the decisions are carried out. So far this has proved very satisfactory. The raising of vegetables we have turned over principally to our girl students.

Needed Improvements Possible

We were made very happy indeed when the word came that our brethren of the General Conference had voted us \$10,000 for a boys' dormitory, and \$1,500 for the principal's cottage. Thus a crying need is supplied. Our school is filled. A number of boys have to live under the roof of our present building on account of lack of better accommodations. When I told the students of the kind gift that our brethren in the United States had made us, they were glad, and expressed their thankfulness by a rising vote. We want all you brethren who have helped with your means to make up the above-mentioned sum, to know how much we appreciate this help at this time when it was so greatly needed. We have already commenced the work in our brickyard of making the brick for our new buildings. We ask your prayers that God will help us in our educational work at this important place.

OUR HOMES

"Who Denied His Father?"

F. D. STARR

THE article appearing in the REVIEW of Nov. 14, 1918, under the title, "Ashamed of His Parents," should receive careful consideration. It calls to mind a story I heard my father relate concerning an event of his schoolboy days of nearly a century ago.

A young man came to the neighborhood to teach the district school. After a time his father came to visit him. The teacher did not wish to have it known that this awkward, uncultured person was his father, so, taking his unwelcome sire to one of the homes in the neighborhood, he said to the woman of the house, "Give this man his dinner," hoping to avoid the necessity of divulging the mortifying fact that this stranger was his father. But this unexpected treatment affected the humiliated parent so that the tears began to flow from his eyes, and with them leaked out the secret that the father of the proud young tutor had come to visit his son.

The disgusted patrons and pupils fixed up what they considered a fitting tribute to this sort of conduct. A catchism was in common use among them, containing such questions and answers as the following:

Question.—"Who betrayed his Lord?"

Answer.—"Judas."

Ques.—"Who denied his Master?"

Ans.—"Peter."

To these they added:

Question.—"Who denied his father?"

Answer.—"Ichabod Absalom Goatman [or whatever the teacher's name may have been]."

Thus the young man procured for himself an unenviable notoriety.

The forty-two youths who were torn by bears in the days of Elisha, had little respect for their seniors.

"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 30:17.

It is very gratifying to know that there is a large class of young people who are of the opposite character, who fondly cherish their parents under all circumstances, thus obeying the fifth commandment.

The enforced vacation which most schools have recently been obliged to observe, on account of the epidemic, affords a good chance to consider whether the training and instruction imparted in our schools are just what they ought to be. Are we eliminating needless topics, according to the Lord's instruction, and laying aside the conventionalities, style, external attractions, and manners of the world, that foster egotism and pride, to give place to the admonition to study to show oneself approved unto God, needing not to be ashamed of parents, principles, poverty, or anything else but sin? The Lord gives us a chance to reflect on this matter.

* * *

How Not to Discourage the Children

Mrs. B. M. Emerson

A CHILD is not as unthinking or unobserving as many people, both parents and those who are not parents, think it is. Behind mischievousness, back of its seemingly foolish pranks, there is a fresh, active brain.

No detective ever existed, or ever will exist, who had, or will have, as keen a pair of eyes or as alert ears as the growing child. Day by day, without perhaps ever opening its mouth, it measures the weakness or the strength of the parent above it, mercilessly analyzes and draws into its own being either lasting inspiration or everlasting despair.

If we remember that in the household we are making by our example the very tone of voice, look, and manner of the children, we shall take ourselves to task for giving way in the past to the sharply spoken word, the irritated look, and the untuned voice.

Gentle and entirely self-controlled talk with the child about his misconduct cannot fail to influence it. A manner and voice that manifest the love that the

Only a Step to Heaven

MRS. L. D. AVERY-STUTTLE

It's only a step to heaven; it's only a little way
To the bliss of sins forgiven, to the light of a perfect day,
To the peace of a soul believing, to the joy of a Father's love;
It's only a little way, I say, to the angel choir above.

It's only a step to heaven; O say, will you go with me
To the beautiful golden city and the wonderful jasper sea?
I hear my Beloved calling as he stands by the pearly gate,
And the echoing hymn of the seraphim; O why will you longer wait?

It's only a step to heaven, to the shining mansions fair,
To the joy of a Father's welcome, and the robes that the ransomed wear.
Come, join with me in this journey, and walk in the narrow way;
For it leads to the land of the glorified, to the bliss of an endless day.

It's only a step to heaven, to the rainbow-circled throne;
But how can I leave dearest friends, and how can I go alone?
O list ye not to the music? 'tis the song of angels, I know;
I hear them call from the jasper wall, and my spirit yearns to go.

Take hope, O war-worn soldier, and comfort thy soul with cheer,
For the victor's song is heard, and heaven is very near;
Though clouds and darkness encompass, and the road be rough and gray,
The glory grand of the better land is only a step away.

mother feels, wins, while an irritated manner hides the kind intention.

The following is taken from "Counsels to Teachers:"

"There are some children who need more patient discipline and kindly training than others. They have received as a legacy unpromising traits of character, and because of this they need the more of sympathy and love. By persevering labor these wayward ones may be prepared for a place in the work of the Master. They may possess undeveloped powers which, when aroused, will enable them to fill places far in advance of those from whom more has been expected.

"If you have children with peculiar temperaments, do not, because of this, let the blight of discouragement rest upon their lives. There should be no loud-voiced commands, no unkind, exasperating words, no harsh, severe, or gloomy expressions. Help them by the manifestation of forbearance and sympathy. Strengthen them by loving words and kindly deeds to overcome their defects of character.

"The work of 'breaking the will' is contrary to the principles of Christ. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it proper direction. Treat it wisely and tenderly, as a sacred treasure. Do not hammer it in pieces; but by precept and true example wisely fashion and mold it until the child comes to years of responsibility." — *Pages 115, 116.*

Never, no never, under any provocation whatever, allow a child to feel that you consider it a naughty or troublesome one. Nothing is more sensitive than a child's heart; no one resents harshness or injustice more strongly; no one feels lack of confidence or sympathy more keenly.

The so-called naughty child, the passionate harrum-scarum lad and the sullen, revengeful little one, are often very loving ones at heart. They suffer keenly and become discouraged, while, with a little tact, firmness, and gentleness, they might be trained into particularly fine, noble-hearted men and women. Be very gentle with such children in their softened moods, speak to them of their faults, but in a cheery, encouraging way, assuring them of your desire to help them conquer their evil traits.

¶ A so-called "bad boy," very undisciplined and backward, was sent, as a dire disgrace, to a rather strict preparatory school for little boys much younger than himself. Instead of punishing him and humiliating him as the teacher had been expected to do, she im-

mediately appointed him monitor, appealed to his sense of honor, and asked him to help her keep discipline among the others and give them an uplift by his example. It was the turning-point in his life, for he determined to be worthy of the trust placed in him; and he finally succeeded. In fact, so-called naughty children are often those who have most in them.

On reading the lives of great men, you will rarely find that they were particularly good in their childhood. The most arduous worker and discoverer has often been a lazy, apparently inattentive child; the fervent missionary, a fiery, impetuous little lad.

Don't be foolishly indulgent, but if the child shows the slightest sign of effort or improvement, do not fail to notice and commend him for it. Give him proof of your confidence in him.

Two Stories

Johnnie was a careless, good-hearted boy, full of life and spirit, loving everything else that had life, but with no special love for "doing chores."

One bright spring morning he discovered a new colt in the pasture, and greatly desired it for his own. His father told him he would give it to him if he would do the chores without being told.

"Honest?" cried Johnnie.

"Honest. If you will do this, we will say that you have earned him, and he shall be yours."

It took many months to show to the family that Johnnie was faithfully keeping his part of the contract. The boy and the colt were loving companions. Prince soon learned to come to a certain place at the pasture fence to await the coming of his little master, who always had a bit of sugar or an apple hidden away in his jacket pocket. The story is too long to go into details; but who can estimate the value of this experience upon the boy's character? For years he was faithful to his horse and to his father. He daily performed the duties that were laid upon him, and carried his share of the responsibility.

But a dark day came. Let us blush for shame for the father, who could so cruelly blight the hopes and future of his child. Johnnie came home from school one day. He was now about thirteen years old. He

A Soldier's Thought of Home

JOYCE KILMER¹

THE road is wide, and the stars are out, and the breath of the night is sweet,
And this is the time when wanderlust should seize upon my feet;
But I am glad to turn from the road and the starlight on my face,
And to leave the splendor of out of doors for a human dwelling place.

I ne'er have seen a vagabond who really liked to roam
All up and down the streets of the world and not to have a home:
The tramp who slept in your barn last night and left at break of day
Will wander only until he finds another place to stay.

A gypsy man will sleep in his cart with canvas overhead,
Or else he'll go into his tent when it is time for bed.
He'll sit on the grass and take his ease so long as the sun is high,
But when it is dark he wants a roof to keep away the sky.

To call a gypsy a vagabond, I think is to do him wrong,
For never goes he traveling but he takes his home along.
The only reason a road is good, as every wanderer knows,
Is just because of the homes, the homes, the homes to which it goes.

They say that life is a public road, and its milestones are the years,
And now and then there's a tollgate where you buy your way with tears.
The road we travel is broad and steep, and it stretches broad and far,
But at last it leads to a golden town where golden houses are.

¹ Sergeant Kilmer, of the Canadian troops, was killed in the battle of the Marne.

went to the usual place to find Prince, but he was not there. He called him, but he came not at his call. Seeing his father at work near the barn, he asked why Prince should behave in this strange manner. He was coolly told that a horse dealer had been there, and that Prince was sold.

"Sold!" cried the boy in astonishment.

"Why, yes, sold, of course."

"I never intended to sell Prince. Why — he — was part of — the family. I can't have him sold."

"Well, he is sold, and gone."

Johnnie stood for a moment dumb with astonishment, and then forgetting he was talking to his father, said, "I'd like to know what right you had to sell him. He was mine!" Then followed a rebellion in which the big man was victor for the time.

Johnnie went about his chores, but the elasticity was gone out of his step, and the joy out of his heart. He went off muttering to himself, "If he'd done that to any one else, he'd have been a horse thief. He is a horse thief!"

From that time on John had no respect for his father's religion, and family prayers were a mockery to him. He did what work he was compelled to do, but soon ran away from home, and never saw his parents again.

This is no fairy tale, but forcibly illustrates how many parents deal with their children. I believe this is one great reason why there is so little confidence between some parents and their children.

But there is a better way.

A certain business firm was known as John Smith & Co. When asked who his partner was, John Smith said his little boy was his only partner. The boy was a bright, manly little fellow. He was devoted to his parents, and did his share of the family duties with the air of one who had an interest in the firm. His father was asked how this very desirable condition was brought about. He said:

"I determined from the first that he should be associated with everything in my life. I decided to tell him everything about my business that he could understand. I soon saw I'd better tell him everything, and let him indicate what he did not understand. Of course his share is a boy's share. He makes his own little investments, and he is just as much a partner in the business as if he were thirty years old.

"He takes and brings the mail. He opens the letters, and we read them together, then he files them. The business is not 'mine' but 'ours.'"

"Ever since he left our room and went to sleep in his own room I have put him to bed myself. We have our Scripture verses and prayer together. We are going through Proverbs now verse by verse. We have just finished the study of Romans. He and his mother are going through the Gospel of John in the morning. I have my work to do for him that my wife cannot do unless I should be called away. Then she could carry the whole work beautifully."

"What do you intend to make of him?"

"A Christian business man, unless perhaps the Lord should call him to preach the gospel."

"And this in the wicked town you told me of?"

"Yes; but we believe that if we honestly do our part, God will do his, and among us all, we shall get a good, true man out of this small beginning."

We can see the desirableness of the plan of John Smith in training his son. We need better fathers. While it is true that an unworthy father cannot prevent a Christian mother from doing her duty to her

children, yet the child that grows up without the strong, pure influence of the father, has lost much out of his life.

Let us take them into full partnership in the affairs of life, and then when the battle is all over, and "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads," we can say, "Here am I, and the children whom thou hast given me."

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Habit Formation

FROM the instant a mother hears that first significant cry which proclaims to the world the birth of a new life, she is confronted by a problem which increases in complexity with the passing of the years.

If she is a busy mother, and most mothers are busy, she will soon realize that upon the early habits of her baby will depend her ability to fulfil her many duties. She can train the baby to be entirely dependent upon her during his waking hours, and thus let him become the spoiled child who later develops into a family nuisance, or she can begin even when he is in his tiny crib to sow the seed of self-reliance, which will make of him the responsible and desirable citizen. She would not be guilty of pulling up the sprouting plant to see if it was growing; why carry her baby about in her arms or hold him in her lap when he can kick and crow so much more freely in his own bed?

The baby who is bathed, fed, given his nap regularly, allowed freedom in which to grow, and is not hampered by too much attention, will develop into a healthy, happy, helpful child, and be a joy to his parents and a pleasure to their friends. . . .

As baby's mind develops he will need diversion and amusement. For this purpose toys are useful which do not have sharp edges and which can be washed and kept sterile. A bell or rattle for the baby to kick may be hung from his crib or carriage, but it must be hung at an angle which will not produce eyestrain.

From earliest infancy the child displays a spirit of investigation which it is well always to gratify. If possible, never leave his questions unanswered. If you lack the information, say that you do not know, but that you will find out and tell him; and keep your word.

Few parents realize that they typify to the child the spirit of omniscience which God typifies to them, and that it behooves them constantly to strengthen such faith. The child who finds that he can depend upon what his parents tell him is less apt in his turn to deceive them, and the seed of mutual understanding and confidence is thus sown, to sprout and bloom for all time.

The spirit of investigation often leads children into the habit of touching every object they see. This is not always naughtiness and should not be so stigmatized. A baby's attention can be diverted from one object to another, while older children will desist from investigation as soon as their curiosity is satisfied. But if they are told unqualifiedly that a certain object must not be touched, they seem impelled by an irresistible force to handle that object in preference to all others. It is well to keep in mind the advantage to be gained by positive suggestion. Divert the child's mind by mentioning something which he may do, rather than strengthen his determination by a peremptory command as to what he may not do.—*Mrs. Edith Clark Cowles.*



UNION MEETINGS FOR THE COLORED PEOPLE

As there was no camp-meeting for our colored people in Virginia the past summer, there are being held union meetings in several places among the near-by churches.

It was my good fortune to attend the union meeting at Portsmouth, Va., held November 29 to December 1, for the Newport News, Norfolk, and Portsmouth churches, and several companies in that vicinity.

Brother R. H. Watkins, the conference minister laboring in those parts, worked up a good attendance of our people.

In view of these solemn times, every one seemed to be glad of the pointed instruction given from the Bible and the spirit of prophecy. All pledged anew their loyalty and devotion to the whole cause, and covenanted to labor earnestly to help finish the work without delay.

The Portsmouth church has purchased, on good terms, a well-situated store building for \$2,000. Here, a few slight changes for the present needs having been made, the church school is conducted, and Sabbath and other services held.

Brother Watkins, who has charge of the work there, is laboring hard to raise it to the required standard. He says that the tithe, offerings, and mission funds are coming up well.

Besides the local workers, there were present at the Portsmouth meeting, Elder J. S. Washburn, on Sabbath, who gave an inspiring sermon; Elder J. B. Mallory, of Richmond, who came Sunday; and the writer, who was there at the opening.

Sunday evening I left for Richmond, Va., to visit the church there, thence to proceed to Washington, D. C., and to the Chesapeake Conference. After a most pleasing visit in Baltimore with Elder M. C. Strachan, who has a good church and is conducting a fine school, I spent some time in Dover, Cheswold, and Wilmington, Del., trying, with the help of Elder L. Muntz and Brother E. Atkinson, to arouse the believers to a sense of these solemn times and the need of every one's being at his post and doing his full share of the Lord's finishing work.

Leaving Chesapeake, I returned to Washington, D. C., where Elders F. H. Seoney and G. P. Rodgers are holding things together and making substantial progress in the message. Elder Rodgers conducted a very successful tent effort the past summer, adding twenty-four faithful followers of the truth to the church.

Upon leaving Washington, I went to Pittsburgh, Pa., to pay a passing visit to the Home Missionary Convention which was in session there from December 7-12, and also to attend the West Pennsylvania workers' meeting.

The work for our people in Pittsburgh is in charge of Elder A. N. Durrant, who has been there several years, doing excellent work in building up, by the grace of God, the church there, in spite of the difficulties.

It should be stated that the four presidents of the conferences visited; viz., Elders W. C. Moffett, R. E. Harter, A. S. Booth, and I. D. Richardson, are wide

awake to the advancement of the work among the colored people in their respective conferences, and may be counted on, not only to see that full justice and equity are done to all, but to give this line of work every other encouragement, in order that it may grow and prosper to the glory of God. I wish to say, also, that Elder B. G. Wilkinson, president of the Columbia Union, is carrying, along with his other heavy and perplexing burdens, the interest and care of our work, to which he is giving encouragement throughout the entire union.

And here I wish to thank all for their past and future co-operation.

W. H. GREEN.

* * *

THE SIOUX CITY CONVENTION

DECEMBER 4-8 there was held in Sioux City, Iowa, for the Northern and Central Union Conferences, a Sabbath school convention. This convention was planned and held by the General Conference Sabbath School Department, and was in charge of Sister L. Flora Plummer, secretary of the department. Elder A. G. Daniells, president of the General Conference, was also present.

The Central Union Conference was represented by all its local conference Sabbath school secretaries and by Elder J. S. Rouse, president of the Nebraska Conference; Elder F. W. Stray, president of the Kansas Conference; and Elder F. G. Lane, pastor of the Omaha church. The Northern Union was represented by its four local conference Sabbath school secretaries; its four local conference presidents; Prof. M. B. Van Kirk and Elder S. A. Ruskjer; Brethren I. G. Ortner and E. M. Oberg, our union departmental secretaries; J. J. Jutzy, home missionary secretary of North Dakota; a number of laborers and local Sabbath school workers from the Iowa Conference, in whose territory the convention was held; and by the writer. The local Sabbath schools in South Dakota and Minnesota were also represented, so altogether there was a large and influential gathering.

The day sessions (Sabbath morning excepted) were given wholly to the consideration of Sabbath school work. Sister Plummer and her associates in the General Department had prepared a program covering the scope of Sabbath school activities, all focusing upon three essential points; viz., "Every Church Member a Sabbath School Member," "The Daily Study of the Sabbath School Lesson," and "Increased Donations for Missions Through the Sabbath School Offerings," and had assigned a definite topic to each local secretary. The program was also arranged so that the convention would be spiritual, educational, and inspirational, and I am sure every one present will testify that it was such to his own personal life. This being the case, there was no need of any committee on plans and resolutions. The convention submitted the plans, and each individual resolved to put them into practice in his own life, and teach them wherever opportunity afforded. Consequently the results

of this convention will be seen in the strengthening and improving of all the activities of church life because of the enlarged personal vision and individual inspiration received.

The interest was enhanced on three occasions by the rendition of some selections which the local school of Sioux City had prepared for the occasion, the climax of which was a dramatic representation setting forth the proper and the improper way of beginning and observing the Sabbath, and the consequent effects upon the Sabbath school lesson study and class recitations. Each individual acted his part creditably.

Sister Plummer was greatly blessed of the Lord throughout the entire convention. Her instruction was timely, and her leadership showed her indeed to be "a workman that needeth not to be ashamed."

In addition to the convention, preaching services were held each evening. Elder Daniells spoke three evenings, also Sabbath forenoon, and gave timely and helpful messages upon each occasion. His presence and help throughout was an inspiration to all the workers, and a great blessing to the convention as a whole. Elder Rouse spoke one evening on "The Source and Conditions of Permanent Peace," and the writer spoke the closing evening on "The Evident Outcome of Church Federation."

The universal testimony of all who attended the convention was in substance, "This is the best meeting I ever attended." We feel perfectly free in recommending to our sister union conferences the holding of a Sabbath school convention, for I am sure it will be time and money profitably spent.

I should not close this report without mentioning the royal reception, splendid entertainment, and hearty co-operation of the Sioux City church, and of Elder W. A. McKibbin, its pastor, who labored untiringly for the success of the meeting and the personal comfort of each one in attendance.

Altogether, the Sioux City Sabbath School Convention was a great success.

CHAS. THOMPSON.

* * *

THE CHICAGO COLORED CHURCH

THE third angel's message is advancing triumphantly among the colored people of Chicago, for God is setting his hand to recover a remnant from among this people.

The first Seventh-day Adventist church for the colored people of Chicago was organized nine years ago, with a membership of fifteen. Two months after its organization the writer was called to look after the interests of the work here. A neat little church building that would accommodate one hundred fifty persons was erected the following year. Through the tent efforts conducted, and the activity of the members in missionary endeavor, the membership was so increased, and the number of interested visitors became so large, that the building was too small. The building was so crowded on Sabbaths that the male members of

the congregation were compelled to stand, while the children had to be seated around the platform.

Last year it became imperative that a larger church building be secured, and plans were therefore laid to make this possible. Through the earnest and untiring efforts of Elder J. H. Schilling, we at last secured a beautiful and spacious edifice—formerly owned by an Episcopal congregation—at a bargain price of \$13,000. This structure could not be built today for less than \$35,000. It contains all the conveniences necessary to carry on our work. The auditorium seats four hundred persons. There are seven other rooms, one of which makes an excellent church school room, and another is used for our Sabbath school, Missionary Volunteer Society, and prayer meetings. There is also a fine pipe organ, which is an invaluable asset to the music of the church. The building is heated by steam and lighted by electricity.

The dedicatory services were held from December 6-8, beginning with a Sabbath school and Missionary Volunteer convention. The building was dedicated to the promulgation of the third angel's message on Sunday afternoon, December 8. Elder J. K. Humphrey, of New York City, preached the dedicatory sermon. Valuable help was rendered by Elder A. J. Clark, our new conference president, who succeeded in raising \$2,029.26 toward the indebtedness. This reduced the debt to \$1,170.74, which we hope to pay off in the near future.

The report given at the dedicatory service showed that the church has grown since its organization from a membership of 15 to a membership of 208, and the tithes and offerings have increased from \$240 a year to more than \$3,000 a year. The total amount of tithes, mission offerings, and church expenses collected during the past five and one-half years was \$14,760.04. During the past two years there has been great activity in the distribution of *Present Truth*, 11,695 copies having been placed in as many homes.

We were favored with the presence of Elders J. M. Campbell, of Indianapolis, Ind.; F. C. Phipps, of Springfield, Ill.; J. G. Dasent, of Louisville, Ky.; and J. H. Miller and I. J. Woodman, of the Northern Illinois Conference. Prof. M. E. Kern, Miss Augusta Blosser, and Mrs. E. W. Webster also rendered excellent service at the Sabbath school and Missionary Volunteer convention. We are very grateful to our heavenly Father for the blessings that have attended our efforts, yet we realize that we are but unfaithful stewards; for much more might have been done had we consecrated ourselves more fully to the Master's service. We shall strive to work harder in the future and more faithfully for the finishing of the work in this generation.

W. D. FORDE.

* * *

AN IDEAL SOCIAL GATHERING

AN ideal social gathering was enjoyed recently at the Washington Sanitarium. The occasion was a reception and luncheon given the college faculty by the faculty of the sanitarium. About fifty persons were present. Dr. H. W. Miller, the medical superintendent of the sanitarium, presided.

Under the direction of Brother E. G. Fulton, the business manager of the sanitarium, a hygienic luncheon was served the guests. This afforded a rare exhibition of the culinary art, showing what can be done in preparing a healthful and appetizing meal of wholesome food.

Following the luncheon came an informal discussion, dealing particularly with the question of practical education in our schools and sanitariums. There was a unanimity of sentiment that the times upon which we have entered demand that the principles of utility and practicability shall dominate our denominational school work. Our courses of study should not be weakened, but rather strengthened by eliminating some of the subjects which are purely theoretical and have no direct bearing on practical experience, and substituting in their place vocational training and instruction in practical features of living which will enable our graduates to go out and prove really efficient workers. The need of sending men and women out from our schools who are able to instruct others in the domestic sciences and carpentry, printing, etc., was emphasized. The impracticability of graduating young women from our colleges with a knowledge of Greek or philosophy or higher mathematics and with no knowledge of how to cook or sew or carry on the ordinary work of a home, was also emphasized.

As the writer returned home from this occasion he wondered why all such gatherings could not be made as profitable. Why do we who are engaged in such a soul-inspiring work sometimes turn aside on such occasions to spend precious hours in idle chitchat, gossip, and the relating of anecdotes instead of considering questions which are restful and at the same time highly beneficial? We have far too few social gatherings in the church of Christ. Such occasions as these should be encouraged, but let them be made in every sense profitable, contributing alike to the refreshing of the soul and the strengthening of the spirit.

* * *

THE AUSTRALASIAN UNION CONFERENCE SESSION

THE tenth session of the Australasian Union Conference was held at Avondale, with a very large attendance of workers, both from the home and also from the island fields. The sessions are now held every four years, and hence are especially important occasions for the transaction of the business of God's work in this part of the world. There were present 115 delegates, representing the general work of the union, its many island missions, its aboriginal missions, and also nine fully organized conferences within the boundaries of the union.

It was good to meet so many brethren and laborers gathered together in conference, and especially to see those from the island fields, who have so few privileges during years of labor. Laborers came from the Solomon Islands, the New Hebrides, Fiji, Samoa, Rarotonga, Tahiti, and even from far-away Pitcairn. Partly because of expense, but especially because of language difficulties, few natives were with us. One bright Solomon Islander, Peo, was present, a living example of the miracles of grace being wrought among his people in those dark lands of cannibalism.

Reports given at the conference showed great progress during the last quadrennial period. Three new conferences had been organized, the membership had grown from 5,008 to 6,612, and 1,934 baptisms were reported. During this period, and included in the above figures, have been baptisms of our first fruits among the natives in the Solomon Islands, Samoa, and Niue, and also some Australian aborigines at Monamona and Kempsey.

The increase in tithes and offerings during the four years is truly wonderful. These two items amounted to more than £175,000, or about \$875,000, an increase of over £60,000 (about \$300,000), in excess of that received during the previous four years.

Steady progress has been made in the sale of our literature. In the previous four years more than £80,000 (\$400,000) worth of subscription books were sold. During the last period an increase of more than £13,000 (over \$65,000) has been made, bringing the total to over £94,000 (\$470,000). Besides these, trade books, tracts, and magazines have been sold.

The sanitarium and health food work has been markedly blessed of God. Our sanitarium at Wahroonga has been filled with patients, and many have been turned away for lack of room. The Lord has used this institution as a means to turn a number to the message. Our cafés in the large cities have likewise been blessed.

The brethren and sisters in Australasia were very fortunate in having Elder W. A. Spicer with them, whose cheery messages and timely counsel were much appreciated. His visit to this field had long been looked forward to, and is now a great satisfaction.

The conference was a good one from start to finish. A good spirit prevailed. God is blessing his servants in this field, and the Australasian people are loyal to the message. Elder C. H. Watson was re-elected president of the union, and retains the fullest confidence of the people. To the writer it was a great pleasure to meet again with our dear people in this field and to note the certain progress the cause is making.

J. E. FULTON.

* * *

HARVEST INGATHERING IN HONOLULU

SOME new records were made by the members of the Honolulu church in the Harvest Ingathering campaign this fall.

The papers did not arrive in time for us to do anything in September, and on account of the Fourth Liberty Loan drive in October, the campaign could not be launched until October 26, and that gave us only two weeks in which to work before the United War Workers' big drive, which was scheduled for November 11. The outlook, therefore, was not very encouraging, as Honolulu has been hard hit this year with all manner of drives, and none of us were very optimistic about getting any large results.

The matter was presented before the church in the light of a magnificent opportunity to do missionary work, and acquaint the people of the city with the scope and character of our message, trusting that God would move upon the hearts of the people and make them willing to give. The church members responded loyally, and pledged themselves individually to seek preparation by earnest prayer before going out, and all

promised, as far as possible, to do real personal work for the soul of each person visited.

The city was then divided into eleven districts, and a leader appointed for each. Then each church member was assigned work in one of these districts, under the direction of the leader. Each leader was supplied with a list of the members who were to work with him, with the individual goal of each one, and on the reverse side of the paper was drawn a map of his territory. The combined goals of all the church members amounted to \$249.

The Lord blessed the work in a signal manner, and \$247.15 was reported at the end of the first week. The next week brought the total up to \$503.12, thus doubling our goal in the short space of two weeks. Later efforts have brought the total up to \$561.22. As our resident membership is only eighty persons, we thus average about \$7 a member.

We used seven hundred copies of the *Watchman* and about two hundred copies of the Chinese Harvest Ingathering *Signs*. The brethren in China got out a fine paper this year, which contributed in no small degree to the success of our campaign, as our Chinese members raised \$94.55 of our total.

Many interesting experiences were obtained by the workers. The highest amount raised by any one person was \$104, which was secured by one of our young Portuguese sisters. A Hawaiian brother gave a Chinese paper to a Chinese man, and secured a dollar. The next day the Chinese man hunted up the brother and said, "This paper too much good. I like give more," and handed him \$4 more.

At the close of the campaign, every worker pledged himself to single out as a subject for personal work, one person from those whom he had interviewed, promising to pray for him daily, supply him with reading matter, and hold Bible studies as opportunity is presented, never giving up until that person is saved.

Thank God for the splendid opportunity for universal service which the Harvest Ingathering campaign brings to the church of God in this generation!

F. E. STAFFORD.

* * *

GLEANINGS FROM THE FIELD

A NEW Sabbath school, with a membership of nine, has been organized at Waitsfield, in the Northern New England Conference.

A FALL tent effort in San Diego, Cal., continuing three weeks, resulted in nine new believers. Thirty interested persons are receiving instruction on different points of faith.

OUR missionary, sent to open the work in Haapai, Tongan Islands, after some discouraging experiences, is now able to report considerable advancement. A church has been organized in the little village of Faleloa, and the prospects seem bright for the accomplishment of a good work in this group.

DEFINITE arrangements are now being made for the opening of a permanent mission station by our people in the country of Siam, one of the largest of the half dozen countries yet remaining to be entered by our missionary evangelists. Siam has a population of about 8,636,000 of whom about 2,000,000 are Siamese,

1,500,000 Chinese, 1,500,000 Laos, about a million Malays, 500,000 Cambodians and Annamites, and about 100,000 each of Mons and Karens.

ELDER A. E. SERNS reports from St. Joseph, Mich., that thirty have pledged to keep the commandments of God.

ELDER F. H. ROBBINS is conducting a public effort in Akron, Ohio. A deep interest is manifested in the subjects under consideration.

THE small church at Belleville, Ontario, leads all the other churches in that conference in the Harvest Ingathering campaign. The members have collected more than \$400, and are still at work.

OUR colored brethren in Cincinnati have purchased a neat house of worship. The chapel will seat one hundred fifty persons, while rooms above furnish living-rooms for the pastor and his family.

THE Students' Union, of the Shenandoah Valley Academy, is inaugurating a vigorous campaign in behalf of their school library. The special aim in the present drive is to place the latest books and magazines in the reading-room.

THE first three Sabbaths of the influenza quarantine the church at Loma Linda, Cal., followed the unique plan of appointing collectors to visit each family in behalf of offerings for the Sabbath school and other regular church funds. In this way the different quotas were kept up to their normal standard.

ELDER M. C. STURDEVANT writes from Durban, Natal, South Africa, under date of October 28:

"How anxiously we watch for the visits of our dear old friend, the REVIEW AND HERALD! The last four years it has not come to us weekly, as the mails have been very uncertain, and sometimes five or six numbers come at one time. But how we do enjoy them! We devour every word. It seems so good to hear from the home field, and to know how the work is going in all parts of the world.

"Since leaving Rhodesia, five months ago, we have been caring for the church here in Durban, and giving Bible readings in the homes of the people. Already we are seeing fruits of our labors, and God is adding some to our numbers. The church is of good courage, and the members are active in missionary work, doing what they can to hasten the message of Christ's coming, so soon to be realized.

"I can truly say that the churches I have visited in South Africa are earnest in their efforts. Africa is with you in the finishing of this work in this generation. Every one of our missionaries is a true, tried worker, his only ambition being to save souls. And how our hearts rejoice to see the same spirit taking hold of our people in all lands!

"My health has not been very good of late, but we hope that this genial climate in Durban may build both Mrs. Sturdevant and me up so that we may be able to do much for the Master."

* * *

ABOUT two out of three persons in the United States and Canada are outside the membership of all Christian churches. Two out of three persons in the world live in non-Christian nations. Two out of three persons in these non-Christian nations are beyond reach of the present combined missionary agencies of Christendom. And in spite of these appalling needs, about two out of three of the

church members of North America are contributing nothing toward the aggressive missionary work of the church at home and abroad.—*Christian Statesman*.

Educational Department

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

THE MINISTERIAL READING COURSE

FIVE years ago we undertook a new thing, by way of providing a reading course for our ministers and other gospel workers throughout the world, who read English. A prescribed course of reading has been marked out and recommended by the General Conference Committee for each year of the five. Our experience in conducting this course has confirmed beyond question its educational and stimulating value. Repeatedly members of the course have testified that they did not sense the value of regular habits of reading, nor how much could be accomplished with a little system, until they took this course. Without a plan to work to, our habits of reading tend to become desultory, and bring to us little of really practical value. With the balanced course we have endeavored to carry, covering such fields of thought as spiritual devotion, history, effective preaching, missions, principles of public speaking, and pedagogy, this reading, carefully done, has partaken of the nature of a liberal education in itself. If perseveringly kept up, the benefits to be derived can hardly be estimated.

During the five years of this first course, 1,108 different ministers and workers have enrolled for this reading. The enrolment for each year of the five has ranged from 333 to 802. To keep a record of the work, we have issued each year an annual credit card on report from the reader that he had completed the prescribed reading, giving a brief estimate of its value to him. The five-year course ends with 1918. On Jan. 1, 1919, we shall issue from the Department of Education several hundred Reading Course Certificates, covering the five years' work, to those who have completed it.

A New Course

The results of this first effort have been so encouraging that we have planned a new course of four years' length, corresponding approximately to the quadrennial period of our General Conference. The books for the year 1919 have been selected as follows:

"Modern and Contemporary European History," by J. Salwyn Schapiro, Ph. D.

"Q. E. D., or New Light on the Doctrine of Creation," by George McCready Price.

"Testimonies for the Church," Volume I, by Mrs. E. G. White.

"The Modern Mission Century," by Arthur T. Pierson.

Up to the date of writing (Dec. 10, 1918), ninety members have enrolled for this new course, even twenty-one days before the course begins. We desire hereby to extend a most urgent invitation to all our ministers and workers to unite in pursuing this course. If you have taken it in the past, you need no com-

commendation of its value. If you have not taken it, or have started and fallen out, you do not know how much of value you have missed. The amount of reading is not so great that it prevents you from selecting any other books of your personal preference. We are persuaded that you will find it of much value to follow this systematic course of reading that is carefully selected by the General Conference Committee each year.

We will send you registration blanks and full instruction direct from here, if you do not have them already, or you can enrol through any tract society or publishing house, both of which handle all the books. A registration blank has been sent to all our workers, but may also be obtained at your tract society. Be sure to send your registration blank to us, that it may be properly recorded.

W. E. HOWELL.

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ANOTHER DEMONSTRATION

In addition to the evidence contained in the article by Prof. M. E. Olsen, which was printed in this department December 26,—that our schools ought to be awake to the importance of giving a medical missionary training to our young people,—another demonstration is found in the experience of the Pacific Union College during the influenza epidemic. Being so well isolated from contact with others, the managers hoped they would escape the epidemic, but as one physician has remarked, "The very taint of influenza seems to be in the air," and it settled down upon the college in its mountain aerie, along with the rest. From a personal letter just received from President Irwin, I have drawn the following account of their experience, which speaks for itself:

"It may be interesting to know that we practically handled the whole situation ourselves, with Brother and Sister Whitney [both graduate nurses] as head nurses, and making use of the members of their hydrotherapy class in treating those who were sick. This may be a point of interest to you in urging the subject of hydrotherapy on our other schools. We called the physician only once during the outbreak, and got a man nurse for four nights for one of the boys. Otherwise we handled it with our own force. I suppose we must have had nearly seventy-five cases in our homes, so you will understand the value of the little hydrotherapy instruction we are giving in the school. We did not close school during the epidemic. Our school, and one church school in Southern California, are the only schools that have not been closed in our union conference."

W. E. HOWELL.

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I WAS recently much impressed by this motto, which I saw in a great establishment, "Where only the best is good enough." What a life motto this would be! How it would revolutionize civilization if every one were to adopt it and use it; to resolve that, whatever he did, only the best he could do would be good enough, would satisfy him! Adopt it as yours. Hang it up in your bedroom, in your office or place of business, put it into your pocketbook, weave it into the texture of everything you do, and your life work will be what every one's should be—a masterpiece.—O. S. Marden.

Missionary Volunteer Department

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

THE VALUE OF THE MORNING PRAYER HOUR

THE observance of the morning prayer habit is of inestimable value. The experiences connected therewith are many and varied, but in most cases they remain a secret between the individual and God, locked up in the bosom of the soul as a sacred treasure.

As an ambassador of the heavenly King in an enemy's country, it becomes the Christian's duty to enter the audience chamber of the King and receive the commission for the day's service. Habakkuk, that fearless and faithful Christian warrior, declares, "I will stand upon my watch, and set me upon the tower, and will watch to see *what He will say unto me.*" The Christian who fails to receive such direction is sure to fail in the day's duties, be his zeal and courage never so strong, for the assurance is, "Without Me ye can do nothing."

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prayer is the key to this fortress, and having entered, we may freely lay our individual needs before our King, and by the Holy Spirit through the medium of his Word, receive that personal touch which will make us strong in the conflict. It may become necessary to flee to this fortress of refuge many times during the day; but do not presume to enter the conflict unprepared—lacking the strength that comes through communion with God.

The prophet Jeremiah records, "Thy words were found, and I did eat them." Here is the source of needed food for the soul. The observance of the morning prayer hour affords a blessed sitting together "in heavenly places in Christ;" for he has said, "If any man . . . open the door, I will come in to him, and will sup with him, and he with me." Here is opportunity for all to "taste and see that the Lord is good."

How appealing is the inquiry of our Saviour, "Could ye not watch with me one hour?" followed by his loving admonition, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Many are the willing spirits in our church today, and the weakness of the flesh is no less apparent. Such busy people everywhere! The tension of haste and anxiety seems never to be lifted; and with the dawn of consciousness after a night's repose, the activities of the day seem already to be getting ahead of us, and for fear of not catching up we rush forth to service in human strength, and make a sad failure, when, had we taken time to pray, the whole day would have been different.

To intensify this spirit of speed and self-confidence has ever been the scheme of the enemy of souls. He cares not how noble the purpose; if the individual depends on human strength, defeat is assured.

Determine that in this you will conquer. Place the Bible and the Morning Watch Calendar in a convenient place. Do still

more: open in advance to the text for the morning devotion, and immediately upon arising glance at the allotted Scripture portion, reading and repeating it as you dress for the day; and then, on bended knee, enter the fortress of strength, and go forth with the blessed assurance that all is well between your soul and God.

The arrangement of texts for the 1919 Morning Watch Calendar is based on the New Testament Scriptures entirely, the texts being conveniently grouped under subject headings. The value of these texts to you will depend upon your use of them. If you have formed the morning-prayer-hour habit, you will find the selection even more helpful than heretofore. If you are undecided about adopting the plan, be guided by the experience of others, and join those who will begin January 1, 1919, with Matthew 18:11, and continue to the end of the year, concluding with Philipians 4:6, 7.

"What I say unto you I say unto all, Watch."

"Watch to hear the Captain's orders
 Hour by hour throughout this day;
 Listen closely, he hath many
 Special things to thee to say."
 MRS. J. W. MACE.

Medical Missionary Department

W. A. RUBLE, M. D. - - - - - Secretary
 H. W. MILLER, M. D. } Assistant Secretaries
 L. A. HANSEN }

NEWER SCIENTIFIC ATTITUDE TOWARD VEGETARIANISM

THE food conditions brought about by the war have forced scientists to consider as never before the practicability of substituting plant products largely for flesh. The following editorial article from the *Journal A. M. A.*, entitled "Peanuts and Soy Beans as Human Foods," is a recent example of the articles from many sources recognizing the importance of adopting a more nearly vegetarian diet:

"The evolution of food products from animal sources—the production of meat, milk, eggs, pork, bacon, poultry, etc.—involves the conversion of plant products, many of which may serve directly as human nutriment. This transformation of cereals, for example, into meat and milk, is an expensive one from the standpoint of the energy exchange that is necessitated. To build up one pound of food in the form of animal tissues calls for the feeding of many pounds of nutrients from plant sources. It has therefore become a serious problem in the face of a possible shortage to determine to what extent it is permissible, not to say profitable, to convert edible cereals into animal products prior to using them, rather than to consume the corn, barley, wheat, etc., directly in the human ration. Milk must be had at all events; but it seems probable that both Americans and Europeans will tend more and more in the next few years to displace meat and related animal food materials to a considerable degree with vegetable foods. The trend toward a more extensively vegetarian regimen is almost certain to follow as a consequence of the altered conditions of animal husbandry enforced by the high cost of feeds.

"The prospect thus presented brings the cereals into prominence at once. Among a large group of the population in France, bread constitutes more than half of the energy intake per day. The cereals are essentially alike in being comparatively low in their content of protein as contrasted with animal foods. Any plan to supplant the latter to any extent in the dietary therefore calls for the introduction of products from vegetable sources that can be classed as protein-rich. These must be available to supplement in some degree the already indispensable cereals, just as meats and other animal foods do at present.

"The protein problem is not, however, merely a quantitative one. There is considerable justification for the belief that the proteins supplied by meat, eggs, and milk are of high biologic value. In replacing them as the status of the pocket-book and the economics of agriculture seem to demand, attention must be centered on the possibility of securing proteins that represent a suitable amino-acid make-up, the nutritive significance of which has repeatedly been pointed out in the *Journal*. The legumes, particularly the ordinary garden peas and beans, come foremost into mind, as protein-rich vegetable food materials. But there is no lack of evidence to show that while the proteins of the more widely used legumes are quite well utilized by the human body, comparing very favorably in this respect with the cereal proteins, they are not so completely utilized as the proteins supplied by such animal foods as meats, eggs, and milk.

"Two leguminous seeds have lately made better claims for more popular recognition in human nutrition. The soy bean has been a staple for generations among the people of China and Japan. It forms a prominent source of protein in their diet, supplementing rice, which is so extensively used and contains a great excess of carbohydrates. These people keep few live stock and eat little meat. Apparently they believe it is the part of economy to eat vegetables rather than to feed them to animals and then eat the animals. In this country a beginning in the use of soy beans in the human dietary has scarcely yet been made. The second legume, the peanut, is popularly known, though its prominence dates back to scarcely more than half a century. It is eaten in a casual way, rather than as a staple in the diet; and it would not be difficult to gather 'impressions' as to the poor digestibility of the peanut.

"We have already presented some reasons for believing that both the soy bean and the peanut may represent unusually desirable sources of protein. In reporting the feeding experiments of Osborne and Mendel and Daniels and collaborators, the favorable prospect offered by an increased use of both products was intimated. Further studies conducted by Johns and his co-workers at the Bureau of Chemistry in Washington, show that from both soy beans and peanuts it is possible to isolate a liberal quantity of proteins relatively rich in their yield of the amino acids lysin and tryptophan—a partial index of presumable nutritive superiority.

"An added test of dietary value—that of digestibility—has been furnished anew by the Office of Home Economics in the United States Department of Agriculture. Holmes has conducted

this investigation on men in whose diet soy bean and peanut flours contributed a liberal proportion of the entire protein intake. They were eaten in the form of a well-known type of "quick bread" or "biscuit" as a part of a simple mixed diet. None of the subjects reported any digestive or other physiologic disturbances. Holmes is justified in believing that the figures—85 per cent for the digestibility of soy bean protein and 86 per cent for the digestibility of peanut protein—indicate a very satisfactory utilization of these proteins by the human body.

"No attempt was made to ascertain the limit of tolerance for soy bean flour and peanut flour when included in a simple mixed diet; but since in seven experiments with soy beans the subjects ate an average of 70 grams daily of soy bean protein, and in four experiments with peanut flour the subjects ate an average of 65 grams of peanut protein daily without any observed symptoms of physiologic disturbance, it should be evident that these proteins are tolerated by the human body in amounts in excess of those that are likely to be found in the ordinary mixed diet. At any rate, the figures obtained for the digestibility of the proteins supplied by soy bean and peanut press-cake flours compare favorably with those obtained for cereal proteins, and are somewhat higher than those obtained for some other legume proteins.

"Perhaps, therefore, we shall not go amiss for the present in classing dietary articles suitably prepared from either the soy bean or the peanut as substitutes for both wheat and meat. The success of such substitution, however, becomes a problem of the culinary art rather than of physiology." G. H. HEALD, M. D.

OBITUARIES

Bodar.—Sister Helma Bodar fell asleep Nov. 22, 1918, of influenza and pneumonia. She had only lately accepted present truth. C. A. Hansen.

Davis.—Mary Davis died at King George Hospital, Winnipeg, of Spanish influenza. She accepted present truth last year, and died in the faith. C. A. Hansen.

Cook.—Francis Cook died in Winnipeg, of pneumonia, following influenza. He accepted present truth one year ago. His last plans were to become a canvasser. C. A. Hansen.

Phelan.—Elizabeth Ann Phelan died in Durban, Natal, South Africa, Oct. 23, 1918, aged sixty-nine years. She was an active member of the Durban Seventh-day Adventist church. M. C. Sturdevant.

Young.—Mrs. Ida May Young was born in Omega, Kans., June 15, 1885, and died at Wichita, Kans., Oct. 21, 1918. She united with the Seventh-day Adventist church in her youth, and remained faithful to the end of life. J. S. Yates.

Farrar.—Thomas J. Farrar, aged seventy-three years, died Nov. 28, 1918, at Eldorado, Kans. He was born in New York State. While living in Indiana he was married to Miss Nancy Hoover. The later years of his life were spent in Kansas. J. S. Yates.

King.—Giles Hudson King was born in Wellington, Kan., March 27, 1886. At the age of fifteen he united with the Seventh-day Adventist church. On Aug. 25, 1906, he was married to Miss Gusta Ray. His companion, four children, his parents, and one brother are left. J. S. Yates.

Daniels.—Gyneth Zeal McDonald Dyer was born in Alma, Mich., Jan. 2, 1892. She was married to Leonard L. Daniels Oct. 8, 1913. As a member of the Paw Paw Seventh-day Adventist church she was a devoted Christian and an active worker. Her death occurred Nov. 30, 1918. Orva Lee Ice.

Magee.—Ivy Irene Cody was born in Como, Ill., Dec. 19, 1879. She united with the Seventh-day Adventist church at the age of fourteen. Her marriage to Reuben F. Magee took place in 1904, and to them were born three children. She died at her home in St. Joseph, Mo., Oct. 21, 1918. G. R. Hawkins.

Tindall.—Allie J. Tindall was born April 4, 1870, near Shelbyville, Ind. She was married to J. S. Tindall at Galena, Kans., in 1894. In 1901 they moved to Pueblo, Colo., where they accepted present truth, and she lived a faithful, consistent Christian life until called by death, Nov. 18, 1918. H. A. Vandeman.

Powell.—Sallye Irene Powell was born near Springfield, Tenn., Dec. 25, 1888, and died at Nashville, Tenn., Nov. 25, 1918. Early in life she united with the Seventh-day Adventist church. She was in the employ of the Southern Publishing Association when stricken with the illness that caused her death. W. D. MacLay.

Sanford.—Eliza Jane Sanford was born in Nova Scotia, May 19, 1841. Forty-six of her seventy-seven years were spent in California, where she accepted present truth more than thirty-five years ago, remaining faithful to the end. The last two years of her life she was an invalid. She died near Santa Rosa, Cal., Nov. 20, 1918. Her three sons survive. S. Donaldson.

East.—Earla Ellen East was born in Decatur, Ill., June 15, 1895, and died at Decatur, Oct. 23, 1918. She was a member of the Seventh-day Adventist church, and after attending school at Fox River Academy took the nurses' course at the Wabash Valley Sanitarium, in Indiana. She had just completed her course when taken ill. She is survived by her mother. E. N. Sargeant.

Maguire.—Mrs. Clara Anna Meister Maguire fell asleep in Jesus Nov. 23, 1918, at Little Rock, Ark. She was born at Menasha, Wis., Aug. 7, 1892, and was baptized at the age of fourteen years, when she united with the church at Cleveland, Tenn. She completed the nurses' course at Hinsdale, Ill., in 1915, and married Lawrence Maguire in May of 1918. She sleeps in Jesus. L. G. Maguire.

MRS. H. E. EDWARDS

Sister H. E. Edwards, a member of our Oak Park Academy faculty, at Nevada, Iowa, fell at her post of duty on Oct. 21, 1918, a victim of pneumonia following influenza. She was our preceptress and English teacher, a woman loved by all who knew her. On Sabbath morning, November 23, a suitable memorial service was held in the Nevada church, this being the first public service permitted by quarantine regulations since the death of Sister Edwards. The sermon was given by Elder M. B. Van Kirk; his theme was Christian service. Appropriate remarks were also made by Elder A. R. Ogden and the writer. Of her it may be truly said, "Greater love hath no man than this, that a man lay down his life for his friends."

Lucena Mae Iden was born in Newark, Ohio, Jan. 29, 1888, and at the time of her death was 30 years, 3 months, and 22 days of age. When a child she went with her parents to New York State, and later attended high school in Rome, N. Y. She spent six years in South Lancaster Academy. In 1910 she was graduated from that institution, and took up the work of teaching. She taught in Burt, N. Y., and later in the Adelphean, Campion, and Oak Park Academies. In 1912 she was married to Harry E. Edwards. To this union one son was born, now nearly five years old. She gave her heart to the Lord early in life, and was baptized by Elder G. B. Thompson. She died with her Saviour precious near. Her husband and son, mother, sister, and aunt mourn her loss, with a great company of friends. A brief service was held at the grave, Elder A. R. Ogden officiating. L. A. Hoopes.

Buel.—Mildred A. Buel was born Feb. 6, 1898, and died at Los Angeles, Cal., Oct. 16, 1918. Her mother, four brothers, and one sister mourn their loss, but we know that she sleeps in hope. Andrew Mead.

Lavanture.—Patience Pearl Lavanture was born in Rutland, Vt., Dec. 10, 1896, and died in Portland, Oreg., Nov. 26, 1918. She was a believer in present truth the last six years of her life and fell asleep in hope. L. K. Dickson.

Mills.—Died November 20, at Annette, Saskatchewan, Canada, Edmund Mills, aged thirty-two years. He fell asleep trusting in the Saviour, whom he had loved to serve. His companion and two children mourn. J. G. Walker.

Keppa.—Julia Keppa was born in Greece, July 15, 1883, and died at the St. Helena Sanitarium, California, Nov. 21, 1918. She was a devout believer in the truths of the third angel's message, and sleeps in hope. W. W. Steward.

Searles.—Edward Searles was born Jan. 4, 1899, and died Dec. 4, 1918. Edward was an active worker in the Missionary Volunteer Society and in the Sabbath school. He sleeps in hope of a part in the first resurrection. A. R. Bell.

Bronson.—Willis Adrian Bronson was born at St. Joseph, Mo., in 1888, and died of pneumonia, at Pueblo, Colo., Oct. 21, 1918. He was converted two years ago, and his earnest, Christian life was an example to all who knew him. H. A. Vandeman.

Hellingson.—H. J. Hellingson was born in Norway, Nov. 30, 1854, and died the same month and day in the year 1918, at Sara, Wash. The last twelve years of his life he was a believer in present truth. His wife, two sons, and two daughters mourn. Albert Carey.

Haden.—Died in Lewiston, Maine, Nov. 3, 1918, Carl Haden, aged fourteen years. This is the third time that death has entered this home in the past few months. The father, two brothers, and one sister are left to mourn, but they sorrow in hope. P. B. Osborne.

Sutherland.—Melvin Sylvester Sutherland was born at Planada, Cal., June 30, 1915, and fell asleep at Fresno, Cal., Nov. 8, 1918. Melvin loved the Sabbath school, and the sorrowing family are comforted by the hope of the resurrection morning soon to dawn. E. H. Adams.

Straw.—Mrs. Alida Straw was born at Palmyra, N. Y., in 1848, and died at her home near Plainfield, Wis., Nov. 7, 1918. Her marriage to S. J. Straw occurred in 1870. She sleeps in Jesus. Her companion and six children mourn. One son, W. E. Straw, is laboring in Africa. F. F. Petersen.

Sorensen.—Sophie Sorensen was born in Brooklyn, N. Y., Oct. 9, 1903, and died there at the age of fifteen years. She was a member of the Danish-Norwegian Seventh-day Adventist church. The parents and one brother and one sister are the immediate surviving relatives. John E. Hanson.

Busby.—Clara Susan Busby was born in Mississippi, Jan. 7, 1859. She united with the Seventh-day Adventist church thirty years ago, and remained faithful to the end of her life, which came at Fresno, Cal., Nov. 11, 1918. Her husband and seven of their thirteen children survive. E. H. Adams.

Bateman.—Margaret L. Bateman was born Jan. 26, 1892, and died Nov. 23, 1918. She was an earnest member of the Seventh-day Adventist church, and fell asleep in hope of a part in the first resurrection. Three small children, her mother, four brothers, and three sisters mourn. E. A. Manry.

Allen.—Jesse Allen was born Nov. 11, 1896. He was baptized and united with the Seventh-day Adventist church at Springville, Tenn., in 1910. He felt that he was definitely called to the canvassing work, and labored until called to the service of his country last September. Just a month before his call he was married to Miss Nobia Morgan. He died either on the high seas or just after his arrival in France, Oct. 15, 1918. Mary E. Allen.

Wade.—Died in Los Angeles, Cal., Nov. 24, 1918, Miss Bertha A. Wade, foster daughter of Mr. and Mrs. W. H. Blosser, of Riverside, Cal. Her age was eighteen years. Mrs. W. H. Blosser.

Hurzler.—Lila M. Hurzler was born at Ft. Collins, Colo., and died in Boulder, Colo., Dec. 1, 1918. From early childhood she was an earnest Christian, and she died confident of her acceptance with the Lord. E. E. Farnsworth.

Marble.—Fred M. Marble was born in Keene, N. Y., Jan. 15, 1895, and died at Camp Dix, N. J., Oct. 26, 1918. The deceased was a faithful and an efficient member of the Seventh-day Adventist church. His mother and a brother and sister sorrow in hope. S. B. Whitney.

Groom.—Dr. F. W. Groom was born in Cassville, Wis., Jan. 9, 1864. He was an earnest member of the Seventh-day Adventist church, and at the time of his death, which occurred at his home in Petersburg, Nebr., Nov. 23, 1918, he held the offices of deacon and treasurer in his local church. Lillie A. Gamard.

Bolan.—Mrs. C. Bolan was born Aug. 28, 1863, at South Shields, England. She came to America at the age of sixteen years, and in 1887 was married to M. W. Bolan, of Chicago, Ill. In 1900 she united with the Seventh-day Adventist church, remaining faithful until her death, which occurred Sept. 5, 1918. W. F. Schwartz.

Christensen.—Jens C. Christensen was born Feb. 14, 1893, in Denmark, and died at the Thomas Hospital, Minneapolis, Minn., Oct. 9, 1918. He came to this country nine years ago, and accepted present truth six years later. He was called into army service in 1917, but was discharged last January because of poor health. A. R. Ogden.

Evans.—Emma B. Newton was born in Bolivar, N. Y., May 6, 1837. She was married to William Evans in 1858, and to them were born three children. With her husband, she accepted present truth in 1867. Her death occurred in Nashville, Tenn., Sept. 8, 1918. She sleeps in hope of a part in the first resurrection. Three children survive. W. D. MacLay.

Engle.—Philip Arthur Engle was born in Iowa, July 24, 1875. He was married to Clara Arbella Morris in 1902. The greater part of his life was spent in the State of his birth, but for the last fourteen years he lived in Portland, Oreg., where he fell asleep Nov. 24, 1918. His wife, one son, and two daughters mourn, but they are comforted by the assurance that their loved one sleeps in Jesus. L. K. Dickson.

Alway.—Harriet Kearns was born in Ontario, Canada, March 14, 1849. She was married to David Alway in the summer of 1863, and to them were born ten children. In 1871 she embraced the third angel's message, remaining faithful until her death, which occurred at Turners, Mo., Nov. 29, 1918. She leaves an aged husband and seven children. D. P. Miller.

Sharp.—John J. Sharp was born in Lawrence County, Ark., June 6, 1846, and died at the home of his son in Roseburg, Oreg., Nov. 30, 1918. The deceased was a Civil War veteran. He was a courteous Christian gentleman, and for many years was a consistent member of the Seventh-day Adventist church. His wife, three sons, and one daughter survive. J. A. Rippey.

Shultz.—Sarah Jane Rough was born March 26, 1849, in Jo Davies County, Illinois, and died in Lodi, Cal., in November, 1918, aged 69 years, 7 months, and 15 days. She was married to Henry Shultz in 1868. Seven children were born to them, of whom five are living. She was converted at the age of sixteen. After her marriage, in 1873, she with her husband united with the Seventh-day Adventist church in Nebraska. About five years after their marriage, Brother Shultz began ministerial work, and the burden of caring for the family and the farm fell upon her. This required energy and executive ability, and these she manifested in a marked degree. She was liberal to the needy, sympathetic and helpful in sickness, and faithful in meeting church obligations. Truly a mother in Israel has fallen. D. T. Fero.

Hay.—Mrs. Minnie Brown Hay died at Ft. Collins, Colo., Nov. 3, 1918. She was an earnest Christian, and sleeps in hope of a part in the first resurrection. She leaves her husband and four small children. E. E. Farnsworth.

Truitt.—Died near Waurika, Okla., Chester E. Truitt, aged twenty-seven years. He was born near Alvarado, Tex. At an early age he became a member of the Seventh-day Adventist church at Hagerman, N. Mex. I. A. Crane.

McBee.—Died at Phoenix, Ariz., Mrs. Birdie M. McBee, aged eighteen years. In early childhood she gave her heart to God, and at the time of her death was a member of the Seventh-day Adventist church at Ad-dington, Okla. I. A. Crane.

Collins.—William H. Collins was born in Winterfield Township, Clare County, Michigan, April 13, 1885, and died at Le Roy, Mich., Nov. 26, 1918. Brother Collins was a faithful member of the Hartford church, and the sorrowing family are comforted by the "blessed hope." R. U. Garrett.

Abegg.—James Abegg was born in Zurich, Switzerland, April 8, 1841, and died at Spokane, Wash., Dec. 6, 1918. He is survived by a wife and five children and one brother. We feel confident that he sleeps in Jesus, and will have a part in the first resurrection. G. F. Haffner.

Smith.—Evy L. Smith was born in Afton, Iowa, and died in Boulder, Colo., Nov. 20, 1918, at the age of 22 years. She was a graduate of Strode Academy, Kansas, and later attended Union College. Last summer she did colporteur work in Iowa. Her parents and one sister sorrow in hope. E. E. Farnsworth.

Wallace.—Robert Wallace was born in Dunblane, Ontario, Canada, and died at the Boulder-Colorado Sanitarium, Oct. 20, 1918, aged 54 years. About six years ago he accepted present truth at Hotchkiss, Colo., and was an earnest Christian. His wife and daughter survive. E. E. Farnsworth.

Spaights.—Rosetta Peters was born April 27, 1882. She was married to Grant Spaights Nov. 9, 1912. She was reared in the knowledge of present truth, and for some time engaged in Bible work in the East Michigan Conference. She fell asleep in Alba, Mich., Dec. 6, 1918. Mrs. Ethel Sprague.

Yale.—Paul Louis Yale was born at Waco, Nebr., July 29, 1889. He was married to Grace F. Patterson, of Colorado. They both contracted influenza, and he died Nov. 10, 1918; his wife just twelve hours later. One son survives, and Mr. Yale leaves three brothers, one half brother, and one sister. H. A. Vandeman.

Grasser.—Hazel Edorthy Grasser was born Oct. 19, 1904, and fell asleep in Jesus Oct. 17, 1918. Her parents, five brothers, and three sisters are comforted by the blessed hope of the Saviour's coming. She was exceptionally patient during her last illness, the result of being thrown from a frightened horse. Mr. and Mrs. Grassner.

Hoelt.—Elizabeth Hoelt was born in Mays-town, Ill., in 1883, but most of her life was spent in Oregon. For thirteen years she was a devoted Christian, and held membership in the Seventh-day Adventist church of Medford, Oreg. She died Aug. 28, 1918, at the home of her sister, near Eagle Point, Oreg. O. H. Shrewsbury.

Johnson.—J. H. Johnson was born May 2, 1849. He was married to Lucinda Sutton at Petersburg, Ill., June 10, 1867, and accepted present truth in 1886. He moved to Clinton, Mo., in 1913, and there fell asleep on Oct. 22, 1918. He was a devoted husband, a good father, and a kind neighbor. He leaves a wife, three sons, and an adopted son. D. U. Hale.

Standish.—Helen Bixby Standish was born in Hillsboro, N. H., June 23, 1882, and died there Oct. 16, 1918. She was baptized in Boulder, Colo., in 1901, upon entering the nurses' training school at the Boulder-Colorado Sanitarium. She completed her training at Melrose, Mass., in 1909, and three years later was united in marriage to Horace E. Standish. Her husband, mother, and one sister survive. Carrie Bixby.

Appointments and Notices

REVIEW AND HERALD PUBLISHING ASSOCIATION

Notice is hereby given that the fifteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, Washington, D. C., will be held in the Seventh-day Adventist church at Takoma Park, Md., at 7 p. m., Feb. 18, 1919, for the election of five trustees for the coming year, to take the place of five whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the trustees of this corporation, and the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists; the executive committee of the North American Division Conference of Seventh-day Adventists; the executive committee of the Atlantic Union Conference of Seventh-day Adventists; the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists; the executive committee of the Lake Union Conference of Seventh-day Adventists; the executive committee of the Columbia Union Conference of Seventh-day Adventists; the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the union field missionary secretaries and union home missionary secretaries of the above-named union conferences of Seventh-day Adventists; the field missionary, home missionary, and tract society secretaries within the territory of the above-named union conferences of Seventh-day Adventists; the editors of the periodicals published by the Review and Herald Publishing Association; the managers of the publishing house departments and branch offices; and such persons as have received certificates of membership in the association.

By order of the board of trustees.
F. M. Wilcox, President.
L. W. Graham, Secretary.

A SYNOPSIS OF PRESENT TRUTH

Present Truth No. 36, the last issue of 1918, is made up in the form of a synopsis of the principal features of the special message being proclaimed by the Seventh-day Adventist denomination, introduced by citing the special messages God has sent in every important epoch of the world's history, and followed by a most striking presentation of "Salvation Only Through Christ," by Mrs. E. G. White.

It gives frankly the reasons why it is necessary for this people, in the fear and power of God, to proclaim this message at this time. It is a clear and concise statement of the message, the people proclaiming it, and the way of salvation. It should be circulated by the millions.

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.

S. H. Carnahan, Gaston, Oreg., desires to hear from any one having a copy of "Last-Day Tokens" or "Healthful Living" for sale. State price when writing.

Mrs. N. D. Ingram, Culberson, N. C., Route 2. Continuous supply of papers for missionary work.

M. W. Moss, Gravette, Ark., wishes to thank those who have sent him literature, and says he has all he can use at the present time.

THIS MONTH'S READING

"Out of the Furnace"

is the striking and appropriate title of the central pictorial section of the February Watchman Magazine—the nations in their struggle and deliverance.

But More Significant Than This

is the work which has carried the ideals of the gospel to the farthest nations. And this work of Christian missions is emphasized in such articles as:

"Thank God for Missions!" by Arthur G. Daniells, which shows the influence of the foreign mission work, not alone for the church but for the world.

"The Hand of Healing" is the contribution of Judson S. James, long a medical missionary in India. A vivid revelation of India's needs and a means to meet them.

The Beginning of the World

is seen in two very different realms of thought, in these two articles:

"Creation Took Six Days," by Benjamin G. Wilkinson, a logical refutation of the doctrine of evolution.

"The Seed," by Floyd Bralliar, an article packed as full as its namesake with scientific and spiritual food. This is the second of a series which will be notable before the end of the year.



Ministering to Sound Doctrine, Come "Sealed with Seven Seals," the doctrine in the series by William E. Videto, which is giving so clear and terse a presentation of the book of Revelation.

"How Do You Pray?" by Meade MacGuire, another searching and helpful article. "Why God Gives Us Truth," an important question and answer in the department of The Simple Truth.

A new and helpful feature to students in school and out, is

The Register

which, beginning this month, will continue to present a page of digest and reference to current literature upon topics appealing to the thoughtful and progressive.

And among the editorials you will not fail to read, and we trust assimilate, "The Bad Samaritan."

Truly a great issue is the February Watchman. Remember the sixteen months' subscription offer for only \$1.50, and the five or more one-year subscriptions to any address for \$1.00 each. Order through your tract society.

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.

"Will you not pray with me for the conversion of my mother, who is out of the ark of safety?" is the request of a sister writing from Georgia.

"My mother is passing through a very severe trial. Please pray that she may be sustained; and also pray for the conversion of my brother, who has an appetite for liquor," is the request which comes from a sister in California.

A mother in Michigan asks us to unite with her in prayer for the conversion of her two daughters, one of whom is in deep trouble.

"My eyesight is rapidly failing, and I desire the prayers of the brethren and sisters that it may be completely restored," writes a brother from Illinois.

An afflicted sister asks prayer for healing.

ADDRESSES WANTED

Information concerning the whereabouts of the following members of the Vancouver church is desired by the church clerk, F. E. Springer, R. F. D. No. 2, Box 215, Vancouver, Wash.: Collins Devaney, Mary Jane Devaney, Eola Devaney, Ruby Redman, Florence Moore, Marie Kinch, Ida Russell, Clara Hillard.

CHANGE OF ADDRESS

Owing to a change in field of labor, Elder W. A. Westworth has moved to Holly, Mich. All communications should be addressed to him at this place instead of Indianapolis, Ind., as formerly.

WHAT PEOPLE ARE SAYING ABOUT "THE HAND THAT INTERVENES"

From one of our publishing house managers in foreign fields:

"My wife and I have been taking turns each evening reading from it, and if there are any 'dry' pages in the book, we have failed to find them. Surely it is a fine book, and is very, very interesting, especially so to us just now, as we have been passing through some discouraging times down here, and these instances of God's dealing in times past give new courage and strength."

From a union conference president:
"I have read a portion of it, and have looked it all through. I thoroughly enjoy it. I believe that it is a very timely book, and that all our people and many others ought to read it. Scientific, or so-called scientific, explanations have taken the mysterious out of so many things that there seems to be a feeling of uncertainty in the minds of many as to whether God really answers prayer or not. The reading of this book, recounting God's direct interventions, cannot fail to strengthen faith."

From a tract society secretary:
"I am reading the book, 'The Hand That Intervenes,' and believe it is a book that will inspire faith and confidence in God, a thing which is much needed at this time by us as a people. We will co-operate with you in securing a wide circulation for this book."

From a home missionary secretary:
"I am highly pleased with this book. Any one who reads a work of this kind cannot fail to get the impression that the God of Israel, who guided his people of old, is the same who is today leading his followers to certain victory."

From one of the pioneers in this movement:
"I have looked it over and read considerable in it, and think it is a good book, especially at a time like this; and no Christian can object to it on any grounds. It fills a place occupied by no other book, and the reading of it will help one better to comprehend the nearness of God and his willingness to deliver all who call upon him. It will also educate people to look for the hand of God in everyday occurrences. God has not left this world, and the angels are still watching over his people."

From a union conference president:
"I have enjoyed reading it, and it is my conviction that it is just the book our people need in these troublous times in which we live. No one can read it without having his faith and confidence in God and his protecting power strengthened."

From a conference secretary:
"I feel sure that it is the right book at the right time. I am sure it will bring strength and courage to our people throughout the denomination. I want to see every family in our conference have a copy of this book."

A Little Talk

With Our Subscribers—

WERE you living in a place where churches were closed during the Spanish influenza epidemic? ¶ If so, were the weekly visits of the REVIEW more highly prized — if that were possible — than when you had the opportunity of attending church services? ¶ Consider, if you can, what must have been the situation in those homes during this period when there were no church services, and where the REVIEW did not come each week. Yet there were many such families among our believers. ¶ It may be that they have not subscribed for the REVIEW because they do not know its value. ¶ Would you not consider it a privilege to visit such members, and endeavor to get them to subscribe for our church paper?

TELL THEM

¶ Of the benefits which you receive from reading the REVIEW each week.

¶ That our work has grown to such an extent that a 24-page weekly paper will no longer adequately represent this movement, and that beginning January 1 the REVIEW will contain 32 pages each week.

¶ That with 32 pages the great work being done in the mission fields can be better reported; that more space can be devoted to the plans and policies of our leaders; that the REVIEW will be better illustrated, so that situations in the mission fields can be presented more nearly as they actually exist, and thus the needs of our workers will be better appreciated.

¶ That to new subscribers (not renewals) the publishers are making a special offer of

FOURTEEN MONTHS for \$2.50

¶ This offer is good until February 1, 1919, and is made to help add 5,000 net increase to our list within a few weeks.

¶ In obtaining this increase our subscribers can be of material assistance:

1. By renewing promptly, if their subscription is about to expire.
2. By inducing some believer not now a subscriber to become one.

OUR readers are so loyal to the REVIEW and the message that they would not wish to be compensated for a little work which they might do to increase the REVIEW subscription list. However, we wish to show our appreciation for such work, so will give to each subscriber who secures one or more new subscriptions (not renewals),

A Copy of the New Book— “After the War—What?”

THIS book will be one of the most important in the small World's Crisis Series. It will be filled from cover to cover with present truth, and several hundred thousand should be sold quickly. It is hoped to have this book ready in January.

¶ The new subscription should be handed to the church missionary secretary or sent to the conference tract society. Fill out the accompanying blank and mail to us.

Review and Herald Publishing Assn.,
Takoma Park Station,
Washington, D. C.

I have handed our church missionary secretary, or sent to our conference tract society, \$2.50 for a REVIEW subscription (not a renewal)

To.....

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Please send copy of book, “After the War—What?” as soon as ready,

To.....

.....

(1-9)

Send subscriptions to conference tract society—Send blank to us.



WASHINGTON, D. C., JANUARY 9, 1918

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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 specially 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.

MR. AND MRS. F. P. GREINER, of New York, and Mr. and Mrs. H. Romain Dixon, of Kansas, sailed December 28 from San Francisco for China. They will take up the study of the language, preparatory to entering the work in some part of the Eastern Asian field.

* *

A LETTER received from Elder E. E. Andross, under date of Nov. 12, 1918, says: "We arrived at Singapore safely yesterday morning, and found all the missionaries well and the work prospering." Brother Andross reports for himself and those who sailed with him a very pleasant voyage, particularly from Manila on. He sends a report to the REVIEW, together with a picture of the mission party sailing with him, which will be published next week.

* *

BROTHER C. E. WEAKS, the home missionary secretary for Eastern Asia, writes under date of November 22: "These are great days here in the Orient. Shanghai is now having a celebration of three days' rejoicing over victory. The future doubtless will have many surprises for us here in the Far East, now that the larger nations can give more attention to business out our way. This is our day of opportunity for finishing God's work. We have been greatly cheered by the coming of new workers, but many more are needed."

* *

OUR eyes are being opened to the possibilities of the Harvest Ingathering plan in mission lands. Our most sanguine expectations are being exceeded. A letter from Brother C. C. Crisler recites the experience of Elder R. L. Mershon in distant Borneo, where we were not anticipating that the Harvest Ingathering idea was taking hold: "The first five English papers Brother Mershon has used have netted him nearly \$150, Straits' money. He was not sure of this when he wrote, but thought that would be the amount received from the five papers. His first solicitation was from a man reputed to be one of the stingiest men in British North Borneo. To Brother Mershon's utter surprise, this man was very

pleasant and quickly offered to give \$50, and made out his check accordingly. With such a name to head the list, Brother Mershon feels confident that his goal of \$100 will be exceeded many fold."

* *

THE following statement in a letter from Elder W. B. White, of South Africa, tells of the loss of workers due to the influenza: "I wrote you a few days ago, but since that time we have suffered the loss of one of our workers on one of our mission stations. I refer to the death of Mrs. Evelyn Tarr, of the Tsungwesi Mission. She leaves a husband and two little girls to mourn their loss. She died of the Spanish influenza, with pneumonic complications. We also regret to say that we have just received news that two of our best young lady outschool teachers in Kaffirland have died—two who were in outschools on the Fish River. They were most excellent girls and earnest Christians. We are also losing many others of our native people, but we trust the number throughout the union may not be large. The influenza is taking a frightful toll from South Africa. However, the most of our white Sabbath-keeping brethren and sisters are escaping."

* *

THE KIND WANTED

By stormy weather, the Solomon Island mission boat, with Elder and Mrs. G. F. Jones aboard, was driven to an island lying between New Guinea and the Solomons.

"The people begged and pleaded for us to stop with them," the missionaries said. "No mission had been there, and the people had refused before to have a missionary. But now they called for us to start a mission. 'Come!' they said, 'we want good fellow missionaries. You come.'"

So, in the "pidgin" English that they have learned, they plead for a "good fellow missionary" to lead them to better ways.

W. A. S.

* *

UNENTERED FIELDS DIMINISH

JUST a week ago we gave on the last page a list of fields as yet unentered by any permanent workers, and already the number there noted is beginning to diminish. Word has come that at the recent Australasian Union Conference Elder and Mrs. G. L. Sterling were asked to take up the work in the Marquesas Islands. Thus another field is about to be entered. Soon, with the arrival of Brother and Sister Ezra Longway in Siam, that country will need to be dropped from the unentered list. The brethren of the Mauritius-Madagascar Mission, now working in Mauritius, feel that the time has come for permanent workers to be established on the island of Madagascar. If that can be done, another field drops out.

Thus the work moves forward, and it is hard for any one to keep up to date with the rapidly advancing host of messengers of the coming King, as the message quickly spreads to earth's remotest bounds. May the work soon be finished; and God grant that we each be found faithful at our own individual post of duty, to receive the well done from the lips of our Lord.

L. L. C.

NOTICE TO CHURCH ELDERS AND LEADERS

ON account of the programs' having to be prepared for some time in advance by the Missionary Department for the *Gazette*, the regular missionary program for Sabbath, February 22, went to press before it was observed that it would conflict with the special program and offering set for that day in behalf of our European missions and the schools for the training of nurses at Washington and Los Angeles. To avoid any conflict, will church elders and leaders kindly arrange to use the missionary program in the February *Gazette* intended for February 22 either on Sabbath, February 15, or one week later, on March 1, thus permitting the special program above mentioned, arranged by the General Conference Committee, to be used Sabbath, February 22?

In this connection it may be noted that as the February number of Missionary Readings will be used for the program of February 22, the usual readings for the second Sabbath, February 8, will be omitted.

T. E. BOWEN.

* *

COMPLIMENTARY TO THE DANISH-NORWEGIAN SEMINARY

THE Hutchinson (Minn.) *Leader* of December 13, gives this compliment to the Hutchinson seminary in its management and treatment of the influenza epidemic from which it recently suffered:

"On the authority of Dr. Fred Shepard, health officer of Hutchinson city, it may be stated that no public institution in the State of Minnesota has up to date made a record in handling influenza, the world-wide epidemic that has swept millions into their graves, like that to the credit of the Hutchinson Seventh-day Adventist seminary.

"The seminary, with one hundred twenty of its one hundred eighty students and teachers housed under one roof, was invaded by the malady three weeks ago. Symptoms of the malady developed in about ninety of these persons, and, under the direction of Dr. H. E. Larson, a graduate physician and a member of the seminary faculty, every person showing indication of sickness was at once put to bed, with a trained nurse taking temperature and watching for symptoms of the epidemic. If those symptoms developed, the patient was required to remain in bed. There were no drugs to be given, but with complete rest and quiet went a carefully regulated diet and fomentations applied to the throat, chest, and abdomen. This treatment in almost every case reduced the temperature of patients and in a day or so they were apparently well. But that did not end the matter with them. The next danger was that of relapse. To guard against this every patient was required to remain in bed from two to five days after apparent full recovery, according to the 'state of their flu' affliction."

"As a result of this system of handling a disease that is scoring thousands of victims every day, there has not been one case that could have been called serious or a single death in the seminary, although there were more than ninety persons affected."

"The record is remarkable. It makes the ordinary methods of dealing with 'flu' appear irrational."